

# Yoga Sadhana Camp

(From 18.06.2015 to 21.06.2015)



Edited by S.A. Maa Krishna,  
Sri Matriniketan Ashram Sri Aurobindo Centre,  
Managed by The Mother's International Centre Trust,  
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,  
Via: Brahmapur, Dist: Ganjam, State: Orissa, India  
[www.srimatriniketanashram.org](http://www.srimatriniketanashram.org)

# Om Namo Bhagavateh

“ONE must know how to give one’s life and also one’s death, give one’s happiness and also one’s suffering, to depend for everything and in all things upon the Divine Dispenser of all our possibilities of realization, who alone can and will decide whether we shall be happy or not, whether we shall live or not, whether we shall participate or not in the realization.

In the integrality and absoluteness of this love, this self-giving, lies the essential condition for perfect peace, the indispensable foundation of constant beatitude.”

The Mother

Divine Amar Atman!  
Divine Aspirant Souls,

All love and The Mother’s special blessings to you all. On behalf of The Mother’s International Centre Trust, a Yoga Sadhana Camp is organised from 18.06.2015 to 21.06.2015 and last day is recognised by United Nation as International Yoga Day. The subject of concentration is on central truth of the book *The Synthesis of Yoga*, **The Life Divine** and **The Mother** and their relation with the book **Savitri**. And last day is concentration on central truth of **The Integral Education** and its relation with **Integral Yoga**. We are inviting to them those who can participate in this movement of Consciousness to hold Their Love, Force and Grace.

With The Mother’s love and The Lord’s blessings,

At Their Lotus Feet

S.A. Maa K rishna  
Founder

Sri Matriniketan Ashram Sri Aurobindo Centre,  
Vill: Ramachandrapur, PO: K ukudakhandi-761100

Via: Brahmapur, Dist: Ganjam, Orissa

E. [Mail-samaakrishna@gmail.com](mailto:Mail-samaakrishna@gmail.com)

Web site: <http://srimatriniketanashram.org>

“An integral and synthetic Yoga...embraces the knowledge received from the past, it seeks to organize anew for the present and the future. An absolute liberty of experience and of the **restatement** of knowledge in new terms and combinations is the condition of its self-formation.”

Sri Aurobindo

## Yoga Sadhana Camp (From 18.06.2015 to 21.06.2015)

### Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana &amp; Pranayama</i>
06.00 A.M. to 06.30 A.M.	Group Meditation
06.30 A.M. to 07.45 A.M.	<i>Karma Yoga</i>
07.45 A.M. to 08.15 A.M.	Breakfast
09.00 A.M.	(On 18.06.2015) Spiritual Flag Hoisting
08.15 A.M. to 09.45 A.M.	<i>Karma Yoga</i>
10.00 A.M. to 10.20 A.M.	Meditation near the Sacred Relics
10.30 A.M. to 12.45 P.M.	Spiritual Discourse
12.45 P.M. to 01.45 P.M.	Lunch Break
01.45 P.M. to 03.00 P.M.	Work and leisure
03.00 P.M. to 04.45 P.M.	Spiritual Discourse
04.45 P.M. to 06.00 P.M.	<i>Karma Yoga</i>
06.00 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07. 00 P.M.	Group Meditation
07.00 P.M. to 08. 30 P.M.	Question/Answer on above discourse
08.30 P.M. to 09.00 P.M.	<i>Mantra</i> and Prayer
09.00 P.M. to 09.45 P.M.	Dinner and <i>Karma Yoga</i>
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest

### On 21.06.2015 The International Yoga Day

**6.00A.M. to 6.30 A.M. Group Meditation**

**6.30 A.M. to 7.30 A.M. Yoga, Exercise and Pranayama**

**8.00 A. M. Special Prasad sevan for all participants.**

10.00 P.M. Camp Fire and Spiritual Flag down

### N.B. Discourse Subject

18.06.2015: An Introduction to Four Major Works of *Sri Aurobindo* and their inter-relation. The Central Truth of *The Synthesis of Yoga* and its relation with *King Aswapati's Yoga*, 19.06.2015 the central truth of *The Life Divine* and its relation with *Satyavan's Yoga*, 20.06.2015, central truth of *The Mother* book and its relation with *Savitri's Yoga* 21.06.2015 the Central Truth of *Integral Education* and its relation with *Integral Yoga*.

OM TAT SAT

“*Sri Aurobindo* had already realized in full two of the four great realizations on which his Yoga and his spiritual philosophy are founded.

(1) The first he had gained while meditating with the *Maharastrian Yogi Vishnu Bhaskar Lele* at *Boroda* in 1908; it was the realization of the silent spaceless and timeless *Brahman* gained after a complete and abiding stillness of the whole consciousness and attended at first by an overwhelming feeling and perception of the total unreality of the world, though this feeling was disappeared after his (2) second realization which was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the *Allipore jail* and of which he has spoken in his speech at *Uttarapara*. To the other two realizations, (3) that of the supreme Reality with the static and dynamic *Brahman* as its two aspects and (4) that of the higher planes of consciousness leading to the Supermind he was already on his way in his meditations in the *Alipore jail*.”

Sri Aurobindo  
SABCL/Vol-26/p-64

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## Introduction:

This *Yoga Sadhana* Camp is organized every year to keep informed the Devotees, *Ashramites*, Teachers and school children about the total vision of Integral Yoga and Integral Evolution and utilise them as means and passage to enter contact with the integral *Shakti* and absolute *Shakti*. Yoga is a compression of our evolution of many births, many years into a single birth and few months and even compresses it into few days. This evolution of our Being and Nature take the shape of unconscious and conscious Yoga or slow Mental evolution in Ignorance and swift Spiritual evolution in knowledge intended to arrive at the destined perfection of our imperfect existence. In this camp we will concentrate on central truth of *The Synthesis of Yoga*, *The Life Divine*, *The Mother* and their relation with *King Aswapati's Yoga*, *Satyavan's Yoga* and *Savitri's Yoga* respectively and finally we will relate the central truth of *The Integral Education* with the Integral Yoga. They were related with each other through a subtle link of union extended through All Life.

The central common principle of all *Vedantic* Schools of Yoga is **the self-fulfilment of the *Purusha* through his *Prakriti*** or play of *Prakriti* to satisfy her *Purusha*. Its central secret is the search after the silent inactive *Purusha* as a means of liberation by withdrawal from the deception created by the active *Prakriti*. The central common principle of all *Vedic* schools of Yoga which was later followed by the *Tantric* schools is **the self-fulfilment of *Prakriti* through her *Purusha*** or play of the *Purusha* to satisfy his *Prakriti* and its central secret is the worship, adoration and consecration of the *Prakriti*, the *Shakti* as the all important and sole effective force for all attainment and becomes the key to the finding of the Spirit. In Integral Yoga the central common principle is that the relation between *Purusha* and *Prakriti* exists between two poles of *Vedantic* rest and *Vedic* action; when *Prakriti* is absorbed in the conscious existence of *Purusha*, there is rest, freedom and liberation of Soul; when the *Purusha* pours it Self out in action of its *Prakriti*, there is action, creation and *ananda* and the will of the *Purusha* replaces wrong by right enjoyment of the Psychic existence. The central secret of Integral Yoga

begins with *Vedantic* teaching of the Spirit as the all important means for finding of the *Shakti* till the attainment of sufficient Spiritual foundation followed by Spiritual integration which is complemented by the *Vedic* teaching of *Shakti* as the all important means of finding the Spirit and their respective sacrifices are ‘the *Brahman* is offered to the *Brhaman* by the *Brhaman*’ and ‘the *Shakti* is offered to the *Shakti* by the *Shakti*’. And the aim of this Yoga is defined as attainment of fullness of Being, fullness of Consciousness and fullness of Life through movement of *Shakti*. This object makes the Spiritual life and its experiences fully active and fully utilizable in the normal waking state possessing our whole existence.

