

# Yoga Sadhana Camp

(This paper is offered at the Lotus Feet of The Mother and Sri Aurobindo on occasion of Yoga Sadhana Camp to be held from 07.06.12 to 11.06.2012. In this paper Sri Aurobindo's *'The Synthesis of Yoga'* is restated, compressed and revised and is made available in this camp for concentration.)



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## Om Namo Bhagavateh

“So now I do not mind finishing (the translating into French language) *The Synthesis of Yoga*. I was little bothered because I have no other books by Sri Aurobindo to translate that can help me in *sadhana*: There was only *The Synthesis (of Yoga)*.”

**The Mother**

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

**The Mother**

*Divine Amar Atman!*

*Divine Aspirant souls,*

*All love and The Mother's special blessings to you all. On behalf of The Mother's International Centre Trust, a Yoga Sadhana Camp is organised from 07.06.2012 to 11.06.2012, by the Grace of The Divine Mother in each year. The subject of concentration is **The Synthesis of Yoga**. We are inviting to them those who are very open towards deeper concentration and hold Their Spiritual Force and Grace.*

*With The Mother's love and The Lord's blessings,*

*At Their Lotus Feet*

*S.A. Maa Krishna*

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# Yoga Sadhana Camp

From 07.06.2012 to 11.06.2012

## Instruction for the participants:

“1, Prayer (Sri Aurobindo, The Mother –grant us your help in our endeavour to understand your teaching.)

2, Reading of Sri Aurobindo’s book.

3, A moment of silence.

4, One question can be put by whoever wants to put a question on what has been read.

5, Answer to the question.

6, No general discussion.

This is not the meeting of a group but simply a class for studying Sri Aurobindo’s book.”

31<sup>st</sup> October, 1942, The Mother

## Program

06.00 P.M. to 06.30 P.M. (On 07.06.2012)	Spiritual Flag Hoisting
04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	Yogasana & Pranayama
06.00 A.M. to 06.30 A.M.	Group Meditation (Near The Mother and Sri Aurobindo’s Sacred Relics)
07.30 A.M. to 08.00 A.M.	Breakfast
08.00 A.M. to 09.45 A.M.	Karma Yoga
10.00 A.M. to 12.30 P.M.	Discourse on <i>The Synthesis of Yoga</i>
12.30 P.M. to 01.30 P.M.	Lunch Break
01.30 P.M. to 02.45 P.M.	Work and leisure
03.00 P.M. to 04.00 P.M.	Discourse on <i>The Synthesis of Yoga</i>
04.15 P.M. to 06. 00 P.M.	Karma Yoga
06.00 P.M. to 06.30 P.M.	Snacks
06.30 P.M. to 07. 00 P.M.	Group meditation
07.00 P.M. to 08. 30 P.M.	Question/Answer on above discourse
08.30 P.M. to 09.00 P.M.	Mantra and Prayer
09.00 P.M. to 09.30 P.M.	Dinner Break
09.30 P.M. to 10.00 P.M.	Karma Yoga
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
<b>SPECIAL NOTE: 12.06.2010: Free Health Camp from 8.00 A.M. to 01.00 P.M. and Japa Yajna from 6.00 A. M. to 6.00 P.M. and Prasad Sevan for all participants.</b>	
06.00 P.M. (On 12.06.2012)	Spiritual Flag down

OM TAT SAT

Sri Matriniketan Ashram

At Ramachandrapur, PO:Kukudakhandi-761100

Dist: Ganjam, Orissa

“We have read in *The Synthesis of Yoga*, and also recently translated from *The Life Divine*, some passages in which Sri Aurobindo gives details, explanations and advice to those who do sadhana and try to have experiences that at times are too strong for their state of consciousness—which brings rather unfortunate results. On this subject I made a remark, and I have been asked to explain my remark. I said:

“*One must always be greater than one’s experience.*”” (CWM/8/278)

The Mother

“And even if realisation has begun, it may be dangerous to imagine or to assume too soon that we are altogether in the hands of the Supreme or are acting as his instrument. That assumption may **introduce calamitous falsity**; it may produce a helpless inertia or, magnifying the movements of the ego with the Divine Name, it may disastrously distort and ruin the whole course of the Yoga.” (The Synthesis of Yoga-60)

Sri Aurobindo

## Preface:

The outstanding object of Integral Yoga is identified as the occupation of our mind, life and body by a greater ascending consciousness or compressing one’s complete evolution into a single life or few years and this objective is realised not by synthesizing the forms and outside self-disciplines of all the multiple traditional schools of Yoga but by synthesizing their common central secrets, central truths capable therefore of organizing a natural selection and combination of their varied energies and different utilities.

Obedience and slavery to outward going sense instincts is the basis of ordinary earthly life. This is transformed in integral Yoga to utter obedience and slavery to Spiritual influence, identified as the *Guru* or Powers and personalities of the Divine *Shakti* and utter obedience and slavery to Spiritual Law, identified as written truth, the *Shashtra*. This obedience of a developed mind makes one fit to follow a Spiritual life, which is again transformed to self-giving, surrender and consecration of one’s Self and Nature to the Divine.

Consecration of our Soul or *Vedantic* Sacrifice and consecration of our Nature or *Vedic* Sacrifice are identified as central secret of Integral Yoga, through which double movement of ascent of Soul followed by descent of *Shakti* and descent of *Shakti* followed by ascent of Soul respectively are realised.

The heightening of these two movements are identified as the main preoccupation of a *Sadhaka* of Integral Yoga, through which he will experience purification, liberation, delight and perfection of all the parts of Being and Nature. Thus he expands his kingdom within, *swarat*, and without, *samrat*, and when he reaches a universalised consciousness, the whole earth and its creatures become his field of concentration, action and Divine transformation.

# Contents:

1	Aim of Integral Yoga	6
2	The Main Frame of All Yoga	7
3	Integral Yoga for the Beginners	12
3a	All Renunciation	12
3b	All Equality	13
3c	All Consecration	14
3d	All Purification	14
3e	All Concentration	17
3f	All Shastra	18
3g	All Guru Force	19
3h	All Mother Force	20
4	The Main Frame of Integral Yoga	22
4a	The Three basic Requisites of Integral Yoga	23
4b	The Three Central Secrets of Integral Yoga	24
4c	The Three Central Dynamic Processes of Integral Yoga	26
4d	The Three Central Method of Integral Yoga	27
4e	The Three Central Principle of Integral Yoga	28
4f	The Three Central Inner Revolution of Integral Yoga	28
4g	The Three Basic or Fundamental realizations of Integral Yoga	29
4h	The Three Central Objective of Integral Yoga	29
5	The Main Frame of Integral Karma Yoga	30

6	The Main Frame of Integral Jnana Yoga	35
7	The Main Frame of Integral Bhakti Yoga	39
8	The Main Frame of Yoga of Self-Perfection	42
9	Basic Questions and Answers for Familiarization	46

## Aim of Integral Yoga:

The beginners of this Yoga must be wholly aware of the entire object of Integral Yoga and opposition of all other spiritual disciplines towards its practicality and final outcome and begin their seeking with the faith that nothing can prevent them from working out all the results leading to this inevitable goal. This Yoga does not permit any exulted abnormality, infrarational and irrational movement of any kind and the experiencing consciousness must preserve a calm balance, an unflinching clarity and power of self-criticism, right discrimination, coordination, firm vision of things, a sane grasp of facts, a high spiritual positivism, integral process with whole and many sided progress. He can have no dealings with weakness and selfishness; a divine strength and courage and a divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort and the robe of an integral Yogi is a radiating light and beauty and all-inclusive love of which he is a living representative.

All aim of Integral Yoga or entire aim of this Yoga is the All Purification, *sarva suddhi*, All Perfection, *sarva siddhi*, All Liberation, *sarva mukti* and All Delight, *sarva bhukti* as envisaged and further univesalised, the highest object of synthetic teachings of Tantra followed by regarding the spirit in man as a universal being capable of Oneness with the Divine in all Souls and all Nature and this extended integral view is given its entire practical consequence in spiritualizing humanity; integral physical and mental perfection and experience of *Samadhi*, as highest envisaged result of *Hatha and Raja Yoga*. The highest truth of *Sankhya*, is the abstract and analytical realization of truth, is one side of Knowledge and the highest truth of *Yoga* is the realization of the concrete and synthetic realization of truth in our experience of inner state and outer life is the other side of Knowledge. Both are means by which man can escape out of falsehood and ignorance and live in and by the Truth. The full dynamisation of All Will, *sarva ichha*, All Knowledge, *sarva Jnana*, and All Love, *sarva prema* is envisaged in Integral *Karma, Jnana and Bhakti Yoga*. It accepts the spiritual experience of oneness with the Brahman, *Brahmanirvana*, liberation of Nature, *mukti*, Cosmic Consciousness, *Vasudevah sarvam iti* of immediate aim of the Gita by rejecting its ultimate aim of freedom from rebirth, *punarjanma na vidyate*. The aim of integral Yoga is something more complex and less exclusive – less exclusively positive of the highest condition of the soul, less exclusively negative of its Divine radiations. It has to make the spiritual life and its experiences of *Samadhi*, fully active and

fully utilizable in the waking state and even in the normal use of the functions. To possess Him and be possessed by Him, in ourselves and in all planes, states of Consciousness and things, to enjoy Him in all passivity and activity, of unity and of difference, of peace and of turmoil is the entire definition of the aim of Integral Yoga. The sadhaka of an integral Yoga will take an integral view of his goal and seek its integral realization. The Divine has many essential modes of His eternal self-manifestation, possesses and finds Himself on many planes and through many poles of his being; to each mode its purpose, to each plane or pole its fulfillment both in the apex and the supreme scope of the eternal Unity.

## The Main Frame of All Yoga:

All traditional Yoga aims at escape into higher Nature by rejection of lower Nature. Integral Yoga aims at transformation of lower Nature and its elevation into higher Nature. Lower Nature is that which acts through limitation and division and is of the nature of Ignorance and culminates in the life of ego. Higher nature is that which acts by unification and transcendence of limitation and is of the nature of Knowledge and culminates in the Life Divine.

All traditional Yoga aims at individual liberation and perfection through great Solitaries and after attaining it we have the great spiritual Teachers who have liberated others. Integral Yoga aims at universalisation of above realization through great dynamic souls who feel themselves stronger in the might of the Spirit than all the forces of material life and have thrown themselves upon the world, grappled with it in loving wrestle and striven to compel its consent to its own transfiguration. The condition in which all traditional Yoga proceeds is seclusion from ordinary activities, isolation from the mass through the garb of Sannyasin; the condition in which Integral Yoga proceeds by accepting and embracing this garb of the world, its problems and its difficulties and its complexities entirely where seclusion and isolation are provisional necessity. The former culminates in renunciation of life because the ordinary mentalised human-animal life is either demoniac or Divine and undivine mixed whereas the latter culminates in the fulfillment of life, a life released, transformed and uplifted. The difficult and unavoidable task of Integral Yoga differs from other world-shunning or heaven seeking disciplines in the sense that it cannot afford to leave unsolved the problem of outward works of Life and ally it firmly to the divinities of Love and Knowledge.

*Hathayoga* aims at the conquest of the life and the body by combining the food sheath and the vital sheath whose equilibrium is the foundation of all Nature's workings in the human being. It aims at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life. The whole aim of the Hathayoga is the fixed scientific processes to give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience which would naturally be open to it, if it dwelt here in the subtle and the developed causal vehicle. The object of the *Asana* is to get rid of the restlessness imposed on the body and to force it to hold the Pranic energy instead of dissipating and squandering it. The

object of *Pranayama* is to purify the nervous system, to circulate the life-energy through all the nerves without obstruction, disorder or irregularity, and to acquire a complete control of its functioning, so that the mind and will of the soul inhabiting the body may be no longer subject to the body or life or their combined limitations. *Rajayoga* aims at the liberation and perfection of the mental being, the control of emotional and sensational life, the mastery of the whole apparatus of thought and consciousness. It aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the spiritual existence which withdraws into a subliminal plane at the back of our normal experiences without descending and possessing our whole outer existence. The object of *Rajayoga* is also to draw away the mind from the outward and the mental world into silent communion of soul and unity with the Divine and it some times deviates from the main purpose to the practice and use of occult powers, *siddhis*. The object of self-discipline *Yama* of *Rajayoga* is to create a moral calm, a void of the passions, and so prepare for the death of rajasic egoism and conquest of passions and desires in the human being. The object of self-discipline *Niyamas* of *Rajayoga* are equally a discipline of the mind by regular practices of which the highest is meditation on the divine Being, and to create a *sattwic* calm, purity and preparation for concentration upon which the secure pursuance of the rest of the Yoga can be founded. The *Karmayoga* aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional *Jnana Yoga* leads to the rejection of phenomenal worlds from the consciousness as creation of *Maya*, an illusion and the final immergence without return of the individual soul in the Supreme. This Yoga begins by the method of intellectual reflection, *vicara*, to arrive at right discrimination, *viveka*. The path of Integral *Jnana Yoga* aims at realization and identification with the pure, unique, immutable and imperishable Supreme Self, not only in one's own being but in all beings and, finally, the realization of even the phenomenal aspects of the world as a play of the divine consciousness and not something entirely alien to its true nature. The *Bhaktiyoga*, Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilizes normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realized as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. This path, too, as ordinarily practiced, leads away from world-existence to absorption of



another kind than the Monist's in the Transcendent and Supra-cosmic. The *Tantric* system aims liberation, full perfection and enjoyment of the spiritual power, light and joy in the human existence, and experience in which liberation and cosmic action and enjoyment are unified in a final overcoming of all oppositions and dissonances. The aim of Integral Yoga is to make the spiritual life and its spiritual experiences fully active and utilizable in waking state extending over all the function of normal life. The perfection of the body, the highest results of *Hattayoga* and the perfection of the mind, the highest achievement of *Rajayoga* and the development of general physical and mental faculties and experiences attainable by humanity are also included in the scope of integral Yoga.

Each schools of Yoga select their own gate of escape by turning certain activities of lower Nature towards the Divine. Hathayoga selects the body and vital functioning, Rajayoga selects chitta, psychic prana, the triple path of Works, of Knowledge and of Love uses will, intellect and emotion as starting point and seeks by its conversion to arrive at the liberating Truth. The Gita proposes rejection of four things that of desire, *kama*, ego, *ahamkara*, dualities *dwanda* and the three *gunas* as condition of attaining liberation, *mukti*. The Tantric Yogin, instead of rejecting the lower Nature confronts, seizes and conquers it. Integral Yoga in its preliminary state recommends renunciation of three things utterly, that of desire, ego and attachment.

Man in his effort at self-transcendence has to seize on some one spring or some powerful leverage in the complicated and complex instrument of his nature; this spring or lever he touches in preference to others and uses it to set the human machine in motion towards the end he has in view. In his choice it is always the Nature that should be his guide. The lever action of *Japa Yoga* is physical mind, Hathayoga depends on nervous system of vital mind, Rajayoga leans on purification of *chitta*, *Karma*, *Jnana* and *Bhakti Yoga* use will, intellect and emotion, Tantra disciplines desire as her most powerful leverage. The distinct character of man is that he is a mental being and not merely a vital creature and here Nature should turn at her highest and widest in him. Integral Yoga centres its consciousness on psychic being, the inner heart of deepest feeling and spiritual being, the highest mind of thought and light and will and uses either of it as our leverage to lift the nature wholly towards the Divine.

