

# The Vision of *Sri Matriniketan* *Ashram*

(An Extraction from the book *The Mother's Manifestation*)

(In this book six outstanding *Sadhakas* of integral Yoga have been included. Later this new chapter is created in order to include two more *Sadhakas* who are of our recent times. This exercise of eight-fold pursuits fulfils our initial objective of integration and pursuance of Yoga of Self-perfection.)

“Those who approach me with the intention of obtaining **favours** will be disappointed, because I have no powers at my disposal.”<sup>20</sup>

**The Mother**

“I have quite the feeling that I myself ‘do’ nothing at all, absolutely nothing. The only thing I do is this (*gesture of offering upwards*), constantly this, in everything – in thoughts, feelings, sensations, in the body’s cells, all the time: ‘You, You, You. It’s You, it’s You, it’s You ...’ That’s all. And nothing else.

In other words, a more and more complete, a more and more integral assent, more and more like this (*gesture of letting herself be carried*). That’s when you have the feeling that you must be ABSOLUTELY like a child.

If you start thinking, ‘Oh, I want to be like this! Oh, I ought to be like that!’ you waste your time.”<sup>88</sup>

**The Mother**

The above message insists to learn the lesson of loving and serving the Divine without any slightest expectation in return. Not to expect any favour from the Divine and the World is the Spiritual and Supramental approach towards life. The capacity of existing vessel must be enlarged to give more and more service to the Transcendent and Universal Divine. *The Gita* confirms that he who expects no favour from anybody, *anapekhyah*,<sup>24</sup> and initiates all work without desiring fulfilment of work, *siddhi*, is a dear devotee of the Divine. *The Mother* invites few motiveless instruments ‘who can sacrifice with the knowledge of Godhead’<sup>24</sup> for Her difficult Divine work of movement of Consciousness. Movement in higher plane of consciousness is possible through motiveless sacrifice, without attachment and knowledge of the wheel of works. She is less concerned of popularising Her teachings related with some intermediate Truth among them who enjoy the ‘swift and easy fulfilment of fruit born of consecrated and sanctified action.’<sup>24</sup> So to pursue the Divine Mother for Her own sake and to pursue the Divine Mother for myriad self-perfection, *siddhi*, for Her Divine manifestation are two complementary evolutionary Spiritual urge of self-concentration and self-expansion and an

individual seeker's Spiritual future is secured if he is rightly linked with each other through subordination of the latter near the former concentration.

Each *Sadhaka* of integral Yoga has his own specialised own method of *sadhana* to trace a passage to the Divine and he exists on earth to fulfil a special task which is assigned to him out of the Divine Call born out of his partial Divine union. This may be the objective call of the Instrument or subjective call of the Emanation or combination of both and he must be faithful to it. *The Gita* hints of sevenfold subjective Divine action of *Vibhritis*, *maharsayah saptapurbe*,<sup>25</sup> and fourfold objective Divine action of Instruments, *catvarah manabastatha*,<sup>25</sup> and these are extensively developed in integral Yoga. These special tasks of Divine action and Divine manifestation are further integrated through integral Divine union.

During the inception of *Sri Matriniketan Ashram*, in the year 2000, all of the above six integral Teachers as mentioned in this book, except *Sri Satprem* had left their earthly bodies. But their subtle presences were deeply felt and they continue to extend their support, guidance and help from beyond. During the preparation of this book they came visibly or subtle physically to interfere where there was any discrepancy in rightly projecting them. The cry of their Soul's unfulfilled mission is still heard in the heart's silence and it is our utmost duty to restate and work them out both subjectively and objectively.



S.A. Maa Krishna and Sri K. Anurakta

Apart from their invisible subtle help, *Sri Matriniketan Ashram* received direct assistance from *Sri K. Anurakta*, recognised as a profound Yogi of *Sri*

*Aurobindo Ashram*, with a predominance of strong *Bhakti* and perfect surrender in his Nature, who lovingly claims that this *Ashram* is the outer manifestation of his inner *Sadhana*. He was a Britisher by birth and education and by Nature and action he was more than a disciplined orthodox *Hindu Brahmin* and representative symbol of highest *Aryan* Spiritual culture. He received the special Divine Call to serve the God the oppressed, God the poor, God the weak and God the miserable or ‘service of God in man’<sup>17</sup> in order to ‘complete the realisation’<sup>17</sup> of Divine in all things. Through this motiveless service he called down *the Mother’s* Grace to the bereaved Souls. Thus, it was possible for him to dynamise the all embracing Supramental Consciousness and established himself in a state which is described in *Savitri* as “the brooding bliss of the Infinite”<sup>14</sup> or “The bliss that made the world in his body lived.”<sup>14</sup> This shifting of the consciousness from Supramental to Bliss Self is the privilege of an integral (*Bhakti*) *Yogi*. The development of Bliss personality multiplies a *Sadhaka’s* capacity to hold and bear earth’s suffering.

*Sri Matriniketan Ashram* received special grace and attention from *Pranab Da*, who accepted us more through his inner vision than through external contact. Each time we met *Dada*, we found his centre of living changed more and more within and above and his faculty of fatherhood and deep care for his fellow brothers grew proportionately. *Sri Aurobindo International Centre of Education* is considered as the heart centre of *Sri Aurobindo Ashram* and its Physical Education Department is identified as the most disciplined and gathering together of number of strong Souls. *Pranab Da* is considered the strongest among them and he carries along with him *The Mother’s* tremendous force of Truth and Purity.

*Sri Aurobindo* observed that an integral *Karma Yogi* is a King, Leader, Captain of the journey and Commander and *Pranab Da* satisfied these conditions absolutely and till his last breath he was concerned inwardly Supramental Transformation and outwardly harmony and discipline in *Ashram* living. As Integral *Jnana Yogi*, he was a scout, guarding the *Ashram* from within and without, protecting it from evil’s hand and path finder through Integral Education in general and pioneer of Integral Physical Education in particular. His message to the world is clear that if we belittle concentration on physical training for any higher Mental and Spiritual quest then we do not attain perfection and fullness of life but shift the position of our imperfection. His strong vessel was equally ready to experience the Supreme Love of integral *Bhakti Yoga* and he must have undergone this experience of boundless Love spreading over all the planes of Consciousness which was reflected from the later part of his life and action.



Pranab Da

**The Call of the first Spiritual Teacher, *Sri Anilbaran Roy*:**

*The Mother's* insistence of *India* becoming the *Guru*<sup>57</sup> of the world did not mean the present divided *India* which is slowly emerging out of the mire of falsehood, ignorance and worst difficulties. Her Soul is one but body is mutilated. The cause of this division is the long quarrel, irreconcilable hatred,

crippling narrowness and full of bitterness between its different communities. This division created by physical and vital mind cannot be healed by external manipulation of circumstances or by claim of supremacy of one community against the other. Through ceaseless invocation of the Soul of *India*, the mother land as the Divine *Shakti*, and calling down the Divine Bliss we can shed the discredit of old hatred and restore the Power of unity and gather together all her children through large catholicity and boundless Love. Any external effort and struggle to realise the above goal of unity without satisfying the subjective Soul integration can be an act of impatience, aggrandisement of ego and a dangerous proposition. So, *India* must first multiply her Soul force and restore the fullness of her eternal heritage through *Sadhana* of her conscious individual Souls and as its consequence must emerge as un-corrupt pure nation through right circulation of wealth and set an example before the world and her citizens must emerge as dedicated hard working nation builder, leader of men and pioneer without which her highest aspiration will remain as remote possibility. *Yoga Shakti* must drive out all *tamasic* forces to eliminate poverty, illiteracy, malnutrition of the body and *Shudra* trend<sup>77</sup> of the proletariat and must drive out all *rajasic* forces to eliminate discordant human action of violence, destructive aggression, tyranny of beast wrath, hatred, injurious brutality, corruption, bottomless ingratitude that disfigure earth nature and enjoyments of temporal nature. An unconditional and motiveless Spiritual help must trespass the neighbouring states to elevate the general state of the consciousness and as its outcome uplift their social, economic and religious life. The neighbouring Nations must realise that without a Soul, a State has no future and they must feel secured and uplift their inferior existence by merger with the main land. It is by considerable accumulation of *India's* Spiritual force that the adjoining States will become aware of their one common origin or Spiritual force will intensify to work out the means of realising indivisible *India*.<sup>58</sup>

