

The voice replied : "Remember why thou cam'st :
Find out thy soul, recover thy hid self,
In silence seek God's meaning in thy depths,
Then mortal nature change to the divine.
Open God's door, enter into his trance.
Cast Thought from thee, that nimble ape of Light :
In his tremendous hush stilling thy brain
His vast Truth wake within and know and see.
Cast from thee sense that veils thy spirit's sight :
In the enormous emptiness of thy mind
Thou shalt see the Eternal's body in the world,
Know him in every voice heard by thy soul,
In the world's contacts meet his single touch;
All things shall fold thee into his embrace.
Conquer thy heart's throbs, let thy heart beat in God :
Thy nature shall be the engine of his works,
Thy voice shall house the mightiness of his Word :
Then shalt thou harbour my force and conquer Death".

— Savitri 76

CERTITUDES

In the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fullness of his own being. For that being is infinity, is God.

I aspire to infinite force, infinite knowledge, infinite bliss. Can I attain it? Yes, but the nature of infinity is that it has no end. Say not therefore that I attain it. I become it. Only so can man attain God by becoming God.

But before attaining he can enter into relations with Him. To enter into relations with God is Yoga, the supreme object and the noblest utility. There are relations within the compass of the humanity we have developed. These are called prayer, worship, adoration, sacrifice, thought, faith, science, philosophy. There are other relations beyond our developed capacity, but within the compass of the humanity we have yet to develop. Those are the relations that are attained by the various practices we usually call Yoga.

We may not know Him as God, we may know Him as Nature, our Higher Self, Infinity, some ineffable Goal. It was so that Buddha approached Him; so approaches Him the rigid Adwaitin, He is accessible even to the Atheist. To the Materialist He disguises Himself in matter, For the Nihilist He waits ambushed in the bosom of Annihilation.

Ye yathā mam prapadyante tānstathaiva bhajāmyaham.

*The Hour of God
SABCL 17, P2
Sri Aurobindo*

What is Divine?

“The Divine is lived, but cannot be defined”, And then I added: but as you put to me the question,

I answer : “ The Divine is the absolute of perfection, eternal source of all that exists, of whom we become conscious progressively, all the while being himself from all eternity”.

For those who like definitions, there is another way of answering to “what is the Divine?” ...”A vastness, smiling and luminous”.

“What is God?” “It is the name man has given to all that surpasses him and dominates him, all that he cannot know, but to which he submits.”

Instead of putting “ to all that surpasses him”, one might put “ to that which surpasses him “, because “ all that” is debatable from the intellectual point of view. I mean there is a “something”- a something which is indefinable and inexplicable and this something, man has always felt, dominates him. And so the religions have given it a name, man has called him “God”; the English call him God; in another language he is called in another way, but finally it is that.

CWM II

P 64

God is That which is the All and yet exceeds and transcends the All; there is nothing in existence which is not God, but God is neither the sum of existence nor anything in that sum, except symbolically, in image to His own consciousness. In other words, everything that exists, separately, is a particular symbol and the whole sum of existence is a general symbol which tries to translate the untranslatable existence, God, into the terms of world-consciousness. It is intended to try, it is not intended to succeed; for the moment it succeeds, it ceases to be itself and becomes that untranslatable something from which it started, God. No symbol is intended to express God perfectly, not even the highest; but it is the privilege of the highest symbols to lose in Him their separate definiteness, cease to be symbols and become in consciousness that which is symbolised. Humanity is such a symbol or eidolon of

God; we are made, to use the Biblical phrase, in His image; and by that is meant not a formal image, but the image of His being and personality; we are of the essence of His divinity and of the quality of His divinity; we are formed in the mould and bear the stamp of a divine being and a divine knowledge.

Essays Divine & Human
P 108-109

Disciple : What do you mean by the Divine or the Supreme?

Sri Aurobindo: I mean by it a Consciousness of which the Gita speaks as Param Bhavam, Purushottama, Parabrahman, Paramatman. That is to say, the origin and the support and cause of everything. It is Omnipotent and Omnipresent. You can't define it. You limit it if you define it. It can be described as Sachchidananda. It is everything, it is everywhere, it is in everything. It is impersonal, "Neti, Neti"; it is also "Iti, Iti". You can have the experience of Sachchidananda on any plane. These things cannot be known by the mind or by discussion. The Golden Lid has to be broken.

Eveningtalks
P 552

वह परम स्रष्टा है और स्वयं अपने द्वारा रचित संसार भी वह है
वह आत्म-दर्शन है और वह आत्मद्रष्टा भी है;
वह स्वयं अपना अभिनेता है और यह दृश्य भी वह स्वयं है
वह स्वयं आत्म-ज्ञाता है और ज्ञान भी है,
वह स्वयं स्वप्नद्रष्टा है और स्वप्न भी है।

He is the Maker and the world he made,
He is the vision and he is the Seer;
He is himself the actor and the act,
He is himself the knower and the known,
He is himself the dreamer and the dream.

Savitri
P 61

Earth life is one self - chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven - reaching temple.

सृष्टि का स्वामी हमारे अंतर में छिपा बसता है
 और अपनी आत्म चित्शक्ति के साथ लुका-छिपी खेलता है;
 रहस्यमय परमेश्वर विश्व-प्रकृति में उसका साधन बन रमता है।
 यह अन्तर्यामी मानव के अंतर में निज धाम सम रहता है;
 उसने इस विश्व को अपनी लीला की भूमि बनाया है,
 अपनी शक्ति के कार्यों के लिये एक विशाल कर्म क्षेत्र बनाया है।
 सर्वज्ञ-प्रभु ने हमारी अंध अज्ञान की स्थिति को स्वीकारा है,
 देवता ने पशु या मानव का रूप धारा है;
 चिरन्तन होकर भी, वह दैवनियति और काल के बंधन में बंध गया है,
 अमर होकर वह मृत्यु के संग विहार कर विचरता है।
 वह परम चैतन्य इस घोर अचित् अविद्या में अवतरित हुआ है,
 सच्चिदानंद-घन ने संज्ञाहीन-अचित् का बोझ उठाया है।

The master of existence lurks in us
 And plays at hide-and-peek with his own Force;
 In Nature's instrument loiters secret God.
 The Immanent lives in man as in his house;
 He has made the universe his pastime's field,
 A vast gymnasium of his works of might.
 All-knowing he accepts our darkened state,
 Divine, wears shapes of animal or man;
 Eternal, he assents to Fate and Time,
 Immortal, dallies with mortality.
 The All-Conscious ventured into Ignorance,
 The All-Blissful bore to be insensible.

Savitri

P 66

Man is a transitional being; he is not final; for in him and high
 beyond him ascend the radiant degrees which climb to a divine
 supermanhood.

Essays Divine and Human

P. 157

वह स्वयं लीलाधर है जो लीला बन गया,
वह परम विचारक है जो विचार बन गया,
वह असंख्य रूप है जो मौन परमैकम् था।
इस ब्रह्मांडीय देवी-ऊर्जा के प्रतीक आकारों में
और प्रकृति के जीवंत औ' निर्जीव चिह्नों में
और उसकी घटनाओं की जटिल नक्काशी में
वह अपने स्वयं के अनन्त चमत्कार का अन्वेषण करता है,
जब तक यह सहस्रपत्ती पहेली सुलझ नहीं जाती है
एक सर्व-साक्षी परमात्मा की उस अकेली ज्योति में।

He is the Player who became the play,
He is the Thinker who became the thought;
He is the many who was the silent One.
In the symbol figures of the cosmic Force
And in her living and inanimate signs
And in her complex tracery of events
He explores the ceaseless miracle of himself,
Till the thousand fold enigma has been solved
In, the single light of an all-witnessing Soul.

Savitri

P 68

The Divine has three aspects for us:

1. It is the Cosmic Self and Spirit that is in and behind all things and beings, from which and in which all is manifested in the universe — although it is now a manifestation in the Ignorance.
2. It is the Spirit and Master of our own being within us whom we have to serve and learn to express his will in all our movements so that we may grow out of the Ignorance into the Light.
3. The Divine is transcendent Being and Spirit, all bliss and light and divine knowledge and power, and towards that highest divine existence and its Light we have to rise and bring down the reality of it more and more into our consciousness and life.

In the ordinary Nature we live in the Ignorance and do not know the Divine. The forces of the ordinary Nature are undivine forces because they weave a veil of ego and desire and unconsciousness which conceals the Divine from us. To get into the higher and deeper consciousness which knows and lives luminously in the Divine, we have to get rid of the forces of the lower nature and open to the action of the Divine Shakti which will transform our consciousness into that of the Divine Nature.

This is the conception of the Divine from which we have to start — the realisation of its truth can only come with the opening of the consciousness and its change.

Letters on Yoga II, P 509

Sri Aurobindo

We affirm an Absolute as the origin and support and secret Reality of all things. The absolute reality is indefinable and ineffable by mental thought and mental language; it is self-existent and self-evident to itself, as all absolutes are self-evident, but our mental affirmatives and negatives, whether taken separately or together, cannot limit or define it. But at the same time there is a spiritual consciousness, a spiritual knowledge, a knowledge by identity which can seize the Reality in its fundamental aspects and its manifested powers and figures.

The absolute manifests itself in two terms, a Being and a Becoming. The Being is the fundamental reality; the Becoming is an effectual reality; it is a dynamic power and result, a creative energy and working out of the Being, a constantly persistent yet mutable form, process, outcome of its immutable formless essence. Becoming can only know itself wholly when it knows itself as Being; the soul in the Becoming arrives at self-knowledge and immortality when it knows the Supreme and Absolute and possesses the nature of the Infinite and Eternal. To do that is the supreme aim of our existence; for that is the truth of our being and must therefore be the inherent aim, the necessary outcome of our becoming: this truth of our being becomes in the soul a necessity of manifestation, in matter a secret energy, in life an urge and tendency, a desire and a seeking, in mind a will, aim, endeavour, purpose; to manifest what is from the first occult within it is the whole hidden trend of evolutionary Nature.

The Life Divine, P 684

Sri Aurobindo

सृष्टि

Existence is not a fluke, a random creation by nobody, a thing that unaccountably happened to be. It carries in itself the Word of God, it is full of a hidden Divine presence.

Existence is not a blind machine that somehow came and started a set ignoble motion without object or sense or purpose. Existence is a Truth of things unfolding by a gradual process of manifestation, an evolution of its own involved Reality.

Existence is not an illusion, a Maya that had no reason, no business to exist, could not exist, does not exist but only seems to be. A mighty Reality manifests in itself this marvelous universe.