Each Schools of Yoga has its own method, processes of which *Hathayogic* is of psycho-physical science, *Rajayogic* is that of mental and psychic, its method is the stilling of the waves of consciousness, its manifold activities, *cittvrutti*, first, through a habitual replacing of the turbid *rajasic* activities by the quiet and luminous *sattwic*, then, by the stilling of all activities; the way of *Karma Yoga* is of spiritual and dynamic, the way of *Jnana Yoga* is that of spiritual and cognitive, the way of *Bhakti Yoga* is that of spiritual, aesthetic and emotional, the method of *Tantra* is to raise nature in man into manifest power of Spirit and apply the intimate secrets of the Will-in-Power; the way of *Tantric Dakshina marga* is Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and the *Tantric Vama marga* is the Nature in man liberating itself

by a joyous acceptance in power and practice of its own energies, elements and potentialities; the method of *Sankhya* is that the Purusha learns not to identify himself with *Prakriti*. The Monist fixes his path on the exclusive knowledge; the Dualist or the partial Monist turns to the path of Devotion and directs us to shed the lower ego and material life. The method of Integral Yoga is Psychic, Spiritual and Supramental which is derived from the central principle of *Vedantic* school whose method are in knowledge; it is either knowledge through discernment or knowledge of the heart expressed in love and faith or a knowledge in the will working out through action.

The point of contact of the individual consciousness with the divine decides the type of Yoga we practice. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. This contact may take place at any point of the complex and intricately organized consciousness which we call our personality. It may be effected in the physical through the body; in the vital through the action of those functioning which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. *Tantra* lays its hand firmly on many of the main springs of human quality, desire, action and it subjects them to an intensive discipline. Integral Yoga is accomplished through a direct awakening to the universal or transcendent Truth and Bliss by the conversion of the central ego in the mind. Its three progressive stages are that of (1) attempt of ego to enter contact with the Divine through personal effort, (2) laborious preparation and working of the Divine Force in the whole lower Nature to become higher Nature and (3) wholly blissful and rapid eventual transformation.

Integral knowledge unifies *Sachchidananda* in all the manifest planes whereas traditional knowledge admits this truth in theory but practically fails, as if oneness were not equal everywhere. It finds it in the unmanifest Absolute and rejects in the manifestation; finds it purer in Impersonal than in Personal; complete in *Nirguna* and not so complete in *Saguna*; satisfyingly present in the silent and inactive *Brahman* and not so satisfyingly present in the active *Brahman*. The integral Yoga of knowledge makes no such division. It finds (1) the same absolute oneness in the Unmanifest and the Manifest (2) in the Impersonal and the Personal, (3) in *Nirguna* and *Saguna*, (4) in the infinite depths of universal silence and the infinite largeness of the universal action, (5) in the *Purusha* and *Prakriti*; (6) in the divine Presence and the works of the divine Power and Knowledge; (7) in the eternal manifestness of the one *Purusha* and the constant manifestation of many *Purushas*; (8) in the inalienable unity of *Sachchidananda* keeping constantly real to itself its own manifold oneness and in the apparent divisions of mind, life and body in which oneness is constantly, if secretly real and constantly seeks to be realized; (9) to possess Him and be possessed by Him in ourselves and in all things in the term of self-mastery, *swarat* and all-empire, *samrat*; (10) to enjoy Him in all experience of passivity and activity, of peace and power, of unity and

difference. (11) For it Personality and Impersonality are two wings of its spiritual ascension. (12) All unity is to it an intense, pure and infinite realization, all difference an abundant, rich and boundless realisation of the same Divine and eternal Being. (13) All that is mystic, true and Divine behind polytheism and monotheism falls within the scope of its seeking. (14) It accepts all jarring sects, religions, science and philosophies as one of the face of the Eternal Reality and discovers the One Truth that binds them together.

All religions and Yogic schools in India use largely psycho-physical method or external self-discipline for inner development and depend more or less upon it for their practices. The secret power of *Mantra*, *Japa*, sacred syllable, name of the mystic formula is central truth of all the complex psycho-physical science and practice of which *Rajayoga* and *Tantra* give us a comprehensive method. These are preparatory objects of thought concentration, forms, and verbal formulas of thought, significant names all of which have to be used by mind and transcended. The mystic formula AUM represents the Brahman in three status, the Waking Self, the Dream Self, the Sleep Self and the whole potent sound rises to the beyond three status, the fourth of *Turiya*, of which all these are derivations of relative experience. The methods of integral Yoga 'must be mainly spiritual and dependence on fixed psychic or psycho-physical process on large scale would be the substitution of a lower for a higher action' (The Synthesis of Yoga-542).

All traditional Yoga proceeds in its method by three principles of practice; first, purification, that is to say, the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, vital, moral, aesthetic, emotional, ethical and intellectual mind; secondly, concentration, that is to say, the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end; thirdly, liberation, that is to say, the release of our being from the narrow and painful knots of the individualized energy in a false and limited play, which at present are the law of our nature.

Concentration has two necessity, the first one is the one pointed concentration by fixing the will and thought on the Eternal and Real by turning the mind from dispersed movement of thought, running after many branching desires, led away in the track of the senses and the outward mental response to the phenomena; secondly, the inner, hidden and higher truth can only be seized by an absolute concentration of the mind and will on its object and, once attained, to hold it habitually and securely unite oneself with it. *Rajayogic* concentration is divided into four stages; (1) it commences with the drawing both the mind and senses from outward things, (2) proceeds to the holding of the one object of concentration to the exclusion of all other ideas and mental activities, (3) then to the prolonged absorption of the mind in this object, finally, (4) to the complete ingoing of the consciousness by which it is lost to all outward mental activity in the oneness of Samadhi. The concentration of Integral Yoga is divided into three stages; firstly, with the help of concentration we can know the secret behind any thing or all things, but here we must use this power to know one Thing-in-itself, the Divine; secondly, by concentration

the whole will can be gathered up for the acquisition all that are still beyond us, this power in us can be sufficiently trained, single-minded, sufficiently sincere and faithful towards the acquisition of One object worthy of pursuit; thirdly by concentration the mass of weakness, fear, perversion can become strength, courage, a great purity or a single universal soul of Love; we can use this power to transcend above all things, above all attributes, and become the pure and absolute Being.

## Integral Yoga for the Beginners:

Apprentice sadhakas will begin this Yoga with the triple wheels of Vedantic method of *Karma, Jnana and Bhakti Yoga* with limited will, intellect and emotion, integral in its aim and process and many sided in progress, but starting from works and proceeding by works aided at each step with more and more illumined divine knowledge and vivifying divine love. At the beginning and for a long period on the way limitations and exclusiveness will be there but the integral Yoga will wear them more loosely than the more exclusive ways of seeking and soon emerge from the limitations of exclusive concentration. And lastly they will keep this in mind that integral Yoga can be further pursued through integral method by activation of Psychic, Spiritual and Supramental self-discipline through dynamisation of essential, multiple and Integral concentration and they can gradually withdraw dependency from the following eight disciplines of exclusive concentration as soon as higher concentrations intervene; for in higher concentration these disciplines retain their spontaneous absolute state.

### **i), All Renunciation, *Sarva Parigraham*:**

Renunciation is a self-discipline of negative practice in order to arrive at the positive aim of Integral Yoga. All renunciation includes external and inner renunciation necessary during the formative stage of integral Yoga and its utility is no longer felt when the soul no longer seeks pleasure but possesses the delight of the Divine in all things and obeys consciously the will of one Self in all beings.

In Integral Yoga complete external renunciation of life is a stage through which the soul must pass at some period of its progress. And inner renunciation is experienced in three stages that of renunciation of triple attachment in the senses, the heart, the intellect; secondly renunciation of triple self-will or desire in the thought, emotion and action and thirdly, renunciation of triple egoism in the intellect, heart and volition.

So from the very beginning of this Yoga one has to teach oneself to renounce desire in three stages; first, renounce all other lower form of desire and concentrate on the higher desire of passion for the Divine manifested as Purity, Peace, Ananda, Love, Beauty etc.; secondly, one has to be taught not to desire anything for ones own separate sake, not to desire even the personal salvation, but for the manifestation of God in the world and for the Divine in ourselves and lastly, one must learn to desire, not in its own egoistic way, but in the way of the Divine, it must yearn to fulfill a larger and greater Will. Thus

through this training the desire, which is a great harasser of man and cause of every kind of stumbling, can be fit to be transformed into Divine counterpart.

The will in us that take various form of will of life, will of intellect, and a will of emotion, covering every part of nature that react with incapacity, limitations, wrong or perverted will. These are to be renounced in order to tune oneself with the Divine will.

Purification of egoism through renunciation is indispensable for inner purity, peace and joy. When one realises that the one Divine power works in his mind and body and the same works in all other men, animals, plants and things animate and inanimate, then one is liberated from egoism. 'When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity, and learns to trust itself to that which transcends it, that is its salvation.'<sup>40</sup>

Through practice of renunciation, falsehood is rooted out and one arrives at desireless state, which is the essential condition at arriving at equality and complete surrender.

## **ii), All Equality, *Sarva Samata*:**

Integral Yoga demands complete equality not only of nature which constitute our mind, heart and body but also the self, as first necessity of spiritual perfection, which can be attained by entire renunciation of desire, attachment and ego. The first obvious step to equality will be purification of vital and emotional being as they are the sources of greatest trouble, the most rampant forces of inequality, subjection and imperfection. The last and most difficult step is the equality of thinking mind, *buddhi*, the entire purification of it is indispensable condition for rising to spiritual and supramental height.

All things move towards divine fulfilment, each experience of suffering and joy, creation and destruction, ignorance and knowledge, hatred and love, is necessary link in carrying out universal movement and it is our business here to understand and support it and see all things as the manifestation of the Divine without anger, impatience and trouble; any least revolt or reaction is a violence against the Master of the world and 'this little pebble of imperfection may throw down the whole achievements of Yoga'<sup>41</sup> Equality of Integral Yoga is a spiritual way of replying to life and compelling it to become perfect through use of three passive methods and three active methods. The passive equality of *Karma Yoga* is *titiksha*, endurance, which is a teaching of the system to bear steadily and calmly of all contacts of pleasant and unpleasant, heat and cold, health and disease etc. The active equality of *Karma Yoga* is *sama bhoga*, which is an equal enjoyment of all things, happenings, experiences, objects etc. The passive equality of *Jnana Yoga* is *udasinata*, indifference, which is a teaching of the system to remain indifferent to all touches of joy and grief, pleasure and pain or to seat above, superior to all physical and mental touches. The active equality of *Jnana Yoga* is *sama rasha*, which is a flow of equal spiritual, supramental *rasa* to all things, happenings, experiences and objects. The passive equality of *Bhakti yoga* is *nati*, which is a joyful submission of the soul to the will of God, it experiences all touches as His ecstatic touch and all

experiences as His play. The active equality of *Bhakti Yoga* is *sama ananda*, which is a joy of Unity in every thing and with everything. After equality is established the other three *siddhis* of integral Yoga to which one may pursue are:- *shanti*, peace, *sukha*, spiritual ease in all circumstance and *hasya*, joy and laughter of the soul.

### **iii), All Consecration, *Sarva Yajna* :**

Integral Yoga insists on the buddhi, will and emotion to dwell constantly on the master idea of the surrender and must discourage all other lesser preferences of personal will, desire in the prana and separative ego and teach the whole being that any kind of grief, revolt, fear, impatience and trouble is a violence against the Master of existence.

The act of triple sacrifice has to be practiced every moment and every movement of our action, intellect and emotions, from smallest, most ordinary, trifling to the greatest and most uncommon and noble acts, and it can begin by offering a flower, a leaf, our food, action, sleep and askesis to the Lord of sacrifice and if there is a resolute self-consecration from deep within with the soul's awakening, then these inadequate things can be sufficient instrument for Divine purpose. 'Therefore the wise have always been unwilling to limit man's avenues towards God; they would not shut against his entry even the narrowest portal, the lowest and darkest postern, the humblest wicket-gate. Any name, any form, any symbol, any offering has been held to be sufficient if there is the consecration along with it; for the Divine knows himself in the heart of the seeker and accepts the sacrifice.'<sup>44</sup>

With the growth of surrender one becomes more powerful and all other opposing hostile forces loose their strength and two important inner changes are experienced. The secret inmost soul in the heart comes to the front which was veiled by restless activity of mind, turbulent impulse of vital being and obscurity of physical consciousness. Secondly, the spiritual being above the head liberates Divine Presence and Light and permeates them to our conscious and subconscious nature. With the unveiling of psychic and Spiritual being paves the path open for more intense and comprehensive Supramental being. Then Integral Yoga is pursued by the direct interference and guidance of these three beings and integral method is evolved.

### **iv), All Purification, *Sarva Suddhi*:**

The **object of purification** is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues.

All impurity is a wrong discrimination, a departure from law of nature, *dharma*, and an ignorant confusion of the disordered being. We have to primarily root out all impurity after a deeper diagnosis and secondarily doctor its symptoms. There are two forms of impurity; (1) one is a defect born of the

nature of our past evolution; this defect is a radically wrong and ignorant form given to all the four instrumental being that of physical, vital, sensory and intellectual mind; (2) the second impurity is born of the successive emergence of evolving faculties like physical, vital, mental, soul and supermind and the defect is created by dependence of higher instruments on the lower which adds the imperfection of embarrassment, wrong direction and confusion. We have to deal with all these four instruments and set about their purification. The complete purification of one instrument depends on complete purification of other instruments and that is the source of great difficulty. The Integral Yoga proposes to begin with purification and perfection of Buddhi which will bring about most easily and effectively or can add with a most powerful rapidity the purification of the rest. **All purification** is a release, a delivery, a throwing away of limiting, binding, obscuring imperfections and confusions of four instrumental nature that (1) of purification from impatience, fear and doubt brings freedom of physical mind, (2) of purification from desire brings the freedom of the psychic prana, of purification from wrong emotions and troubling reactions the freedom of the heart, (3) of purification from the obscuring limited thought brings freedom of the sense mind and (4) of the purification from thought power and will power subjected to lower mind brings the freedom of the intelligence, freedom from mere intellectuality.

The root source of impurity is in the physical mind in the form of incoherent desire, doubt, narrowness and fear. It is irresponsible and careless of all rules, properties, and harmonies. This tamasic mind adores small earth-gods, aspires for greater comfort, order, pleasure but is skeptical about the direct spiritual experience and spiritual deliverance and to enlighten it by higher spiritual and supramental planes is one of the difficult objects of the integral Yoga. Purification of physical mind can either be pursued by passive method of constant concentration of psycho-spiritual *mantra*, constant repetition of psycho-physical, *Japa*; as the Words have direct harmonious effect on the vibration of physical substance, or the active method of changing the centre of living above the head and direct the inverted spiritual force to possess the physical mind. In addition to it psychic influence can also purify the physical mind. It trains the body to become a passive field and instrument of greater light and force, responds and supports every demand of the spirit's force and every variety of new divine experience.