### ***The Synthesis of Yoga:***

This book is the outcome of *Sri Aurobindo*’s concentrated *Sadhana* extending over four decades at Pondicherry in complete seclusion.

The Integral Yoga or the **theory of complete union with the Divine** pursued through all life can be experienced through Synthesis of central truth of all traditional Yoga. The **three central principle** of Integral Yoga are derived from the three *Vedantic* method of knowledge; (1) it is either a knowledge in the will working out through action (2) or knowledge in the intellect through discernment (3) or knowledge of the heart expressed in love and faith which form the basis of Integral *Karma*, *Jnana* and *Bhakti Yoga* respectively.

*The Synthesis of Yoga* is basically a book which culminates with **Yoga of Self-perfection** which is activated after one is thoroughly established in *Karma*, *Jnana* and *Bhakti Yoga*. Or 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*, *prithi*, *anandah*, *jnanalipsa*, *jnanaprakasho*, *brahmovaracasyam*, *sthairyam*, *abhayam*, *sahasam*, *yasolipsa*, *atmaslagha*, *danam*, *vyayah*, *kausalam*, *bhogalipsa*, *kamah*, *prema*, *dasyalipsa*, *atmasamarpanam*, *mahattva-bodhah*, *balaslagha*, *laghuta*, *dharanasamarthyam*, *purnata*, *prasannata*, *samata*, *bhogasamarthyam*, *snigdhatata*, *tejahslagha*, *kalyanasraddha*, *premasamarthyam*, *visuddhata*, *prakasah*, *vichitrabodhah*, *jnana dharanasamarthyam*, *saktyam*, *bhagavati*, *dristih*, *srutih*, *smritih*, *pratibodha*, *vrutte tu karmani*, *satyadharmah*.



### ***The Life Divine:***

This is a book in which highest hinted truth of *The Synthesis of Yoga* is further developed or this is a book in which hierarchies of Consciousness is explored which is necessary for the fullness and perfection of Being, Nature and Life.

In *The Life Divine*, the knowledge hinted but not sufficiently developed in *The Synthesis of Yoga* is restated again, with greater intensity, finer precision, larger universal approach and clearly spelt hierarchies between the Matter and the Spirit, seven-fold Ignorance and seven-fold Integral Knowledge, Exclusive Concentration and Integral Concentration, Separative Knowledge by indirect contact and Knowledge by Identity, Higher Mind and Supermind, Inconscient self and Bliss self; gives us ample opportunity to go beyond *Buddha, Shankara and the Gita*; defines Religion and Occultism in their evolutionary context and possible emergence of Divine community, for the wider and total benefit of the humanity.

### ***The Mother:***

*The Mother* book aims at possession of *Tantric* objective of dynamic Divine *Shakti* with the help of *Vedantic* method. The *Vedantic* method of *Karma, Jnana* and *Bhakti Yoga* have been restated in new terms and combinations of fivefold methods that of aspiration, rejection, surrender, faith and sincerity. Where first three are utilized to enter union with the static Divine and last three are meant to experience dynamic Divine union. And consecration is divided into two types that of *Purusha Yajna* and *Prakriti Yajna*. Faith is also divided into two parts that of ascending faith and descending faith or the faith that helps in the ascent of the Soul and faith that prolongs the descent of *Shakti*.

OM TAT SAT



## The Central Truth of *The Synthesis of Yoga*

“The **law of sacrifice** is the common divine action that was thrown out into the world in its **beginning** as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinizing principle, a **saving power** descends to limit and correct and **gradually eliminate the errors of an egoistic and self-divided creation.**”<sup>5</sup>

**Sri Aurobindo**

“**The law of sacrifice** travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice... Above all, the psychic being imposes on life **the law of the sacrifice** of all its works as an offering to the Divine and the Eternal. Life becomes a call to that which is beyond Life; its every smallest act enlarges with the sense of the Infinite.”<sup>6</sup>

**Sri Aurobindo**

Integral Yoga proposes triple consecration supported and subordinated by practice of triple rejection and triple equality of its volitional, intellectual and emotional parts through *Karma, Jnana and Bhakti Yoga* respectively for beginners. This will be extended to seven constituents of sacrificial energies that of the Body, Life, Mind, Supermind, Bliss, Will and essential Being whose regular action activate right relation of existence with the Divine. This is a demand made on us by the Divine that we should turn our whole life into a conscious or unconscious sacrifice of all we cherish here or this is the law of sacrifice through utter obedience and submission. Every moment and every movement of our Being and Nature are to be resolved into continuous and devoted self-giving to the Eternal and His *Shakti* by rejecting Ignorance and the result of Ignorance.

This *Yoga* further recommends two methods, one that of following *the Vedantic* method to arrive at *Tantric* aim for the beginners and other that of following *Tantric* method to arrive at *the Vedantic* aim for those who are established in Spiritual Consciousness. That must be done with a right faith and true sincerity to ignite the *Vedantic* sacrifice, *Purusha Yajna*, consent and participation of *Purusha*, which makes us one by identity in our inmost Being and the *Vedic* sacrifice, *Prakriti Yajna*, consent and participation of *Prakriti*, which makes us one in our Becomings by resemblance to the Divine in our nature. Or the ‘surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine (Known as *Purusha Yajna*) and (2) the *Shakti* (known as *Prakriti Yajna*).’<sup>1</sup>

### ***Vedantic Sacrifice:***

“...it is through self-giving **or surrender of soul and nature to the Divine Being** that we can attain to our highest self and supreme Reality, for it



is the Divine Being who is that highest self and that supreme Reality, and we are **self-existent and eternal** only in his eternity and by his self-existence.”<sup>8</sup>

**Sri Aurobindo**

*Vedantic* sacrifice is the outcome of passive Mind, where *Prakriti* is silenced so that the *Purusha*, the Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness is a climbing of Soul from peak to peak in which from each summit one looks up to the much that has still to be done and causes the Divine Force, Overmental *Shakti*, *Supramental Maya* descends into every part of the lower nature of mind, life and body and down to the deepest caves of Subconscious and Inconscious Nature. ‘A timeless Spirit was made the slave of the hour’<sup>4</sup> and thus it became accountable to mutable Time or it is through self-giving or surrender of Soul to the Divine Being or ‘She (*Prakriti* or Nature) surrendered to the service of the soul’<sup>9</sup> that we must dynamise the highest *Divine Shakti*. In *The Synthesis of Yoga* book more importance is given to *Vedantic* sacrifice through *Karma*, *Jnana*, *Bhakti* and *Dhyana Yoga* and hinted little about *Vedic* sacrifice which can be activated by any psycho-physical means, *bahya abalambana*.