The imperishable highest synthetic Yoga of 'the largest development in shortest possible path' was revealed by *Lord Sri Krishna* to *Vivasvan* (the Sun God) during the beginning of creation. *Vivasvan* gave it to *Manu*, the father of men. *Manu* gave it to *Ikshavaku*, the head of the Solar line. Thus, it came down from royal sage to royal sage till it was lost in the great lapse of Time. This same ancient and original reconciling all Yogic paths was declared again to *Arjuna* by *Lord Sri Krishna* in the war field of *Kurukshetra*. The Lord first asks *Arjuna* to pursue *Sankhya/Buddhi/Jnana Yoga* to open his Spiritual being/*Akshara Purusha*, before beginning the great task of *Karma Yoga* in the war field. With the opening of *Akshara Purusha* of immutable and silent Self, his desire for fruit of the action reduces and hence the pursuance of *Karma Yoga* became easier and thus his Psychic being/*Kshara Purusha* was made open. With mind going beyond the impersonal status, the emotional desire to enjoy life reduces and thus his *Bhakti* or Psychic adoration attained full power. After he is established in *Karma* and *Jnana Yoga* or after he moved a long period between *Kshara Purusha*/waking trance and *Akshara Purusha*/non waking trance, superseding his three *gunas*, the Lord asked him to practice

*Bhakti Yoga* and taught that *Bhakti* through which the *Purushottama* Consciousness was made open. Thus, *Arjuna* was able to move his Consciousness between *Kshara*, *Akshara* and *Purushottama* and finally established himself in *Purushottama* Consciousness of intense waking trance. Now this truth of ‘the largest development in shortest possible path’ or highest secret of *Purushottama* Consciousness and its dynamic state, *Para-prakriti*, is again revealed to *Sri Aurobindo* in *The Synthesis of Yoga*, where he gave importance of opening first of the Soul in mind or Spiritual being. This is the first *siddhi* of integral Yoga. Next by its descent as dynamic Spiritual *Shakti*, the Psychic being in the heart will open and by its ascent as static Spiritual Consciousness, the Supramental Being will open. When the intermediate Psychic and Spiritual planes are thoroughly explored, then the Supramental *Mahashakti* will descend to the lower nature of mind, life, body, Subconscient and Inconscient Sheaths and pursue large transformation action. This truth ‘to arrive by the shortest way at the largest development of spiritual power’<sup>51</sup> has been further clarified and simplified in ‘*The Mother*’ book where the intermediate Spiritual plane is thoroughly dynamised by four mediatrix Mother Powers, who will make Supramental action facile and easy. *The Lord of the Gita* suggests that this royal Yoga of the highest secret can be pursued by them, those who have failed in pursuing this self-discipline in the past births, *Yoga bhrasta*.<sup>78</sup> A similar conclusion can be drawn for more difficult integral Yoga that those who have attempted and failed to pursue this Yoga in the past birth can again try in this birth with more sincerity and perseverance.

### **The Call of the Second Spiritual Teacher, *Sri Dilip Kumar Roy*:**

*The Synthesis of Yoga* book proposes creation of multiple Divine Centres throughout the world. They will be different from a religious centre in the sense that each centre will function through individual Soul centre having direct contact with the Divine. These Soul Centres will have equal contact with the Divine in three stages that of Immanent, Universal and Transcendent Divine and will realise Their dynamic state which will initially transform their individual Nature and finally they will become centre of world transformation. They will be able to elevate the Divine Love of *Sri Radha* and *Sri Krishna* to the status of Supramental intensity. The present incapacity of Devotees, *Ashramites* and later *Vedantic* integral *Sadhakas* will be superseded by the ancient *Vedantic* integral *Sadhakas*<sup>19</sup> with dynamic Divine Power of Supernature at their disposal. They can maintain their effort to transform all difficulties into opportunities, all suffering and miseries into intense Delight and life would reveal her immortality through this dynamic Divine union. They will aspire to be perfect instruments and emanations of the Divine Mother and serve as Leaders of humanity in gathering together the race, *lokasamgraha*,<sup>2</sup> and not to function as ‘principal and separate profiteer in the world commerce’<sup>27</sup> through integral *Karma Yoga*, as liberated illumined Guide, *Jnaninam Tattwadarshinah*,<sup>3</sup> and pioneer of new Consciousness through integral *Jnana Yoga*, as ‘The sweetness of a love that knows not death,’<sup>50</sup> of high and complete affirmation of existence, *suhrudam sarvabhutanam*,<sup>5</sup>

through integral *Bhakti Yoga*, as Divine transformer of the world, *Parambhava*,<sup>6</sup> through integral Yoga of Self-Perfection and as dominative, possessive and caring virgin Mother force, *Para-prakriti*,<sup>7</sup> through integral *Tantra Yoga* as revealed in *Savitri*. Integral Yoga does permit a *Sadhaka* to become nameless invisible world leader and world teacher, not by forming a new sect and new religion but by becoming a ‘slave of all humanity’<sup>8</sup> and by Universalisation and Impersonalisation of his Consciousness and his collective fellow brothers of the *Sangha* will not be less than the whole of humanity supported and subordinated by the aspiration of main collective stream. His Divine action will be mainly a subjective movement or reversal of Consciousness<sup>15</sup> by whose effect the humanity will be dragged ahead in evolution and earth around will witness wonderful change, magic charm, unknown joy, sweetness of the All-Beautiful, forget their strife and live at ease. All his capacity and Spiritual perfection must subordinate the sense of Soul’s eternal childhood in the lap of the Divine Mother, the sense of slavehood to the Divine Master and sense of discipleship to the Divine Teacher. All his effort, struggle, achievement and victories are nothing but ‘an infinitesimal grains of dust’<sup>26</sup> before the all Infinity and all Eternity.

The second *siddhi*, with which integral Yoga also begins its great enduring journey, is the discovery of the secret woodland in the lotus of the heart where the magic flute of the Eternal Lover is ever heard and the shrine is purified for the wide range play of the *Jivatma* and *Paramatma*, *Shakti* and *Shiva* and *Radha* and *Krishna*. The fullness of such experience comes when the flute of the Lover is echoed in this material world and the subtle worlds beyond. The Psychic training is the energising of the Psychic sheath in the heart by opening the Psychic being and leading towards the emergence of new faculty of law of consecration, awareness of true motive of life, knowledge on past, present and future, limitless expansion of Consciousness to arrive at universality. Psychic opening draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness. Our true Soul is a pure power of light, love, joy, beauty, harmony and oneness. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which is in its essence universal as well as individual; it flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature is its manifold changing robe. The Psychic being in the heart centre is fulfilled and its power of action multiplied when the Spiritual Mother

and Supramental Mother choose it as her permanent shrine and thus Psychic being is Spiritualised and Supramentalised.<sup>79</sup>

### **The Call of the Third Spiritual Teacher, Sri Satprem:**

The Divine Centres can further act to canalise the Vast Truth-Light to earth and men and their Spiritual Influence will spread to *Europe* and *America* and finally the whole earth will be uplifted and possessed by the Spiritual Force which will realise the vision of undivided earth and ideal of human unity. But before this, the difficult and far greater task for a *Sadhaka* is to climb mightily to peaks of Consciousness and from there descend down to pursue Subconscious transformation, which is a thankless job of confrontation with countless dark universal forces without glory, without any visible result and bearing the burden of the earth, bearing earth's suffering, miseries and pain of universal proportion in seclusion and deep internal silence. The further task of integral Yoga is to go beyond these cosmic reactions and is not overpowered or affected by subjection of lower being, and teaches the body and mind to obey utterly the higher law and freedom from ignorant response to cosmic touches. This gives the passage towards the development of Spiritual supremacy where all discords, problems and sufferings are healed by opening towards the Supramental Self above and Inconscient Self below.

The advantage and right use of living in complete seclusion is first to develop deeper calm and strong concentration of passive mind and subsequently to enter Subconscious transformation which is a long and arduous action without any visible result and glory. So those who utilise outer and inner seclusion as means of development of Spirit's bare and absolute potencies and large Divine descent are successful integral Yogis. Their task is to bridge the gulf between Supramental and Inconscient world by invasion of the former Power and by opening of Subconscious and Inconscient Self to illumine the dark energies from its own resource of these Selves.

The special privilege of an integral *Jnana Yogi* or the most difficult task of a Supramental man<sup>83</sup> is to experience Subconscious transformation and its preliminary experiences are purification of past by the Spirit travelling backward. Through this journey he will discover '**the secret code of the history of the world.**'<sup>80</sup> Few such Spiritual experiences are hinted in *Savitri*:-

"Her strong far-winged **spirit travelled back,**

**Back** to the yoke of ignorance and fate,

**Back** to the labour and stress of mortal days,

Lighting a pathway through strange symbol dreams

Across the ebbing of the seas of sleep." Savitri-9

"Her mind moved in a **many-imaged past**" Savitri-11

"Her witness spirit stood **reviewing Time.**" Savitri-11

"A **gap** was rent in the all-concealing vault (of King Aswapati);

The conscious ends of being went **rolling back:**

The landmarks of the little person fell,



The island ego joined its continent.” Savitri-25,  
 “He Lives in the hush **before the world was born**,” Savitri-80  
 “A fire that seemed the body of a god  
 Consumed the **limiting figures of the past**” Savitri-81  
 “A mighty Hand then rolls the **mind’s firmaments back**” Savitri-154  
 “A dream disclosed to her the **cosmic past**,” Savitri-477  
 “Her spirit the unending future felt  
 And lived with all the unbeginning past.” Savitri-716

The travelling back of the Spirit is the swift illumination and transformation of life’s dark and obscure rooms. It will not only memorise the past events of this life and purify them but also travel back to past successive lives in which all the past negative energies/memories/events are stored preventing any Spiritual adventure ahead. These are his immediate task of Subconscious purification and transformation. This Subconscious change will proceed ahead to realise ‘He (*King Aswapati*) lives in the **hush before the world was born**,’<sup>84</sup> or the ‘day bringer must walk in darkest night’<sup>85</sup> and must ‘Know itself **older than the birth of Time**.’<sup>85</sup> These going backward of the Spirit to the beginning of creation and forward to the end of creation where *King Aswapati* ‘foresees the coming god’<sup>86</sup> in the worm are Timeless Spirit’s capacity to manifest in all Time.