The second cause of impurity, '**the sources of greatest trouble**',<sup>42</sup> is the inter-penetration and mixture of sensational hungering of vital and emotional reaction in the heart in the thinking process, are unable to mirror the real soul, which creates in man a false soul of desire, the deformed Divine will in dominant bodily life and the physical mind. All immiscence of the emotions of the soul of desire is an impurity and it distorts both knowledge and action. It becomes a hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion which is the drama of life in the world. Desire is the impurity of prana, the root of all sorrow, disappointment, affliction, a rapid subjection to fatigue,

dissatisfaction and early disappointment of all its gains, a ceaseless morbid stimulation, trouble, disquiet, *asanti*. To get rid of desire soul or emotional mind is one of the firm indispensable negative methods of purification of psychical prana. Vital being must be trained of the positive method of enjoying life out of right functioning in obedience to the working of Divine Will in order to get rid of its impurity in the form of attachment and craving; heart must be purified from false emotions of fear, wrath, hatred and lust by the touch of Divine love and joy in depth and intensity and the luminous reaching out to fusion and unity with God and our fellow creatures. The tranquillization, *sama*, equality, *samata* and mastery, *dama*, of these members are the essential condition of purification of *buddhi* from error, ignorance and perversion. This purification confirms an entire equality in the nervous being and heart. The Gita's rule of purification of vital being is attained not by mental control but by the strong immobility of an immortal spirit.

The third cause of impurity is the inter-penetration of pain and pleasure of sense mind in to the thinking process in the form of attractions and repulsions, the acceptances and refusals, the satisfactions and dissatisfaction, the capacities and incapacities of the life-energy in the body. Sense mind is a constant blind purposeless repetition in a circle, disorder, restless, unintelligent subjection to habit. With the development of science, philosophy and spiritual knowledge, the limitation of sense mind and its discord of the life in matter are overcome and they can be purified when *buddhi* stands back from the action of sense mind, *sakhi*, then withdraws support, then reducing it to stillness or by concentration on this thought, the alien and confusing elements are rejected. The true function of sense mind or right relation of sense mind with the psychic being is to lie upon passively, luminously to the contacts of Life and transmit their right taste, *rasa*, and principle of delight in them to higher function.

The fourth cause of impurity has its source in the intellect, *buddhi*, due to (1) intermixture of desire into the thinking function, (2) illusion of senses and intermixture of the sense mind into thinking functions, (3) improper action of will to know or the disparity between knowledge and will is one of the principal defects of the human *buddhi*. *Buddhi* has the tendency to cling to fragments of truth and knowledge to the exclusion of the whole truth and comprehensive knowledge and hence deprived of the fullness and perfection of life. Its purification is achieved by habit of right thought free from sense error, desire, old association and intellectual prejudice and cultivation of an entire intellectual rectitude and in the perfection of mental disinterestedness.

Purified *Buddhi* does not involve in lower movements of Nature, but stand back from the object, observe disinterestedly, put itself in the right place by force of comparison, **contrast, analogy, reason** from its rightly observed data by **deduction, induction, interference and holding all its gains** in memory and supplementing them by a chastened and rightly-guided imagination view all in the light of a trained and disciplined judgment. Such is the pure intellectual understanding of which **disinterested observation, judgment and reasoning** are the law and characterising action.



But in order to acquire real knowledge, *buddhi* has to cultivate two different kinds of passivity. Firstly, the intellect has to train to discriminate the true intuition from all other false vibration and open itself upward towards the former true state; secondly to develop complete intellectual passivity, the power of dismissing all thought, *na kinchit api chintayet*<sup>43</sup>. The stilling of this repeating, circling thought mind is one of the most effective disciplines of Yoga. The complete detachment with the aid of (1) an entire self-government, *sama*, (2) equality, *samata*, (3) calm, *santi*, is the surest step of purification of *buddhi*.

*Buddhi* is one important instrument, if sufficiently purified, then it will be most easily and effectively purify other instruments. Once our *buddhi* and will are well purified, then it can open up to perfect illumined discernment, intuitions and revelations of supermind. To arrive at the whole truth of Integral Yoga must be the object of purification of *buddhi*.

All other methods of purification are as follows:

(1) All pursuit of knowledge, if not vitiated by a too earthward tendency, tends to refine, to subtilise, and to purify the being. (2) In proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, a less physical truth and more inward influences. (3) The power of ethical knowledge and the ethical habit of thought and will to purify is obvious. (4) Philosophy not only purifies the reason and predisposes it to the contact of the universal and the Infinite, but tends to stabilize the nature and create the tranquility of the sage; and tranquility is a sign of **increasing self-mastery and purity**. (5) The preoccupation with universal beauty even in its aesthetic forms has an intense power for refining and subtilising the nature, and at its highest it is a great force of purification. (6) Even the scientific habit of mind and the disinterested preoccupation with the cosmic law and truth not only refine the reasoning and observing faculty, but have, when not counteracted by other tendencies, a steadying, elevating and purifying influence on the mind and moral nature which has not been sufficiently noticed. (7) The systematic purification of the whole being for an integral reflection and taking in of the divine reality can only be done by the special methods of Yoga.

#### **v), All Concentration, *Sarva Sanjama*:**

The concentration of an enlightened will, thought and heart turned towards one luminous and infinite source of action, knowledge and delight **is the starting point of the Yoga**. There must be a strong and immovable concentration of will on attainment, fulfillment and manifestation of the Divine, a large, many-sided yet single concentration of the thought on the idea, the perception, the vision, the awakening touch, the soul's realization to the one Divine, a flaming concentration of heart on the seeking of the All and Eternal and the possession and ecstasy of the All-Beautiful. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this

exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will's ignorance.

In integral Yoga, purity and concentration are complementary to each other, feminine and masculine, passive and active side and the two must proceed together till we arrive at Integral concentration where the spontaneous, multiple, absolute, all-inclusive state will replace the concentration in thought and effort. Mind is unable to hold at once the unity and multiplicity, but the same is the normal state of integral concentration. Mind has the capacity to dwell on one thing at a time to the exclusion of others, so within this limitation we have to depend on exclusive concentration for development of other higher faculties. Exclusive concentration has three powers by which the aim of Integral Yoga can be effected. Firstly, with the help of concentration we can know the secret behind any thing or all things, but here we must use this power to know **one Thing-in itself**, the Divine; secondly, by concentration the whole will can be gathered up for the acquisition all that are still beyond us, this power in us can be sufficiently trained, single-minded, sufficiently sincere and faithful towards the **acquisition of One object worthy of pursuit**; thirdly by concentration the mass of weakness, fear, perversion can become strength, courage, a great purity or a single universal soul of Love; we can use this power to transcend above all things, above all attributes, and **become the pure and absolute Being**. By this exclusive concentration we can arrive through uncompromising renunciation of the lower nature at an entire self-consecration to the One.

The ultimate objective of concentration culminates in Samadhi, a settled divine status. This can be arrived at by (i) strenuous method of **concentrated meditation** on the one subject of Integral Divine either in the mystic syllable AUM with representation of the Brahman in waking, dream, sleep and Turiya state or triple formula of the Brahman, "Brahman is in all things, all things are in Brahman and all things are Brahman"; (ii) the more strenuous method is the **concentrated contemplation**, which is the fixing the whole mind in concentration on the essence of the idea of Integral Divine only; in this process thought ceases and one enters in an inner Samadhi, then subsequently samadhi experience is dynamised in our lower being to shed its power, light and bliss on our ordinary consciousness; (iii) the most strenuous method is the **silencing of the mind** altogether, either by standing back from mental action or by rejecting the thought-suggestions, by this a great peace is unveiled and one experiences the all-pervading Brahman. For integral Yoga these three methods are most direct and powerful discipline.

#### **vi), All Scripture, *Sarva Shastra*:**

All Shastra is the out come and record of past spiritual exercises on the secrets of Nature and Soul and are helpful for all future exploration. **All the lines of the traditional Yoga** 'are supposed to be fixed and the Teacher who has received the Shastra by tradition and realized it in practice guides the disciple along the immemorial tracks.'<sup>49</sup> 'The written or traditional teaching expresses the knowledge and experiences of many centuries systematized,

organized, made attainable to the **beginner.**'<sup>49</sup> Integral Shastra differs from traditional Shastra in the sense that its method is not an imperative formula and fixed routine.

The seeker of integral Yoga will accept ancient disciplines, for they rest upon eternal truths. The aims arrived at by the ancient teachings like *Sankhya, Tantra, Karma, Jnana, Bhakti, Hatha and Raja Yoga* are included in Integral Yoga or the seeker will give 'them an orientation in conformity with his aim'. All Yoga schools of India proposes the psycho-physical methods for practice whereas the method of integral Yoga will be mainly spiritual and for this he can depend on The Gita, the four main Upanishads that of *Isha, Kena, Taitariaya and Aiteriya Upanishads* and the portion of the Vedas where hymns were offered to mystic Fire, *Agni*.

First we can do systematic study of different spiritual experiences and find inter relation with each other and how these experiences drive towards Supramental realm; thus its various aspects are explored in The Synthesis of Yoga. Then the extension of these experiences explored in *The Life Divine* will be worked out. The hierarchies between Ignorance to Integral Knowledge, exclusive concentration to Integral concentration, mind to Supermind, Matter to Spirit, Life as it is to Divine Life that are hinted in *The Synthesis of Yoga*, are sufficiently explored in *The Life Divine*. And also the issues that Sri Aurobindo left unfinished in the unrevised chapters of 'Yoga of Self-perfection' can be further traced and developed from *The Life Divine*. Then finally we will study *Savitri* in search of all missing links and connect them strongly to the point where we can open to the new vistas.

The Supramental principles are shadowed out by *the Gita, the Upanishads* and *the Vedas* in figures, hints and symbols. The envisaging mind can enter relation with the Supramental in three successive stages. Firstly, with the activation of mental self or *manomaya Purusha*, the mental sheath or the *manomaya kosha* is able to receive into it from above infinite existence, consciousness, bliss of the Supramental plane or *Vijnanamaya Purusha*. The mental perception, ideation, will, pleasure are transformed into radiances of the divine knowledge, pulsation of divine will, waves and floods of divine delight seas; secondly, *the manomaya kosha* is transformed in to dense self-luminous consciousness, *chaitanyaghana* or *chidghana*. This divine consciousness contains all the immutable and inviolable truths of the divine being and divine nature. Thirdly, this luminous *manomaya kosha* is further illumined in the image of Supramental sheath or *Vijnanamaya kosha*. It brings authentic identities of divine wisdom, movement of divine will and vibration of the divine delight intensities.

**vii), All Guru Force, *Sarva Guru Shakti*:**

"A strict obedience to the wise and intuitive leading of a Guide is also **normal and necessary** for all but **a few specially gifted seekers.**"

Sri Aurobindo

The Guru of a traditional school of Yoga is a representative of the Divine with the combination of part Divine realization and ego born of

exclusive knowledge and individual liberation of soul. The Guru of Integral Yoga combines in Him the realization of the Divine in its entirety followed by the annihilation of ego through constant sense of discipleship to the Supreme Master as everything pours in constantly from above without any personal effort and the sense of becoming a slave of God in all humanity becomes predominant through Universalization and Impersonalization of Consciousness.

For the beginners the aid of the Guru, *Ista Devata* or past Avatars in the form of *Buddha, Christ or Sri Krishna* or living Influence, a living example and a present instruction are needed and with the development of psychic, spiritual and Supramental faculties, the dependency on external aid is reduced and one receives everything directly from the Integral Divine.

A Teacher of Integral Yoga does not arrogate himself to Guruhood with his partial realization and in humanly vain and self-exalting spirit. He will stimulate the aspiration of his disciples through the central Supramental Influence of Divine realization within him governing his whole life which will be subordinated by less powerful spiritual influence of example and least powerful psycho-physical Instructions and help at the growth of faculties and experiences by a natural process and free expansion. His whole business is to awaken the divine light and set working the divine force of which he himself a living channel and representative.

In the preliminary stage as a sadhaka of Integral Yoga cannot reject practice of traditional Shastra, similarly ‘a representative influence occupies a much larger place’<sup>46</sup> in his life. ‘This is a narrower practice, but safe and effective within its limits, because it follows a well beaten track to a long familiar goal’<sup>46</sup>. ‘In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching.’<sup>49</sup> So it is an exceedingly good fortune for a sadhaka to meet one who has realized That and can utilize that as opportunity for repetition of experiences of similar kind.

**A sadhaka** can enter relation with the Guru or the *Ista Devata* in three successive stages; firstly He is conceived with a particular Divine form or particular Divine qualities of which He is a true and dynamic representative, towards which our nature or personality has affinity; secondly He is considered as one real Person, the All Personality, the *Ananta-guna, the Akshara Purusha*, not divisible by any sect, schools of Yoga or nationality etc; thirdly we go back to the ultimate source of all idea and fact of personality in which the Upanishad and the Veda describe by single word He or the *Purushottama*.

A sadhaka of integral Yoga cannot be satisfied with the one or many Divine quality of the Guru or the personal Deity, but he shall realise Him integrally in all His names and forms and Divine qualities; see and realize his Guru in all other Deities, *Avatars* and ancient *Shastras* and not mistake the front of Him which is prominent in his attitude to the world for all the infinite Godhead. He will shun all sectarian and fanatic attitude of crying, “My Guru, my God and my Avatara” and leave behind the exclusive and limited tendency of mind in recognizing the aspect of the Divine. For him the experience of Divine Oneness is carried to its extreme, amply fathomed and more deeply embraced to the full experience of the Divine Multiplicity.

**viii), All Mother Force, *Sarva Para Shakti*:-**

The adoration to the exclusive Mother can begin with exclusive concentration and shall culminate in all-inclusive Mother or All Mother in integral concentration. The Mother is the mediatrix between the eternal One and the manifested Many and a return towards the divinity through evolving endless appearances out of Her revealing substances.

The Divine Mother, is the manifesting Power of *Purushottama*, appears in the Play, *Lila* as the dual Power of *Ishwara* and *Shakti*, containing each other in the higher divine nature, revealed in the lower nature of Ignorance as dual power of *Purusha* and *Prakriti*, separate from each other. The relation between the *Purusha* and *Prakriti* emerges as one advances in the Yoga. The *Sankhya* liberation proposes that, when *Purusha* learns not to identify himself, the *Prakriti* begins to fall away from its impulse of movement and returns towards equilibrium and rest. *Tantra* confirms that worship to *Para-Prakriti* or *Shakti* is the sole effective force for all spiritual attainment. In *Vedantic* teaching *Prakriti* is considered as the power of illusion, *maya*, and hence search after the silent inactive *Purusha* is the means towards liberation. In *Karma Yoga*, *Prakriti* is the doer of all work and *Purusha* is the Lord, witness, knower, enjoyer and the source of sanction of her work. *Purusha-Prakriti* realisation in ignorance is the first *siddhi* of *Karma Yoga*, where *Purusha* is liberated and is capable of spiritual control over the lower nature. The next *siddhi* of *Karma Yoga* is the *Ishwara-Shakti* realisation, which can participate in higher dynamism of Divine work and total unity and harmony of the being in a spiritual nature. In integral Yoga, *Purusha* is the Lord and is of the nature of *Sat*, the being of conscious self-existence; *Prakriti* is his executive energy and is of nature of *Chit*. The relation between *Purusha* and *Prakriti* exists in two states of rest and action. When *Prakriti* is absorbed in the bliss of the *Purusha*, there is rest; When the *Purusha* pours itself out into the *Prakriti*, there is action, creation, enjoyment and Ananda of becoming. And in the Supramental plane, the supreme and universal *Purusha* and the supreme and universal *Prakriti* arrive at their perfect relation. The Supreme Spirit is one as *Purusha* or as *Prakriti*. *Jiva* in the essence of self is one with Supreme *Purusha*, *mamaibansa jivabhuta*<sup>51</sup>, so on the side of Nature, in the power of self, *Jiva* is one with *Shakti*, *para prakritir jivabhuta*<sup>45</sup>. The realisation of **this double oneness** confirms that *Jiva* is the meeting place of Supreme *Purusha* and Supreme *Prakriti* and is the condition of integral self-perfection.