Essays Divine and Human

P 218

Sri Aurobindo

सृष्टि कोई आकस्मिक सफलता नहीं है, किसी ऐरे-गैरे की सृष्टि नहीं है, कोई रहस्यमय घटना नहीं है। यह सृष्टि अपने अन्दर 'प्रभु का परम शब्द लिये रहती है, यह ऐसी 'भागवत उपस्थिति' से भरपूर है जो इसके अन्दर छिपी हुई है।

सृष्टि कोई विवेकशून्य मशीन नहीं है जिसे बिना किसी उद्देश्य या लक्ष्य के किसी मूर्ख ने बस चला दिया हो। सृष्टि है - चीजों का एक ऐसा परम सत्य जो धरती पर क्रमशः अभिव्यक्त हो रहा है, जिसके अन्दर से क्रम विकास का सत्य धीरे-धीरे विकसित हो रहा है।

सृष्टि या अस्तित्व कोई ऐसी माया नहीं है, जो अकारण प्रकट हो गयी है, जिसके बने रहने का कोई मतलब नहीं है, सचमुच न जिसका अस्तित्व हो सकता था न वह अस्तित्व में है ही, बल्कि बस ऐसा लगता है कि वह विद्यमान है। बात ऐसी नहीं है। वास्तव में एक प्रबल 'सत्य' स्वयं को इस भव्य विश्व में निरन्तर प्रकट कर रहा है।

यहां जहां प्रत्येक पदार्थ अपने में एकाकी व्यक्तित्व दिखता है
वास्तव में वे सब विभिन्नाकार हैं उसी अद्वितीय परात्पर एक प्रभु के:
केवल उसी के द्वारा वे अस्तित्व में हैं, उनके प्राण उसी की श्वास हैं;
एक अदृश्य परम अस्तित्व है जो इस अचेत माटी को ढालता है।

All here where each thing seems its lonely self
Are figures of the sole transcendent One:
Only by him they are, his breath is their life;
An unseen Presence moulds the oblivious clay.

Savitri

P60

वह परंतप, वह पूर्णतत्त्व, वह अविकारी प्रभु,
 वह परमैकम् है जो हमारे में हमारा गुह्य जीव है,
 उसने हमारी अपूर्णता के छद्मवेष को धारण किया है,
 उसने इस मांसल देह को अपना निजी गेह बनाया है,
 अपने प्रतिबिम्ब को मानवीय-सांचे में ढाल दिया है,
 जिससे उसके दिव्य-माप में हम उन्नत हो सकें;
 तब विश्वकर्मा हमें फिर से एक दिव्यता के आकार में
 ढाल देगा, और आरोपित कर देगा देवत्व की
 एक योजना इस नश्वर मानव काया पर,
 इस तरह हमारे नश्वर मनो को अपनी अमरता की ओर उठाकर,
 इस क्षण को शाश्वतता का संस्पर्श दे देगा।
 यह रूपांतर पृथ्वी को स्वर्ग से मिलनेवाला एक देना पावना है :
 एक आपसी ऋण ने मानव को पुरुषोत्तम से बांध दिया है :
 हमें उसकी प्रकृति अपनानी है जैसे उसने हमारी धारण की है;
 हम उसके बालक हैं और हमें उसके समान बनना है :
 उसके मानवीय अंश, हमें दिव्य बनकर विकसित होना है।
 हमारा जीवन एक विरोधाभास है, जिसकी कुंजी परमेश्वर है।

The Absolute, the Perfect, the Alone
 Has entered with his silence into space:
 He has fashioned these countless persons of one self;
 He has built a million figures of his power;
 He lives in all, who lived in his Vast alone;
 Space is himself and Time is only he.
 The Absolute, the Perfect, the Immune,
 One who is in us as our secret self,
 Our mask of imperfection has assumed,
 He has made this tenement of flesh his own,
 His image in the human measure cast
 That to his divine measure we might rise;
 Then in a figure of divinity
 The Maker shall recast us and impose
 A plan of godhead on the mortal's mould
 Lifting our finite minds to his infinite,
 Touching the moment with eternity.
 This transfiguration is earth's due to heaven:
 A mutual debt binds man to the Supreme:
 His nature we must put on as he put ours;
 We are sons of God and must be even as he:
 His human portion, *we* must grow divine.
 Our life is a paradox with God for key.

Savitri

P 67

यहां एक सत्य का उद्घाटन करना है, एक कार्य सम्पादित करना है;
 माता की लीला यथार्थ है; पुरुष एक पूर्ण रहस्य की आपूर्ति करता है :
 माता की इस जग-लीला की गहनता में एक योजना है,
 इस विराट् निरुद्देश्य दिखते खेल में एक सार्थकता है।
 जीवन के प्रथम उषा काल से अब तक सतत उसकी यही सार्थक योजना रही है
 इस स्थिर संकल्प को उसने अपनी लीला के पीछे आवृत रखा है,
 जिससे इस निर्वैयक्तिक शून्य ब्रह्म में एक दिव्य व्यक्ति चेतना प्रकटा सके,
 परम-ऋत ज्योति से पार्थिव जड़ता की समाधिस्थ घोर जड़ों को काट सके,
 इस अचेतन की अज्ञ गहनताओं में एक मूक चैत्य पुरुष को जगा सके
 और एक लुप्त देवी बल को इसकी कुम्भकर्णी निद्रा से उठा सके
 जिससे कालातीत प्रभु के नेत्र इस कालभूमि से बाहर देख सकें
 और इस भूतल पर आवरणहीन दिव्यता अभिव्यक्त हो जाये।
 इसी सबके लिये उसने अपनी शुभ्र विशुद्ध शाश्वतता त्यागी थी
 और इस जीवात्मा पर मांसल नश्वर देह का भार रखा था,
 जिससे देवत्व का बीज मनहीन दिक्काल में प्रस्फुटित हो सके।

There is a truth to know, a work to do;
 Her play is real; a Mystery he fulfils:
 There is a plan in the Mother's deep world-whim,
 A purpose in her vast and random game.
 This ever she meant since the first dawn of life,
 This constant will she covered with her sport,
 To evoke a Person in the impersonal Void,
 With the Truth-Light strike earth's massive roots of trance,
 Wake a dumb self in the inconscient depths
 And raise a lost Power from its python sleep
 That the eyes of the Timeless might look out from Time
 And the world manifest the unveiled Divine.
 For this he left his white infinity
 And laid on the spirit the burden of the flesh,
 That Godhead's seed might flower in mindless Space.

Savitri

P 72

वे दो दिव्यताएं हैं पर वे एक परमेश्वर हैं जो अनेक लोकों में लीला करते हैं;
 विद्या और अविद्या में वे बोलते और मिलते हैं
 ज्योति और अंधकार उनके नयनों का आदान-प्रदान है।
 हमारे सुख दुःख उनका आलिंगन औ' संघर्ष हैं,
 हमारे कर्म, हमारी आशाओं के साथ उनकी कहानी आबद्ध है;
 हमारे विचार और जीवन में वे गुप्त रूप से गठबंधित हैं।
 यह विश्व उनकी एक अनन्त लीला की रंगभूमि है :
 क्योंकि यहां जो दिखता है वह पूरी तरह वैसा नहीं होता है;
 यह एक सत्य का एक स्वप्न-तथ्य दर्शन है
 पर यदि इस स्वप्न का अस्तित्व न होता तो यह पूर्ण सत्य नहीं बन पाता,
 शाश्वतता की धूमिल पृष्ठभूमि के सामने
 यह एक दृश्य प्रपंच भी महत्त्वपूर्ण दिखता है;
 हम इसका रूप तो स्वीकारते हैं पर सम्पूर्ण अर्थ छोड़ जाते हैं;
 जो एक अंशमात्र दिखता है, हम इसे सम्पूर्ण समझ लेते हैं।
 इस प्रकार उन्होंने अपना नाटक रचा है हमें पात्र बनाकर :
 स्वयं लेखक और अभिनेता और अपने को दृश्य समान बनाकर,
 वह स्वयं आत्मापुरुष रूप में गतिशील है, शक्ति रूप वह प्रकृति देवी हैं।

There are Two who are One and play in many worlds;
 In Knowledge and Ignorance they have spoken and met
 And light and darkness are their eyes' interchange;
 Our pleasure and pain are their wrestle and embrace,
 Our deeds, our hopes are intimate to their tale;
 They are married secretly in our thought and life.
 The universe is an endless masquerade:
 For nothing here is utterly what it seems;
 It is a dream-fact vision of a truth
 Which but for the dream would not be wholly true,
 A phenomenon stands out significant
 Against dim backgrounds of eternity;
 We accept its face and pass by all it means;
 A part is seen, we take it for the whole.
 Thus have they made their play with us for roles:
 Author and actor with himself as scene,
 He moves there as the Soul, as Nature she.

Savitri
 P 61

माता ने अपनी दूरदर्शी चित्-शक्ति के आवेश में सपना देखा
मानवता को ईश्वर के स्वरूप में ढालने का
और इस महान् अंधी संघर्षरत जगती को प्रकाश की ओर ले जाने का
या एक नवीन संसार का संधान करने या निर्माण करने का।
इस धरती को स्वयं को रूपांतरित कर स्वर्ग का समकक्ष बनना होगा
या स्वर्ग को पृथ्वी की नश्वर-अवस्था में अवतरण करना होगा।
किंतु आनेवाले ऐसे विशाल आध्यात्मिक परिवर्तन के लिये,
मानव हृदय की गुह्य कंदरा में से बाहर आ
दिव्य चैत्य सत्ता को अपना घूंघट उठाना होगा
और साधारण प्रकृति के भीड़भरे कक्षों में प्रवेश कर
उस प्रकृति के सामने निरावरण खड़ा होना होगा
इसे विचारों पर, देह पर और जीवन पर शासन कर पूर्ण बनाना होगा।

Dreamed in the passion of her far-seeing spirit
To mould humanity into God's own shape
And load this great blind struggling world to light
Or a new world discover or create.
Earth must transform herself and equal Heaven
Or Heaven descend into earth's mortal state.
But for such vast spiritual change to be,
Out of the mystic cavern in man's heart
The heavenly Psyche must put off her veil
And step into common nature's crowded rooms
And stand uncovered in that nature's front
And rule its thoughts and fill the body and life.

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All Yoga which takes you entirely away from the world is a high but narrow specialisation of divine tapasya. God in His perfection embraces everything; you also must become all-embracing.

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'The world we live in is not a meaningless accident that has unaccountably taken place in the void of Space; it is the scene of an evolution in which an eternal Truth has been embodied, hidden in a form of things, and is secretly in process of unfoldment through the ages. There is a meaning in our existence, a purpose in our birth and death and travail, a consummation of all our labour. All are parts of a single plan; nothing has been idly made in the universe; nothing is vain in our life.