#### **The Call of the Fourth Spiritual Teacher, *Sri Prapatti*:**

To discover *Sri Prapatti*, *Sri Babaji Maharaj* and *Sri Champaklal* within in addition to the external memory connecting their deep involvement in *Orissa* are important Soul strengths in guiding the State. Their effort towards large scale transformation through grass root educational movement, of self-surrender through *Japa*, of large and catholic action through institutional activities, of *Bhakti* movement through installation of *Sri Aurobindo*’s sacred Relics must proceed ahead towards greater universalisation of the Divinity, greater plasticity towards change and profounder synthesis on Yoga, Evolution, *Shakti* and Education and their effective reconciliation.

The risk *Sri Prapatti* initiated to diffuse Spiritual truth among the dark and ignorant *tamasic* masses needs an absolute fearlessness of the liberated Soul and an infinite dynamic courage to which no peril and opposing force can discourage for pursuing the work of this relentless aspiration. The Mission will further spread by high nobility of Soul which is untouched by any littleness, narrowness and baseness and will move with a certain greatness of Spiritual conquest to confront with universal dark forces attached to present unstable creation and Supramental contagion to enter fierce battle with ‘giant sons of Darkness’<sup>81</sup> of Subconscious/Inconscious world and bears ‘inner wounds that are slow to heal.’<sup>82</sup> This manifesting action further asks that state of reconciling Wisdom which can perfectly possess all the infinite variety of external circumstances and permeate the Divine Light and Love to all the nether, neglected and less explored domain and thus illumining the whole earth. This

endeavour will drive forward towards the realisation of the vision as indicated in *Savitri*, “Mere men into spiritual beings grow And see awake the dumb divinity.”<sup>55</sup>

### **The Call of the Fifth Spiritual Teacher, Sri Babaji Maharaj:**

We gratefully accept *The Mother's* statement that She liked people of *Orissa, priya*, because they are ‘simple...of all provinces, they are the ones who seem the most eager to forge ahead, to change something...they are more practical-they are very generous...they give a lot.’<sup>9</sup> So the present task of *Orissa* is to retain the dear status of the Divine and further pursue to elevate it to the highest Soul status. If *Orissa* or its concentrated individual Soul Centres will be able to open themselves to all kind of revelation, inspiration, intuition, truth discernment, grasp every form of ecstatic knowledge, Spiritual enthusiasm, bottomless steadiness, illimitable calm to hold all mighty action with equality, un-perturbation and motionless like a rock, then they can bring radical change by upliftment of Consciousness through *Yogic* method of ‘simple purity of emptiness.’<sup>10</sup> Then it is possible to pave the passage clear for *India* to become *the Guru* and *the Mother* of the world and its destined saviour.<sup>33</sup> *The Mother* further confirms, ‘Yes, in *Orissa*, for example. A large part of *Orissa* is entirely under *Sri Aurobindo's* influence, and another part is in revolt...’<sup>16</sup> This indicates that the collectives of *Orissa* are open towards fragments of Supramental influence and large transformation action. Now *Orissa* is going through the purification of its Subliminal and Subconscious Sheaths and revolt from the nether inconscient Sheath; this action of collaboration of large masses towards concentrated Spirituality in earth's history is very rare and it will bring the path clear for long awaited Truth's final victory.

This partial revolt from *Orissa* can also be linked with *Sri Aurobindo's* comprehensive vision where He had dreamed of a virgin *Earth* through His declaration in *Savitri*, ‘Heaven's joys might have been earth's if earth were pure.’<sup>34</sup> The existing *Earth* represented by old and obsolete ordinary earth-bound human consciousness cannot marry with young *Heaven*<sup>39</sup> represented by Supramental Consciousness. It is only by earth's marriage with heaven, Supramental perfection can be annexed to the mortal scheme. Before dreaming of a distant realisation of virgin *Earth* and her marriage with virgin *Heaven* one can dream of less distant possibility of virgin *India* and virgin *Orissa*. If *Orissa* will oppose such movement of entire purification, then it can be dreamed from its many Divine Centres including this small community of *Sri Matriniketan Ashram* with least opposition. From Spiritual perspective, an individual, state, country and continent are identified as virgin if they live or possessed by the higher Nature of *Para-prakriti*. *Savitri* further hints that those instruments who will expedite *Earth's* purification process are ‘virgin fire,’<sup>35</sup> symbol of activation of Psychic energy, ‘virgin Time,’<sup>36</sup> experienced through silent mind which can activate Spiritual energy and ‘virgin sun’<sup>37</sup> which is the symbol of activation of Supramental energy. The individual, the state and the nation who

will shrink and impede earth's purification process by clinging to its past habits and *tamasic* principles is 'destroyed, rots and perishes and out of its debris other nations, communities and races are formed.'<sup>40</sup> The collectivity or the community which does not follow the second evolutionary Spiritual urge of Nature rightly acts as a 'cradle to slay its Divine Children.'<sup>45</sup> The transformation and effort of upliftment of existing *tamasic Orissa* to *sattwic Orissa* will draw large support from moderate Spiritual Seekers and subsequently its elevation to virgin *Orissa* is dependent on the *sadhana* of its consecrated Soul *Sadhakas*. So, we have to wait patiently in order to see the liberated Mother *Earth*, the Mother *India* and the Mother *Orissa* witnessing the ecstatic play of her children.

### **The Call of the Sixth Spiritual Teacher, Sri Champaklal:**

*The Mother* discovered the deep Divine Presence that is impregnated in *India's* atmosphere is found nowhere in other countries. This emptiness of the Supreme's Presence She felt intensely while going back to *Europe* in 1915 and subsequently during Her visit to *Japan* and found this 'important Thing'<sup>11</sup> again only when She came back to this lovable *India* permanently in 1920. *Sri Aurobindo* wanted liberation of *India*, not only from yoke of the *British* rule, but her true liberty which will be the emergence of large number of liberated Souls with their multiple impersonal Soul personality, *nirguno guni*, who will be capable of large Divine action and capable of manifesting infinite Divine qualities, *anantaguna*, and it is through their subtle and transcendent Divine action, earth life can be transformed into Divine Life. Now earth needs more and more sincere and faithful devoted instruments in carrying ahead her Mission. To be exceedingly dear, *atibapriya*,<sup>12</sup> children of *The Mother* is of course an exceptional privilege. This may be a difficult task, though not impossible, assigned to all of us for attainment.

### **The Call of the Seventh Spiritual Teacher, Sri K. Anurakta:**

A new and important aspect of a Supramental *Yoga* and *Sadhana* is the purification and transformation of Sub-consciousness or Subconscient sheath by drawing back into the Subliminal Self or ascending into the Superconscient Self. *The Mother* is now involved in tremendous and Spiritually wonderful work in purifying it. This awareness and control of subconscious movement is identified as the most important aspect of *Sadhana* of integral *Yoga*. We all carry with us dark shadows of all memories of earlier lives, childhood suffering, past habits, obstinate nature which opposes any great upward change and continues mechanical recurrences of old thoughts, feelings and sensations. This Subconscient plane is "A chaos of disordered impulses In which no light can come, no joy, no peace."<sup>87</sup> Change of functioning of the body, duration of life at will, diminish and finally put an end of the dark powers of Inconscience, release from Subconscient ignorance and disease must be ultimate element of Supramental change. The other necessary conditions for this transformation are unification of the whole being by tearing off the wall between the inner and surface Nature, change of centre of living from outer to inner self, an opening

of individual into cosmic Consciousness, overcoming the predominance of material nature and all action are guided by Intuition, Vision and Spiritual experiences. Entry into Subconscient plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed,"<sup>22</sup> and this Subconscient transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'<sup>23</sup>