All the above methods can be utilised in Integral Yoga. There are three successive stages through which the action of the Mother's force is intensified. First, *Jiva* receives the power of the Mother, and the *sadhaka* feels that the Divine *Shakti* is driving behind and shaping all his thought, will, feeling and action. He may feel the Master of the *Shakti*, *Ishwara*, sometimes or continually in three way to his consciousness; (i) himself as servant to the *Ishwara*, (ii) a great *Shakti* is supplying the energy, shaping the action, formulating the results, (iii) the *Ishwara* above determining by his will the whole action.

In the second stage the individual doer disappears. The *Shakti* possesses his thought, will, feeling, action. The Master of existence appears in three way, (i) the *Shakti* carrying on all knowledge, thought, will, feeling and action for the *Ishwara* in an instrumental form; (ii) the Master of existence, *Ishwara*, compelling all her action and our soul enjoy all relation with Him which are created by her workings, (iii) There is the intensest form of realisation of *Jiva* disappearing into the *Shakti* and there is the play of the *Shakti* with the *Ishwara*, *Mahadeva* with *Kali*, *Krishna* with *Radha*.

In the last stage there is increasing manifestation of *Ishwara* in all things and beings, in all thought, will and action. The distinction between *Ishwara* and *Shakti* begins to disappear, the *maya* of the ego is removed, complete joy and presence of the Divine is manifested in the being. This is the highest realisation of perfection and delight of active oneness.

## The Main Frame of Integral Yoga:-

Integral Yoga follows consistently the Vedic and Vedantic arrangements, certain broad facts and principles which define its main framework. These are identified as simplest and most philosophical for the beginners from the point of view of the utility of its various planes of consciousness. It consists of the **triune ordinary principles** of mind, life and matter and **triune spiritual principles** of *Sachchidananda* (Sat- Existence, Chit-Tapas- Consciousness, Ananda-Bliss) and the link principle of *Vijnana*, the Supermind, through these stairs the developing Being can enter Vedantic sacrifice and developing Nature can enter Vedic sacrifice and rise to its perfection.

It is necessary from the beginning for those who attempt this Yoga must develop firstly, **three basic requisites** of unflinching patience, absolute courage and colossal faith; secondly, **three central secrets** of entire consecration, constant inward remembrance of one central liberating knowledge and renounce all the inner support of central egoism; thirdly, Integral Yoga refuses to rely on the fragile stuff of mental and moral ideals, puts its whole emphasis in the field of **three central dynamic processes** that of development of true psychic being, sublimation of human into Divine Love and elevation of mental consciousness into spiritual and Supramental plane; fourthly, the **three central methods** of Integral Yoga are that (1) of gradually intensive and purposeful working of divine force, (2) which subsequently compels all Nature to undergo a Divine change and (3) the Divine Power uses all life as means of world transformation; fifthly, **the three central principle of Integral Yoga** are derived from the three *Vedantic* method of knowledge; it is either a knowledge in the will working out through action or knowledge in the intellect through discernment or knowledge of the heart expressed in love and faith; sixthly, the integral Yoga proposes to change life from a troubled and ignorant into a luminous and harmonious movement of Nature through **three central inner revolution**, that of abolition of desire, to make life an instrument and disappearance of ego; seventhly, one will arrive at **three basic or fundamental realizations** that of (1) experience of Timeless, Spaceless and

Silent Brahman, (2) of dissolution of self and world in the Unknowable, --Moksha, Nirvana and (3) the Source of Being and its relation with Becoming which build a strong foundation of integral Yoga and finally **the three central object of integral Yoga** must be accepted wholly by those who follow it and they are the Divinity in one self, total discovery of the Divinity in the world and total discovery of the dynamism of some transcendent Eternal.

### **The Three basic Requisites of Integral Yoga:**

In the long and difficult path there must be **unshakable Patience**, whose importance is felt in three successive stages of integral development; firstly the ardours of the heart and the violence of the eager will that seek to take the kingdom of heaven by storm can have miserable consequences; the sadhaka should not be in haste to acquire peace, purity, liberation, perfection and Supramental consciousness, need not feel discouraged over the failure in arriving at the immediate aim; any search for short cut or escape from our impediments may draw away the seeker towards the lure of practice of strenuous methods on large scale that are declared substitutes in integral Yoga; secondly, the sadhaka has to go through a prolonged, often tedious and painful period of preparation and purification and wait with faith till it is ready for the birth and growth of spiritual faculties, enlarge its understanding of spiritual experience in order to admit instrumentative change. Humanity has first to understand this apparent phenomena of existence through the intellect; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller and the hope of generalization of spiritual and Supramental force as the sole transformative force of humanity gets nearer; thirdly even after the spiritual faculties are gained, it will still be long before all the movements of our conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation; the transformation of the egoistic will in our vital being, desire soul and desire nature are far more difficult than other. And the hardest work is to force conversion of the inferior universal forces attached to present unstable creation and the most difficult transformation of all is to get rid of the central egoism and even the ego sense of the worker, which can eradicate the very origin of desire.

Secondly, **absolute courage** as opposed to fear, is indispensable in three successive stages of sadhana; firstly the sadhaka will have to discover the Divine in varying intensities either by courageous adventure of his own consciousness by tearing the constant movement in a circle of routine or like a pilgrim soul he will follow and reach the highway of his known destination; secondly, having found the Transcendent, he can return upon the universe like a path finder hewing his way through a virgin forest; in this search he must even accompany many miles of mind, life and body's unregenerated activities and expose them towards the transforming light; it is a dreadful and gigantic fight against all the laws of nature, collective suggestions and earthly habits; thirdly it is further a journey into the Inconscient pit, without glorious result,

without experiences filling with ecstasy or joy; it is like a desert strewn with every conceivable trap and obstacle. Absolute fearlessness is required, because at every step, at every second one has to wage a war against everything that is established in the physical mind. This exercise is essential for the root solution of the problems of existence.

Thirdly the dependency on the ever growing **integral faith**, *sraddha*, is felt imperative, in three successive stages. Firstly, we have to change our central faith from the formation of ordinary material and mental man which concentrate on the 'development and satisfaction and interests in the old externalized order of things' to 'deeper faith and vision which see only the Divine and seek only after the Divine'. If the equality, the psychic light and will are already there, then a sure guidance and protection will be present throughout and he will realize that all is done for the best, the progress assured and victory inevitable. The true nature of faith is that it is an aspect of the Self, Purusha, *sraddhamayayo Purusha*, what ever is man's faith that he becomes ultimately, *yo yachhadra sa evasah*, faith culminates in knowledge and spiritual experience, *sraddhavan labhate jnanam*. If the central faith is established in the Divine then one's spiritual destiny is decreed. Secondly a sadhaka of integral Yoga must remember that he carries with him a fragment of Eternal's Omnipotence and Omniscience and its entire revelation in his bodily life is the inevitable consequence of his faith that is only a will aiming at the realization of a greater truth. Faith is really an influence from the supreme Spirit which calls the lower nature to rise out of its petty limitation to a greater self-becoming and self exceeding. Thirdly the faith has the capacity to 'turn the poisons of the world to nectar, see the happier positive spiritual intention behind adversity, the mystery of love behind suffering, the flower of divine strength and joy in the seed of pain'<sup>54</sup>. Integral Yoga demands fivefold faith which has to be developed from the very beginning of this Yoga; they are:-- (i) 'Faith in the God and his Shakti, (ii) faith in the presence and power of the Divine in us and the world, (iii) a faith that all in the world is the working of one divine Shakti, (iv) that all the steps of the Yoga, its strivings and sufferings and failures as well as its successes and satisfactions and victories are utilities and necessities of her workings and (v) that by firm and strong dependence on and a total self-surrender to the Divine and to his Shakti in us we can attain to oneness and freedom and victory and perfection.'<sup>55</sup> If the inward soul has received the Divine's call and one has walked long and steadily in the path then the *sraddha* will remain firm under fiercest adverse pressure and carry one ahead in spite of worst stumblings and through the most prolonged failure.

### **The Three Central Secrets of Integral Yoga:**

The highest mystery of **absolute surrender** to the Divine and His Shakti is the first central secret of Vedantic teachings and the Integral Yoga. The Gita indicated that the All-Father created these people with sacrifice as their companion and acceptance of this law of sacrifice, this sacrifice of the Purusha submitting itself to the Force and Matter is a practical recognition of ego towards the descend of a saving Divine power to gradually correct and



eliminate the errors of an egoistic and self-divided creation and illuminate them. Even if the practice of this consecration is begun without devotion, it leads straight and inevitable towards the highest devotion possible, the completest adoration imaginable and the most profound God-love. There are three stages through which this self consecration will be effective; firstly, it is the period of self-preparation, personal effort of entire consecration of all that we are, think, feel and do and its turn must culminate in an integral self-giving to the Highest by constant rejection of all that is not the true truth; secondly, during this transition there will supervene an increasing purified and vigilant passivity, the growing inrush of a great and conscious miraculous working of Divine Force from above, but not any other; and lastly all effort, method and fixed sadhana are transcended by simple, natural, spontaneous, powerful and happy disclosing of the Divine.

The second central secret of Integral Yoga is the demand of constant inward and outward remembrance of the one central liberating knowledge that (a) of Divine is in all things and beings, (b) of all are in the Divine and (c) of all are made up of the stuff of the Divine and there is nothing else in the universe. This thought, faith, memory and a self-dynamising meditation become the whole substance of the consciousness of a sadhaka and it will turn into a profound and uninterrupted vision and a vivid and all-embracing consciousness. In these three terms the highest relation of the soul to existence through the Purusha's possession of Prakriti is established substituting the false relation created by the limiting ego through Purusha's subjection to Prakriti. This is the new vision, sense of infinite being and foundation of unity which we have to acquire and establish.

The third central secret of Integral Yoga will be that the sadhaka will renounce all the inner support of egoism along with its seed and influence. Ego sense is active in the world-play and falsifies the truth of things. He has first to seize on the egoistic energies and turn them towards the light and the right; once turned he has to educate them to recognize, accept and follow that. His ego will be annulled by realizing three things simultaneously that when inwardly the individualized consciousness of the jiva rises to live in the truth and possess the One and outwardly he becomes a slave of Divine revealed in all mankind and disciple of the Master who is the source, energy and dynamism of all his action. To rise beyond the desire of personal salvation is necessary for the complete rejection of this basis of ego. If we seek the Divine, it should be for the sake of the Divine and for nothing else, because that is the supreme call of our being, the deepest truth of the spirit. All must be directed towards the Divine. Nothing must be attempted for our family, friends, country and mankind because they are connected with our personal life, thought and sentiment or ego takes a preferential interest in their welfare. Thus all life and works becomes an adoration, service and daily dynamic worship to the Divine who dwells in all. A divine Force substitutes the ego and will choose at each moment what has to be done and what has not to be done, what has to be momentarily or permanently taken up and abandoned, that Force is alone

sufficient and competent to lead us towards the ultimate goal through arduous, difficult and dangerous path of integral Yoga.

### **The Three Central Dynamic Processes of Integral Yoga:**

The first central dynamic process is the emergence of true psychic being as the leader of the sacrifice, brings with it the full power of the spirit in the action. At a certain stage in the Yoga when the mind is sufficiently quieted, clear, passive and pure by renunciation of mental activities, when the vital has been steadied and subdued and is no longer constantly insistent on its own rash will, demand and desire, when the physical has been sufficiently altered not to bury altogether the inner flame under the mass of its outwardness, obscurity or inertia, an inmost being, long hidden within and felt only in its rare influences, is able to come forward and illumine the rest and take up the lead of the Sadhana. Its character is a one-pointed orientation towards the Divine or the Highest, one-pointed and yet plastic in action and movement; it does not create a rigidity of direction like the one-pointed intellect or a bigotry of the regnant idea or impulse like the one-pointed vital force; it is at every moment and with a supple sureness that it points the way to the Truth, automatically distinguishes the right step from the false, extricates the divine or Godward movement from the clinging mixture of the undivine. It alone can assure the perennial freshness and sincerity and beauty of the symbol, catches, exposes, repels the mind's and the life's falsehoods, seizes, hold on the truth of the Divine Love and Ananda and separates it from the excitement of the mind's ardours and the blind enthusiasms of the misleading life force.

The second central dynamic process is the sublimation of exclusive enjoyment of human love into all-inclusive Divine love. The widest love is fulfilled in knowledge that sees the world and all creatures as the being of the Beloved. And since love is the effective power and soul-symbol of bliss-oneness, one will approach and enter into this oneness by the gate of universal Love, a heightening of human love at first, afterwards a spirit of Divine Love can enter, the hardness of the way diminishes, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle. It is this Divine Love, the most powerful of all redeeming and creative forces, poured out into acts that could alone create a harmony in the world and a true unity between all its creatures; all else strives in vain towards that end so long as Divine Love has not disclosed itself as the heart of the delivered manifestation in terrestrial Nature. He will be one in Bliss-consciousness with all the world-play and its powers and happenings and there will be banished for ever the sorrow and fear, the hunger and pain of our poor and darkened mental and vital and physical existence. He will get the power of the Bliss-freedom in which all the conflicting principles of our being shall be unified in their absolute values. All evil shall perforce change itself into good; the universal beauty of the All-beautiful will take possession of its fallen kingdoms; every darkness will be converted into a pregnant glory of light and discords which the mind creates between Truth and Good and Beauty, Power and Love and Knowledge will disappear on the eternal summit, in the infinite extensions where they are

always one. Human nature has been unable to bear the pressure of Divine Love in its purity for the very reason that it is the most powerful, pure, rare and intense of all the Divine energies that could rebuild the world with its tongues of sacrifice. A little of it seized has been corrupted at once into a vital pietistic ardour, a defenseless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism. For this reason Divine Love has been the least frontally present in earthly life, the least successfully redemptive and the least creative.

The third central dynamic process is to spiritualise his being by the power of the soul in mind opening itself directly to a spiritual force and being above the head and to invert that higher force so possessed and brought into action the whole of his nature. All psychic experience gets its stability through repetition of its corresponding experiences in the spiritual plane and receives completeness and absoluteness by similar repetition of experience in Supramental plane. We have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into Supramental consciousness begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.

### **The Three Central Method of Integral Yoga:**

The method of Integral Yoga is dynamised after the dynamisation of its processes. The first central method of higher divine force working in the lower nature does not act according to a fixed routine system but a sort of free, scattered and gradually intensive, purposeful, scientific and synthetic Yoga with some broad lines of working common to all, determined by the temperament of the individual sadhaka and the helpful materials his nature offers and the obstacle it presents to purification and perfection. Therefore each sadhaka in this path has his own method of Yoga.