The integral *Vedantic Sadhaka* will limit his Spiritual experience around four central Secrets (1) of Consciousness is identified as *Brahman*; (2) of this Self is identified as *Brahman*; (3) Self, *Purusha*, *Ishwara*, *Brahman* and power of Self, *Prakriti*, *Shakti*, *Maya* are the static and dynamic aspect of the Consciousness respectively in ascending order and (4) this *Brahman* is four footed that of *Virata*, waking Self, the objective state of being, *Hiranygarva*, dream Self, the subjective state of being, *Susupti*, sleep Self, a massed consciousness and source of subjective objective being and *Turiya*, supreme Self, a Superconscious state without subject and object.

### **Vedic Sacrifice:**

“...our surrender must be to the Divine Being through the Divine Mother: for it is towards or into the supreme Nature that our ascension has to take place and it **can only be done** by the supramental *Shakti* taking up our mentality and transforming it into her supramentality.”<sup>7</sup>

**Sri Aurobindo**

*Vedic* sacrifice is the outcome of active illumined Mind, where *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* and instrumental ego surrender to the Divine *Shakti*, the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. Thus the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha*'s union with the *Ishwara* and subsequently union with the *Brahman*. Or if we want to realize the highest status of Being then our surrender to the Divine Being must be done through surrender to the *Shakti*, the Divine Mother and only when our surrender to the Divine *Shakti* is

absolute then we have the right to live in the Divine's absolute Presence. '*The Mother*' book proposes a *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim, recognizes great importance to *Purusha Yajna*, sacrifice of the *Purusha*, but still greater importance is directed towards *Prakriti Yajna*, 'the holocaust of *Prakriti*, the sacrifice of the Divine Mother'<sup>2</sup> and 'Her days became a luminous sacrifice.'<sup>3</sup> In *Savitri* both the exercises *Purusha* and *Prakriti Yajna* are widely explored. This experience of *Vedic* Sacrifice can be pursued either in waking state or in sleep. In waking state one experiences this descent of *Shakti* through *Japa*, loudly chanting *Mantra*, concentration on *Shastra*, collective gathering for some Divine purpose, Spiritual discourse, through songs, music, play, critical moment of winning or losing a game, critical hours in our individual and collective destiny. During ordinary sleep, when physical and vital mind are active, then during some supernormal activity in dream which breaks down the limit of physical and vital mind, the descent of Divine force is experienced.

The Integral *Vedic Sadhaka* will limit his Spiritual experience around four Central *Vedic* truths that (1) of attainment of God, Light, Freedom, Bliss and Immortality which are far greater, higher and completer truth than the existing human understanding; (2) of recognition of this world which is an intermingling of truth and falsehood, joy and suffering, knowledge and ignorance, out of which pure truth, delight and wisdom are to be worked out by ascending the consciousness to the home of *Satyam Ritam Brihat* which is identified as the world of Great Heaven, *Swar*; (3) of this world journey of life is the battle field of Gods and their opponents, sons of Falshood and Division, *Asuras* and with the aid of Gods, who represent higher planes of Consciousness, the powers of darkness or lower planes of consciousness are to be destroyed through inner sacrifice; so the *Vedic Sadhaka* will not limit his consecration offered to the Creator only but also he will offer consecration to His infinite variety of manifestation through contemplation of various *Mantras*, which later took the form of repetition of sacred word, ceaseless *Japa* and (4) of all teachings, the summit and supreme secret is identified as the 'One Reality,' the origin and source of existence and Divine can be entirely known by reconciling the One with endless variety of His manifested form or descent of the One into the manifested Many.

### **Recapitulation:**

"A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being (*Vedantic* Sacrifice) and the Supreme Nature (*Vedic* Sacrifice) can become total and absolute."<sup>4</sup>

**Sri Aurobindo**

So the *Vedantic* sacrifice is identified as indispensable exercise of awakening the Spiritual Being supported and subordinated by still more powerful dispensable *Vedic* sacrifice of awakening the Psychic being. What the *Vedantic Sadhaka* achieves that of transformation of nature through passive

silence, trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through active silence and waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, which consists of subtle physical, subtle vital and subtle mental Consciousness, objective consciousness, which consists of surface physical, surface vital and surface mental Consciousness and massed Causal Consciousness or Supramental Consciousness and entry into superconscience superior to all Consciousness, *Sachchidananda* Consciousness. And the first Spiritual experience of waking union that *the Vedic Sadhaka* will experience is defined as individual *Purusha* enlarges its active experience and in order to bring down the highest Spiritual being into our waking life, there must be heightening, widening and integration of immense ranges of new Consciousness. When the surrender becomes complete, absolute and entire, either by complete dependence of creation on the Creator, the static Divine or by complete dependence of creation on the Creatrix Mother, the dynamic Divine, then the Divine cannot conceal Himself; the Unmanifest reflects His form and we could dare to clasp the body of the God and hold between our hands the World-Mother's feet and rapt into eternity through descent of Her Timeless ray. Thus for full transformation of life permanent ascension of Soul to higher planes of Consciousness and permanent of descent of *Shakti* to lower Nature are indispensable.

So the double movement of ascent of Soul followed by descent of *Shakti* and descent of *Shakti* followed by ascent of Soul are the two complementary lessons, *a sadhaka* of Integral Yoga must learn, repeat and master throughout his life. And through this double movement the reconciliation of Matter and Spirit are worked out and Matter shall gradually reveal the Spirit's face. Thus all life or our inner life that is linked with the triple time of past, present and future births and bodies become a conscious Yoga of consecration.

### **Savitri and Consecration:**

These double movements of Consecration which are hinted in *The Synthesis of Yoga* are elaborately developed in the King *Aswapati's Yoga* and *Savitri's Yoga*. These movements provide additional input of opening of energy Centres linking the Supramental Self of overhead *Brahma randhra* with the nether planes of Inconscient Self. The seven energy Centres of traditional Schools of Yoga are extended in Integral Yoga into twelve energy centres of which two nether centres below the feet or below the *Muladhara chakra* and three overhead centres above the mystic *Brahma randhra* are opened in addition to the opening of existing seven *Chakras*. And how through these *Chakras*, the Psychic, Spiritual and Supramental transformation are activated, are also revealed in *Savitri*. During Psychic and Spiritual transformation, the Consciousness does not move below the *Muladhara Chakra* and above the mystic *Brahma randhra*. It is only during Supramental transformation, the Subconscious and Inconscient planes are rapidly transformed, and during this action, the importance of *Vedic* sacrifice increases.