### **The Call of the Eighth Spiritual Teacher, *Pranab Da:***

Integral Education is the principal utilitarian aspect of integral Yoga and is the heart of *The Mother's* manifesting action on earth. Education begins before birth as pre-natal education and continues after the death of the physical body as internatal education or this education is further extended by the formula '**All Life is Education,**' a continuation through all Time from beginning of the creation to the end of its self-fulfilment. Physical education recognises Matter as extreme fragmentation of the Infinite and the training of the body is the sure base, starting point and foundation of the Spirit's manifestation. Vital education recognises life as the field of self-fulfilment and training of the vital liberates creative forces of effective dynamism, enthusiasm, delight, love and beauty; the heart and the sense become subtle, intense and large to embrace all existence and their subsequent transcendence in the Divine. Mental education recognises purified intellect as intermediary between the perfect Spirit and imperfect Matter and the mental training liberates the power of concentration, development of capacities, organisation of ideas, control of thought and establishment of the mental silence and admits overhead descended Light and Knowledge. Psychic Education recognises the immortality of Soul and the Psychic training liberates the truth, good, delight, beauty, harmony in things and meets God in His intimate personality. Spiritual Education recognises the impersonal Source of this existence and the Spiritual training liberates the infinite and eternal timeless Consciousness and meets the transcendent God beyond all form. Supramental education recognises a relation between the Knowledge of the One and Knowledge of the Many and the Supramental training establishes a penetration of the Infinite into the finite things. Subconscient and Inconscient education recognise the twilight, obscure and lowest occult province of the Nature and the Subconscient and Inconscient training illumine the riches of the Subconscient cave and nether Inconscient Sheath either by the descent of the Supramental Force from above or by activation of Subconscient and Inconscient Self from below. Thus, an integral Personality emerges by opening of many-fold Selves and their penetration into many-fold Sheaths; thus, our surface physical personality is infinitely more enriched and fulfilled.

The first Teacher gives this message of *the Gita*, that an earth bound once born Soul can develop its high morality of *sattwic* living which is a prerequisite to begin Yoga; a beginner of Yoga like twice-born *Arjuna* (who later became *Yantra* and *Vibhuti*) can make his Spiritual foundation strong by

*Purusha Yajna* and a developed *Karma Yogi* like *Janaka* can concentrate and develop its highest hinted truth or *The Mother's* saying, "Sri Aurobindo said that what He came to bring was already indicated in *the Gita*."<sup>13</sup> *The Lord* gave highest knowledge to *Arjuna*, because he was having no narrow carping, *asuya*, towards fellow brothers (particularly those who are way ahead in consciousness) and was having faith, *sraddha*, towards the embodied Divine. These two attributes are identified as fitness and starting point of integral Yoga. The second Teacher tempts us to meet *Sri Krishna* who wears *Sri Aurobindo's* Consciousness and this subtle-souled Musician is growing within us to discover the rhythms and lyrics of the summit Word and far-heard entrancing unsung melody of the flute. Entry into *Indian* tradition of classical Songs is a special boon of an integral *Sadhaka*. If the Soul can merge with this Supreme Lover, then one can also bear and hold the Silence of the Infinite. This Silence and the intensities of living alone with the Divine multiply with the aid of the third Teacher. We learn from him how he was particular in keeping the detailed record of all Spiritual experience. Spiritual wealth is gained not by gathering together of Spiritual documents alone but by becoming fit to inherit the invisible Spiritual energies of the past and transmitting them to the future. *The (new) Mother's Centre* may not be equipped with infrastructure or energy necessary for a *Sadhaka* for his integral development. Again, for Supramental action a considerable acceptance of myriad diversity in the midst of Oneness is essential which is the characteristic Nature of universalised Psychic being and universalised Spiritual being. These deficiencies can be partly reconciled by accepting world problem in our subtle body as material for sacrifice. The message of the fourth teacher is that the Psychic and Spiritual awakening become meaningless and escapist if they cannot meet and confront the world falsehood. He stresses for bridging the opposition between the world and Spiritual life through contact with the world which is equally important as contact with the Soul and one has to conquer, possess and dominate the world perfectly and entirely with the aid of new Supramental consciousness. The fifth Teacher makes us aware that the flashes of Supramental force and its intermittent action can be stabilised after prolonged *sadhana* in the Psychic and Spiritual plane and by bridging the gulf, void and missing link between Mind and Supermind. He insists for ceaseless repetition of the Divine's name in waking trance to call down Divine force to physical body and experience cellular transformation. The sixth Teacher calls to become the exceedingly dear child and perfect instrument of the Divine. His Consciousness was moving in between Supramental and Bliss Self and thus he represents that *Bhakti* which can trace a passage of Creatrix Bliss Mother. The seventh Teacher fulfils our surface personality and draws towards the most difficult Subconscient transformation which is extension of Supramental and Bliss action. He helped us to transform our theoretical knowledge of integral Yoga into living practice. We got the opportunity to meet in him an absolute optimist and 'the Lover's everlasting Yes.'<sup>14</sup> The eighth Teacher asks us to become the guardian of Truth, to become aware of our integral Personality and faithfulness towards the *Ashram* law. His disciplined life had its root from traditional orthodox *Brahmin*

background and by exhibiting absolute obedience to the *Ashram* Law formulated by *the Mother*, he emerged as perfect integral *Brahmin*. We also understand him as the fittest instrument to serve the Divine Mother fulfilling the condition as indicated in *Savitri*, “Thy servitudes (slaves) on earth are greater, King, Than all the glorious liberties of heaven.”<sup>38</sup> It is a special privilege the Divine has given us to begin<sup>18</sup> integral Yoga or push forward Spiritual pursuit in eight other different fields with the aid of the above eight great Teachers. To begin Spiritual life without the aid of fosterer/teacher will subject one to experience orphanhood; so, wherever a *Dvija* is born, it is *The Mother’s* responsibility to depute a Spiritual fosterer.

So, in order to make ourselves fit for *Sri Aurobindo’s* work of Supramental descent and sharing the burden of the earth we have to build our subtle and causal body in addition to preparation of strong physical structure. The formation of subtle body helps one to remain established in Subliminal, Psychic and Spiritual Consciousness and causal body formation helps one to remain established in Supramental consciousness in waking state or in waking trance. In order to make ourselves fit for *the Mother’s* work of Supramental transformation, we have to liberate our surroundings and our own physical, vital, mental, Subconscient and Inconscient sheaths from three fundamental limitations of fear, impatience and doubt. In addition to it, two qualities that of unshakable faith which remain unaltered during apparently complete negation and endurance to meet the worst physical suffering are indispensable and crucial for Supramental transformation. From *The Mother’s* life we understand that the greatness of an *Avatara* is generally weighed by the extent of his bearing the burden of earth’s suffering and miseries. She recounts, ‘Well, in that respect (the capacity to endure), it is absolutely undeniable my body has an infinitely greater capacity than *Sri Aurobindo’s* had...And he (*Sri Aurobindo*) replied to me in words: “Your body is indispensable for the (Supramental) Work. Without your body the Work (of physical transformation) cannot be done.”<sup>32</sup> Or ‘your body is better than mine, you can undergo the transformation better than I can do.’<sup>32</sup>

### **The Doctrine of Collective Living:**

“And the effort of transformation limited to a small number becomes something FAR MORE precious and FAR MORE powerful for the realisation. It is as if a choice had been made of those (few) who will be the pioneers of the new creation. And all those idea of “spreading” [the ideal], of “preparation” or churning Matter – childishness. It is human agitation.”<sup>48</sup>

### **The Mother**

“I saw clearly that no rule was vast and supple enough to be perfectly adapted to Thy law, and that the only true solution was to be always in communion with Thee, so that it could be **adapted perfectly** to all the infinite variety of circumstances.”<sup>54</sup> “I make a habit of doing everything against the rules, otherwise there would be no point in my being here; the rules could just go on and on!”<sup>1</sup>

## The Mother

The vision of collective living foreseen at *Sri Matriniketan Ashram* stands on the following conviction; if persisted then it will help to trace the path of our own which will further insist us to leave no imperfection within and around unchanged. This awareness of full account of our imperfection can press perfection of all the parts of Nature and Soul to reach their absolute state.

*The Mother's* above message confirms the benefit and advantage of a small Divine Centre which can stand without corruption, without politics, without short lived enjoyments, without holidays and persuasion of ceaseless action of its twice-born inmates and there is absolute liberty to adventure into the Unknowable and immense opportunity to utilise time and space exclusively to call down timeless Eternity and Spaceless Infinity. The disadvantage of a small Divine Centre is that it has less diversity, less infrastructure to accommodate bereaved humanity of *tamasic* and *rajasic* Nature. The more the diversity, more the acceptance of world problem through its human representative, the more Divine energy consents to descend.

*The Mother* indicates that fixed set of rules and rigid laws are applicable for slow evolutionary change of developing Souls, while for the swift evolutionary Spiritual change all standards are temporary and must be broken constantly to give birth to new plastic laws and rules received from within and above. We believe that if we can follow the best standard of the race (for example *The Synthesis of Yoga*), then it will spontaneously draw our attention and concentration on the best part of Their Teachings.