The second central method is the integral process which accepts our nature as organised by our past evolution without rejecting any untransformed nature and compels all to undergo Divine transformation. In this ever-progressive experience the sadhaka will know how this lower manifestation is constituted and how they are deformed or more or less distorted from the element of action in the harmony of the Divine Nature. And he will understand how the Divine force will change the human nature like a smith who forges the crude material in his smithy.

The third central method is that the Divine power will use all life as means of Integral Yoga. Every experience of outer contact with world-environment, the most trifling and repellent suffering or most humiliating spiritual fall are accepted as step on the path of perfection. The God's method in the world is same in the lower and higher Nature; only it works tardily and obscurely in the former and works swiftly and consciously in the latter. All life

is a Yoga of Nature capable of self-awareness, seeking to manifest God within and without.

### **The Three Central Principle of Integral Yoga:**

Firstly, an individual is considered fit to pursue Integral *Karma Yoga* if he has no distinction of work in terms of high and low and loves all work equally. The success of Integral Karma Yoga can come when each *karmi* is able to discover in the smallest work, the God's vast intension and is able to turn all work as means of God union and all work is initiated not by desire but by the Divine Will through intense experience of Divine union and he can arrive at the highest perfection, *siddhi*, of *Karmayoga*, which is *Sadharmya mukti*, complete and final liberation and transformation of whole nature.

Secondly, an individual seeker can be considered fit to pursue Integral *Jnana Yoga* if he has developed the capacity to live in isolation or seclusion for an indefinite period without attachment to action and thought. The success of Integral Jnana Yoga can come when each *Jnani*, will be able to turn and transform all mundane knowledge into God Knowledge and discover his utter Oneness with the existence and he can arrive at the highest perfection, *siddhi*, of *Jnanayoga*, which is *Sayujya Mukti*, the identification of the individual being in all its parts with the Divine.

Thirdly, an individual seeker can be considered fit to pursue Integral *Bhakti Yoga* if his love, adoration and seeking of the Divine becomes equal and all embracing in all deities, creatures and object. The success of Integral Bhakti Yoga can come when each *Bhakta* is able to turn all human emotions Godward and is able to see, identify and realize the one Divine integrally in all godheads, men, creatures and objects and in all His names and forms and qualities. He can attain the highest perfection, *siddhi*, of *Bhaktiyoga*, which is *Salokya-Mukti*, the whole conscious existence dwells in the same status of being as the Divine.

### **The Three Central Inner Revolution of Integral Yoga:**

The first central inner revolution is that life as it is, is a movement of desire and it has built in us as its centre a desire-soul which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, desire must be abolished and replaced by a purer and firmer motive-power, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, happiness of a true vital being now concealed within us.

The second central inner revolution is that life as it is, is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a divine life the mind and life-impulse must cease to be anything but instruments and the inmost psychic being must take their place as the leader on the path and the indicator of a divine guidance.

The third central inner revolution is that life as it is, is turned towards the satisfaction of the separative ego; ego must be starved by renouncing the impulse to act or to kill it by cutting away from us all movement of personality and be replaced by the true spiritual person, the central spiritual being; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose. The extinction of egoism, eradicates the very origin of desire followed by the conquest of the soul's equality.

### **The Three Basic or Fundamental Realizations of Integral Yoga:**

The first basic realization, is the experience of fundamental impersonality awakening to an ineffable high transcendent Unknowable above the self and above this world in which he seems to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in him, the one thing that is to it overwhelmingly real and immense liberating force. It releases his knowledge from the narrowness of personal mind, his will from the clutch of personal desire, his heart from the bondage of petty mutable emotions, his life from its petty personal groove, his soul from ego, and it allows them to embrace calm, equality, wideness, universality and infinity. There will still remain on this foundation of first basic realization of immeasurable silence and quietude, the infinitely proceeding self-fulfillment of Brahman, its dynamic divine manifestation in the individual and its extension by his presence, example and action in others and in the universe at large.

The second basic realization is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around him may seem to be a moving of cinematographic shadow forms or surface figures and his own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside him. To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of self and world in the Unknowable, this is the *Laya, Moksha, Nirvana*. This may extend itself to the dissolution of mind, life and body itself into the silent Self or absolute Existence; but the essence of the liberation is that the individual has lost the sense of division in the boundlessness of an infinite consciousness.

The third basic realization is that it is possible, on the contrary, for him to wait till through the silence of this timeless unfilled liberation he begins to enter into relations with that yet ungrasped Source of himself and his actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all his being an absolute, a fathomless, almost an abysmal peace and silence. If there were not that source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.

### **The Three Central Object of Integral Yoga:**

The first central object of Integral Yoga is the discovery of the divinity in oneself, realize the supreme Self which is necessary for an individual to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its right concentration and purity and to know and mount to its Source. He finds the right basis for all the members to live in the highest Self and **obey no other law** than that which proceeds from his highest self and is given to his purified being without any falsification in the transmitting mentality.

The second central object is the total discovery of the Divinity in the world behind the apparent denial offered by its schemes and figures. An individual salvation is not sufficient for him; for he must break through all separative boundaries and narrower intensity of a limited individual fulfillment and open to a cosmic Consciousness and spread himself in the world-Nature.

The third central object is the total discovery of the dynamism of the Transcendent Force by whose descent this World and Self will be empowered to break their disguising envelopes and become Divine in revealing form. The cosmic Consciousness is not integral for him; for above it, there is urgent upon him a dynamic realization of Transcendent pressing from the Supreme upon this world of beings, and only some encompassing and exceeding of the cosmic consciousness can release into manifestation here that yet unlavished splendor of embodied Transcendence. An ascent into the supramental Truth raises our spiritual and essential consciousness to a height that brings about a descent of this Light and Truth into all our being and all our parts of nature. All this Existence then becomes part of the Divine Truth, an element and means of the supreme union and oneness, dynamises Divine in every possible way of our being, on its highest intensities and largest widenesses and in every range and turn and nook and recess of our nature, which is the ultimate aim of this Yoga.

### **The Main Frame of Integral Karma Yoga:-**

Her eternal Lover is her action's cause;

Savitri-181

Even the smallest and meanest work became  
A sweet or glad and glorious sacrament,  
An offering to the self of the great world  
Or a service to the One in each and all.

Savitri-532

1, All Life is Yoga of Nature through Works. We take up all life and action and (1) become only a daily dynamic worship and service of the Divine in the unbounded temple of His own vast cosmic existence and it is through a wide egoless impersonality that we can become a liberated worker and Divine creator; (2) another period in which we draw back and build a spiritual wall around us admitting through its gates only such activities as consent to undergo the law of spiritual transformation. The Master of our works respects our nature even when he is transforming it; he works always through the nature and not by

any arbitrary caprice. This imperfect nature of ours contains the materials of our perfection, but inchoate, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently gathered, harmonized, reorganized, purified, perfected, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. (3) A third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit. All work is done by the Power, by Shakti, and since the integral Yoga does not contemplate abandonment of works, but rather a doing of all works from the Divine Consciousness and with the Supreme Guidance, the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a capacity for this greater action. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world not less than the bound soul and ignorant mind, only with true knowledge and greater conscient power. By so doing he attains supreme unity, supreme consciousness and highest knowledge. Action can neither bind the liberated man nor can it bind or limit the Eternal but it binds and limits the surface constructed personality. The law of the Divine action is at last unity embracing and possessing the multiplicity and no longer the ordinary action of multiplicity struggling towards some figure of unity. A divine action can take shape spontaneously, freely, and infallibly from the light and force of our spiritual self in union with the Divine. This is identified as the last state of the integral Yoga of Works.

2, *Karmaphala tyaga, samata (titikha), yajna(atmarpanam) iti Karma Yogah.* Renunciation of all desire for the fruits of work, equality and action done as sacrifice to the supreme Lord of all nature are the first three Godward approaches of *Karmayoga*.

3, *Yastu karmafalatyagi sa tyagityavidhiyate. (The Gita-18.11)* He who gives up the fruit of work is called a *Tyagi*, a renouncer. Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niskama karma*... For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego or activity pursued by the absorption in action leads to an inferior affirmation and denial of the Highest. Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work, so also the last clinging attachment to the idea and sense of ourselves as the doer has to be relinquished; the Divine Shakti must be known and felt above and within us as the true and sole Worker. The state of freedom, *mukti*, which can come in the Yoga of works through renunciation of ego, *ahamkaram*, desire, *kama*, dualities, *dwanda*, three *gunas* and personal initiation, *sarbarambhaparityagi*. A sadhaka of integral Karmayoga will abandon social duty, family obligation, communal or national demand to the Lord of works, so long as it is not in conflict with his growing sense of higher Right. There is nothing in the world to which he must be attached, not wealth, nor wife, nor children, nor his work and mission, nor heaven, nor earth. He must give up past association that form the ordinary way of living, mental constructions of our own, snare of mind and senses, the meshes of Word, the bondage of the Idea, the truths we hold most securely.

Even divine realizations must not be clung to, if they are not the divine realization in its utter essentiality and completeness. We must rest at nothing less than the All, nothing short of the utter Transcendence.

4, *Samatwam yoga uchyate. (The Gita-2.48)* For it is equality that is meant by Yoga. The second rule of action laid down by the Gita is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us. The equal poise in action is especially necessary for the sadhaka of the integral Yoga. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the violent claim of a personal aspiration. A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.

5, *Yajnah karma samudbhavah. (The Gita-3.14)* Sacrifice is born of work. The third rule is an entire spirit of self-consecration in our works; it must become first the constant will, then the ingrained need in all the being and instrumental nature, finally its automatic but living and conscious habit, the self-existent turn to do all action as a sacrifice to the Supreme present in us and in all beings and in all the workings of the universe. Life is the altar of this sacrifice; works are our offering; a transcendent and universal Power and Presence is the Deity to whom they are offered. An unconditioned and standardless surrender of all works, of all our action, to the government of something eternal within us, the Psychic being, which will replace the ordinary working of the ego-nature on a basis of confusion and restless compulsion to action. The Divine action brings a sense of freedom out of a fathomless calm.

6, *Chaturvarnam maya srustam. (The Gita-4.13)* I have created four order of work based on four kinds of soul forces that of Power for Knowledge, *Brahmana*, a Power for strength, *Khyatriya*, a Power for mutuality and active and productive relation and interchange, *Vaisya* and a Power for works and labour and service, *Shudra*. These are four active Powers and tendencies of the Spirit and the predominance of one or the other in the better formed part of our personality gives us our dominant qualities, tendencies and capacities.

7, *Chatwaro manabastatha madbhava manasa jata, (The Gita-10.6)* the four Manus that of Wisdom, Power, Beatitude and Perfection are of My spiritual or Overmental becomings. These spiritual becoming are the four free spiritual Shaktis that work in the universe that of *Maheswari*, *Mahakali*, *Mahalakhmi*



and Mahasaraswati. The function of these four spiritual Shaktis in Knowledge plane has extended as action of four soul forces in the Ignorance plane.

8, *Brahmaiva tena gantavyam brahmakarmasamadhina. (The Gita-4.24)* Brahman is that which is attained by Samadhi in Brahman-action. *Jnanam Vijnanam astikyam brahma-karma swabhabajam*, exclusive and comprehensive knowledge and practice of spiritual truth are the natural and spontaneous work of the Brahmin soul force. The soul force of the nature of exclusive concentration of the ancient Brahmin is extended in integral Yoga to the fullness of the divine soul and power of truth, knowledge, perfection of Dharma, the accomplished Brahminhood of the complete Brahmana.

9, *Sourjya tejo dhrutidrakhyam danamiswarabhavascha khetrakarma swabhabajam, (The Gita-18.4)* adventure of consciousness, high spirit askesis, resolution, ability, giving and lordship are the natural work of Kshatriya soul force. These are extended in Integral Yoga to divine fullness, purity and grandeur and expansion of spiritual kingdom within and without.

10, *Yogah karmasu kausalam. (The Gita-2.50)* Yoga is the skill in works. The outward action of the Vaisya soul force is skillful devising intelligence, the legal, professional, commercial, scientific, technical, commercial and utilitarian bent of mind, a power of giving, ample creative liberality, and mutual helpfulness. This is extended in integral Yoga into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of rhythm and balance of fruitful and productive life.

11, *Paricharyatamakam karma shudrasyapi swabhabajam, (The Gita-18.44)* all the action of the character of service is the natural work of Shudra soul force. The well developed Shudra has the instinct of toil and capacity of labour and service for maintenance of his existence, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience and mechanical discharge of duty. In integral Yoga this faculty is extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest spiritual evolution. The full development of this force are the power of service to others, to obey and follow whatever great discipline and influence, the love which consecrates service and asks for no return, a power for complete self-surrender.

12, *Sahajam karma kauntaya sadosamapi na tyajet. (The Gita-18.48)* O Arjuna, though defective, the inborn work ought not to be abandoned. An integral Yogi is not attached, bound and limited by any nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of higher integral knowledge. The Divine work for which he is offered a birth is the manifestation of the Divine All through Universalization and Impersonalization of himself.

13, The Integral Karma Yoga aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become

easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument, a channel of the Divine Shakti and act according to Her dictates or her rule of light and power within us or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned.

14, The object of Integral Karma Yoga is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional Karma Yoga is used like other paths, to lead to liberation from the phenomenal existence and a departure into the Supreme. But here (Integral Karma Yoga) too an exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualization and the justification of the cosmic labour towards freedom, power, ananda and perfection in the human being.

15, The *Purusha-Prakriti* realization is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and the subjection of the being to the mechanism of the Energy that are the efficient cause of our ignorance and imperfection; by this realization the being can liberate himself from the mechanical action of the nature and become free and arrive at a first spiritual control over the nature. *Ishwara-Shakti* stands behind the relation of the *Purusha-Prakriti* and its ignorant action and turns it to an evolutionary purpose. The *Ishwara-Shakti* realization can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a spiritual nature.

16, *Sarva dharman paritejya mam ekam saranam braja. (The Gita-18.66)* Abandon all laws of mind, life and body and take refuge in My supreme Psychic, Spiritual and Supramental Being alone. The Gita's supreme message to a *Karma Yogi* is that he should leave all conventional formulas of mechanised action, all fixed, constructed and external rules of conduct, *dharmas*, and take refuge in the Divine alone. 'The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the Supramental Light. And yet its secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of absolute surrender to the Divine Guide, Lord and Inhabitant of our nature, is the central secret. This surrender is the indispensable means of the Supramental change and, again, it is through the Supramental change that the dynamic identity becomes possible... This total consecration and surrender and this resultant entire transformation and free transmission make up the whole fundamental means and the ultimate aim of an integral Karmayoga.'