The evolution is arranged or arranges itself according to this plan. It begins here with a system of worlds which seem to be dead, yet in perpetual motion; it proceeds towards birth and life and consciousness, justifying Matter; it finds the justification of birth in thinking man; [?] to divinity. A slow [?] of godhead in Matter, this is the sense of the material universe.

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WHAT IS YOGA

1. To be one in all ways of thy being with that which is the Highest, this is Yoga.

To be one in all ways of thy being with that which is the All, this is Yoga.

To be one with all Nature and all beings, this is Yoga. All this is to be one with God in his transcendence and his cosmos and all that he has created in his being. Because from him all is and all is in him and he is all and in all and because he is thy highest Self and thou art one with him in thy spirit and portion of him in thy soul and at play with him in thy nature, and because this world is a scene in his being in which he is thy secret Master and lover and friend and the lord and sustainer of all thou art, therefore is oneness with him the perfect way of thy being.

The Hour of God

SABCL

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2. Yoga is a methodised effort towards self-perfection by the expression of the secret potentialities latent in the being and-highest condition of victory in that effort-a union of the human individual with the universal and transcendent existence we see partially expressed in man and in the cosmos.

The Synthesis of Yoga

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Sri Aurobindo

3. The process of Yoga is a turning of human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and Universal can pour itself into the individual mould and transform it.

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Yoga is not a modern invention of the human mind, but our ancient and prehistoric possession. The Veda is our oldest extant human document and the Veda, from one point of view, is a great compilation of practical hints about Yoga. All religion is a flower of which Yoga is the root; all philosophy, poetry & the works of genius use it, consciously or unconsciously, as an instrument. We believe that God created the world by Yoga and by Yoga He will draw it into Himself again. Yogah prabhavapyayau, Yoga is the birth and passing away of things. When Srikrishna reveals to Arjuna the greatness of His creation and the manner in which He has built it out of His being by a reconciliation of logical opposites, he says "Pasya me yogam aishwaram". Behold my divine Yoga. We usually attach a more limited sense to the word; when we use or hear it, we think of details of Patanjali's system, of rhythmic breathing, of peculiar ways of sitting, of concentration of mind, of the trance of the adept. But these are merely details of particular systems. The systems are not the thing itself, any more than the water of an irrigation canal is the river Ganges. Yoga may be done without the least thought for the breathing, in any posture or no posture, without any insistence on concentration, in the full waking condition, while walking, working, eating, drinking, talking with

others, in any occupation, in sleep, in dream, in states of unconsciousness, semiconsciousness, double-consciousness. It is no nostrum or system or fixed practice, but an eternal fact of process based on the very nature of the Universe.

Nevertheless in practice the name may be limited to certain applications of this general process for specific and definite ends. Yoga stands essentially on the fact that in this world we are everywhere one, yet divided; one yet divided in our being, one with yet divided from our fellow creatures of all kinds, one with yet divided from the infinite existence which we call God, Nature or Brahman. Yoga, generally, is the power which the soul in one body has of entering into effective relation with, other souls, with parts of itself which are behind the waking consciousness, with forces of Nature and objects in Nature, with the Supreme Intelligence, Power & Bliss which governs the world either for the sake of that union in itself or for the purpose of increasing or modifying our manifest being, knowledge, faculty, force or delight. Any system which organises our inner being & our outer frame for these ends may be called a system of Yoga.

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YOGA, says the Gita, is skill in works, and by this phrase the ancient Scripture meant that the transformation of mind and being to which it gave the name of Yoga brought with it a perfect inner state and faculty out of which the right principle of action and the right spiritual and divine result of works emerged naturally like a tree out of its seed. Certainly, it did not mean that the clever general or politician or lawyer or shoemaker deserves the name of a Yogin; it did not mean that any kind of skill in works was Yoga, but by Yoga it signified a spiritual condition of universal equality and God-union and ' by the skill of the Yogic worker it intended a perfect adaptation of the soul and its instruments to the rhythm of the divine and universal Spirit in a nature liberated from the shackles of egoism and the limitations of the sense-mind.

Essentially, Yoga is a generic name for the processes and the result of processes by which we transcend or shred off our present modes of being and rise to a new, a higher, a wider mode of

consciousness which is not that of the ordinary animal and intellectual man. Yoga is the exchange of an egoistic for a universal or cosmic consciousness lifted towards or informed by the supra-cosmic, transcendent Unnameable who is the source and support of all things. Yoga is the passage of the human thinking animal towards the God-consciousness from which he has descended. In that ascent we find many levels and stages, plateau after plateau of the hill whose summit touches the Truth of things; but at every stage the saying of the Gita applies in an ever higher degree. Even a little of this new law and inner order delivers the soul Out of the great peril by which it had been overtaken in its worldward descent, the peril of the ignorance by which the unillumined intellect, even when it is keenest or sagest, must ever be bound and limited, of the sorrow and sin from which the unpurified heart, even when it wears the richest purple of aspiration and feeling, must ever suffer soil and wound and poverty, and of the vanity of its works to which the undivined will of man, even when it is most vehement and powerful or Olympian and victorious, must eternally be subject. It is the utility of Yoga that it opens to us a gate of escape out of the vicious circle of our ordinary human existence.

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Yoga has four powers and objects, purity, liberty, beatitude and perfection. Whosoever has consummated these four mightiness in the being of the transcendental, universal, lilamaya and individual God is the complete and absolute yogin.

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Yoga is not only a discovery of our concealed spiritual status but a dynamic spiritual self-creation; a triple transformation is the heart of its process and the revelation of its entire significance. Its first step is the unveiling of the soul; for there is a secret psychic being, a divine element in our depths that is concealed even more than garbed by the mind, body and life. To bring it out of its seclusion where it lives like a spiritual king without apparent power

served and replaced by its ministers, so that it may take *over* the whole active government of the nature is the first great unfolding, the initial potent self-discovery of the Yoga. Mind the thinker is the prime minister in us who covers the king, but mind too is dominated and led by the vital powers, the strong and violent of the realm, who force it to serve their purpose and these too can only act with the means given them by the body and physical nature, the inert hardly conscious subject existence whose passive assent and docile instrumentation is yet indispensable to its rulers. This is our present constitution and it amounts to no more than a sort of organized confusion, a feudal order that is an ignorant half anarchy and cannot make the most of the possibilities and resources even of the limited tract of nature which we inhabit, much less reveal to us and exploit our spiritual empire. To reinstate the king-soul is the first step in a needed revolution — the soul directing the mind will exercise through it its sovereign power over the powers of life and subject to them in their turn an enlightened and physically consenting body. But this is not all; for soul-discovery is not complete without a psychic new creation of the mental, vital and physical instrumentation of nature. The mind will be recast by the soul's intuition of Truth, the vital being by its perception of power and good, the body and whole nature by its command for light, harmony and beauty. Our nature will become that of a true psychic entity, not a brute creation unified by a precarious life and illumined by the candlelight of a struggling intelligence.

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Our Yoga is a Yoga of transformation, but a transformation of the whole consciousness and the whole nature from the top to the bottom, from its hidden inward parts to its most tangible external movements. It is neither an ethical change nor a religious conversion, neither sainthood nor ascetic control, neither a sublimation nor a suppression of the life and vital movements that we envisage, nor is it either a glorification or a coercive control or rejection of the physical existence. What is envisaged is a change from a lesser to a greater, from a lower to a higher, from a surface to a deeper consciousness — indeed to the largest, highest, deepest possible and a total change and revolution of the whole being in its stuff and mass and every detail into that yet unrealised diviner nature

of existence. It means a bringing forward of what is now hidden and subliminal, a growing conscious in what is now superconscious to us, an illumination of the subconscious and subphysical. It implies a substitution of the control of the nature by the soul for its present control by the mind; a transference of the instrumentation of the nature from the outer to the now more than half- veiled inner mind, from the outer to the inner vital or life-self, from the outer to an inner subtler vaster physical consciousness and by this transference a direct and conscious instead of an indirect and unconscious or half conscious contact with the secret cosmic forces that move us; a breaking out from the narrow limited individual into a wide cosmic consciousness; an ascension from mental to spiritual nature; a still farther ascension from the spirit in mind or overspreading mind to the supramental spirit and a descent of that into the embodied being. All that has not only to be achieved but organised before the transformation is complete.

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In the Katha Upanishad there occurs one of those powerful and pregnant phrases, containing a world of meaning in a point of verbal space, with which the Upanishads are thickly sown. *Yogo hi prabhavapyayau*. For Yoga is the beginning & ending of things. In the Puranas the meaning of the phrase is underlined & developed. By Yoga God made the world, by Yoga He will draw it into Himself in the end. But not only the original creation & final dissolution of the universe, all great changes of things, creations, evolutions, destructions are effected by the essential process of Yoga, *tapasya*. In this ancient view Yoga presents itself as the effective, perhaps the essential & real executive movement of Nature herself in all her processes. If this is so in the general workings of Nature, if that is to say, a divine Knowledge and a divine Will in things by putting itself into relation with objects is the true cause of all force & effectuality, the same rule should hold good in human activities. It should hold good especially of all conscious & willed processes of psychological discipline,— Yogic systems, as we call them; Yoga can really be nothing but a consummate & self-conscious natural process intended to effect rapidly objects which the ordinary natural movement works out slowly, in the tardy pace of a secular or even millennial evolution.

There is an apparent difference. The aim put before us in Yoga is God; the aim of Nature is to effect super nature; but these two aims are of one piece & intention. God & super nature are only one the real & the other the formal aspect of the one unattainable fulfillment towards which our human march is in its ascent directed. Yoga for man is the upward working of Nature liberated from slow evolution and long relapses and self-conscious in divine or human knowledge.

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By Yoga we can rise out of falsehood into truth, out of weakness into force, out of pain and grief into bliss, out of bondage into freedom, out of death into immortality, out of darkness into light, out of confusion into purity, out of imperfection into perfection, out of self-division into unity, out of Maya into God. All other utilisation of Yoga is for special and fragmentary advantages not always worth pursuing. Only that which aims at possessing the fullness of God is purna Yoga; the sadhaka of the Divine Perfection is the purna Yogin.

Our aim must be to be perfect as God in His being and bliss is perfect, pure as He is pure, blissful as He is blissful, and, when we are ourselves siddha in the purna Yoga, to bring all mankind to the same divine perfection, It does not matter if for the present we fall short of our aim, so long as we give ourselves whole-heartedly to the attempt' and by living constantly in it and for it move forward even two inches upon the road; even that will help to lead humanity out of the struggle and twilight in which it now dwells into the luminous joy which God intends for us. But whatever our immediate success, our unvarying aim must be to perform the whole journey and not lie down content in any wayside stage or imperfect resting place.