Now, *Sri Matriniketan Ashram*, is a limited platform for unlimited flow of Divine energy and we are given a brief opportunity to manifest the Divine integrally fulfilling the aspiration, love and hope of our immediate Spiritual predecessors and preparing ourselves to arrive at the farthest foreseen end of integral Yoga, which is a promise of full-bodied descent of the Divine Love hinted in *Savitri* of transforming earth life into the ecstatic playfield of *Paraprakriti*, supreme Nature.<sup>21</sup>

As Devotee we concentrate, contemplate and meditate on the One to the exclusion of the Many and as beginner of integral Yoga, *Dvija*, we wait to overcome a long formative period of *Sadhana* before reconciling them. It makes us aware that a small beginning or pouring in of little drop of truth can lead towards realisation of mighty objective. We gratefully consecrate and adore Them within, (which constitute nine tenth of our whole being) for Their large plunge into Infinity and possession of limitless Consciousness for the redemption and transformation of humanity, adore Them without (which constitute one tenth of our whole being) for sole satisfaction of our surface personality. We have genuine thirst to receive Their personal love through subtle physical contact and aspiration to register our names as inmates of Their *Ashram* that exists in the subtle physical world.

The objective of this *Ashram* is neither to ‘lead a special life’<sup>47</sup> nor to exercise any separative identity but to become one with the Divine, fellow brothers, the Mission, humanity and all life and the yearning to learn the lesson to move towards the Infinite is predominant over all other appetite and interest. Integral Yoga recognises ‘specialised extreme effort’<sup>49</sup> of *sadhana* as ‘temporary necessity’ which is ‘imposed on the individual so as to prepare a greater general possibility for the race.’<sup>49</sup> To constantly hold Her (Their) Presence in the heart centre is the outcome of Psychic realisation. To hold Her (Their) constant impersonal Presence above the head is identified as the outcome of Spiritual realisation. To work out a relation between Her (Their) Personal and Impersonal Presence leads towards Supramental state.

Integral Yoga recognises Personal and Impersonal aspect of the Divine as ‘two wings of Spiritual ascension’<sup>61</sup> and before entering seven-fold personal relation with the Divine ‘a seeker of integral Yoga’<sup>61</sup> must enter relation with the impersonal attributes of Divine Light, Force, Bliss, Love, Truth and Right. In order to avoid integral Yoga from distorting into a Religion<sup>30</sup> through developing Soul seekers, the Nameless Impersonal Influence<sup>29</sup> and reversal of invisible Consciousness get precedence over Divine manifestation through name and form. An increased impersonality<sup>28</sup> and universality in the personal life is the sign of true preliminary *Ashram* living. In order to pave the passage, clear for Supramental descent through prolonged Psychic and Spiritual ascension of Consciousness of developed Soul, the Divine’s personal manifestation through Name and Form is recognised as more important requisite<sup>31</sup> than adoration of His Impersonal form.

The need of impersonalised and universalised consciousness in daily life ensures these attributes: “(1) It releases his knowledge from the **narrowness** of personal mind, (2) his will from the clutch of **personal desire**, (3) his heart from the bondage of petty **mutable emotions**, (4) his life from its petty **personal groove**, (5) his soul from **ego**, and (6) it allows them to **embrace calm, equality, wideness, universality, infinity.**”<sup>28</sup>

Here the later *Vedantic* ascetic self-disciplines of renouncing transient earthly relation and an indifference towards (sense) enjoyable world are strongly adhered by excluding its narrow doctrine of saintly inactivity and excessive reliance on supernormal experience of trance. Spiritual energies are drawn inward for the perfection of Soul, known as Self-concentration and drawn outward for perfection of life, known as Self-expansion which is further extended towards perfection of surrounding world. Asceticism serves as a substitute of strong Spiritual influence and its office and purpose will end with the emergence of efficient instruments. In Supramental Consciousness one will be entirely absorbed in inner aspiration, not dependent on any external things and he is ‘infinitely farther on the path than someone who undertakes ascetic practices with the idea that this will lead him to realisation.’<sup>65</sup>



The food habit of this inner ascetic living is guided by *Jain Spirituality*<sup>41</sup> which is identified as narrow doctrine but safe for beginners of Yoga and a confirmation of *sattwic* living. This trend discourages certain kind of food that depresses the consciousness towards animality. Again, to waste time towards thought of food and depend only on food to draw nourishment of body are ‘very *tamasic* way of absorbing energy’<sup>63</sup> and draws down the consciousness towards Inconscience. So, to reduce food either spontaneously only under Divine impulsion or mechanically through fasting on auspicious occasions recognised by the tradition and to draw universal energies, preferably Psychic, Spiritual and Supramental forces to nourish the body is identified as Spiritual approach towards life. This *Jain* standardisation<sup>42</sup> and mechanisation of food habit seems to limit the plasticity, catholicity and universality of Spiritual law and limit the trend of unity in myriad diversity but purposeful to choose food as secondary means of drawing vital energy and an application of *Vedantic* approach of non-injury and non-violence, *ahimsa*, in everyday activities. This *sattwic* approach towards life is superior to *tamasic* and *rajasic* principle. Out of them *tamas* is identified as accumulated negative energy of the body through many births, the greatest enemy of Spiritual life and to remove them from every nook and corner is the responsibilities of active Psychic and Spiritual energy. The dwarf movement of *tamasic* body, *rajasic* vital and *sattwic* intellect can be accelerated by opening of the *Annamaya*, *Pranamaya* and *Manomaya Purusha* respectively. In integral Yoga, the rigorous self-control of the *Vedantic* approach of restriction in food and *Tantric* approach of accepting and universalising wide range of food are reconciled. In Supramental Consciousness ‘to eat or not to eat, to sleep or not sleep, all this has no longer any importance.’<sup>64</sup> In this Consciousness one may even ‘forget to eat.’<sup>64</sup>

It has identified that the Divine manifestation and perfection in outer life is the reconciliation of right circulation of transparent money and Divine Love.<sup>43</sup> The rich men<sup>46</sup> and those who indulge in human love<sup>46</sup> seem to be unfit but can be included in the collective Divine work and an effort has been made to keep the *Ashram* atmosphere absolutely free from their influence. Through this effort it keeps the aspiration alive to liberate the earth from their control and waits to transform them into Divine opulence and Divine Love. An ideal *Sadhaka*<sup>46</sup> is not one who is having Spiritual and Psychic realisation but having contact with the Supramental world can alone<sup>46</sup> utilise wealth for the Divine purpose.

We can draw largest benefit from *The Mother’s* external *Avatarahood*, if we can accept the significance of Her Divine birth, Divine Action, Divine Play and Divine departure from earthly life in totality. She is a living representative of *Sri Aurobindo’s* Teachings and Her physical formulation of the body is identified as the fittest instrument of cellular transformation. She clarified that those who truly love Her must read Her Teaching in *French*, as the supreme Knowledge descended to Her in original *French* whose Divine vibration is

something untranslatable<sup>66</sup> in other languages. The other necessary means of becoming closer and intimate with *The Mother* is to train the body rigorously with physical education and to accept *Karma Yoga* and all action must be supported and subordinated by uninterrupted *Japa*<sup>73</sup> in waking trance. Restoration of cleanliness, order, harmony and beauty in the material life are the means in receiving Her direct Divine Contact. She also puts condition that if anyone wants to satisfy<sup>67</sup> Her, he must enter deep inside of *Sri Aurobindo's* writings in *English* and all these developed descended supreme Knowledge has its accurate representation in the ancient *Sanskrit* tongue. Apart from Her Spiritual identity of Mediatrix Mother power revealed in *The Mother* book, Psychic identity of Executrix Mother Power revealed in *The Synthesis of Yoga*, Supramental identity of Creatrix Mother Power revealed in *Savitri* book, Her material existence takes special care of each children and She asks 'nothing in return'<sup>72</sup> of what She pours down of the Divine Love.

*Sri Aurobindo* clarified that a *Sadhaka's* Yoga will succeed if he accepts (dynamic) Divine as the 'one and only aim'<sup>68</sup> of the life and reconciles dynamic four-fold Soul forces of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*. His Divine must be accepted primarily<sup>69</sup> as Self-concentration of Divine union and secondarily as self-expansion of Divine manifestation. He will succeed in own path of Yoga if he follows the self-disciplines of ancient *Vedantic* Seers, psycho-spiritual methods,<sup>95</sup> *antara-avalambana*, subordinated by the psycho-physical methods, *bahya-avalambana*, of the later *Vedantists*, *Tantrics*, *Raja* and *Hatha Yogis*. If this symmetry is altered, then it will give birth to fear, doubt and impatience and the effort of all life will be narrowed to the limitation of this life. *The Mother* observed that *Sri Aurobindo* was not only Supreme optimist and Supreme harmonist but also was against any 'negative criticism'<sup>70</sup> towards the world and surrounding and one can carefully note the injunction He issued in *The Life Divine* for a *Sadhaka* of integral Yoga or the Gnostic Soul that he would under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'<sup>71</sup> *Sri Aurobindo's* Teachings is the restatement and development of highest hinted truth of traditional Yoga. A thorough knowledge on *Sri Aurobindo's* Teachings asks thorough mental and Spiritual knowledge on traditional schools of Yoga. *The Mother's* Teaching is identified as restatement of *Sri Aurobindo's* Teachings. A thorough knowledge on *The Mother's* Teachings asks thorough mental and Spiritual knowledge on *Sri Aurobindo's* Teachings.