17, Action is the result of energy and the consciousness force of the spirit manifests itself in many kind of energies resulting in manifold experience and

many-sided action. An energy of seeking of truth and knowledge must have natural outcome of growth into truth and increase in knowledge; an energy of pursuit of beauty should have as its outcome an increase in the sense of beauty, the enjoyment of beauty, beauty and harmony of life and nature; a pursuit of physical health, strength and capacity must create the strong man and successful athlete; an energy put forward for power and other vital ends must lead to an increase of capacity for commanding these results or development of vital strength and plenitude; nature rewards brave and strong with victory in the battle; rewards capable intellect and earnest seeker with the knowledge; there are inner activities of mind and life, pursuit of love, joy, happiness and life enlargement. All these varieties of work are necessary for the action of Spirit in life. The aim of our Divine realization is at once the immobility of the Spirit and the movement of Nature and feel the presence and power of the Divine in every step, motion, figure of our activities, in every turn of our will, in every thought, feeling and impulse. 18, From the point of view of Infinite truth it would be an error to insist either the sameness of work under all circumstances or diversity of action without any unifying truth and harmony. The greater cosmic truth insists unity of action and infinitely plastic yet harmonious diversity of all action. Or the Divine Shakti acts according to a permanent and yet plastic truth of things and each action is moved by higher, deeper and subtler truth demanded by the supreme Will in the universe. The highest triple action identified in integral Karma Yoga is that firstly, the spiritual reason is broadened and lifted to greater formulative action of Self that is within and around us; secondly, there is a higher interpretative Supramental action which is less insistent on actualities of existence but more concerned with greater potentialities in time and space and beyond and lastly, there is highest knowledge by identity which is a door of entrance to the essential self-awareness and the omniscience and omnipotence of the Supreme. There action would be a free manifestation of the power and workings of the root Force of existence, the force of an all-determining conscious Spirit whose formulations of consciousness work out inevitably in mind, life and matter.

### The Main Frame of Integral Jnana Yoga:-

A **reconciling wisdom** looked on life;  
 It took the striving undertones of mind  
 And took the confused refrain of human hopes  
 And made of them a sweet and happy call;  
 It lifted from an underground of pain  
 The inarticulate murmur of our lives  
 And found for it a sense illimitable.

Savitri-90

An inspired Knowledge sat enthroned within  
 Whose seconds illumined more than reason's years:

Savitri-37

1, All Life is Yoga of Nature through Knowledge which is something self-existent, everlasting and infinite. All life includes a higher truly conscious

existence which our half-conscious humanity does not yet possess and can only arrive at by a self-exceeding spiritual ascension. All life is extended towards pursuance of this knowledge in three stages. Firstly, the power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet fit for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet unfit for its acquisition. The endless difficulties that arise from the enviroing world are dismissed by erecting firmly against them a defense of outer physical and inner **spiritual solitude**; safe behind a wall of inner silence, he remains impassive and untouched by the world and others. The seeker of the integral state of Knowledge must be free from attachment to action and equally free from attachment to inaction. Especially must any tendency to mere inertia of mind or vitality or body be surmounted, and if that habit is found growing on the nature, the will of the Purusha must be used to dismiss it. Secondly, the difficulty of harmonising the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. If there is an opposition between the spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. The example of great Avatars is there to show that not only by rejecting the life of the world as it is can we help, but also and more by accepting and uplifting it. Thirdly, all knowledge is ultimately the knowledge of God, through himself, through Nature, through her works. Mankind has first to seek the knowledge through the external life; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller.

2, *Sarvam karmakhilam Partha jnane parisamapyate*, Knowledge is that in which all action culminates, O Arjuna! Due to the defect in work, knowledge is considered greater than action. In Integral Yoga Divine Will is offered the Driver's seat whereas Divine Knowledge and Love are its willing subordinate.

3, Traditional Jnana Yoga leads to the rejection of phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme. The point of the departure of Integral Jnana Yoga from traditional path of knowledge is the realization of the supreme Self not only in one's own being but in all beings and, finally, the realization of even the phenomenal aspects of the world as a play of the Divine consciousness and not something entirely alien to its true nature. The unique object of Integral Jnana Yoga is the conversion of all forms of knowledge, however mundane, into activities of the Divine consciousness utilizable for both in itself and through the play of its forms and symbols.

4, The seeker of the integral knowledge will not stop either at half-way and attractive or high-pinnacled and exclusive end. He must soar to the utmost

height, circle and spread to the most all-embracing wideness, free to admit and combine all the soul's highest and greatest and fullest and most numerous experiences. If the highest height of spiritual experience, the sheer summit of all realization is the absolute union of the soul with the Transcendent who exceeds the individual and the universe, the widest scope of that union is the discovery of that very Transcendent as the source, support, continent, informing and constituent spirit and substance of both these manifesting powers of the divine Essence and the divine Nature. We have come to this stage in our development of the path of Knowledge that we began by affirming the realization of our pure Self, pure Existence above the terms of mind, life and body, as the first object of this Yoga, but we now affirm that this is not sufficient and that we must also realize the Self or Brahman in its essential modes and primarily in its triune reality as *Sachchidananda*, pure Existence, pure Consciousness and pure Bliss of its being and consciousness are the reality of the Self and the essence of Brahman. Further, there are three kinds of realization of Self or *Sachchidananda*. (1) One is that of the silent passive quietistic, self-absorbed, self-sufficient Existence, Consciousness and Delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. (2) The other is that of the same Existence, Consciousness, Delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of the universe without attachment but without any inseparable aloofness, with a Divine mastery and an innumerable radiation of his eternal luminous self-delight –as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. (3) This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both in His being and employing them both as modes for His manifestation. This is the object of realization for the sadhaka of integral Yoga.

5, The method of Integral Knowledge is initiated through mind's method of abstraction which is the most effective means of enlightening the ignorance by the practice of gathering and reflection, *sravana*, meditation and fixed contemplation, *manana*, absorbed dwelling of mind in its object, *nidhidhyasa*. The whole preparatory method of Yoga is psychological and it does not exclude the forms of lower knowledge, so that the outward-going sensuous, pragmatic preoccupation of the lower knowledge with phenomena and forms is replaced by the one Divine preoccupation. Contemplation of God in Nature, contemplation and service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realization of God in all things. The highest truth, the integral self-knowledge is not to be gained by this self-blinded leap into the Absolute but by a patient transit beyond the mind into the

Truth-consciousness where the Infinite can be known, felt, seen, experienced in all the fullness of its unending riches. The status of knowledge, is a “realization”, in the full sense of the word; it consists of three successive movements, internal Vision, complete internal Experience and Identity.

6, The first result of the aim of *Jnana Yoga* is an absolute quietude; for unless the old action of Nature in us be entirely quieted, it is difficult if not impossible to found either any true soul-status or any divine activity. Our first object on the path of knowledge is rather the liberation that comes by detachment from the desire-mind and by the renunciation of its passions. Therefore to get back to this eternal fact of complete oneness is our essential act of self-knowledge and whole aim of our Yoga of knowledge; to live in it must be the effective principle of our inner possession of our being and of our right and ideal relations with the world. For integral self-possession we must be one not only with the Self, with God, but with all existences; this realisation of oneness of Sachchidananda in himself and this practice of oneness in difference or oneness in all His manifestation is the whole basis of Yoga.

7, Our mind gives a false report, an imperfect construction, an attenuated and erroneous figure in its relation with the Existence until they are enlightened by the faculty of higher Supramental and suprasensuous Knowledge. The Supreme has the right relation with our individual being and with the universe and it transcends both the soul and the universe. The object of a Yoga of spiritual knowledge is this eternal Reality, this Self, this Brahman, this Transcendent, this All that dwells over all and in all and is manifest and yet concealed in the individual and disguised in the universe. Ordinary objects, the external appearances of life and matter, the psychology of our thoughts and actions, the perceptions of forces of the apparent world are the part of this knowledge and are the part of the manifestation of the One. Intellectual analysis can only lead to a clear conception, intellectual deliberations and right discriminations are meant to remove the difficulty of the path, all concentration, psychological self-knowledge, all seeking by the heart through love, by the senses through beauty, by the will through power and works and by the soul through peace and joy are only keys, avenues, first approaches and beginnings of the ascent which we have to use and to follow till the wide and infinite levels are attained and the divine doors swing open into the infinite Light.

8, The comprehensive Yoga of Knowledge includes all the mass of graded experience existing behind the closed doors to which the consciousness of a seeker may find. It need not confine to the seeking after the Absolute alone but the hidden truth of material world and occult powers of great natural forces through the cultivation of Science and higher spiritual planes and worlds and possibilities of our being through Yoga which are aimed at and cultivated by Religion. The consciousness of the Absolute is the highest reach of the Yoga of Knowledge and the first, greatest and ardent object is the possession of the Divine and to neglect it for any inferior knowledge is to afflict our Yoga, Life and Evolution with inferiority and fall away from its characteristic object. So the Yoga of knowledge embraces all the Divine in its relations with ourselves and the world on the different planes of Existence.

9, **The first aim of Yoga of Knowledge** is to possess God and be possessed by God either through movement of consciousness or through identification or through reflection of the Divine Reality. This possession of the Divine in himself is extended to Divine in the world and the Divine in all things and all beings. The God possession is to be realized either in oneness or in infinite diversity; in his personality and impersonality; in his purity free from qualities and in his infinite qualities; in time and beyond time; in his action and in his silence; in the finite and in the infinite; in this life and in all life. **The second aim of Yoga of Knowledge** is to put on the divine being and divine nature. And since God is Sachchidananda, it is to raise our being into the divine being, our consciousness into the divine consciousness, our energy into the divine energy, our delight of existence into divine delight of being. This higher consciousness is to be found on all the planes of our existence and in all our members, so that our mental, vital, physical existence shall become full of the divine nature. Our intelligent mentality is to become a play of the divine knowledge-will, our mental soul-life a play of the divine love and delight, our vitality a play of the divine life, our physical being a mould of the divine substance. **The third aim of Yoga of knowledge** is realized by an opening of ourselves to the divine gnosis and divine Ananda and, in its fullness, by an ascent into and a permanent dwelling in the gnosis and the Ananda. For though we live physically on the material plane and in normal outward-going life the mind and soul are preoccupied with material existence, this externality of our being is not a binding limitation. We can raise our internal consciousness from plane to plane of the relations of Purusha with Prakriti, and even become, instead of the mental being dominated by the physical soul and nature, the Gnostic being or the bliss-self and assume the Gnostic or the bliss nature. And by this raising of the inner life we can transform our whole out-ward going existence; instead of a life dominated by matter we shall then have a life dominated by spirit with all its circumstances moulded and determined by the purity of being, the consciousness infinite even in the finite, the divine energy, the divine joy and bliss of the spirit.

10, Samadhi or trance is given great importance in the Yoga of knowledge, because there it is the very principle of its method and its **object** to raise the mental consciousness into a clarity of and concentrated power by which it can become entirely aware of, lost in, identified with true being. In integral Yoga, Yogic trance is not accepted as aim but only a means utilized not as an escape from waking existence by cessation of life but includes the possession of the Divine in life by enlarging and raising the whole seeing, living and active consciousness.

### The Main Frame of Integral Bhakti Yoga:-

When unity is won, when strife is lost  
 And all is known and all is clasped by Love  
 Who would turn back to ignorance and pain?

Savitri-633

Wherever love and light and largeness lack,

These crooked fashioners take up their task.

Savitri-153

Wrong could not come where all was light and love.

Savitri-314

1, All Life is Yoga of Nature through Love. All life turned into this cult of love, all actions done in the love of the Divine and in the love of the world and its creatures seen and felt as the Divine manifested in many disguises become by that very fact part of an integral Yoga. The three stages through which all life is transformed are; firstly the Integral Bhakti Yoga turns all transient worldly normal emotional relation of human life into the joy of the All-Loving, the Beautiful and All-Blissful. Worship, prayer and meditation are used only for the preparation and increase of intensity of the divine relationship. Integral Bhakti Yoga is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realization and salvation. It is for this reason that the worship of god, the worship of idol, the human magnet or ideal are not to be despised; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite which, even in limiting it, they yet represent for our imperfect vision when we have still to use the inferior steps Nature has hewn for our feet and admit the stages of our progress. Certain idolatries are even indispensable for development of our emotional being; the man who knows be hasty at any time to shatter the images unless he can replace it in the heart of the worshipper by the Reality it figures. Secondly, Integral Bhakti Yoga recommends development of seven fold Divine personalities during its contact and active personal relation with the Divine as All Friend and All Master of Integral Karma Yoga, All Guru of Integral Jnana Yoga, All Father or *Paramatma or Prajapati Brahma* of Integral Vedantic teaching, All Mother or Para-Shakti of Integral Tantric Yoga, All Playmate and All Lover of Integral Bhakti Yoga. Thirdly, All Love, Human and Divine have spiritual force veiled and revealed respectively. It is an adoration offered initially to limited and ignorant object and form and culminates in all-inclusive and all-embracing Integral Divine. Human love is defined as the entry into exclusive enjoyment by entire separation from World, Self and God. This love begins with the craving of the flesh and when it tries to become Divine through complete self giving culminates with the realization of one soul in two bodies and rapturous fusing of two souls into one body. The Divine love is defined as entry into same exclusive enjoyment without separation from World, Self and God. It begins with the realization where human love ends and culminates with the realization of all souls in one body and realization of all bodies in one soul. The former is realized through Vedic sacrifice of adoration and consecration of all as the becoming of the Divine and the latter is realized through Vedantic sacrifice of adoration and consecration of all as the Being of the Divine. In Supramental consciousness the object of all emotion would be fully satisfied by embracing all contact of human relation in a purified flame force.



2, *Bhaktya mamvijanati jaban jaschasmi tatwatah*, by devotion he comes to know Me, who and how much I am in all reality and principles of My being. Bhakti is that which regards, adores, loves the Divine alone in all things, by that Bhakti He can be known, seen, and ever entered in to. The Gita further confirms that of all Yogin he who with all his inner self given up to Me, for Me has love and faith, him I hold to be the most united with Me in Yoga. Integral Bhakti is considered as highest element of Integral Yoga which is the crown of Integral Karma Yoga and flowering of the Integral Jnana Yoga.

3, The traditional Bhakti Yoga leads away from world-existence to an absorption, in the Transcendent and Supra-cosmic. The path of Integral Bhakti Yoga aims at the enjoyment of the supreme Love and Bliss and utilizes normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realized as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. This larger application of Yoga of Devotion may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualization and the justification of the cosmic labour towards love and joy in our humanity. As in the other Yogas, so in Integral Yoga, one comes to see divine everywhere and in all and to pour out the realization of the Divine in all one's inner activities and outward actions. But all is supported by the primary force of emotional union: for it is by love that the entire self-consecration and the entire possession is accomplished, and thought and action become shapes and figures of the divine love which possesses the spirit and its members.

4, So the method with which Bhakti Yoga can begin is simple and straight which is always a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and a seeking, our whole life an external service and worship. It is as this change, this new soul tendency grows, that the religion of the devotee becomes a Yoga, a growing contact and union. It does not follow that out ward worship will necessarily be dispensed with, but it will increasingly become only a physical expression or outflowing of the inner devotion and adoration, the wave of the soul throwing itself out in speech and symbolic act. Therefore that there may be at all any possibility of a Yoga of devotion, we must assume first (first method of Yoga of Integral Bhakti) that the supreme Existence is not an abstraction or a state of existence, but a conscious Being; secondly, that he meets us in the universe and is in some way immanent in it as well as its source,--otherwise, we should have to go out of cosmic life to meet him; thirdly, he is capable of personal relations with us and must therefore be not incapable of personality; finally, that when we approach him by our human emotions, we receive a response in kind. The more intimate yoga of Bhakti resolves itself simply into these four movements, (first) the desire of the Soul when it turns towards God and the straining of its emotion towards him, (second) the pain of love and the divine return of love, (third) the delight of love possessed and the play of that delight, (fourth) and

the eternal enjoyment of the divine Lover which is the heart of celestial bliss. There are supposed by those who systematize to be three stages of seeking through the devotion of the mind, first, the constant hearing of the divine name, qualities and all that has been attached to them, secondly, the constant thinking on them or on the divine being or personality, thirdly, the settling and fixing of the mind on the object; and by this comes the full realization.