All Yoga which takes you entirely away from the world is a high but narrow specialisation of divine tapasya. God in His perfection embraces everything; you also must become all-embracing.

Delight in Ananda is pure, unmixed, one & yet multitudinous. Under the conditions of mind, life & body it becomes divided, limited, confused & misdirected and owing to shocks of unequal forces & uneven distribution of Ananda subject to the duality of positive & negative movements, grief & joy, pain & pleasure. Our

business is to dissolve these dualities by breaking down their cause & plunge ourselves into the ocean of divine bliss, one, multitudinous, evenly distributed (sama), which takes delight from all things & recoils painfully from none.

In brief, we have to replace dualities by unity, egoism by divine consciousness, ignorance by divine wisdom, thought by divine knowledge, weakness, struggle & effort by self-contented divine force, pain & false pleasure by divine bliss. This is called in the language of Christ bringing down the kingdom of heaven on earth, or in modern language, realising & effectuating God in the world.

Humanity is, upon earth, the form of life chosen for this human aspiration & divine accomplishment; all other forms of life either do not need it or are ordinarily incapable of it unless they change into humanity. The divine fullness is therefore the sole real aim of humanity. It has to be effected in the individual in order that it may be effected in the race.

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The object of our Yoga is self-perfection, not self-annulment.

There are two paths set for the feet of the Yogin, withdrawal from the universe and perfection in the Universe; the first comes by asceticism, the second is effected by tapasya; the first receives us when we lose God in Existence, the second is attained when we fulfil existence in God. Let ours be the path of perfection, not of abandonment; let our aim be victory in the battle, not the escape from all conflict.

Buddha and Shankara supposed the world to be radically false and miserable; therefore escape from the world was to them the only wisdom. But this world is Brahman, the world is God, the world is Satyam, the world is Ananda; it is our misreading of the world through mental egoism that is a falsehood and our wrong relation with God in the world that is a misery. There is no other falsity and no other cause of sorrow.

God created the world in Himself through Maya; but the Vedic meaning of Maya is not illusion, it is wisdom, knowledge, capacity, wide extension in consciousness. Prajna prasrita purani. Omnipotent Wisdom created the world, it is not the organized blunder of some Infinite Dreamer; omniscient Power manifests or conceals it in itself

or its own delight, it is not a bondage imposed by his own ignorance on the free and absolute Brahman.

If the world were Brahman's self-imposed nightmare, to awake from it would be the natural and only goal of our supreme endeavour; or if life in the world were irrevocably bound to misery, a means of escape from this bondage would be the sole secret worth discovering. But perfect truth in world-existence is possible, for God here sees all things with the eye of truth; and perfect bliss in the world is possible, for God enjoys all things with the sense of unalloyed freedom. We also can enjoy this truth and bliss, called by the Veda amritam, Immortality, if by casting away our egoistic existence into perfect unity with His being we consent to receive the divine perception and the divine freedom.

The world is a movement of God in His own being; we are the centers and knots of divine consciousness which sum up and support the processes of His movement. The world is His play with His own self-conscious delight, He who alone exists, infinite, free and perfect; we are the self-multiplications of that conscious delight, thrown out into being to be His playmates. The world is a formula, a rhythm, a symbol-system expressing God to Himself in His own consciousness, —it has no material existence but exists only in His consciousness and self-expression; we, like God, are in our inward being That which is expressed, but in our outward being terms of that formula, notes of that rhythm, symbols of that system. Let us lead forward God's movement, play out His play, work out His formula, execute His harmony, express Him through ourselves in His system. This is our joy and our self-fulfillment; to this end we who transcend & exceed the universe, have entered into universe-existence.

Perfection has to be worked out, harmony has to be accomplished. Imperfection, limitation, death, grief, ignorance, matter, are only the first terms of the formula — unintelligible till we have worked out the wider terms and reinterpreted the formulary; they are the initial discords of the musician's tuning. Out of imperfection we have to construct perfection, out of limitation to discover infinity, out of death to find immortality, out of grief to recover divine bliss, out of ignorance to rescue divine self-knowledge, out of matter to reveal Spirit. To work out this end for ourselves and for humanity is the object of our Yogic practice.

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It is ordinarily supposed by "practical" minds that Vedanta as a guide to life and Yoga as method of spiritual communion are dangerous things which lead men away from action to abstraction. We leave aside those who regard all such beliefs as mysticism, self delusion or imposture; but even those who reverence and believe in the high things of Hinduism have the impression that one must remove oneself from a full human activity in order to live the spiritual life. Yet the spiritual life finds its most potent expression in the man who lives the ordinary life of men in the strength of the Yoga and under the law of the Vedanta. It is by such a union of the inner life and the outer that mankind will eventually be lifted up and become mighty and divine.

The ultimate goal of our religion is emancipation from the bondage of material nature and freedom from individual rebirth, and certain souls, among the highest we have known, have been drawn by the attraction of the final hush and purity to dissociate themselves from life and bodily action in order more swiftly and easily to reach the goal. Standing like mountain-peaks above the common level they have attracted all eyes and fixed this withdrawal as the highest and most commanding Hindu ideal. It is for this reason that Sri Krishna laid so much stress on the perfect Yogin's cleaving to life and human activity even after his need of them was over, lest the people, following, as they always do the example of their best, turn away from their dharma and bastard confusion reign. The ideal Yogin is not withdrawn and pent-up force, but even engaged in doing good to all creature, either by the flood of the divine energy that he pours on the world or by himself standing in the front of humanity, its leader in the march and battle, but unbound by his works and superior to his personality.

Already the Vedanta and the Yoga have exceeded their Asiatic limit and are beginning to influence the life and practice of America and Europe; and they have long been filtering into Western thought by a hundred indirect channels. But these are small rivers and underground streams. The world waits for the rising of India to receive the divine flood in its fullness.

Yoga is communion with God for knowledge, for love or for work. The Yogin puts himself into direct relation with that which is omniscient and omnipotent within man and without him. He is in tune with the infinite, he becomes a channel for the strength of God to pour itself out upon the world whether through calm

benevolence or active beneficence. When a man rises by putting from him the slough of self and lives for others and in the joys and sorrows of others; - when he works perfectly and with love and zeal, but casts away the anxiety for results and is neither eager for victory nor afraid of defeat; - when he devotes all his works to God and lays every thought, word and deed as an offering on the divine altar; - when he gets rid of fear and hatred, repulsion and disgust and attachment, and works like the forces of Nature, unceasing, unceasing, inevitably, perfectly; - when he rises above the thought that he is the body or the heart or the mind or the sum of these and finds his own and true self; - when he becomes aware of his immortality and the unreality of death; - when he experiences the advent of knowledge and feels himself passive and the divine force working unresisted through his mind, his speech, his senses and all his organs; - when having thus abandoned whatever he is, does or has to the Lord of all, the Lover and Helper of mankind, he dwells permanently in Him and becomes incapable of grief, disquiet or false excitement, - that is Yoga. Pranayam and Asans, concentration, worship, ceremonies, religious practice are not themselves Yoga but only a means towards Yoga. Nor is Yoga a difficult or dangerous path, it is safe and easy to all who take refuge with the Inner Guide and Teacher. All men are potentially capable of it, for there is no man who has not strength or faith or love developed or latent in his nature, and any one of these is a sufficient staff for the Yogin. All cannot, indeed, reach in a single life the highest in this path, but all can go forward; and in proportion as a man advances he gets peace, strength and joy. And even a little of this dharma delivers man or nation out of great fear.

It is an error, we repeat, to think that spirituality is a thing divorced from life. "Abandon all" says the Isha Upanishad "that thou mayst enjoy all, neither covet any man's possession. But verily do thy deeds in this world and wish to live thy hundred years; no other way is given thee than this to escape the bondage of thy acts." It is an error to think that the heights of religion are above the struggles of this world. The recurrent cry of Sri Krishna to Arjuna insists on the struggle; "Fight and overthrow thy opponents!" "Remember me and fight!" "Give up all thy works to me with a heart full of spirituality, and free from craving, free from selfish claims, fight let the fever of thy soul pass from thee." It is an error to imagine that even when the religious man does not give up his ordinary activities, he yet becomes too sattvic, too saintly, too

loving or too passionless for the rough work of the world. Nothing can be more extreme and uncompromising than the reply of the Gita in the opposite sense, "Whosoever has his temperament purged from egoism, whosoever suffers not his soul to receive the impress of the deed, though he slay the whole world yet he slays not and is not bound". The charioteer of Kurushetra driving the car of Arjuna over that field of ruin is the image and description of Karmayoga; for the body is the chariot and the senses are the horses of the driving and it is through the blood stained and miresunk ways of the world that Sri Krishna pilots the soul of man to Vaicuntha.

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The exclusive pursuit of Yoga by men who seclude themselves either physically or mentally from the contact of the world has led to an erroneous view of this science as something mystic, far off and unreal.

In reality there is nothing intrinsically hidden, occult or mystic about Yoga. Yoga is based upon certain laws of human psychology, certain knowledge about the power of the mind over the body and the inner spirit over the mind which are not generally realized and have hitherto been considered by those in the secret too moments in their consequences for disclosure until men should be trained to use them aright. It became therefore an established rule for the learner to observe strict reserve as to the inner experiences of yoga and for the developed Yogin as far as possible to conceal himself. This has not prevented treatises and manuals from being published dealing with the physical or with the moral and intellectual sides of Yoga. Nor has it prevented great spirits who have gained their yoga not by the ordinary careful and scientific methods but by their own strength and the special grace of God, from revealing themselves and their spiritual knowledge to mankind and in their intense love for humanity imparting something of their power to the world. Such were Buddha, Christ, Mohamed, Chaitanya, such have been Ram Krishna and Vivekananda . It is still the orthodox view that the experiences of Yoga must not be revealed to the uninitiated.

But a new era dawns upon us in which the old laws must be modified.

We are the slaves of our nature, and where we seem to be free from its mastery, it is because we are yet worse slaves of our environment, worked on by the forces that surround and manipulate us.