*Sri Aurobindo* had great respect for His (1) Mother land and eternal Religion, *Sanatana Dharma*,<sup>44</sup> (2) great mastery over traditional Science of *Vedanta* and command over Spiritualised intelligence. *The Mother* had (3) direct contact with the Supreme without the aid of Tradition and Religion and (4) great mastery over the Science of Occultism. To serve Them in all life by reconciling Their double stand in the initial and final journey is identified as principal, active, utilisable and secured waking action<sup>38</sup> supported by

concentration and right entry into the ‘best standard of’ traditional and integral Spiritual Teachings. The advantage of following the former rich cultural heritage of the *Indian* tradition is proper to begin a Spiritual movement and it will prevent anarchy and decline of Consciousness through invasion of modern perversity and advantage of following the latter direct contact with the highest and comprehensive Truth without any intermediate limiting aid<sup>62</sup> of Tradition and Religion and entry into *Tantric* method is proper for developed Souls. In this Spiritual rebirth they will utterly ‘cast away of all ordinary past,’<sup>52</sup> ‘free from every kind of bondage,’<sup>59</sup> save them from the dependency on slow evolutionary outer support and lift them swiftly towards the future opulence and eternal youthfulness.

For integral realisation and total transformation, the essential truth of all the above four lines of developments are to be reconciled. They are: (1) physical habits are to be disciplined and organised through traditional Yoga of Religion. The fixed faith of religion which does not assist in elevation of Consciousness are identified as superstition and limitation of sattwic ‘fixed mind.’ The falsehood and dark energies which shelter here can be removed by removal of all twilight thought. (2) Intellect must be trained to hold the Spiritual energy. Intellect is the mother of Modern Science which does not recognise Consciousness as the mother of Intelligence and Intelligence is utilised more for discovery objective secret of existence rather than for the discovery of the subjective Soul. (3) Psychic and Spiritual realisation give deep contact with the Self and Divine. If both the consciousness can be moved consciously then they will be chief source of new creation and manifestation. (4) The vital must be trained and purified enough to meet the invisible occult forces behind the appearances.<sup>74</sup> ‘In the Supramental creation there will no longer be any Religion,’<sup>75</sup> Occultism, Spiritual thought and there will be perfection of intermediate Psychic and Spiritual action. ‘The whole life will be the expression, the flowering into forms of the divine (Supramental) Unity manifesting in the world.’<sup>75</sup>

The modern mind is attracted to create purely productive, mechanical and commercial society, a *Shudra* civilisation<sup>77</sup> of associated labour, of the proletariat, preoccupied more and more with enjoyments of transient and short-lived nature. This *Ashram* living proposes that before becoming the beginner of the difficult integral Yoga, an *Ashramite* must be familiar of *Aryan* Spiritual heritage and ‘his Yoga may be governed for a long time...in the line of the great *Hindu* tradition, by *the Gita*, for example *the Upanishadas, the Veda*’<sup>56</sup> which will be able to defeat partly the growing *Shudra* trend swallowing the whole earth. We have to note sufficiently our *tamasic* and *rajasic* imperfections and *sattwic* limitation and shall keep the aspiration alive to purify, transform and perfect those negative energies. Thus, an uncultured *Shudra* by birth and profession gets an initial opportunity to raise his *tamasic* and *rajasic* state to *sattwic* state of consciousness, finally strives to go beyond the three modes of Nature. Or he becomes at once Soul Force of consecrated *Shudra*, opulent and

self-fulfilled *Vaisya*, courageous *Kshetriya* and cultured *Brahmin*<sup>53</sup> by choice and predilection.

**Recapitulation:**

“A vast universality of soul and an intense unity with all is the base and fixed condition of the supramental consciousness and spiritual life.”<sup>91</sup>

**Sri Aurobindo**

“Two irrefutable signs prove that one is in relation with the Supramental:

1. A perfect and constant equality: To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

2. An absolute certainty in the knowledge: The absolute and indisputable certainty of an infallible knowledge through identity.”<sup>92</sup>

**The Mother**

“The capacities required to gain access to the supramental world.

- 1) Capacity for indefinite expansion of consciousness on all planes including the material.
- 2) Limitless plasticity, to be able to follow the movement of becoming.
- 3) Perfect equality abolishing all possibility of ego reaction.”<sup>93</sup>

**The Mother**

**“And actually, to do Sri Aurobindo’s work is to realize the Supramental on earth.”<sup>94</sup>**

**The Mother**

In the fittest instruments,<sup>76</sup> the Consciousness will move from less complete to more complete Spiritual realisations, towards the experience of the unrealised subtle and causal body cosmic action, and preoccupy themselves with highest hinted unfinished Subconscious Yoga of *the Divine Mother* and *the Lord Sri Aurobindo*. Thus, the ultimate motive is to prepare, purify and enlarge the existing human vessel to call down the Supreme Mother and the Supreme Lord in Their entirety to the Psychic heart centre and ascent of the Psychic Being permanently to Their dual Divine Supramental Consciousness. This exercise will be followed by discovery of supreme Love and work out Their supreme Relation in multiple subtle bodies that can draw one towards evolutionary fulfilment and complete Divine living for humanity.

The largest vision of *integral Yoga* recommends an individual to be wise when he shows unwillingness to limit man’s avenues towards God and a refusal to put a limit to the Soul’s ascension of the Infinite and the Divine manifestation through all the godheads, men, creatures and objects; the wiser drives straight into the Divine realisation and then seizes one after the another

methods of Nature's many-sided passage of conscious Evolution and Yoga; gathers together all Spiritual experience and returns either naturally or through concentrated effort to the one Supreme experience of all reconciling Oneness and he learns to overcome all partial and one sided exclusive experience of the *Brahman* and realises the Integral Static and Dynamic *Brahman*; the wisest is able to call down this ultimate Divine Truth to elevate the material things and creatures to their highest and widest Divine manifestation and he can draw humanity towards greatest unity when he is perfectly capable of every kind of Spiritual experience and possesses highest Integral Knowledge.

A supreme Knowledge is that which includes Spiritual experiences of all kinds, gives to each its absolute state of *Brahman* and integralises all Knowledge, neglects nothing, overlooks nothing and leaves no stone unturned. It recognises that the eternal Spirit as the immutable inhabitant of this fit and noble mutable robe, the bodily mansion, out of which the Divine constantly weaves His garbs, builds recurrently the unending series of His All Life. Or the Spirit born into the material existence is assigned a task to create out of Matter a temple of Divinity. The problems of All Life arise from an unsolved discord and the instinct of an undiscovered unity can be resolved when the fully awakened human mind realises an Omnipresent Reality as the truth of all life and when he accepts this existence freely as the Divine, invades mortality with the immortal's Truth, Light and Beatitude and the redemption comes by the recovery of the universal Consciousness in the individual and of Spiritual term in the physical Consciousness.

*OM TAT SAT*

#### References:

- 1: The Mother's Agenda-3/64,
- 2: The Gita-3.20,
- 3: The Gita-4.34,
- 4: Savitri-310,
- 5: The Gita-5.29,
- 6: The Gita-9.11,
- 7: The Gita-7.5,
- 8: SABCL-17/The hour of God/95,
- 9: The Mother's Agenda-9/153,
- 10: Savitri-522,
- 11: "I had this experience very, very strongly. When I left here [Pondicherry in 1915], as I got farther away, I felt as if emptied of something, and once in the Mediterranean, I wasn't able to bear it any longer: I fell ill. And even in Japan, which outwardly is a marvelous country – marvelously beautiful and harmonious (it WAS, I don't know what it is nowadays), and outwardly it was a joy every minute, a breathtaking joy, so strong was the expression of beauty – yet I felt empty, empty, empty, I absolutely lacked ... (*Mother opens her mouth as though suffocating*) ... I lacked the important Thing. And I found it again only when I came back here (Pondicherry)." The Mother's Agenda-6/265,
- 12: The Gita-12.20,
- 13: The Mother's Agenda-3/367,

14: Savitri-682,

15: “But the solution of the problem which spirituality offers is not a solution by (2) external means (by Psycho-physical machinery), though these also have to be used, but by (1) an inner change (by Psychic, Spiritual and Supramental intervention), a transformation of the consciousness and nature.” CWSA-22/The Life Divine-917,

16: The Mother’s Agenda-12/86,

17: CWSA/23/The Synthesis of Yoga-517,

18: “A strict obedience to the wise and intuitive leading of a Guide is also **normal and necessary** for all but **a few specially gifted seekers.**” CWSA/22/The Life Divine/941,