If the deathless flame of Divine Love can enter in the passage of our work consecrated to the Divine, then hardness of the way diminishes, sweetness and joy is felt even during the period of difficulty and struggle and this surrender can be perfectly effective when it is a surrender of love. All our life can be moulded into this cult, all action is done in the love of the Divine in the individual, in the universe and in the Transcendence.

*OM TAT SAT*

#### References:

1: The Mother-10, 2: The Mother-37, 3: Savitri-125, 4: Savitri-268, 4: CWSA-22/The Life Divine/963-64, 5: CWSA-23/ The Synthesis of Yoga-106, 6: CWSA-23/ The Synthesis of Yoga-108, 179, 7: CWSA-21/The Life Divine/371-72, 8: CWSA-21/The Life Divine/373, 9: Savitri-87.



## **The Central Truth of *The Life Divine***

“A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling spirit, is then the key-note, **the central significant motive** of the terrestrial existence.”

The Life Divine-856

“If **consciousness is the central secret**, life is the outward indication, the effective power of being in Matter; for it is that which liberates consciousness and gives it its form or embodiment of force and its effectuation in material act.”

The Life Divine-1054

The central thought, the central secret and central truth of Integral Evolution is identified as **Consciousness**, which is the real creative Power, the universal Witness, the force of awareness, a play of Energy, an infinite, indivisible Existence moves out of its fundamental purity into the varied play of Force; for whom the world is a **field and condition** of Divine Life; life is the **exterior and dynamic sign and index** of that revelation and effectuation; all life is the fundamental poise of its own **constituting Consciousness** in possession both of unity and of diversity where the former contains and governs the latter; the physical, vital, mind, soul and Supermind are **instruments of Consciousness**; the accessories or subordinate energies of these instruments are identified as **elements of Consciousness**; following this line the **individual Consciousness** fulfills itself by that which is beyond his obscured and limited ego, beyond the thought and speech, a centre of the Divine Life and of the universal Consciousness embracing, utilising and transforming all individual determinations into the Divine harmony; **universal Consciousness** fulfills itself by variations of numberless individuals and not by suppressing the variations; the **Transcendent Consciousness** fulfills, contains, manifests, constitutes the cosmos and the individual by its own infinite harmonic varieties and it is the true truth and source of both the Individuality and the Cosmic Being.

Consciousness or the power of Being is like the nave of a wheel works through the individual centre, with the Divine Life or transformed Becoming is its circumference, the wheel. The spokes, the radiating bars connecting the wheel and the nave are the instruments of Consciousness responsible for rightly relating the existence with the Supreme through change of consciousness and thus the evolutionary growth of life is accelerated.

### **Consciousness:**

The Highest Consciousness is an awareness of the Spirit by **Identity** subordinated by the awareness of the Spirit by **Inclusion** and **Indwelling** which is the very stuff of the Spirit's triple self-knowledge. We have two fundamental facts – a fact of pure Existence or Being and a fact of world existence or Becoming; to deny one or the other is to bring either narrow limitation to our Spiritual order or an incompetent and restricting physical life and to recognize the facts of Consciousness is to find out their true and fruitful relation. Consciousness is only a bridge of transition in which initially the Spirit becomes partially aware of itself and finally becomes the normal waking trance of luminous Superconscience. The extension of this consciousness can be satisfying by an inner enlargement from the individual consciousness into the cosmic existence and in the Transcendent Consciousness both the individual and universal find its own fullness, freedom of reality and perfect harmonization. Therefore man's importance in the world is recognized by the development of a comprehensive Consciousness in which Silence and cosmic Activity are reconciled and a transfiguration by a perfect self-discovery becomes possible.

We must note that what we mean ordinarily by the superficial man is not the inner self, but only a sum of apparent continuous movement of consciousness-force concentrated on the surface in a certain stream of superficial workings or an unequal concentration of consciousness in which there is the beginning of self-division, which does all his works, thinks all his thoughts, feels all his emotions. Behind this stream of energy there is the whole sea of consciousness, the vast sea of Subliminal, Superconscient and Subconscient Self which is aware of the stream but of which the stream is unaware. Yet it is really the hidden sea and not the superficial stream which is doing all the action and the source of all his movement.

### **Instruments of Consciousness:**

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

consciousness, aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being; delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; it is a many-sided mental effort in order to arrive at an apprehensive knowledge. **Apprehensive Consciousness**, *Prajnana*, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; it is active, formative of creative knowledge, originative, cognizant as the processor and witness of its own working; **apprehensive active consciousness** works as an energy throwing up knowledge and activity out of itself; **an apprehensive passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of the entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded. If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; this is also **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Psychic Consciousness**, which can identify itself with other Souls, can enter into them, can realize its unity with them and this can take place in perfect waking state, observes all distinctions of objective world and exceeds them. Above it there is **Spiritual Consciousness**, which is intrinsic, self-existent, more embracing, universal and transcendent, it can take up mind, life and body into its light and give them the immobile and featureless Divine touch; for it has a greater instrumentality of knowledge, a fountain of deeper light, power and will, an unlimited splendour and force of love, joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. In **Sleep Consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by a special or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. This Consciousness of the upper hemisphere, also known as the **Supramental Truth Consciousness** is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many



consciousness and bodies; it is extended as an **original and ultimate Consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision. In this **comprehensive Supramental Consciousness**, it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience. Beyond the Supramental Consciousness is **the infinite Consciousness of Sachchidananda** which must always find and achieve itself in the Divine Bliss, an Omnipresent Self-delight.

### **Elements of Consciousness:**

There are some more terminologies through which the instruments of Consciousness are linked to the Divine Life and we have to understand all of them in relation to Consciousness. **Ignorance** is an unconsciousness, *achitti*, of the Truth and Right; it is the non-perceiving principle of our consciousness as opposed to the truth-perceiving conscious vision and knowledge; it can only come about as a subordinate phenomenon by some concentration of consciousness absorbed in a part knowledge or a part action of the being and excluding the rest from its awareness; this **ignorance** is a frontal power of that all-consciousness which limits itself in certain field, within certain boundaries to a particular operation of knowledge, a particular mode of conscious working, and keeps back all the rest of its knowledge in waiting as a force behind it. **Falsehood** is a personal attachment to limited consciousness absorbed in part truth and a by-product of world movement. Its necessity becomes inevitable in the fragmentary evolution in Ignorance. **Suffering**, a great stumbling-block to understand the truth of universe is a failure of the consciousness in us to meet the shocks of existence, incapacity to bear the touch of delight. **Evil** is a wrong consciousness governed by life ego. **Death** is a failure of consciousness to unite the cells of the body.