It is from these false and dangerous doctrines of materialism which tend to subvert man's future and hamper his evolution, that Yoga gives us a means of escape. It asserts on the contrary man's freedom from matter and gives him a means of asserting that freedom. The first great Fundamental discovery of the Yogins was a means of analysing the experiences of the mind and the heart. By Yoga one can isolate mind, watch its workings as under a microscope, separate every minute function of the various parts of the *antahkarana*, the inner organ, every mental and' moral faculty, test its isolated workings as well as its relations to other functions and faculties and trace backwards the operations of mind to subtler and ever subtler sources until just as material analysis arrives at a primal entity from which all proceeds, so Yoga analysis arrives at a primal spiritual entity from which all proceeds. It is also able to locate and distinguish the psychical centre to which all psychical phenomena gather and so to fix the roots of personality. In this analysis its first discovery is that mind can entirely isolate itself from external objects and work in itself and of itself. This does not, it is true, carry us very far because it may be that it is merely using the material already stored up by its past experiences. But the next discovery is that the farther it removes itself from objects, the more powerfully, surely, rapidly can the mind work with a swifter clarity, with a victorious and sovereign detachment. This is an experience which tends to contradict the scientific theory, that mind can withdraw the senses into itself and bring them to bear on a mass of phenomena of which it is quite unaware when it is occupied with external phenomena. Science will naturally challenge these as hallucinations. The answer is that these phenomena are related to each other by regular, simple and intelligible laws and form a world of their own independent of thought acting on the material world. Here too Science has this possible answer that this supposed world is merely an imaginative reflex in the brain of the material world and to any arguments drawn from the definiteness and unexpectedness of these subtle phenomena and their independence of our own will and imagination it can always oppose its theory of

unconscious cerebration and, we suppose, unconscious imagination. The fourth discovery is that mind is not only independent of external matter, but its master; it can not only reject and control external stimuli, but can defy such apparently universal material laws as that of gravitation and ignore, put aside and make nought of what are called laws of nature and are really only the laws of material nature, inferior and subject to the psychical laws because matter is a product of mind and not mind a product of matter. This is the decisive discovery of Yoga, its final contradiction of materialism. It is followed by the crowning realisation that there is within us a source of immeasurable force, immeasurable intelligence, immeasurable joy far above the possibility of weakness, above the possibility of ignorance, above the possibility of grief which we can bring into touch with ourselves and, under arduous but not impossible conditions, habitually utilise or enjoy. This is what the Upanishads call the Brahman and the primal entity from which all things were born, in which they live and to which they return. This is God and communion with Him is the highest aim of Yoga—a communion which works for knowledge, for work, for delight.

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“Life, not a remote silent or high-uplifted ecstatic Beyond—Life alone, is the field of our Yoga. The transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life must be its central purpose.”

*Sri Aurobindo, The Synthesis of Yoga, SABCL,
Vol 20, p. 82*

THE OBJECT OF INTEGRAL YOGA

The aim of the yoga is to open the consciousness to the Divine and to live in the inner consciousness more and more while acting from it on the external life, to bring the inmost psychic into the front and by the power of the psychic to purify and change the being so that it may become ready for transformation and be in union with the Divine Knowledge, Will and Love. Secondly, to develop the yogic consciousness, i.e., to universalize the being in all the planes, become aware of the cosmic being and cosmic forces and be in union with the Divine on all the planes up to the overmind. Thirdly, to come into contact with the transcendent Divine beyond the overmind through the supramental consciousness, supramentalise the consciousness and the nature and make oneself an instrument for the realization of the dynamic Divine Truth and its transforming descent into the earth nature.

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What is the integral Yoga?

It is the way of a complete God-realization, a complete Self-realization, a complete fulfillment of our being and consciousness, a complete transformation of our nature — and this implies a complete perfection of life here and not only a return to an eternal perfection elsewhere.

This is the object, but in the method also there is the same integrality, for the entirety of the object cannot be accomplished without an entirety in the method, a complete turning, opening, self-giving of our being and nature in all its parts, ways movements to that which we realize.

Our mind, will, heart, life, body, our outer and inner and inmost existence, our superconscious and subconscious as well as our conscious parts, must all be thus given, must all become a means, a field of this realization and transformation and participate in the illumination and the change from a human into a divine consciousness and nature.

This is the character of the integral Yoga.

Essays Divine and Human

P. 358

Sri Aurobindo

The integral Yoga is a single but many-sided way of the growth of our spirit and development of our nature. A total experience and a single and all embracing realization of the integral Divine Reality is its consequence. There is too implied in it a radical change and transformation of the whole being and of every part of the nature. Our being is a nexus of the human mental-vital-physical nature of Ignorance, it is transmuted into a spiritual and supramental consciousness: it becomes a divine unity in a harmony of the infinite and universal and integrated will, love, bliss and knowledge.

The Infinite Reality presents itself to our limited consciousness in an infinity of aspects; different ways of Yoga try to realize one or other of these aspects. The integral Yoga takes all of them in its movement, but it limits itself to no aspect; its sole desire is to embrace the whole Divinity (samagram mam –Gita).

A highest aspect of the infinite Reality is the supracosmic Absolute, unthinkable, ineffable, without relation to the universe.

Essay Divine and Human

P 358

Sri Aurobindo

That Yoga is full or perfect which enables us to fulfill entirely God's purpose in us in this universe.

All Yoga which takes the soul entirely out of world-existence is a high but narrow specialisation of divine tapasya.

God's purpose in us is that we should fulfill his divine being in world-consciousness under the conditions of the Lila.

With regard to the universe God manifests Himself triply, in the individual, in the universe, in that which transcends the universe.

In order to fulfill God in the individual, we must exceed the individual. The removal of limited ego and the possession of cosmic consciousness is the first aim of our sadhana.

In order to fulfill God in the cosmos, individually, we must transcend the universe. The ascension into transcendent consciousness is the second aim of our sadhana.

Essays Divine and Human

P 359

Sri Aurobindo

To enter into the entire consciousness of the Divine Reality with all our being and all parts and in every way of our being and to change all our now ignorant and limited nature into divine nature so that it shall become the instrument and expression of the Divine Reality that in our self and essence we are — this is the complete fulfillment of our existence and this is the integral Yoga.

To enter into the Divine either by the way of the thinking mind or by the way of the heart or by the way of the will in works or by a change of the psychological nature-stuff or a freeing of the vital force in the body is not enough; all this is not enough. Through all these together it must be done and by a change of our very sense and body consciousness even to the material inconscience which must become aware of the Divine and luminous with the Divine.

To be one with the Divine, to live in and with the Divine, to be of one nature with the Divine, this should be the aim of our Yoga.

Essays Divine and Human

P 356

Sri Aurobindo

In the integral Yoga there is a progressive discovery of our spiritual status; this progression is accompanied by a dynamic new-creation of our nature. A triple transformation is its process and the revelation of its entire significance.

A first discovery is the unveiling of the soul out of its disguising mask, concealing curtain, blockading wall of mind, life and body — the psychic entity, the divine element in our nature which gives it its permanence and immortality, becomes the open ruler of our instruments and transmutes them into conscious spiritualised agents so that they are no longer a changing formulation of the nature of the Ignorance.

Essays Divine and Human

P 369

Sri Aurobindo

It is an adventure in which one must be prepared to leave behind his desires and passions, intellectual preferences and mental constructions in order to enable the Higher Power to do its work.

Evening Talks with Sri Aurobindo

P. 37

The object of the yoga is to enter into and be possessed by the Divine Presence and Consciousness, to love the Divine for the Divine's sake alone, to be tuned in our nature into the nature of the Divine, and in our will and works and life to be the instrument of the Divine. Its object is not to be a great yogi or a Superman (although that may come) or to grab at the Divine for the sake of the ego's power, pride or pleasure. It is not for Moksha though liberation comes by it and all else may come, but these must not be our objects. The Divine alone is our object.

To come to this yoga merely with the idea of being a superman would be an act of vital egoism which would defeat its own object. Those who put this object, in the front of their preoccupations invariably come to grief, spiritually and otherwise. The aim of this yoga is, first, to enter into the divine consciousness by merging into it the separative ego (incidentally, in doing so one finds one's true individual self which is not the limited, vain and selfish human ego but a portion of the Divine) and, secondly, to bring down the supramental consciousness on earth to transform mind, life and body. All else can be only a result of these Two aims, not the primary object of the yoga.

Letters on Yoga Volume - II
P. 503

2. The object of yoga is not to get power or to be more powerful than others or to have great siddhis or to do great or wonderful or miraculous things.
3. The object of yoga is not to be a great yogi or a superman. This is an egoistic way of taking the yoga and can lead to no good; avoid it altogether.
4. To talk about the supramental and think of bringing it down in yourself is the most dangerous of all. It may bring an entire megalomania and loss of balance. What the sadhak has to seek is the full opening to the Divine, the psychic change of his consciousness, the spiritual change. Of that change of consciousness, selflessness, desirelessness, humility, bhakti, surrender, calm, equality, peace, quiet sincerity are necessary constituents. Until he has the psychic and spiritual change, to think of being supramental is an absurdity and an arrogant absurdity.

All these egoistic ideas, if indulged, can only aggrandise the ego, spoil the sadhana and lead to serious spiritual dangers. They should be rejected altogether.

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P. 504

To be in full union with the Divine is the final aim. When one has some kind of constant union, one can be called a yogi, but the union has to be made complete. There are yogis who have only the union on the spiritual plane, others who are united in mind and heart, others in the vital also. In our yoga our aim is to be united too in the physical consciousness and on the supra-mental plane.

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P. 508

The heart of the integral Yoga is in a triple spiritual endeavour. It is a realisation of the Divine, of all the Divine by our whole being and through all the parts of our being. It includes a discovery and harmonisation, a unification of our total consciousness subliminal as well as supraliminal, the now superconscient and subconscious as well as the now conscient and its surrender to the Divine for a spiritual instrumentation here; it culminates in an evolution of this consciousness [sentence not completed]

The integral Yoga is integral by the totality or completeness of its aim, the completeness of its process and the completeness of the ground it covers in its process. This kind of integrality must by its nature be complex, many sided and intricate; only some main lines can be laid down in writing, for an excess of detail would confuse the picture.

Divinisation itself does not mean the destruction of the human elements; it means taking them up, showing them the way to their own perfection, raising them by purification and perfection to their full power and Ananda and that means the raising of the whole of earthly life to its full power and Ananda.

Letters on Yoga I
P. 125

Why it is different from other Yogas?

The fundamental difference is in the teaching that there is a dynamic divine Truth (the supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-Consciousness and divinise Life. The old yogas go straight from mind to the absolute Divine, regard all dynamic existence as ignorance, Illusion or Lila; when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence.

Letters on Yoga Vol. II
P. 103

This yoga aims at the conscious union with the Divine in the supermind and the transformation of the nature. The ordinary yogas go straight from Mind into some featureless condition of the cosmic silence and through it try to disappear upward into the Highest. The object of this yoga is to transcend Mind and enter into the Divine Truth of Sachchidananda which is not only static but dynamic and raise the whole being into that truth.