5, The way of the integral Yoga of Bhakti will be to universalise this conception of the Deity, to personalise him intimately by a multiple and an all-embracing relation, to make him constantly present to all the being and to devote, give up, surrender the whole being to him, so that he shall dwell near to us and in us and we with him and in him. *Manana* and *darsana*, a constant thinking of him in all things and seeing of him always and everywhere is essential to this way of devotion. On the contrary, the sadhaka of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own Ishta Devata in all others, unified all Avatars in the unity of Him who descends in the Avatara, welded the truth in all teachings into the harmony of the Eternal Wisdom. We may keep even our relation with the personal Deity in His forms and names; if for instance, our work is predominantly a work of Love it is as the Lord of Love that we can seek to serve and express Him, but we shall have at the same time an integral realization of Him in all His names and forms and qualities and not mistake the front of Him which is prominent in our attitude to the world for all the infinite Godhead.

## The Main Frame of Integral Yoga of Self-Perfection:-

This **bright perfection** of her inner state  
 Poured overflowing into her outward scene,  
 Made beautiful dull common natural things  
 And action wonderful and time divine.

Savitri-532

To seize the absolute in shapes that pass,  
 To fix the eternal's touch in time-made things,  
 This is **the law of all perfection** here.

Savitri-108

1, All Life is Yoga of Self-Perfection. All life, we have said, is a Yoga of Nature; here in this material world life is Her reaching out from her first inconscience towards a return to union with the conscient Divine from whom She proceeded. The Yoga of Self-perfection is extended through all life in three stages. Firstly, in the integral Yoga perfection will mean a divine spirit and a divine nature which will admit of a divine relation and action in the world; it will mean also in its entirety a divinising of the whole nature, a rejection of all its wrong knots of being and action, but no rejection of any part of our being or of any field of our action. The approach to perfection must be therefore a large and complex movement and its results and workings will have an infinite and

varied scope. We must fix in order to find a clue and method on certain essential and fundamental elements and requisites of perfection, *siddhi*; for if these are secured, all the rest will be found to be only their natural development or particular working. Secondly, the conversion action will effect is an integral conversion of our ethical being into the Truth and Right of the divine nature, of intellectual into the illumination of divine knowledge, our emotional into the divine love and unity, our dynamic and volitional into a working of the divine power, our aesthetic into a plenary reception and a creative enjoyment of divine beauty, not excluding even in the end a divine conversion of the vital and physical being. The ethical mind becomes perfect in proportion as it detaches itself from desire, sense suggestion, impulse, and customary dictated action and discovers a self of Right, Love, Strength and Purity in which it can live accomplished and make it the foundation of all its actions. The aesthetic mind is perfected in proportion as it detaches itself from all its cruder pleasures, and from outward conventional canons of the aesthetic reason and discovers a self-existent self and spirit of pure and infinite Beauty and Delight which gives its own light and joy to the material of the aesthesis. The mind of knowledge is perfected when it gets away from impression and dogma and opinion and discovers a light of self-knowledge and intuition which illumines all the workings of the sense and reason, all self-experience and world-experience. The will is perfected when it gets away from and behind its impulses and its customary ruts of effectuation and discovers an inner power of the Spirit which is the source of an intuitive and luminous action and an original harmonious creation. Thirdly, intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, but they are only in the end a constant movement in a circle without any last delivering and illumining aim, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct working. This direct working effects a conversion of the whole being which is the indispensable condition of our real perfection. To grow into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression,--a living of man in the Divine and a divine living of the Spirit in humanity, --will therefore be the principle and the whole object of an integral Yoga of self-perfection.

2, *Jatatam api siddhanam kaschinnam betti tatwatah*, those who strive and attain perfection among them very few know Me in all the principles of My Existence. Perfection is defined as a growth out of a lower undivine into a higher divine nature. The first determining factor of Perfection, *siddhi* is the intensity of the soul turning inward which can be activated either by the aspiration of the soul or by the force of the will or by the concentration of the mind. Integral perfection is founded on a certain free universality of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action.

3, Integral Yoga proposes six elements of perfection. They are perfection (1) of equality, *samata*, (2) of Power, *Shakti*, (3) of evolution of mental into Gnostic

being, (4) of the physical body, (5) of action and enjoyment and (6) of *Brahmic* unity.

4, The first element of Perfection of Equality: The perfection of equality are of six type, three passive equality that of endurance, *titikha*, indifference, *udasinata* and submission, *nati*, and three active equality that of equal taste of enjoyment, *sama rasa*, equal enjoyment of life, *sama bhoga* and equal delight, *sama ananda*.

5x, The second element of Perfection of Shakti: The Perfection of Shakti are of four type that of perfection of instrumental Nature, *Shakti*, of perfection of soul force, *virya*, of perfection of surrender of instrumental Nature and soul force, *daivi Prakriti* and of perfection of faith, *sraddha*.

5, The perfection of right Shakti is the perfection of essential modes of self-existence, *tattvasiddhi* which is of four types of instrumental Nature that of perfection of (1) intelligence, *buddhi*, (2) heart, *citta*, (3) vital or psychic prana and (4) body. It must be remembered that the purification of instrumental Nature must precede its perfection.

5a, The first element of perfection of instrumental Nature, the body: the perfection of body are of four types that of a greatness of sustaining force, *mahattva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a holding and responsive power in the whole physical machine and its driving springs, *dharana-samarthya*.

5b, The second element of perfection of instrumental Nature, the vital: the perfection of psychic prana are of four types that of fullness, *purvata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*.

5c, The third element of perfection of instrumental Nature, the heart: the perfection of *citta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity for love, *prema-samarthya*.

5d, The fourth element of perfection of the instrumental Nature: the perfection of *buddhi* is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kind of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

6, The Perfection of second element of Shakti, the soul Power, *Virya*: The perfection of fundamental soul powers, *virya or atmasiddhi* are of four types that of *Brahmana*, *Khyatria*, *Vaisya*, *Shudra*. The greater perfection of man comes when he enlarges himself to include all these four soul powers and open his nature towards the rounded fullness and universal capacity. Our life is at once an inquiry after truth and knowledge, a battle and adventure of consciousness, a constant production, and adaptation, application of skill to material life and a sacrifice and service and doing of good of all creatures. The Yoga of Self-perfection gives this soul-force its largest scope and develops

integral spiritual dynamism. The full consummation comes in greatest souls most capable of perfection and can be attained by all who practice integral Yoga.

6a, The perfection of Brahmana soul-force is perfection of soul power of knowledge which is open to every kind of revelation, inspiration, intuition, Supramental discrimination, Supramental word, Supramental love, Supramental Delight, Supramental Peace and Silence.

6b, The perfection of Khyatriya soul-force is a high nobility of soul and untouched by any littleness or baseness and moving with a certain greatness of step to spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a spirit never depressed or cast down from faith and confidence in the power that works in the being.

6c, The perfection of Vaysya soul-force is a soul-power of mutuality, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a divine commerce, a large enjoyment of the mutual delight of life.

6d, The perfection of Shudra soul-force is the universal love that lavishes itself without demand of return, the embrace that takes to itself the body of god in man and works for help and service, the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction, the self-surrender of the whole being to the Master of our being and his work in the world.

7, The Perfection of the third element of Shakti, *Daivi Prakriti* : The perfection of surrender of four instrumental nature that of intellect, heart, vital and body and of four soul nature that of *Brahmana, Khyatria, Vaisya, Shudra* and action of four spiritual nature that of *Maheswari, Mahakali, Mahalakshmi and Mahasaraswati*.

8, The Perfection of fourth element of Shakti, *Sraddha*: The perfect faith is an ascent of the whole being to the truth seen by it or offered to its acceptance, and its central working is a faith of the soul in its own will to be and attain and become and its idea of self and things and its knowledge, of which the belief of the intellect, the heart's consent and the desire of the life mind to possess and realize are the outward figures. This soul faith, in some form of itself, is indispensable to the action of the being and without it man cannot move a single pace in life, much less take any step forward to a yet unrealized perfection. It is so central and essential a thing that the Gita can justly say of it that whatever is a man's *sraddha*, that he is, *yo yacchraddhah sa eva sah*, and, it may be added, whatever he has the faith to see as possible in himself and strive for, that he can create and become.

9, The third element of Perfection of evolution of mental into Gnostic being: therefore the next step of perfection will be the evolution of the mental into the Gnostic being. This evolution is effected by a breaking beyond the mental limitation, a stride upward into the next higher plane of region of our being hidden from us at present by the shining lid of the mental reflections and a conversion of all that we are into the terms of this greater consciousness...

10, The fourth element of Perfection of the body: the Gnostic perfection, spiritual in its nature, is to be accomplished here in the body and takes life in the physical world as one of its fields, even though the gnosis opens to us possession of planes and worlds beyond the material universe. The physical body is therefore a basis of action, *pratistha*, which cannot be despised, neglected or excluded from the spiritual evolution: a perfection of the body as the outer instrument of a complete divine living on earth will be necessarily a part of the Gnostic conversion. The change will be effected by bringing the law of the Gnostic Purusha, *vijnanamaya purusha*, and of that into which it opens, the Anandamaya, into the physical consciousness and its members...

11, The fifth element of Perfection of perfect action and enjoyment: There will remain, because it will then only be entirely possible, the perfect action and enjoyment of being on the Gnostic basis. The Purusha enters into cosmic manifestation for variations of his infinite existence, for knowledge, action and enjoyment; the gnosis brings the fullness of spiritual knowledge and it will found on that the divine action and cast the enjoyment of world and being into the law of the truth, the freedom and the perfection of the spirit. But neither action nor enjoyment will be the lower action of the gunas and consequent egoistic enjoyment mostly of the satisfaction of rajasic desire which is our present way of living. Whatever desire will remain, if that name is given, will be the divine desire, the will to delight of the Purusha enjoying in his freedom and perfection the action of the perfected Prakriti and all her members...

12, The sixth element of Perfection of *Brahmic* Unity: The *Siddha* of perfected soul will live in union with the *Purushottama* in this Brahmic Consciousness, he will be conscious in the Brahman that is the All, *sarvam brahma*, in the Brahman infinite in being and infinite in quality, *anantam brahma*, in Brahman as self existent consciousness and universal knowledge, *jnanam brahma*, in Brahman as the self existent bliss and its universal delight of being, *anandam brahma*. He will experience the entire universe as manifestation of the One, all quality and action as the play of his universal and infinite energy, all knowledge and conscious experience as the outflowing of that consciousness, and all in terms of that one Ananda. This will be the highest reach of self-perfection.

## **The Basic Questions and Answers of The Synthesis of Yoga:**

1, What are the three dreams of spiritual man? 26

Ans: The three dreams of spiritual man are perfect beauty, perfect truth and perfect action. 26

2, How the Synthesis of Yoga can be effective? 42

Ans: It must therefore be effected by neglecting the forms and outsides of the yogic disciplines and seizing rather on some central principle common to all which will include and utilize in the right place and proportion their particular principles, and on some central dynamic force which is common secret of their

divergent methods and capable therefore of organizing a natural selection and combination of their varied energies and different utilities. 42

3, What is the secret of success in Yoga? 71

Ans: The secret of success in Yoga is to regard it not as one of the aims to be pursued in life, but as the one and only aim, not as an important part of life, but as the whole of life. 71

4, What is the source of all the stumblings in the path of Yoga? 71

Ans: It is the difficulty of this wholesale conversion that is the source of all the stumblings in the path of Yoga. 71

5, What is the starting point of most spiritual experience? 118-119

Ans: To reconcile that apparent opposition between the Divine Truth and the manifest creation which is the starting point of most spiritual experience. 119

6, Or What is the outstanding object of Integral Yoga? 134-135

Ans: An ascension towards a greater consciousness, an occupation of our mind, life and body by its powers has been accepted as the outstanding object of the Yoga. 134-135

7, What are the two rules of Yoga that will diminish the difficulty and obviate the danger? 187

Ans: Two rules alone there are that will diminish the difficulty and obviate the danger. (1) One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. (2) One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the master, the working of the Divine Mother. 187

8, Who will discover the spiritual law and reach the goal of the Yoga? 187

Ans: Whoever is able to detect and renounce those obscuring agencies and to discern and follow the true Guide within and without will discover the spiritual law and reach the goal of the Yoga. 187

9, What is considered as secondary aim of Integral Yoga? 359

Ans: It is by the pursuit of the eternal and not by living bound in the slow collective evolution of Nature that we can best assure even that evolutionary, collective, altruistic aim our modern thought and idealism has set before us. But it is in itself a secondary aim. 359

10, What is considered as primary aim of Integral Yoga? 359

Ans: To find, know and possess the Divine existence, consciousness and nature and to live in it for the Divine is our true aim and the one perfection to which we must aspire. 359

11, What is the cause of our self-ignorance? 384

Ans: Attachment to mutable personality is the cause of our self-ignorance, of our discord and quarrel with ourself and with life and with others. 384

12, What is the highest relation of the Soul to existence? 436

Ans: For the highest relation of the Soul to existence is the Purusha's possession of Prakriti, when he is no longer ignorant and subject to his nature, but knows, transcends, enjoys and controls his manifested being and determines largely and freely what shall be his self-expression. 436

13, What is the difference between science and Yoga? 460

Ans: What science does for our knowledge of the material world, replacing first appearances and uses by the hidden truths and as yet occult powers of its great natural forces and in our own minds beliefs and opinions by verified experiences and profounder understanding, Yoga does for the higher planes and worlds and possibilities of our being which are aimed at by the religions. 460

14, How to begin the Bhakti Yoga? 572

Ans: The aim of (*Bhakti*) Yoga being union, its beginning must always be a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and a seeking, our whole life an external service and worship. 572

15, What is the utility of outward worship? 572

Ans: It is as this change, this new soul tendency grows, that the religion of the devotee becomes a Yoga, a growing contact and union. It does not follow that outward worship will necessarily be dispensed with, but it will increasingly become only a physical expression or outflowing of the inner devotion and adoration, the wave of the soul throwing itself out in speech and symbolic act. 572

16, What is the aim of this synthetic or integral Yoga? 587-588

Ans: The aim of this synthetic or integral Yoga which we are considering, is union with the being, consciousness and delight of the Divine through every part of our human nature separately or simultaneously, but all in the long end harmonized and unified, so that the whole may be transformed into a divine nature of being. 587

17, What can satisfy the integral seer? 587-88

Ans: Nothing less than this can satisfy the integral seer, because what he sees must be that which he strives to possess spiritually and, so far as may be, become. Not with the knower in him alone, nor with the will alone, nor with the heart alone, but with all these equally and also with the whole mental and vital being in him he aspires to the Godhead and labours to convert their nature into its divine equivalents. 587-88

18, What must be the object of our synthetic Yoga? 617

Ans: The object of our synthetic Yoga must, in this respect too as in its other parts, be more integral and comprehensive, embrace all these elements or these tendencies of a larger impulse of self-perfection and harmonise them or rather unify, and in order to do that successfully it must seize on a truth which is wider than the ordinary religious and higher than the mundane principle. 617

19, What is the indispensable condition of our real perfection? 618

Ans: This direct Divine working effects a conversion of the whole being which is the indispensable condition of our real perfection. 618