19: “This seems to have been the method of **the most ancient sages** of which we get some glimpse in *the Rig Veda* and some of *the Upanishads* (Notably, *the Taittiriya Upanishad*). He may, on the other hand, (1) aim straight at the realisation of pure self-existence on the highest plane of mental being and from that secure basis (2) realise spiritually under the conditions of his mentality the process by which the self-existent becomes all existences, (2a) but without that descent into the self-divided egoistic consciousness which is a circumstance of evolution in the Ignorance. Thus (2) identified with *Sachchidananda* in the universal self-existence as the spiritualised mental being, (3) he may then ascend beyond to the Supramental plane of the pure spiritual existence. It is the latter method the stages of which we may now attempt to trace for the seeker by the path of knowledge.” CWSA/23/The Synthesis of Yoga-400,

20: “If you approach me in the hope of obtaining **favours**, you will be frustrated, because I have no powers at my disposal.” The Mother’s Agenda-5/250. The other complementary passage, “There is nothing which is beyond the reach of the God-lover or denied to him; for he is the **favourite** of the divine Lover and the self of the Beloved.” CWSA/24/The Synthesis of Yoga-606, “They (her disciples) gave themselves to her (Savitri) and asked no more.” Savitri-364,

“There was **no strength in her** (Savitri), no pride of force;

The lofty burning of desire had sunk

Ashamed, a vanity of separate self,

The hope of spiritual greatness fled,

Salvation she asked not nor a heavenly crown:

Humility seemed now too proud a state.” Savitri-522,

21: “I witnessed the virgin bridals of the dawn” Savitri- 401,

22: The Mother’s Agenda, July 15, 1961,

23: The Mother’s Agenda, December 11, 1963,

“But now her spirit’s flame of conscient force

Retiring from a sweetness without fruit

Called back her thoughts from speech to sit within

In a **deep room in meditation’s house.**

For only there could dwell **the soul’s firm truth:**” Savitri-639,

24: “He who expects nothing, is pure, skilful, indifferent, untroubled, who has given up all initiative, is dear to Me.” The Gita-12.16, “They who desire

fulfilment of their (four-fold) works (of Brahmana, Kshetriya, Vaisya and Shudra) on earth sacrifice to gods; because the fulfilment that is born of works is **very swift and easy in human world.**” The Gita-04.12, “But most men, the Gita goes on to say, **desiring the fulfilment of their works**, sacrifice to the gods, to various forms and personalities of the one Godhead, because the fulfilment (*siddhi*) that is born of works, — of works without knowledge, — is **very swift and easy in the human world**; it belongs indeed to that world alone. The other, the divine self-fulfilment in man by the sacrifice with **knowledge to the supreme Godhead**, is much more difficult; its results belong to a higher plane of existence and they are less easily grasped.” CWSA/19/Essays on the Gita-147,

25: “The **seven ancient Rishis** representing sevenfold Integral Knowledge, the four *Manus* or All-Father representing **four Divine Shaktis** are My (Over) Mental becomings, from them are created all these living creatures in the world. Whosoever knows in its right principles these **seven Vibhutis** and **fourfold Yogas**, unites himself to Me by an untrembling Yoga; of this there is no doubt.” The Gita-10.6, 7,

26: “Let us understand that however great may have been our efforts, our struggles, even our victories, compared with the distance yet to be travelled, the one we have already covered is nothing; and that all are equal—infinitesimal grains of dust or identical stars—before Eternity.” The Mother/Prayers and Meditations-January-8/1914,

“Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an **indiscernible moment** in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but an **imperceptible atom** in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become **unfit** to serve Thee.” **The Mother/Prayers and Meditations/July-17/1914**

27: CWSA/19/Essays on the Gita-458,

28: “Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action.” CWSA/19/Essays on the Gita-532, “At a lower pitch he still experiences this **fundamental impersonality** as an immense liberating force everywhere. (1) It releases his knowledge from the narrowness of personal mind, (2) his will from the clutch of personal desire, (3) his heart from the bondage of petty mutable emotions, (4) his life from its petty personal groove, (5) his soul from ego, and (6) it allows them to embrace calm, equality, wideness, universality, infinity.” CWSA/23/The Synthesis of Yoga-127, “This predominance of a greater diviner leading, **not personal to ourselves**, indicates the nature’s increasing ripeness for a total spiritual transformation. It is the unmistakable sign that the self-consecration has not only been accepted in principle but is fulfilled in act and power. The Supreme has laid his luminous hand upon a chosen human vessel

of his miraculous Light and Power and Ananda.” CWSA/23/The Synthesis of Yoga-88

“Adored like one who worships **formless God**

The unseen Light she could not claim nor own.” Savitri-522

29: “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.”

The Mother’s Agenda-4<sup>th</sup> May-1967, “Sri Aurobindo said when you go beyond the Impersonal, you find the Personal: the Person. I am sure he had the experience...” The Mother’s Agenda-9/209/20.07.1968, “It is immaterial whether he (the Master of Yoga) is **first** seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one’s highest Self and the highest Self of all, (**secondly**) as a Divine Person within us and in the world, in one of his — or her — numerous forms and names or as the ideal which the mind conceives. In the end (**lastly**) we perceive that he is all and more than all these things together.” CWSA-23/The Synthesis of Yoga-62, “Every thought and impulse has to be reminded in the language of the Upanishad that “That is the divine Brahman and not this which men here adore.” CWSA/23/The Synthesis of Yoga-72,

30: “*Buddhism* only became a **popular religion** when *Buddha* had taken the place of the supreme Deity as an object of worship.” CWSA-24/The Synthesis of Yoga-556, “The inexorable law of *Karma* is irreconcilable with a supreme moral and personal Deity, and therefore the clear logic of *Buddha* denied the existence of any free and all-governing personal God; all personality he declared to be a creation of ignorance and subject to *Karma*.” CWSA/21/The Life Divine-101,

31: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4, “Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our comrade and boy-Play-fellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the *Adwaitin*.” SABCL/17/The Hour of God-137. (Above Aphorism indicates that seven-fold personal relation with the Divine in Supramental plane is more valuable than the realisation of impersonal Divine in Spiritual plane of the *Adwaitin*.) “A supreme divine Love is a creative Power and, even though it can exist in itself silent and unchangeable, yet rejoices **in external form** and expression and is not condemned to be a speechless and bodiless godhead.” CWSA/23/The Synthesis of Yoga-164,



32: The Mother's Agenda/2/261-262, The Mother's Agenda/10/261, "Sri Aurobindo said to me, "What I see is that your body is the only one that has sufficient endurance to go through the ordeal." But you understand, this body knew nothing about it, it has no ambitions (!), still less pretensions." The Mother's Agenda/8/69,

33: "All the countries live in falsehood. If only one country stood courageously for truth, the world might be saved." The Mother's Agenda/11/173,

34: Savitri-123,

35: Savitri-16,

36: Savitri-38

37: Savitri-124,

38: Savitri-686,

39: "Heaven ever young (virgin and plastic) and earth too firm (rigid) and old (obsolete)" Savitri-603,

40: "Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos. Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did *Arjuna* in the beginning, — therefore was his shrinking condemned as a small and false pity, an inglorious, an un-Aryan and unheavenly feebleness of heart and impotence of spirit, *klaibyam, ksudram hridaya-daurbalyam*, — is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality." CWSA/19/Essays on the Gita-384-85,

41: "That's what happens! That is to say, in a greater or lesser proportion you swallow along with the meat a little of the consciousness of the animal you eat. It is not very serious, but it is not always very pleasant. And obviously it does not help you in being on the side of man rather than of the beast!" The Mother's Centenary Works/6/179

42: "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." CWSA/23/The Synthesis of Yoga/57, "In a sense, therefore, **each man in this path has his own method of Yoga.**" CWSA/23/The Synthesis of Yoga-46, "An increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is the mental method, but that would not be the law of this (Spiritual) living." CWSA/22/The Life Divine-1068,

43: "Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not heart's hunger for affection.

Love is a mighty vibration coming straight

from the One. And only the very pure and very strong are capable of receiving and manifesting it.' Then an explanation on what I mean by "pure," the very pure and very strong. 'To be pure is to be open only to the Supreme's influence, and to no other.' Far more difficult than what people consider purity to be! Which is something quite artificial and false." The Mother/The Mother's Agenda /4/319-20,

44: "Sri Krishna has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of *the Veda* based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by *Indians* or *Europeans*. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that *India* is centre of the religious life of the world and its destined saviour through the *Sanatana Dharma*." Sri Aurobindo/SABCL-27/433-34,

45: 'And in the cradle slay the divine Child.' Savitri-224,

46: 'Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.' The Mother-17, 'But like other powers of the Divine it (Money) is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by *Asuric* influences and perverted to their purpose. This is indeed one of the three forces –power, wealth, sex – that have the strongest attraction for the human ego and the *Asura* and are most generally misused by those who retain them... But this (rejection of wealth by the *Vedantists*) is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is **the Supramental way for the Sadhaka**.' The Mother-15 (Money, (*rajasic*) power and sex or human love are distortion of Divine Perfection, Divine Power and Divine Love which are the Divine Mother's attributes of *Mahasaraswati*, *Mahakali* and *Mahalakshmi* respectively.)