**Tamas** is the *Sanskrit* word for the principle of inertia of consciousness and the first born of inconscient force: a less developed consciousness, dull, obscure, sluggish, conservative, unwilling to enlarge itself, recalcitrant to new stimulus of Divine force and incompetent in its play is said to be *tamasic*. **Rajas** is the principle of kinetic force of consciousness: a consciousness dynamic, possessive, ever restless, governed in its idea not by truth and light, passionate and active. **Sattwa** is the principle of harmonious consciousness; a consciousness of limited light, happiness, balance and eager to possess higher Divine faculties of Knowledge, Love, Delight, Beauty and Silence. **Ego** is a practical construction of our consciousness devised to centralize the activities of Nature in us; this constant **outer ego** building is only a provisional device of the Consciousness-Force in things so that the secret individual, the spirit within, may establish a representative and instrumental formation of itself in physical nature; the **individual ego** is a pragmatic and effective fiction, a translation of the secret self into the terms of surface consciousness, or a subjective substitute for our true self in our surface experience; the **limited ego** is only an intermediate phenomenon of consciousness necessary for a certain

line of development in Ignorance; **the nature of the ego** is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the movement of energies. **Memory** is only a process and utility of consciousness; it is also a poverty-stricken substitute for an integral direct abiding consciousness of self and a direct integral or global perception of things. **Mind, life and body** are different organizations and grades of one conscious force of Existence; they are inferior expressions of partial consciousness which strive to arrive in the mould of a varied evolution at that superior expression of itself already existent to the Beyond-Mind. **Exclusive concentration** is a concentration of separative mental active consciousness absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. **Time** experience varies with the variation of state of consciousness and **Space** is a category of consciousness which arranges the perception of phenomena. **Reason** is only a messenger, a representative or a shadow of a greater consciousness beyond itself. **(Mental) Maya** is the inverse creative movement of the Divine Consciousness and **(Supramental) Maya** is the forward creative movement of the Eternal Consciousness. **Intuition** is a power of consciousness nearer and more intimate to the original knowledge by identity; it is a special movement of self-existent direct awareness of Knowledge and it brings to man the brilliant messages from the Unknown. **All evolution** is in essence a heightening of the force of consciousness in the manifest being so that it may be raised into the greater intensity of what is still unmanifest, from matter into life, from life into mind, from the mind into the Spirit. **Nature** is the creative force of consciousness of the Being within us. **Being** is the static status of the infinite Consciousness. *Shakti* is the dynamic status of infinite Consciousness. **Soul** is the inner consciousness that aspires to its own complete self-realisation and therefore always exceeds the individual formation of the moment. *Brahman* is integral and unifies many states of consciousness at a time and knows itself in all that exists. **Divine Will** is only consciousness applying itself to a work and a result. *Tapas* is the concentration power of consciousness. **Knowledge** is a consciousness that possesses the highest truth in terms direct-perception and self-experience.

### **The Divine Life:**

This world is real precisely because it consists of an observing consciousness and an objective reality and the world action cannot proceed without the witness because the universe exists only in or for the Consciousness that observes and has no independent reality. The individual can be **a centre** of the whole universal Consciousness and world transcending Consciousness superior to all cosmic existence and the form of the universe is occupied by the entire immanence of the Formless and Ineffable. So to exist and an out-flowering of life by expansion and elevation of Consciousness is a **first condition** of the Divine life. The **second condition** of the Divine life is to possess and govern the dynamic condition of becoming from an inner eternity of Being and its outcome is the Spiritual self-possession and self-mastery. Out of this living a **third condition** evolves which insists to withdraw from the absorption of material preoccupation, not by rejecting or neglecting life in the

body but by a constant living on the inner and higher planes of Consciousness by an ascent and stepping back inward, both these movements are necessary in order to elevate life from the transient life from moment to moment into the eternal life of our immortal Consciousness. The **fourth condition** of Divine life is the widening of our range of Consciousness, field of action in time and a taking up and transcending of the existing state of our mental, vital and corporeal consciousness and consider them as the instrument and minor outward formation of the Self. Thus in reality the world lives in us, thinks in us, formulates itself in us; but we imagine and misunderstand that it is we who live, think, formulate separately by ourselves and for ourselves and we claim the universal forces that act in us as our own. In the **last condition** of Divine living, the Consciousness is at once aware of the Law, Right and Truth of the Individual and All and the two become consciously harmonized in a mutual unity, One knowing itself as the Many and the Many knowing themselves as the One, life obeys the law of Unity and yet fulfils each thing in the diversity according to its proper rule and function; in this Divine Life all the individuals live at once as one conscious Being in many living Souls, one power of Consciousness in many minds, one joy of force in many lives, one reality of Delight fulfilling itself in many hearts and bodies. An integral evolution of Consciousness in Matter in a constant developing self-formation till the form reveals and manifests the indwelling Spirit is then the central significant motive of our terrestrial existence.

### ***Savitri* and Consciousness:**

Consciousness is a yearning, an exploration, an action and a search through every movement, gesture and cry and it hunts in the depth and height to find some lost and missed felicity and manifests itself as Knowledge and limiting that knowledge to such extent to create phenomena of Ignorance acting upon surface consciousness. We are in search of that single Consciousness that created this world, which mind cannot touch, speech cannot utter, thought cannot reveal, it has no home on earth and no centre in man and yet is the fount of creation, source and origin of all truth, all things thought and all action done. Delight is the original nature of Consciousness and its deepest form is manifested as Divine Love. This Love labours in the depths as established Consciousness which maintains a growing but firm light in the darkness of original Nescience and exults on the heights and its feet can walk in the naked hardest world. *Savitri* teaches us this lesson that if the highest Consciousness of Divine Love can be called down to the lowest plane of Inconscient, then the perishable stuff of our body can be transformed into immortal Divine Life and harmonise all the obscure forces of existence that surround and press upon the body. This inner movement of ascension and descent of Consciousness can be carried out by the support of *Vedantic* and *Vedic* action of Sacrifice and Faith and can be further intensified by the support of Divine Love.

*OM TAT SAT*



## The Central Truth of *The Mother*

“Only were safe who kept God in their hearts:  
 Courage their armour, **faith** their sword, they must walk,  
 The hand ready to smite, the eye to scout,  
 Casting a javelin regard in front,  
 Heroes and soldiers of the army of Light.”

Savitri-211

“Happy are men anchored on fixed belief...  
 Happiest who stand on **faith** as on a rock”

Savitri-499

*‘The Mother’* book gives us hint to prolong the static Divine union to realize the dynamic Divine *Shakti* of which faith acts as connecting link in both the ascending and descending action of Consciousness. The faith has its double utility in Integral Yoga, that of firstly, (1) the faith in the Divine, *Vedantic* faith which is defined as ascent of the whole being to the truth seen by it or offered to its acceptance; and the other is (2) faith in *Shakti*, *Vedic* faith, which is defined as Influence and Will of the Supreme dynamised as *Shakti*, directed to press upon the lower nature of mind, life and body to realize the greater truth of self-becoming and self-exceeding. It is a free perception or an imperative direction from the inner Spirit.