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P. 104

In the former yogas it was the experience of the Spirit which is always free and one with the Divine that was sought. The nature had to change only enough to prevent its being an obstacle to that knowledge and experience. The complete change down to the physical was only sought for by a few and then more as a "siddhi" than anything else, not as the manifestation of a new Nature in the earth-consciousness.

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P. 104

The way of yoga followed here has a different purpose from others, — for its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and body, to transform them, to manifest the Divine here and create a divine life in Matter. This is an

exceedingly difficult aim and difficult yoga; to many or most it will seem impossible. All the established forces of the ordinary ignorant world-consciousness are opposed to it and deny it and try to prevent it, and the sadhak will find his own mind, life and body full of the most obstinate impediments to its realisation. If you can accept the ideal whole-heartedly, face all the difficulties, leave the past and its ties behind you and are ready to give up everything and risk everything for this divine possibility, then only can you hope to discover by experience the Truth behind it.

The sadhana of this yoga does not proceed through any set mental teaching or prescribed forms of meditation, Mantras or others, but by aspiration, by a self-concentration inwards or upwards, by self-opening to an Influence, to the Divine Power above us and its workings, to the Divine Presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come.

Letters on Yoga Vol. II

P. 505

It is new as compared with the old yogas:

1. Because it aims not at a departure out of world and life into Heaven or Nirvana, but at a change of life and existence not as something subordinate or incidental, but as a distinct and central object. If there is a descent in other yogas, yet it is only an incident on the way or resulting from the ascent - the ascent is the real thing. Here the ascent is the first step, but it is a means for the descent. It is the descent of the new consciousness attained by the ascent that is the stamp and seal of the sadhana. Even the Tantra and Vaishnavism end in the release from life; here the object is the divine fulfillment of life.
2. Because the object sought after is not an individual Achievement of divine realization for the sake of the Individual, but something to be gained for the earth-Consciousness here, a cosmic, not solely a supra-cosmic achievement. The thing to be gained also is the bringing of a Power of Consciousness (the supramental) not yet organised or active directly in earth-nature, even in the spiritual life, but yet to be organized and made directly active.

3. Because a method has been preconized for achieving this purpose which is as total and integral as the aim set before it, viz., the total and integral change of the consciousness and nature, taking up old methods but only as a part action and present aid to others that are distinctive. I have not found this method (as a whole) or anything like it professed or realised in the old yogas. If I had, I should not have wasted my time in hewing out a road and in thirty years of search and inner creation when I could have hastened home safely to my goal in an easy canter over paths already blazed out, laid down, perfectly mapped, macadamised, made secure and public. Our yoga is not a retreading of old walks, but a spiritual adventure.

Letters on Yoga Vol I

P 100

There are three stages : the first is to become an individual; the second is to consecrate the individual, that he may surrender entirely to the Divine and be identified with Him, and the third is that Divine takes possession of this individual and changes him into a being in His own image, that is, he too becomes divine.

Generally, all the yogas stopped at the second. When one had succeeded in surrendering the individual and giving him without reserve to the Divine to be identified with Him, one considered that his work was finished, that all was accomplished.

But we begin there, and we say, "No, this is only a beginning. We want this Divine with whom we are identified to enter our individuality and make it into a divine personality acting in a divine world." And this is what we call transformation. But the other precedes it, must precede it. If that is not done, there is no possibility of doing the third. One can't go from the first to the third; one must pass through the second.

CWM 7

P 402

There are many planes above man's mind, - the supramental is not the only one, and on all of them the Self can be realised, - for they are all spiritual planes.

Mind, vital and physical are inextricably mixed together only on the surface consciousness - the inner mind, inner vital, inner physical are separated from each other. Those who seek the Self by the old yogas separate themselves from mind, life and body and realise the self of it all as different from these things. It is perfectly easy to separate mind, vital and physical from each other without the aid of supermind. It is done by the ordinary yogas. The difference between this and the old yogas is not that they are incompetent and cannot do these things — they can do this perfectly well - but that they proceed from realisation of Self to Nirvana or some Heaven and abandon life, while this does not abandon life. The supramental is necessary for the transformation of terrestrial life and being, not for reaching the Self. One must realise Self first, only afterwards can one realise the supermind.

Letters on Yoga Vol I

P. 105

The realisation of the Spirit comes long before the development of overmind or supermind; hundreds of sadhaks in all times have had the realisation of the Atman in the higher mental planes, buddheh paratah, but the supramental realisation was not theirs. One can get partial realisations of the Self or Spirit or the Divine on any plane, mental, vital, physical even, and when one rises above the ordinary mental plane of man into a higher and larger mind, the Self begins to appear in all its conscious wideness.

It is by full entry into this wideness of the Self that cessation of mental activity becomes possible; one gets the inner Silence. After that this inner Silence can remain even when there is activity of any kind; the being remains silent within, the action goes on in the instruments, and one receives all the necessary initiations and execution of action whether mental, vital or physical from a higher source without the fundamental peace and calm of the Spirit being troubled.

The overmind and supermind states are something yet higher than this; but before one can understand them, one must first have the self-realisation, the full action of the spiritualised mind and heart, the psychic awakening, the liberation of the imprisoned consciousness, the purification and entire opening of the Adhar. Do not think now of those ultimate things (overmind, supermind), but get first these foundations in the liberated nature.

Lettes on Yoga Vol I

P. 105

I never heard of silence descending in other yogas - the mind goes into silence. Since however I have been writing of ascent and descent, I have been told from several quarters that there is nothing new in this yoga - so I am wondering whether people were not getting ascents and descents without knowing it! or at least without noticing the process. It is like the rising above the head and taking the station there - which I and others have experienced in this yoga. When I spoke of it first, people stared and thought I was talking nonsense. Wideness must have been felt in the old yogas because otherwise one could not feel the universe in oneself or be free from the body consciousness or unite with the Anantam Brahman. But generally as in Tantric yoga one speaks of the consciousness rising to the Brahma-randhra, top of the head, as the summit. Rajayoga of course lays stress on Samadhi as the means of the highest experience. But obviously if one has not the brahmi sthiti in the waking state there is no completeness in the realisation. The Gita distinctly speaks of being samahita (which is equivalent to being in Samadhi) and the brahmi sthiti as a waking state in which one live and does all actions.

Lettes on Yoga Vol I

P. 108

I explain this absence of the descent experiences myself by the old yogas having been mainly confined to the psycho-spiritual-occult range of experience - in which, the higher experiences come into the still mind or the concentrated heart by a sort of filtration or reflection - the field of this experience being from the Brahma-randhra downward. People went above this only in Samadhi or in a condition of static mukti without any dynamic descent. All that was dynamic took place in the region of the spiritualised mental and vital-physical consciousness. In this yoga the consciousness (after the lower field has been prepared by a certain amount of psycho-spiritual-occult experience) is drawn upwards above the Brahma-randhra to ranges above belonging to the spiritual consciousness proper and instead of merely receiving from there has to live there and from there change the lower consciousness altogether. For there is a dynamism proper to the spiritual consciousness whose nature is Light, Power, Ananda, Peace, Knowledge, infinite Wideness and that must be possessed

and descend into the whole being. Otherwise one can get mukti but not perfection or transformation (except a relative psycho-spiritual change.) But if I say that, there will be a general howl against the unpardonable presumption of claiming to have a knowledge not possessed by the ancient saints and sages and pretending to transcend them. In that connection. I may say that in the Upanishada (notably the Taittiriya) there are some indications of these higher planes and their nature and the possibility of gathering up the whole consciousness and rising into them. But this was forgotten afterwards and people spoke only of the buddhi as the highest thing with the Purusha or Self just above, but there was no clear idea of these higher planes. Ergo, ascent possibly to unknown and ineffable heavenly regions in Samadhi, but no descent possible - therefore no resource, no possibility of transformation here, only escape from life and mukti in Goloka, Brahmaloaka, Shivaloka or the Absolute.

Letters on Yoga

Vol I

P 109

WHY YOGA

The personality of this single life in man is a formation in the Ignorance, therefore a fall; it cannot be the summit of the being. We do not admit that it is the summit of the natural creation either, but say there are higher summits to which we have to climb and reveal their powers in earthly nature. The natural creation is an evolution of the hidden Divine Consciousness in Nature which is limited and disguised at first by the Ignorance. It has still to climb out of the Ignorance - Therefore to get beyond the human person into divine person. It is in this spiritual evolution that the Plan Divine manifests its central and significant line and calls all creation to the crowning Grace.

Letters on Yoga, Part I

P. 132

Man's greatness is not in what he is, but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is being made ready by a divine Craftsman. But he is admitted too to a yet greater greatness and it is this that, allowed to be unlike the lower creation, he is partly an artisan of this divine change; his conscious assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth's call to the supramental creator.

If earth calls and the Supreme answers, the hour can be even now for that immense and glorious transformation.

The Hour of God, SABCL 17

P.9

The term of our destiny is already known to us; we have to grow from what we are into a more luminous existence, from pleasure and pain into a purer and vaster and deeper bliss, from our struggling knowledge and ignorance into a spontaneous and boundless light of consciousness, from our fumbling strength and weakness into a sure and all-understanding Power, from division and ego into universality and unity. There is an evolution and we have to complete it: a human animality or an animal humanity is not enough. We must pass from the inadequate figure of humanity into a figure of the Godhead, from mind to supermind, from the consciousness of the finite to the consciousness of the Infinite, from Nature into Super-nature.

Essays Divine and Human

P. 228

We are to exceed our human stature and become divine; but if we are to do this, we must first get God; for the human ego is the lower imperfect term of our being, God is the higher perfect term. He is the possessor of our supernature and without His permission there can be no effectual rising. The finite cannot become infinite unless it perceives its own secret infinity and is drawn by it or towards it; nor can the symbol-being, unless it glimpses, loves and pursues the Real-being in itself, overcome by its own strength the limits of its apparent nature. It is a particular becoming & is fixed in the nature of the symbol that it has become; only the touch of that, which is all becomings and exceeds all becomings, can liberate it from the bondage to its own limited Nature. God is That which is the All and which exceeds the All. It is therefore only the knowledge, love, and possession of God that can make us free. He who is transcendent, can alone enable us to transcend ourselves; He who is universal can alone enlarge us from our limited particular existence.

Essays Divine and Human

P. 115

If the aim is to become something superior to man, to evolve a superman out of ourselves, as man has been evolved out of the ape, — if that statement of the progression be indeed the truth, — the ape out of inferior animal forms, they again out of mollusc & protoplasm, jellyfish or vegetable animals, & so to the end of the series, then what need is there of anything but the training, preferably the most intelligent & scientific training of our mental, moral and physical energies till they reach a point when they are transmuted by the psychical chemistry of Nature into the coming superior type.