47: "So people who want to lead a special life or have special organization to have experiences, that is quite silly—the greatest possible diversity of experiences is at your disposal every minute, every minute. Only you must learn not to have a mental ambition for "great" things." The Mother's Agenda-4/388,

48: The Mother's Agenda/27<sup>th</sup> November, 1965,

49: CWSA/23/The Synthesis of Yoga-8,

50: Savitri-51,

51: CWSA/24/The Synthesis of Yoga-613,

52: 'For spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at each virgin moment we were starting life anew... To give you an idea of the final height of

spiritual rebirth, I may say that there can be a constant experience of the whole universe actually disappearing at every instant and being at every instant newly created!' The Mother's Centenary Works/3/176-177,

53: The study of Scriptures, calm self-control, purity, a way of truth seeking and capture it for outward use, long suffering, kindness, honesty, aversion to fault finding, *apaisunam*, (The Gita-16.2) ceaseless quest for knowledge, freedom from prejudice, hard-won mind's silence, sweet smiling quietude of life, constant practice of non-attachment towards son, wife and home, high thinking, pure living, free from attachment to action and inaction, detachment of desire-mind and renunciation of its passion, raise the mental consciousness into clarity, fixing the mind in the central vision, nearing of Spiritual truth within by purified *buddhi* and ethical change in the outside surface life are the natural and spontaneous task of the **traditional Brahmin** Soul force. He has the capacity to raise the consciousness from *tamasic* state to *sattwic* state and escape from life of Matter to the extinction in Spirit. Thus, he lives a double life, Spiritual within or above and mental and material in outward active earthly living and is incapable of bridging the gulf between imperfect Matter and perfect Spirit and is incapable to integrate his consciousness to experience a Divine government.

The exclusive nature of the Soul force of the ancient traditional *Brahmin* is extended and enlarged in **integral Yoga** to go beyond the partial views and egoistic motives of human ignorance and becomes the master of own kingdom of life, *swarat*, master over the surrounding world, *samrat*, the fullness of the divine union of Truth-Light, *Brahma-yoga*, Power and glory of Spiritual force, *Brahma-tejas*, comprehensive Knowledge, *Brahma-varcas*, perfection of Spiritual Law, *Dharma*, enlarge and raise the whole seeing and living of active consciousness by trance, *Samadhi*, the accomplished *Brahminhood* of the complete *Brahmana* and grows into impersonalised universal personality, *sarvabhutatmabhutatma*.<sup>89</sup> The exclusive concentration, *samyama*, pursued by all traditional schools of Yoga is used as temporary instrument in integral Yoga and extended as all-receiving or all-inclusive integral Concentration, *samjnana*.

The **perfection of Brahmana Soul-force** is the treasure house of miraculous knowledge which is open to every kind of Revelation, intimate Vision, many-sided wideness of Spiritual Attainment, Inspiration, Intuition, Identity; opens us to Supramental Infinities, Largeness, unalterable Silence, absolute quietude and Solitude, impersonal Vastness, right Discrimination, unspoken great Word, shadow-less Love, original Delight of existence, self-defusing Peace and a reconciling Wisdom to perfect life.

54: Prayers and Meditation-07.02.1914,

55: Savitri-709-10,

56: CWSA/23/The Synthesis of Yoga-55,

57: "The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action

accordingly.” **The Mother**/The Mother’s Centenary Works/13/353/*February 1954*,

58: “For us the 1<sup>st</sup> November has a deep significance. We have a flag which Sri Aurobindo called the Spiritual Flag of United India. Its square form, its colour and every detail of its design have a symbolic meaning. It was hoisted on the 15<sup>th</sup> August 1947 when India became free. It will now be hoisted on the 1<sup>st</sup> November 1954 when these settlements (French India) get united with India and it will be hoisted in the future whenever India recovers other parts of herself. United India has a special mission to fulfil in the world. Sri Aurobindo laid down his life for it and we are prepared to do the same.” **The Mother**/The Mother’s Centenary Works/13/354/*1 November 1954*,

59: The Mother’s Centenary Works/3/83,

60: The Mother’s Centenary Works/7/60-63,

61: CWSA/23/The Synthesis of Yoga-128-129,

62: “To adopt a religion because one is born in that religion or because the people one loves and trusts practise that religion or because when one goes to a particular place where others pray and worship, one feels helped in one’s own prayer and worship, is not the sign of a very strong nature; I should say it is rather the sign of a weakness or at any rate of a lack of originality.” **The Mother**/The Mother’s Centenary Works (second edition)/8/246,

63: **The Mother**/The Mother’s Centenary Works/7/60-63,

64: **The Mother**/The Mother’s Centenary Works (second edition)/9/118,

**65: The Mother**/The Mother’s Centenary Works (second edition)/9/119,

66: “So I have said that if people want to read what I have written...**but those who want to read me, well, let them learn French, it won’t do them any harm!...**

French gives a precision to thought like no other language.

Because it’s something else altogether. Untranslatable, not the same mentality! Like French humour and English humour—so far apart that they are usually impervious to each other!” The Mother’s Agenda-3/347,

67: “If you really want to please Me (I believe you do!),... concentrate on the book on *Sri Aurobindo*—**you can’t imagine how much I am interested!** And as I LOOK, I see into the future (not with this little consciousness), I see that it’s a thing of GREAT importance. It will have a great action. So, I want to clear the way for you now, for us to have time.” The Mother’s Agenda-2/156,

68: CWSA/23/The Synthesis of Yoga-71,

69: “Here, in these **two forms of the spiritual evolution**, the esoteric and the exoteric, the way of the mystic and the way of the religious man, we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space and the principle of expansion and extension so that the new creation may be generalised in as large a field as possible.” CWSA-22/The Life Divine-903, “For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.” CWSA-23/The Synthesis of Yoga/542, “Formulas and their application, **a mechanisation of latent forces**

(for example of Japa), can be astonishingly effective in the occult use of mind power and life power just as it is in physical Science, but this is only a **subordinate method** and a limited direction.” CWSA-22/The Life Divine/909, “It is at this point that religion (representing self-expansion) **must learn to subordinate itself** (to self-concentration of Spirituality), not to insist on its outer characters, but give full scope to the inner spirit to develop its own truth and reality.” CWSA/22/The Life Divine-897,

70: The Mother’s Agenda-25.12.1969,

71: CWSA/22/The Life Divine-1069,

72: “It is not as a *Guru* that I love and bless, it is as *the Mother* who asks nothing in return for what she gives.” The Mother/The Mother’s Centenary Works/16/207.

73: “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.’ The Mother’s Agenda-4/131,

74: **The Mother**/The Mother’s Centenary Works (second edition)/9/345-346,

75: **The Mother**/The Mother’s Centenary Works (second edition)/9/150,

76: “Men in the world have two lights, duty and principle; but he who has passed over to God, has done with both and replaced them by God’s will. If men abuse thee for this, care not, **O divine instrument**, but go on thy way like the wind or the sun fostering and destroying.” **Sri Aurobindo**/The Mother’s Centenary Works (second edition)/10/285, “Thy nature shall be the engine of his (Divine’s) works,” Saiviti-476,

77: “And in any society we should have all four types, — even, for an example, if we create a purely productive and commercial society such as modern times have attempted, or for that matter a *Shudra* society of labour, of the proletariat such as attracts the most modern mind and is now being attempted in one part of Europe and advocated in others.” CWSA/19/Essays on the Gita-523,

78: The Gita-6.41,

79: “At last the **soul** turns to eternal things,

In every shrine it cries for the clasp of God

Then is there played the crowning Mystery,

Then is achieved the longed-for miracle.” Savitri-631,

“A living image of the original Power,

A face, a form came down into her **heart**

And made of it its temple and pure abode.” Savitri-528

80: Savitri-74,

81: Savitri-226,

82: Savitri-230,

83: “Ordinarily the supramental knowledge will be organised first and with the most ease in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. Next and with less ease it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. The last and most difficult conquest, because this is now to his mind a field of conjecture or a blank, will be the

knowledge of the three times, *trikaladristi*.” CWSA/24/The Synthesis of Yoga-839,  
84: Savitri-80,  
85: Savitri-537,  
86: Savitri-23,  
87: Savitri-491,  
88: The Mother’s Agenda/ November 12, 1960  
89: The Gita-5.7,  
90: The Gita-8.5, 10.6, 13.19,  
91: CWSA-23/The Synthesis of Yoga-204-205,  
92: TMCW/15/102,  
93: The Mother’s Agenda/January 12, 1962  
94: The Mother’s Agenda-10<sup>th</sup> May, 1958,  
95: “For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.” Sri Aurobindo/The Synthesis of Yoga-p-542,

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