The dependency on the ever growing static and dynamic **faith**, *sraddha*, is felt imperative, in three successive stages. Firstly, we have to change our central faith from the formation of ordinary material and mental man that concentrates on the ‘development and satisfaction and interests in the old externalized order of things’<sup>1</sup> to a ‘deeper faith and vision which see only the Divine and seek only after the Divine’<sup>1</sup>. If the equality, the Psychic light and will are already there, then a sure guidance and protection will be present throughout and he will realize that all is done for the best, the progress assured and victory inevitable. The true nature of static faith is that it is an aspect of the Self, *sraddhamayayo Purusha*<sup>2</sup>, what ever is man’s faith that he becomes ultimately, *yo yachhadra sa evasah*<sup>2</sup>, the faith is Divinely fulfilled and

culminated in an eternal flame of knowledge, *sraddhavan labhate jnanam*<sup>3</sup>. If the central faith is established in the Divine then one's Spiritual destiny is decreed. Secondly the dynamic faith has the magic power to bring the dead back to life, the capacity to turn the bitter poisons of the world into immortal nectar, can see the happier positive Spiritual intention behind all adversity and opposition, the mystery of Divine Love behind all hatred, jealousy and suffering and the flower of Divine strength and joy in the seed of pain. Thirdly a *Sadhaka* of Integral Yoga must remember that he carries with him a fragment of Eternal's Omnipotence and Omniscience and its entire revelation in his bodily life is the inevitable consequence of his integral faith that is only a will aiming at the realization of a greater static and dynamic truth. This Integral Faith is really an influence from the supreme Spirit which calls the lower nature to rise out of its petty limitation and transforms itself to illimitable Divine Nature.

The two imperfections, the sceptical doubt, *samsaya*, which always turns its back on our Spiritual possibilities and *asuya*, the constant carping of the narrow uncreative intellect which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

This paper proposes some series of Perfection/*siddhi* or provisional psycho-physical exercises or mental belief on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. With the Spiritual realisation, our mental faith and idea become concrete reality, living truth and dynamic power.

#### **The Indispensable Vedantic Faith or Faith in the static Divine:**

1) The first indispensable faith is, "The Divine exists within, above and outside me and my meeting with Him cannot fail in this life. I want direct contact, *Pratakhya*, with Him and adore Him in all creatures and extend my infinite gratitude towards Him."

2) The second indispensable faith is, "There is nothing worth living in my life without Him and He is the only source of all my delight, thought and action and the higher I project this aspiration, the greater the truth that seeks to descend upon me. So my whole life and all life is a constant prayer offered to Divine."

3) The third indispensable faith is, "He has taken my full and total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures. His failures are part of act of His omniscient Omnipotence which knows the right time and circumstance for the incipience, the change of destiny, the immediate and the final results of all its cosmic undertakings."

4) The fourth indispensable faith is, "He responds to my every call and even to my most external emotional call and gives me this conviction that all

unforeseen events and apparent discords are parts of His illimitable secret plan and vast harmony.”

5) The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best and faultless; He leads me in the shortest possible path towards the ultimate goal. This belief can be further extended for His creation that what He decides or what He arranges everywhere all things rightly from the beginning of the creation, whether it seems good or evil to the mortal eye, only for the good and for the best, the Divine Will can work. His Will must be worked out in the passage of time in spite of all evil that rises from the Inconscient sheath, all Ignorance with its obstinate strength, all stumbling of man’s personal will, deep folly of his mind and blind reluctance of his heart.”

6) The sixth indispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, “I will surely deliver you from all sin and evil; do not grieve.”<sup>11</sup> Or the promise of *Savitri*, “Oh, surely one day He shall come to our cry, one day He shall create our life anew and utter the magic formula of peace and bring perfection to the scheme of things. One day He shall descend to life and earth, leaving the secrecy of eternal doors, into a world that cries to Him for help, and bring the truth that sees the spirit free, the joy that is the baptism of soul, the strength that is the outstretched arm of Love. One day He shall lift His beauty’s dreadful veil, impose delight on the world’s beating heart and bare His secret body of light and bliss.”<sup>12</sup>

7) The seventh indispensable faith is, “He is all Love, all *Ananda*, all Beauty, all Peace, all Knowledge and all Light and He is ready to pour these Divine faculties when called upon.”

### **Dispensable Vedic Faith or Faith in the dynamic *Shakti*:**

In addition to it we can practice remembering some specialized form of faith or dispensable faith to remould some of our finest faculty. Once the indispensable faith establishes the Spiritual base, the practice of dispensable faith helps to integrate it. So the dispensable faith becomes indispensable and more profoundly its necessity is felt in the difficult transformation action of Integral Yoga.

1) The first dispensable faith is, “Since I want only the Divine (Mother), my success is sure, I have only to walk forward in all confidence and His (Her) own Hand will be there secretly leading me to Him (Her) by His (Her) own way and at His (Her) own time.”<sup>6</sup>

2) When we suffer long or stumble in the darkness the sceptic mind murmurs, “I have trusted to the Highest and I am betrayed into suffering and sin and error.”<sup>14</sup> So when doubt, depression, *tamas* and insincerity predominates over the nature then the *mantra* of repetition is, “Never mind, my aspiration will come back again. Meanwhile I know that *The Mother* is with me even when I do not feel Her, She will carry me through even the darkest period.”<sup>7</sup>

3) When all higher experience is forgotten and bitterness of life comes to the surface, the sceptic mind repeats, "I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better to be as other men are who accept their limitations and walk on the firm ground of normal experience."<sup>14</sup> To all such suggestions of impurity, weakness, unfitness, turn back from Divine labour and Spiritual fall due to temporary defeat repeat the *mantra*, "I am a child Immortality chosen by the Divine (Mother); I have but to be true to myself and Him (Her)--the victory is sure; even if I fell, I would rise again."<sup>7</sup>

4) The *rajasic* and *sattwic* egoism are eliminated by concentration of the following *mantra*, "A Divine (Mother) Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate."<sup>8</sup>

5) To all suggestions of death, disease and accident repeat the *mantra*, "No part of my being support or dwell upon the disease of the body. All disease, all accident and all death are perfect illusion and non-existent to true consciousness of the body." Additionally the promise of *Savitri* that she keeps her will to divinize the clay in spite of repeated failure, prolonged defeat and dead resistance. Always she drives the Souls to new attempt of winning victory over death and fate, plants heaven's delight on heart's passionate mire, pours godhead's seekings into a bare beast frame and hides immortality in the mask of death.<sup>13</sup>

6) Always we must persist unwearied to the last in the atmosphere of every contradicting event and disillusionment and adhere to the injunction of *The Gita*, "Yoga must be continually practiced without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is secured."<sup>9</sup> and for the Divine *Shakti* in man nothing is impossible. Every thought and impulse has to be reminded in the language of the *Kena Upanishad*, "That is the Divine Power of *Brahman* and not this which men here cherish and adore."

7) The seventh dispensable faith is, "A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine (Mother), the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine (Mother)."<sup>10</sup>

8) The eighth dispensable faith is, "Divine is All and by entire descent of His *Shakti* all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of subtle and causal



body indefinitely. It is only they who ascend in their consciousness to the luminous Source or enter the Spiritual experience of Origin of existence they only can avoid and overcome catastrophes of all kind and will stand in a golden glory.”