Essays Divine and Human

P. 116

Man is a transitional being, he is not final. He is too imperfect for that, too imperfect in capacity for knowledge, too imperfect in will and action, too imperfect in his turn towards joy and beauty, too imperfect in his will for freedom and his instinct for order. Even if he could perfect himself in his own type, his type is too low and small to satisfy the need of the universe. Something larger, higher, more capable of a rich all embracing universality is needed, a greater being, a greater consciousness summing up in itself all that the world set out to be. He has, as was pointed out by a half

blind seer, to exceed himself; man must evolve out of himself the divine superman: he was born for transcendence. Humanity is not enough, it is only a strong stepping stone; the need of the world is a superhuman perfection of what the world can be, the goal of consciousness is divinity. The inmost need of man is not to perfect his humanity, but to be greater than himself, to be more than man, to be divine, even to be the Divine.

To rest in humanity is to rest in imperfection; the perfect man would be a self-contented finality of incompleteness. His nature is transitional and there is therefore in it an innate tendency to strive towards something more.

Essays Divine and Human

P. 230

Why should'st thou hunger after departure from manifestation as if the world were an evil? Has not that manifested it self in thee & in the world and art thou wiser & purer & better than the Absolute, O mind-deceived soul in the mortal? When That withdraws thee, then thy going hence is inevitable, until its force is laid on thee, Thy going is impossible, Cry the mind never so fiercely & wailingly for departure. Therefore neither desire nor shun the world, but seek the bliss & purity & freedom & greatness of God in what so ever state or experience or environment.

Essays Divine and Human

P 93

Narayan manifests himself in an ever-evolving humanity which grows in experience by a series of expansions and contractions towards its destined self realisation in God.

In each Kaliyuga mankind gains something in essential spirituality. The progress of mankind has been placed by many pre-dominatingly in the development of the human intellect, and intellectual development is no doubt essential to self- conquest. The development of intellect enables a man to find the deeper self within and partially replace what our philosophy calls the dehatmakabuddhi, the sum of ideas and sensations which make us think of the body as our self, by another set of ideas which reach beyond the body, and, existing for their own delight and substituting intellectual and moral satisfaction as the chief objects of life, master, if they cannot entirely silence, the clamour of the lower sensual desires.

That animal ignorance which is engrossed with the cares and the pleasures of the body and the vital impulses, emotions and sensations is tamasic, the result of the predominance of the third principle of nature which leads to ignorance and inertia. That is the state of the animal and the lower forms of humanity which are called in the Purana the first or tamasic creation. This animal ignorance the development of the intellect tends to dispel and it assumes therefore an all important place in human evolution.

But it is not only through the intellect that man rises. If the clarified intellect is not supported by purified emotions, the intellect tends to be dominated once more by the body and to put itself at its service and the lordship of the body over the whole man becomes more dangerous than in the natural state because the innocence of the natural state is lost. The power of knowledge is placed at the disposal of the senses, sattva serves tamas, the god in us becomes the slave of the brute.

The development of the emotions is therefore the first condition of a sound human evolution. Unless the feelings tend away from the body and the love of others takes increasingly the place of the brute love of self, there can be no progress upward. The organisation of human society tends to develop the altruistic element in man which makes for life and battles with and conquers asanayasmrtyuh. It is there fore not the struggle for life, or at least not the struggle for our own life, but the struggle for the life of others which is the most important term in evolution-for our children, for our family, for our class, for our community, for our race and nation, for humanity. An ever-enlarging self takes the place of the old narrow self which is confined to our individual mind and body, and it is this moral growth which society helps and organises.

Our religion declares the evolution to be a conquest of matter by the recovery of the deeper emotional and intellectual self which was involved in the body and over clouded by the desires of prana. Religion farther seeks a higher term for our evolution than the purified emotions or the clarified activity of the observing and reflecting intellect. The highest term of evolution is the spirit in which knowledge, love and action, the three fold dharma of humanity, find their fulfillment and end. This is the atman in the anandkosa, and it is by communion and identity of this individual self with the universal self which is God that man will become

entirely pure, entirely strong, entirely wise and entirely blissful and the evolution will be fulfilled. The conquest of the body and the vital self by the purification of the emotions and the clarification of the intellect was the principal work of the past. The purification has been done by morality and religion, the clarification by science and philosophy, art, literature and social and political life being the chief media in which these uplifting forces have worked. The conquest of the emotions and the intellect by the spirit is the work of the future. Yoga is the means by which that conquest becomes possible.

In yoga the whole past progress of humanity, a progress which it holds on a very uncertain lease, is rapidly summed up, confirmed and made an inalienable possession. The body is conquered, not imperfectly as by the ordinary civilised man, but entirely. The vital part is purified and made the instrument of the higher emotional and intellectual self in its relations with the outer world. The ideas which go out ward are replaced by the ideas which move within, the baser qualities are worked out of the system and replaced by those which are higher, the lower emotions are crowded out by the nobler. Finally all ideas and emotions are stilled and by the perfect awakening of the intuitive reason which places mind in communion with spirit the whole man is ultimately placed at the service of the infinite. All false self merges into true self. Man acquires likeness, union or identification with God. This is **mukti**, the state in which humanity thoroughly realises the freedom and immortality which are its eternal goal.

Essays in Philosophical Yoga

Page 18

Earth life is one self-chosen habitation of a great divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.

What is wanted from us?

The boon that we have asked from the Supreme is the greatest that the Earth can ask from the Highest, the change that is most difficult to realise, the most exacting in its conditions. It is nothing less than the descent of the supreme Truth and Power into Matter, the supramental established in the material plane and consciousness and the material world and an integral transformation down to the very principle of Matter. Only a supreme Grace can effect this miracle.

The supreme Power has descended into the most material consciousness but it has stood there behind the density of the physical veil, demanding before manifestation, before its great open workings can begin, that the conditions of the supreme Grace shall be there, real and effective.

A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings.

The Hour of God, SABCL

P 46

आवश्यकता है एक ऐसे श्रेष्ठ मानस की जिसमें भ्रांति की झलकें न हों,
एक शिव संकल्प की जो चैत्य सत्ता के देवत्व को अभिव्यक्त करें,
एक श्रेष्ठ शौर्य की जो निज वेग के कारण ठोकर खाकर नहीं गिरे,
एक हर्ष की जो अपनी छाया में शोक को साथ घसीटता न लाये।

A Mind unvisited by illusion's gleams,
A will expressive of soul's deity,
A Strength not forced to stumble by its speed,
A Joy that drags not sorrow as its shade.

Savitri

P 51

The decision must come from within.

To do the yoga, this yoga of transformation which, of all things, is the most arduous it is only if one feels that one has come here for that (I mean here upon earth) and that one has to do nothing else but that, and that it is the only reason of one's existence-even if one has to toil hard, suffer, struggle, it is of no importance-"That is what I want, and nothing else"-then it is different. Otherwise I shall say, "Be happy and be good, in the sense of being understanding, knowing that the conditions in which you have lived are exceptional, and try to live a higher, more true life than the ordinary one, so as to allow a little of this consciousness, this light and its goodness to express it self in the world. It would be very good."

But once you have set foot on the path of yoga, you must have a resolution of steel and walk straight on to the goal, what ever the cost.

C.W.M. 7

P 199

This yoga demands a total dedication of the life to the aspiration for the discovery and embodiment of the Divine Truth and to nothing else whatever. To divide your life between the Divine and some outward aim and activity that has nothing to do with the search for the Truth is inadmissible. The least thing of that kind would make success in the yoga impossible.

You must go inside yourself and enter into a complete dedication to the spiritual life. All clinging to mental preferences must fall away from you, all insistence on vital aims and interests and attachments must be put away, all egoistic clinging to family, friends, country must disappear if you want to succeed in yoga. Whatever has to come as outgoing energy or action, must proceed from the Truth once discovered and not from the lower mental or vital motives from the divine will and not from personal choice or the preferences of the ego.

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Yoga is not a thing of ideas but of inner spiritual experience. Merely to be attracted to any set of religious or spiritual ideas does not bring with it any realisation. Yoga means a change of consciousness; a mere mental activity will not bring a change of consciousness, it can only bring a change of mind. And if your mind is sufficiently mobile, it will go on changing from one thing to another till the end without arriving at any sure way or any spiritual harbour. The mind can think and doubt and question and accept and withdraw its acceptance, make formations and unmake them, pass decisions and revoke them, judging always on the surface and by surface indications and therefore never coming to any deep and firm experience of Truth, but by itself it can do no more. There are only three ways by which it can make itself a channel or instrument of Truth. Either it must fall silent in the Self and give room for a wider and greater consciousness; or it must make itself passive to an inner Light and allow that Light to use it as a means of expression; or else, it must itself change from the questioning intellectual superficial mind it now is to an intuitive intelligence, a mind of vision fit for the direct perception of the divine Truth.

If you want to do anything in the path of yoga, you must fix once for all what way you mean to follow. It is no use setting your face towards the future and then always looking back towards the past; in this way you will arrive nowhere. If you are tied to your past; return to it and follow the way you then choose; but if you choose this way instead, you must give your self to it single mindedly and not look back at every moment.

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Without a fervent worship of the Supreme in the heart, a strong aspiration upwards to It in the will or a vehement thirst for it in the temperament, we cannot have the impulse to be other than ourselves or the force to do anything so difficult as the transcending of our own ingrained and possessing human nature. The prophets have spoken & the Avatars have descended always for the one purpose, to call us to God, to inspire us to this great call on our upward straining energies or else to prepare something in the world which will help to bring humanity nearer to the goal of its difficult ascending journey.

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Two things are needed if thou wouldst follow the steep and difficult way of Yoga, the need and will within thee and the call of the Spirit.

The need is the need of the soul, awakened or awaking or striving to come to the surface. For all other may be transitory or false; but the soul's need is lasting and true.

Thy soul's need of divine light and the spirit's perfection can alone bear thee across the darkness of the many nights through which thou must pass, beyond the open or hidden pitfalls of the road, past the dangers of the precipice and the morass, through the battle with giant forces and the clutching of hands that mislead and the delusions of the night and the twilight, through false light and illusive glamour, triumphant over the blows and ordeals and nets and temptations of the gods and on and up to the immeasurable summits.