### **Recapitulation:**

Once the centralized faith is established in the Divine, then an individual's higher Spiritual life is decreed. Then this faith has to be integralised through psycho-physical exercise as stated above followed by Spiritual union of *Ishwara and Ishwari* and Supramental union of *Brahman and Maya*. Once the faith is integralised then an individual's Supramental destiny is decreed. After the centralized faith is established in the Divine, then the centralizing thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralized, then the reconciling wisdom is activated which harmonizes all the inarticulate murmur and disjointed mutterings of the Inconscient and unites Matter and Spirit.

The utility and necessity of doubt is felt at a certain stage of *sadhana* of Integral Yoga because man in his ignorance and in his progressive labour towards knowledge would remain obstinate in an ignorant belief and limited knowledge. Now whatever new ideas seize us or are generated through our writings and expressions demand our credence but they are not without regard to their possible error, limitation and imperfection. So all ideas and suggestions can be held in suspense until it is given its right place and luminous shape of truth through Psychic and Spiritual intervention and further strengthened and fulfilled by Supramental knowledge.

### **Savitri and Faith:**

Faith is identified as pivot of all endeavour and action related with the increase of means of *sadhana* such as (1) aspiration, (2) rejection of lower nature, (3) surrender and (4) sincerity. Faith further helps for (1) the perfection and surrender of the four fundamental Soul powers, *Brahmana, Kshatriya, Vaisya and Shudra*, (2) the perfection and surrender of four instrumental nature, intellect, heart, vital and body, (3) perfection and dynamisation of four mediatrix Mother Powers that of *Maheswari, Mahakali, Mahalakshmi and Mahasaraswati* and finally (4) leading towards the dynamisation and culmination of four Creatrix Mother Powers that of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme.

*OM TAT SAT*

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## The Central Truth of Integral Education

### Education through the power of Concentration:

The purpose and necessity of Concentration is to trace the cycle of self-oblivion and self-discovery in Ignorance and Knowledge for the joy of Nature and Spirit. Exclusive concentration is the frontal pragmatic power of concentration in a limited superficial surface working of the all inclusive Integral Concentration; it is much like that power of our human mentality which is absorbed in a particular object and in a particular work and seem to use so much part knowledge and partial ideas that are necessary for it by forgetting his totality or rest of himself. But it is all the time a part and portion of an indivisible concentration in us that has done all the work that has to be done and seen all thing that has to be seen. This ability of exclusive concentration is rightly held to be one of the greatest powers of the human mind and it is only a supreme self-possessing Knowledge which can thus be powerful to limit itself in the act and yet work out perfectly all its intentions through that apparent Ignorance.

### 1a, Education through first Exclusive Concentration:

The first immediate approach towards the realization of the slow pace of Education in the active mind is the development of (first) **exclusive concentration**, one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true Self; this practical self-oblivion without essential and binding self-ignorance is the nature of exclusive concentration; out of this concentration the secret of the material world is revealed, in recent times it has justified itself by the many immense and innumerable minute discoveries of physical Science. The limitation of this first exclusive concentration is that it erects a wall of exclusion limiting itself to a single field, domain or habitation

in the movement so that it is aware only of that and unaware of all the rest. Thus a principle of self-limiting knowledge has emerged which culminates in a positive and effective potential Education.

**1b, Education through Second Exclusive Concentration:**

“Absorbed in the present act, the fleeting days,  
None thought to look beyond the hour’s gains,  
Or dreamed to make this earth a fairer world,  
Or felt some touch divine surprise his heart.”

Savitri-145

“Unending Space was beaten into a curve,  
Indivisible Time into small minutes cut,  
The infinitesimal massed to keep secure  
The mystery of the Formless cast into form.”

Savitri-266-67

Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness; thus, the man is practically and dynamically the man of moments; future is withheld from his possession; identifies himself solely in the name and personality of the present narrow existence, lives only in his immediate and outward work and problem and ignorant of his limitation of past births and Spirit’s unending future or put aside the whole infinite course of Time and his rest of total Self and Nature. Yet all the time this existence in the present moment is not the real or the whole truth of his being, but only a practical or pragmatic mental construction for the purposes of the superficial movement of his life and within its limits and he recovers partially from this restriction by linking together the succession of moments, the succession of points of Space, the successions of forms and movements in Time and Space which are beyond his control and comprehension. The superficial or the apparent man can dissolve its partial concentration of living from moment to moment and go back from its present action at any time to the consciousness of the larger Self and he can only do it to some extent in exceptional conditions of his mentality or, more permanently and completely, as the fruit of a long and arduous self-training, self-deepening, self-heightening and self-expansion. His objective in life is to exist consciously in eternity, in the truth of the indivisibility of Time, in the indivisibility of Force and substance and not in the bondage of the hour and become patient trustee of the slow eternal Time. The real truth of his being is a time transcending eternity and living in the whole infinite course of triple Time, but not to a definite succession of moments and all the past, present and future are perfectly stored in every detail in the all-retaining integral Consciousness within him.

### **1c, Education through Third Exclusive Concentration:**

“So must the dim being grow in light and force  
And rise to his higher destiny at last,  
Look up to God and round at the universe,  
And learn by failure and progress by fall  
And battle with environment and doom,  
By suffering discover his deep soul  
And by possession grow to his own vasts.”

Savitri-146

And lastly, **the third exclusive concentration** or **reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means or instruments of Education in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality. Exclusive concentration on subliminal being might throw strong light on the large inner life and extend vastly the powers of human beings and it might lead towards an independent and radical spiritual realisation but it would not be by itself an integral valid solution of truth of individual existence or lead us successfully to the integral knowledge of Reality which is something beyond the One and the Many, containing both and aware of both. The third exclusive concentration can be utilized further for unfolding the part knowledge of the Brahman (1) either through concentration of the One in itself to the exclusion of the Many; one can plunge by a **trance of exclusive concentration** into a mystic sleep state by a subjective abolition of cosmic forces or pass abruptly in waking Mind into a state belonging to the supreme superconscience or (2) of the Many in their own action to the exclusion of the all-awareness of the One, (3) or of the individual being absorbed in his own self to the exclusion of both of the One and the rest of the Many who are then to him separated units not included in his direct awareness, (4) or again there may intervene all the above three separative active consciousness in a separative movement; but this takes place not in true self, but in the active *Prakriti*.

### **1d, Education through Fourth Exclusive Concentration:**

This concentration is the outcome of fusion of above three exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. It does not prevent the full emergence and working of the whole conscious being behind the Ignorance, but a working in the conditions chosen and self-limited on the nature for a special purpose. This power of self-limitation for a particular working, instead of being incompatible with the Integral Concentration, is precisely one of the powers we should expect to exist among the manifold energies of the Infinite.

### **1e, Education through Essential Concentration:**

“Absorbed no more in the moment-ridden flux  
Where mind incessantly drifts as on a raft  
Hurried from phenomenon to phenomenon,

He abode at rest in indivisible Time.  
As if a story long written but acted now,  
In his present he held his future and his past,  
Felt in the seconds the uncounted years  
And saw the hours like dots upon a page.”

Savitri-33

“All we attempt in this imperfect world,  
Looks forward or looks back beyond Time's gloss  
To its pure idea and firm inviolate type  
In an absolute creation's flawless skill.”

Savitri-108

The second instrument of swift Psychic Education in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own being through deeper self-oblivion of outward things. There are the dynamic functionings and pragmatic creative values of the Essential concentration; but what concerns us in our present inquiry is to learn from its way of action the exact character and nature of this deeper and larger cognition and how it is related to true knowledge of Self. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this concentration is an outcome of an Integral Concentration, a translation of it into a separative awareness of things. The superficial or apparent man with his active self-oblivion cannot go back at will to the real man within; he can do it to some extent during exceptional or abnormal or supernormal moment of his life. This essential concentration will carry one behind the surface physical nature and one will enter vast domain of subtle physical, subtle vital and subtle mental world and consciousness will undulate between Superconscient Silence and Inconscient torpor for purification and transformation action. In essential concentration, action need not bind or limit a liberated Soul, it binds or limits only the surface constructed personality. It is only by going back from surface physical mind to the Psychic or Spiritual Consciousness that vision, knowledge and cognition of triple time and transcendence of this attachment to present moment are wholly possible. He can get out of this moment-cognition of second exclusive concentration into a status of cognition of the eternal of essential concentration proper to the true consciousness by breaking the imprisonment in moment with its limitations of sensation, memory, inference and conjecture.

If we go deeper within to discover the essential concentration, then we can see that it is not a particular part of us but the whole man who is doing the action and this action depends on our whole character, temperament, all our past, not the past of this life only, but in other lives and not only our past but past, present and predestined future of ourselves and the world are the determinants of work.

#### **1e, Education through Multiple Concentrations:**

“His soul must be wider than the universe  
And feel eternity as its very stuff,

Rejecting the moment's personality  
Know itself older than the birth of Time,  
Creation an incident in its consciousness,"

Savitri-537

The third instrument of swifter Spiritual Education in Knowledge is the development of **Multiple Concentration**, the method of the totalizing or global overmental awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalized and one feels the whole universe is within him and enters the greater creation, action and *ananda* of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger Consciousness free from the previous Nature's limitation and oblivion of the indwelling Spirit.

**If, Education through All-inclusive Integral Concentration:**

The last instrument of swiftest Supramental Education is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no farther need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance.

**Recapitulation:**

The supreme integrality of the *Brahman* holds all these six states or powers of its concentration together as a single indivisible Being looking at all itself in manifestation with a simultaneous triple self-vision. Thus radical transformation through Nature's method of triple movement of (1) ascent of Consciousness to realize the Being, (2) widening of the field and base through descent of Consciousness and (3) integration of Being and Becoming are realised. The integral emergence of total Consciousness is the goal of the evolving Nature. The old inconscient foundation of our body is made subtle, plastic, pure and conscious by the inflow of light and awareness from above and its depths annexed to the heights of the Spirit through rapid development of the Truth-consciousness. There must be achieved a new Spiritual height, wideness, depth, subtlety, intensity of our consciousness, of its substance, its force, its sensibility, an elevation, expansion, integral capacity of our being, and an assumption of mind and all that is below mind into that larger existence.

OM TAT SAT





## Recapitulation:

The success of the vision of the book '*The Synthesis of Yoga*' can be possible when each *sadhaka* is able to turn all one sided developments, limitation imposed on *Brahman* out of partial Divine union, one sided view point into catholicity of the all vision and integral union with the Divine and he will be able to wait, learn, grow, integrate, synthesize and universalize all Deities, Teachers, *Shastras*, Religions, developmental urges invented by Nature and weld them strongly to the One, the Ineffable and the Infinite and unifies many states of Consciousness at a time. The success of the vision of the book '*The Life Divine*' is possible for all man, *sarva manusyah*, if his immediate instrument of mind is trained through reverse movement of exclusive concentration to discover inner Soul and higher degrees of concentration and in his passage towards the Divine Life, he will rightly utilize Time and Space only for the ascent of the Soul and the descent of the *Shakti*. Thus a hierarchy of Consciousness is developed extending over multiple sheaths and selves which are indispensable to bridge the gulf between Matter and Spirit or ordinary life and Divine Life. The success of *The Mother's Yoga* or the vision of the book '*The Mother*' can be realized when all of Her children, concentrate preliminarily on persistent rejection of falsehood, obscurity and lower Nature and foster aspiration, surrender, sincerity and faith and finally call down Her four fold Divine *Shakti* for the full possession of Her power and perfection in our individual life. *Savitri's Yoga* or the vision of the book '*Savitri*' can succeed if each perfect Soul of man on earth, *siddha* or each *Yogi* veiled behind a man, will be able elevate his fixed death-bound destiny to higher Spiritual destiny and extend this capacity towards the change, elevation and reversal of collective and earth's destiny.

The central truth of *The Synthesis of Yoga* is (*Vedantic*) consecration which is defined as *Prakriti's* submission to *Purusha*. The central truth of *The Life Divine* is Consciousness whose static form is identified as *Purusha* and dynamic form is identified as *Prakriti*. The central truth of *The Mother* book is



Faith, *Sraddha*, which is defined as *Purusha* is pouring down its Divine attributes into the *Prakriti*. The central truth of *Savitri* is Divine Love which is the outcome of the *Purusha's* Divine union with *Prakriti*. The central truth of Integral Education is concentration, *samyama*, which is activated when *Prakriti* sincerely leans around *Purusha*. The above relation of *Purusha* and *Prakriti* in ignorance is intensified and universalized in *Ishwara-Shakti* union in Knowledge, *Jnana*, *Brahman-Maya* union in the comprehensive Knowledge, *Vijnana* and *Sat-Chit* union in the Unmanifest *Sachchidananda*.

So submission of finite dynamic consciousness to infinite static consciousness is defined as (*Vedantic*) surrender. Consciousness is a self-aware force of existence extended from Inconscient Sheath to Bliss Sheath. *Sraddha* is the pouring down of Divine attributes of infinite Static consciousness into finite dynamic Consciousness. Divine Love labours as Consciousness force in the depth of Inconscient Sheath and exults as Consciousness force, *Chit Shakti* in the height of Bliss Sheath. Integral Education proceeds ahead with effort, askesis and *tapasya* which is defined as concentration power of consciousness. This concentration grows in ascending order with *Purusha's* union with *Prakriti*, *Ishwara's* union with *Shakti*, *Brahman-Maya* union and union of unmanifest *Sat* and *Chit*.

*OM TAT SAT*

Sri Matriniketan Ashram Sri Aurobindo Centre,  
Managed by The Mother's International Centre Trust,  
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,  
Via: Brahmapur, Dist: Ganjam, State: Odisha, India