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One has to be prepared to leave ideals of altruism, patriotism and even the aspiration for personal liberation and follow the Yoga for the sake of the Divine alone. Aspiration must be firm but it must not be only an intellectual aspiration; it must be of the inmost soul. It, then, means a call from Above. One has to take an irrevocable decision before he begins the Yoga. Such a decision may take time to arrive but it is better to wait till then.

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"The practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge.... In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe, —this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker. A memory, a self-dynamising meditation of this kind, must and does in its end turn into profound and uninterrupted vision and a vivid and all-embracing consciousness of that which we so powerfully remember or on which we so constantly meditate."

Sri Aurobindo, The Synthesis of Yoga, SABCL,

Vol. 20, p. 104

Sweet Mother, what does Sri Aurobindo mean by “a self-dynamising meditation”?

It is a meditation that has the power of transforming your being. It is a meditation which makes you progress, as opposed to static meditation which is immobile and relatively inert, and which changes nothing in your consciousness or in your way of being. A dynamic meditation is a meditation of transformation.

Generally, people don't have a dynamic meditation, When they enter into meditation—or at least what they call meditation — they enter into a kind of immobility where nothing stirs, and they come out of it exactly as they went in, without any change either in their being or in their consciousness. And the more motionless it is, the happier they are. They could meditate in this way for eternities; it would never change anything either in the universe or in themselves. That is why Sri Aurobindo speaks of a dynamic meditation which is exactly the very opposite. It is a transforming meditation.

How is it done? Is it done in a different way?

I think it is the aspiration that should be different, the attitude should be different. “Different way”—what do you mean by “way” — (laughing) the way of sitting?... Not that? The inner way?

Yes.

But for each one it is different.

I think the most important thing is to know why one meditates; this is what gives the quality of the meditation and makes it of one order or another.

You may meditate to open yourself to the divine Force, you may meditate to reject the ordinary consciousness, you may meditate to enter the depths of your being, you may meditate to learn how to give yourself integrally; you may meditate for all kinds of things. You may meditate to enter into peace and calm and silence — this is what people generally do, but without much success. But you may also meditate to receive the Force of transformation, to discover the points to be transformed, to trace out the line of progress. And then you may also meditate for very practical reasons: when you have a difficulty to clear up, a solution to find, when you want help in some action or other. You may meditate for that too.

I think everyone has his own mode of meditation. But if one wants the meditation to be dynamic, one must have an aspiration for progress and the meditation must be done to help and fulfill this aspiration for progress. Then it becomes dynamic.

CWM8

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In this Yoga if you do everything yourself you make a mess; and yet at every moment you have to give consent to the higher movement, reject the lower and so far you have got to act. If you do not act properly then also you make a mess.

Even when you see the Higher Force coming down you have to receive it properly. When the Higher Force is present you have to see that you use it in the proper way without twisting or distorting it. When the Higher Force is absent, you have to act yourself and take the consequences. You can't say that God must do every thing. God does not do everything that way.

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In this Yoga, at any rate, you can't say that "the Guru will do everything", and leave the whole burden to him. I do not know about other Yogas; but this Yoga means growing conscious every moment of what is going on in oneself. One has to give consent to the higher working, rejecting the lower movement. That is the basis.

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Victory in this effort depends upon the sincerity within you, the purity of your aspiration, the burning core of your faith, the absoluteness of your will and surrender.

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You should direct the aspiration towards the Supreme. When you have succeeded in doing it, you should watch all your inner activities and see what they are. Irrespective of whatever you find there you must stay calm. This calm you must go on deepening so much so that you should feel quiet, wide, large in consciousness. If you can establish this calm you will be able to do this Yoga.

The calm must become deep and so settled that even while doing ordinary work you should feel it within yourself and see the activity as something quite separate from yourself.

You should have a fixed time for meditation and must be regular in doing it. You can write about your experience from time to time.

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The acceptance of this Yoga means a great and decisive step in one's life and you have to give consent to the working of the Higher Power in order to be able to go through. There should be nothing in the mental or the vital being which would come in the way of the higher working.

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There will be tremendous forces that will attack you and you have constantly to go on making the right choice and giving consent to the working of the Higher Truth and thereby prove your strength. If you begin this Yoga the first result is likely to be a feverish internal commotion, Ashanti, rather than the Shanti that you are in search of. And when you come to the material plane, — there especially, the odds are almost insurmountable.

I have made my watchword: Victory or Death.

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What is one to do to prepare oneself for the Yoga?

To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant — “sleepless”, as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

CWM 3

P 2

First be sure of the call and of thy soul's answer. For if the call is not true, not the touch of God's powers or the voice of his messengers, but the lure of thy ego, the end of thy endeavour will be a poor spiritual fiasco or else a deep disaster.

Imagine not the way is easy; the way is long, arduous, dangerous, difficult. At every step is an ambush, at every turn a pitfall. A thousand seen or unseen enemies will start up against thee, terrible in subtlety against thy ignorance, formidable in power against thy weakness. And when with pain thou hast destroyed them, other thousands will surge up to take their place. Hell will vomit its hordes to oppose thee and enring and wound and menace; Heaven will meet thee with its pitiless tests and its cold luminous denials. Thou shalt find thyself alone in thy anguish, the demons furious in thy path, the Gods unwilling above thee. Ancient and powerful, cruel, unvanquished and close and innumerable are the dark and dreadful Powers that profit by the reign of Night and Ignorance and would have no change and are hostile. Aloof, slow to arrive, far-off and few and brief in their visits are the Bright Ones who are willing or permitted to succour. Each step forward is a battle. There are precipitous descents, there are unending ascensions and ever higher peaks upon peaks to conquer. Each plateau climbed is but a stage on the way and reveals endless heights beyond it. Each victory thou thinkest the last triumphant struggle proves to be but the prelude to a hundred fierce and perilous battles... But thou sayest God's hand will be with me and the Divine Mother near with her gracious smile of succour? And thou knowest not then that God's grace is more difficult to have or to keep than the nectar of the Immortals or Kuvera's priceless treasures? Ask of His chosen and they will tell thee how often the Eternal has covered his face from them, how often he has withdrawn from them behind his mysterious veil and they have found themselves alone in the grip of Hell, solitary in the horror of the darkness, naked and defenceless in the anguish of the battle. And if his presence is felt behind the veil, yet is it like the winter sun behind clouds and saves not from the rain and snow and the calamitous storm and the harsh wind and the bitter cold and the grey of a sorrowful atmosphere and the dun weary dullness. Doubtless the help is there even when it seems to be withdrawn, but still is there the appearance of total night with no sun to come and no star of hope to pierce the blackness. Beautiful is the face of the Divine Mother, but she too can be hard and terrible. Nay, then,

is immortality a plaything to be given lightly to a child or the divine life a prize without effort or the crown for a weakling? Strive rightly and thou shalt have; trust and thy trust shall in the end be justified; but the dread Law of the Way is there and none can abrogate it.

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SHRI AUROBINDO TELLS ABOUT HIMSELF

My own life and my yoga have always been, since my coming to India, both this-worldly and other-worldly without any exclusiveness on either side. All human interests are, I suppose, this-worldly and most of them have entered into my mental field and some, like politics, into my life, but at the same time, since I set foot on the Indian soil on the Apollo Bunder in Bombay, I began to have spiritual experiences, but these were not divorced from this world but had an inner and infinite bearing on it, such as a feeling of the Infinite pervading material space and the Immanent inhabiting material objects and bodies. At the same time I found myself entering supra-physical worlds and planes with influences and an effect from them upon the material plane, so I could make no sharp divorce or irreconcilable opposition between what I have called the two ends of existence and all that lies between them. For me all is Brahman and I find the Divine everywhere. Everyone has the right to throw away this-worldliness and choose other-worldliness only, and if he finds peace by that choice he is greatly blessed.

I, personally, have not found it necessary to do this in order to have peace. In my yoga also I found myself moved to include both worlds in my purview - the spiritual and the material - and to try to establish the Divine Consciousness and the Divine Power in men's hearts and earthly life, not for a personal salvation only but for a life divine here. This seems to me as spiritual an aim as any and the fact of this life taking up earthly pursuits and earthly things into its scope cannot, I believe, tarnish its spirituality or alter its Indian character. This at least has always been my view and experience of the reality and nature of the world and things and the Divine: it seemed to me as nearly as possible the integral truth about them and I have therefore spoken of the pursuit of it as the

integral yoga. Everyone is, of course, free to reject and disbelieve in this kind of integrality or to believe in the spiritual necessity of an entire other-worldliness altogether, but that would make the exercise of my yoga impossible. My yoga can include indeed a full experience of the other worlds, the plane of the Supreme Spirit and the other planes in between and their possible effects upon our life and the material world; but it will be quite possible to insist only on the realisation of the Supreme Being or Ishwara even in one aspect, Shiva, Krishna as Lord of the world and Master of ourselves and our works or else the Universal Sachchidananda, and attain to the essential results of this yoga and afterwards to proceed from them to the integral results if one accepted the ideal of the divine life and this material world conquered by the Spirit. It is this view and experience of things and of the truth of existence that enabled me to write *The Life Divine* and *Savitri*. The realisation of the Supreme, the Ishwara, is certainly the essential thing; but to approach Him with love and devotion and bhakti, to serve Him with one's works and to know Him, not necessarily by the intellectual cognition, but in a spiritual experience, is also essential in the path of the integral yoga.

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तथापि श्रद्धा को पुनः प्रज्वलित करते हम स्वयं से कहते हैं
“ओह, निश्चय ही उसे हमारी पुकार सुन एक दिन आना होगा,
एक दिन हमारे जीवनों का वह नव निर्माण करेगा
और शांति का चमत्कारी महामंत्र उच्चारण करेगा
और पदार्थों की योजना में परिपूर्णता ले आयेगा।
एक दिन वह जीवन और धरती पर अवश्य उतरेगा,
शाश्वतों के द्वारों के पीछे छिपी गोपनीयता को त्याग
सहायता हित इस सतत पुकारती पृथ्वी पर वह उतर आयेगा,
और उस आत्म-मुक्तिदाता सत्य को साथ लायेगा,
एवं उस आनंद को जो आत्मा का विशुद्ध-भाव है,
भागवत प्रेम के प्रशस्त बरदहस्त की शक्ति ले आयेगा।
एक दिन वह निज सौन्दर्य पर से भीषण अवगुण्ठन उठा लेगा,
और जगत् के धड़कते हृदय पर आनन्द सुख को आरोपित कर
और ज्योति तथा सुखानंद की निज गुह्य देह प्रकटा देगा।”

Yet still to ourselves we say rekindling faith,
“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 the eternal doors,
Into a world that cries to him for help,
And bring the truth that sets the spirit free,
The joy that is the baptism of the 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.”

Savitri
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