20, How integral Yoga deals with mundane aim? 620

Ans: A Yoga of Integral perfection rejects nothing that is essential in the mundane aim, but enlarges it, finds and lives in its greater and its truer meaning



now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure of infinite, divine and immortal values. 620

21, Tamas in spiritual being becomes what? 689

Ans: Tamas in the spiritual being becomes a divine calm, which is not an inertia and incapacity of action, but a perfect power, *sakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous and enormous activity: 689

22, Rajas in spiritual being becomes what? 689

Ans: Rajas becomes a self-effecting initiating sheer Will of the spirit, which is not desire, endeavour, striving passion, but the same perfect power of being, *sakti*, capable of an infinite, imperturbable and blissful action. 689

23, Sattwa in spiritual being becomes what? 689

Ans: Sattwa becomes not the modified mental light, *prakasa*, but the self-existent light of the divine being, *jyotih*, which is the soul of perfect power of being and illumines in their unity the divine quietude and the divine will and action. 689

24, What is difference between ordinary liberation and integral perfection? 689

Ans: The ordinary liberation gets the divine light in the divine quietude, but integral perfection will aim at this greater triune unity.” 689

25, What are the indispensable antecedents of perfection? 691

Ans: Purification and freedom are the indispensable antecedents of perfection. A spiritual self-perfection can only mean a growing into oneness with the nature of divine being, and therefore according to our conception of divine being will be the aim, effort and method of our seeking after this perfection. 691

26, What is the essential difference between the ordinary mortal mind in which we live and the spiritual consciousness of our divine and immortal being which is the highest result of Yoga? 783

Ans: The object of Yoga is to raise the human being from the consciousness of the ordinary mind subject to the control of vital and material Nature and limited wholly by birth and death and Time and the needs and desires of the mind, life and body to the consciousness of the spirit free in its self and using the circumstances of mind, life and body as admitted or self-chosen and self-figuring determinations of the spirit, using them in a free self-knowledge, a free will and power of being, a free delight of being. This is the essential difference between the ordinary mortal mind in which we live and the spiritual consciousness of our divine and immortal being which is the highest result of Yoga. 783

27, What is the mantra of an ideal Sadhaka? 58

Ans: The ideal sadhaka should be able to say in the Biblical phrase, “My zeal for the Lord has eaten me up”. 58

28, How a sadhaka of Integral Yoga will relate himself with Gods, the cosmic personalities supporting the world play? 130

Ans: Beyond the limited human conception of God, he will pass to the one divine Eternal, but also he will meet him in the faces of the Gods, his cosmic personalities supporting the World-Play. 130

29, How a sadhaka of integral Yoga will relate himself with human leaders, the Guru and the Avatars? 130

Ans: The sadhaka of the integral Yoga will detect the one divine Eternal behind the mask of the Vibhuti, embodied World-Forces or human Leaders, reverence and obey him in the Guru, worship him in the Avatar. 130

30, What is the Mantra of Karmayoga? 252

Ans: At each step we can say in the language of the Sanskrit verse, "Even as I am appointed by Thee seated in my heart, so, O Lord, I act." *Yatha prayukto 'smi (niyukto 'smi) tatha karomi. (Pandvagita)* 252

31, What is the greatest service to humanity, the surest foundation for its true progress, happiness and perfection? 359

Ans: The greatest service to humanity, the surest foundation for its true progress, happiness and perfection is to prepare or find the way by which the individual and collective man can transcend the ego and live in its true self, no longer bound to ignorance, incapacity, disharmony and sorrow. 359

32, What is the condition of right living? 374-375

Ans: To express the highest Truth in all that we are, experience and do it is the condition of right living. 374-75

33, What is unconsciousness and oblivion? 386-387

Ans: What we call unconsciousness is simply other consciousness; it is the going in of this surface wave of our mental awareness of outer objects into our subliminal self-awareness and into our awareness too of other planes of existence. We are really no more unconsciousness when we are asleep or stunned or drugged or "dead" or in any other state, than when we are plunged in inner thought oblivious of physical selves and surroundings. For anyone who has advanced a little way in Yoga, this is a most elementary proposition and one which offers no difficulty whatever to the thought because it is proved at every point by experience. 386-387

34, How the speech, writing and intelligent activities of a Yogi conveys? 405

Ans: It is a remarkable fact that the speech, writing and intelligent activities of such a state may convey a perfect force of thought, luminous, faultless, logical, inspired, perfectly adapting means to ends, far beyond what the man himself could have done in his old normal poise of mind and will and capacity, yet all the time he himself perceives but does not conceive the thought that comes to him, observes in its works but does not claim as his own the powers which play upon the world through him as through a passive channel. 405

35, To know the world what is needed? 426

Ans: But to know the world, so to perceive and experience it, it is not enough to have an intellectual idea or imagination that so it is; a certain divine vision, divine sense, divine ecstasy is needed, an experience of union of ourselves with the objects of our consciousness. 426

36, What is the principle of tamas? 683

Ans: Tamas is the principle and power of inertia. 683

37, What is the principle of rajas? 683

Ans: Rajas is the principle of kinesis, passion, endeavour, struggle, initiation (*arambha*). 683

38, What is the principle of sattwa? 683

Ans: Sattwa is the principle of assimilation, equilibrium and harmony. 683

39, How to suspend the habits of the lower nature? 758

Ans: But it is also possible to make this silence of the mind and ability to suspend the habits of the lower nature a first step towards the discovery of a superior formulation, a higher grade of the status and energy of our being and pass by an ascent and transformation into the Supramental power of the spirit. 758

40, How the Divine holds our hand? 775

Ans: The Divine holds our hand through all and if he seems to let us fall, it is only to raise us higher. 775

41, What is the fundamental nature of Supermind? 786

Ans: The fundamental nature of this supermind is that all its knowledge is originally a knowledge by identity and oneness and even when it makes numberless apparent divisions and discriminating modifications itself, still all the knowledge that operates in its workings, even in these divisions, is founded upon and sustained and lit and guided by this perfect knowledge by identity and oneness. 786

42, What is the second characteristic of Supermind? 787

Ans: This is the second character of the supreme Supermind that its knowledge is a real because a total knowledge. It has in the first place a transcendental vision and sees the universe not only in universal terms, but in its right relation to the supreme and eternal reality from which it proceeds and of which it is an expression...It is in the second place universal and sees all that is individual in the terms of the universal as well as in its own individual terms and holds all these individual figures in their right and complete relation to the universe. It is in the third place, separately with regard to individual things, total in its view because it knows each in its inmost essence of which all else is the resultant, in its totality which is its complete figure and in its parts and their connections and dependences, --as well as in its connections with and its dependences upon other things and its nexus with the total implications and the explicit of the universe. 787

43, What is the third characteristic of Supermind? 788

Ans: The third characteristic of the supermind arising from this difference, which brings us to the practical distinction between two kinds of knowledge, is that it is directly truth-conscious, a divine power of immediate, inherent and spontaneous knowledge, an Idea holding luminously all realities and not depending on indications and logical or other steps from the known to the unknown like the mind which is a power of Ignorance. 788

44, How a sadhaka will uncover Supermind? 800

Ans: He has not merely to uncover the hidden sun of the supermind in the subliminal cavern of his secret being or remove the cloud of his mental ignorance from its face in the spiritual skies so that it shall at once shine out in all its glory. 800

45, What is all consciousness? 828

Ans: A second difference that we experience is a greater and a spontaneous harmony and unity. All consciousness is one, but in action it takes on many movements and each of these fundamental movements has many forms and processes. 828

46, What is concentration? 858

Ans: This process is the basis of what Patanjali calls *samyama*, a concentration, directing or dwelling of the consciousness, by which, he says, one can become aware of all that is in the object. 558

47, How a master in Yoga helps his disciple? 879

Ans: This can be done by a spiritual meaning and use in our psychical interchange with others, and it is largely by a psycho-spiritual interchange of this kind that a master in Yoga helps his disciple. 879

48, What is all intuitive knowledge? 897

Ans: All intuitive knowledge comes more or less directly from the light of the self-aware spirit entering into the mind, the spirit concealed behind mind and conscious of all in itself and in all its selves, omniscient and capable of illumining the ignorant or the self-forgetful mind whether by rare or constant flashes or by a steady instreaming light, out of its omniscience. 897

49, What is the difference between the ordinary mind and intuitive mind? 898

Ans: The difference between the ordinary mind and the intuitive is that the former, seeking in the darkness or at most by its own unsteady torchlight, first, sees things only as they are presented in that light and, secondly, where it does not know, constructs by imagination, by uncertain inference, by others of its aids and makeshifts things which it readily takes for truth, shadow projections, cloud edifices, unreal prolongations, deceptive anticipations, possibilities and probabilities which do duty for certitudes. The intuitive mind constructs nothing in this artificial fashion, but makes itself a receiver of the light and allows the truth to manifest in it and organize its own constructions. 898

50, What a sadhaka of Integral Yoga seeks to organize? 56

Ans: An integral and synthetic Yoga needs especially not to be bound by any written or traditional Shastra; for while it embraces the knowledge received from the past, it seeks to organize it anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in new terms and new combinations is the condition of its self-formation. 56-57

51, How integral Yoga can start? 93-94

Ans: In any case our present preoccupation is with a Yoga, integral in its aim and complete movement, but starting from works and proceeding by works although at each step more and more moved by a vivifying divine love and more and more illumined by a helping divine knowledge. 93-94

52, What is the central secret of the Gita and Integral Yoga? 95

Ans: And yet its (The Gita) secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of absolute surrender to the Divine Guide, Lord and Inhabitant of our nature, is the central secret. This surrender is the indispensable means of the Supramental change and, again, it is through the Supramental change that the dynamic identity becomes possible. 95

53, What are the three results that are of a central importance for our spiritual ideal? 111

Ans: It is clear that a conception of this kind and its effective practice must carry in them three results that are of a central importance for our spiritual ideal. (1) It is evident, to begin with, that, even if such a discipline is begun without devotion, it leads straight and inevitably towards the highest devotion possible; for it must deepen naturally into the completest adoration imaginable, the most profound God-love. There is bound up with it a growing sense of the Divine in all things, a deepening communion with the Divine in all our thought, will and action and at every moment of our lives, a more and more moved consecration to the Divine of the totality of our being... (2) Next, the practice of this Yoga demands constant inward remembrance of the one central liberating knowledge, and a constant active externalizing of it in works comes in too to intensify the remembrance. 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 a 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. For it compels a constant reference at each moment to the Origin of all being and will and action and there is at once an embracing and exceeding of all particular forms and appearances in That which is their cause and upholder... (3) Lastly, the practice of this Yoga of sacrifice compels us to renounce all the inner supports of egoism, casting them out of our mind and will and actions, and to eliminate its seed, its presence, its influence out of our nature. All must be done for the Divine; all must be directed towards the Divine. Nothing must be attempted for ourselves as a separate existence; nothing done for others, whether neighbours, friends, family, country or mankind or other creatures merely because they are connected with our personal life and thought and sentiment or the ego takes a preferential interest in their welfare. In this way of doing and seeing all works and all life become only a daily dynamic worship and service of the Divine in the unbounded temple of his own vast cosmic existence..." 111-113

54, What is the integral secret? 125-126

Ans: He has begun to lay his hand on the integral secret which in its fullness can be grasped only when he overpasses the double term that reigns here of Knowledge inextricably intertwined with an original Ignorance and crosses the border where spiritual mind disappears into Supramental Gnosis. It is through this third and most dynamic dual aspect of the One that the seeker begins with the most integral completeness to enter into the deeper secret of the being of the Lord of the Sacrifice. 125-126

55, How one can become a free worker and a divine creator? 127

Ans: A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be the most direct

liberating force; it is through a wide egoless impersonality that one can become a free worker and a divine creator. 127

56 What is a large turning in the life of a sadhaka? 145

Ans: First, there is a large turning in which all the natural mental activities proper to the individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service. 145

57, What is golden impotence? 173

Ans: If Life refuses the aid of its intermediary energy to the spirit's other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a static seclusion or a golden impotence; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it. 173

58, Family obligation is binding for which souls? 210

Ans: It is binding on the developing but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. 210-211

59, Family obligation is not binding for which souls? 210

Ans: Perfectly developed souls.

60, How the golden chain of tamas, rajas and sattwa must be broken? 238

Ans: Sattwa must be transcended as well as rajas and tamas; the golden chain must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy. 238

61, What is easiest for man to concentrate? 279

Ans: But man's present nature is limited, divided, unequal, --it is easiest for him to concentrate in the strongest part of his being and follow a definite line of progress proper to his nature. 279

62, How a seeker choose as starting point of his Yoga? 279

Ans: Some therefore must choose as a starting point a concentration in thought or contemplation or the mind's one-pointedness to find the eternal reality of the Self in them; others can more easily withdraw into the heart to meet there the Divine, the Eternal: yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and enlarge being through works." 279

63, What is attachment? 329-330

Ans: And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for attachment is egoism in love and not love itself. 329-330

64, What is desire? 329-330

Ans: Desire is limitation and insecurity in a hunger for pleasure and satisfaction and not the seeking after the divine delight in things. 329-30

65, Which attachment must be entirely excised from the mind? 330-331

Ans: This attachment to past and present formations must be entirely excised from the mind. 330-331

66, What must we be prepared to leave behind on the path? 334

Ans: We must be prepared to leave behind on the path not only that which we stigmatise as evil, but that which seems to us to be good, yet is not the one good. 334

67, Why a sadhaka of integral Yoga will not reject ancient disciplines? 342

Ans: The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim." 342

68, What the sadhaka of the integral Yoga should know? 578

Ans:, But the sadhaka of the integral Yoga has to know the eternal and ultimate truth and not to persist to the end in the delight of a Shadow. If the impersonal is the sole enduring truth, then a firm synthesis is impossible. He can at most take the divine personality as a symbol, a powerful and effective fiction, but he will have in the end to overpass it and to abandon devotion for the sole pursuit of the ultimate knowledge. He will have to empty being of all its symbols, values, contents in order to arrive at the featureless Reality. 578

69, What is the work of a perfected human soul? 701

Ans: The perfected human soul must always be an instrument for the hastening of the ways of this evolution. For that a divine power acting with the royalty of the divine will in it must be in whatever degree present in the nature. But to be accomplished and permanent, steadfast in action, truly divine, it has to proceed on the basis of a spiritual equality, a calm, impersonal and equal self-identification with all beings, an understanding of all energies. 701

70, What is the perfected soul's divine work? 701

Ans: The divine acts with a mighty power in the myriad workings of the universe, but with the supporting light and force of an imperturbable oneness, freedom and peace. That must be the type of the perfected soul's divine work. 701

71, What must be the mainstay of the sadhaka? 723-724

Ans: The complete self-surrender must be the mainstay of the sadhaka because it is the only way, apart from complete quiescence and indifference to all action, --and that has to be avoided, --by which the absolute calm and peace can come. 723

72, The seeker of integral Yoga must however conquer which two imperfections." 773

Ans: Doubt and *asuya*, narrow carping.

73, What are the three methods of intuition? 802

Ans: And either then (1) we must silence altogether the intellect and the intellectual will and the other inferior activities and leave room only for the intuitive action or (2) we must lay hold on and transform the lower action by the constant pressure of the intuition. Or else (3) there must be an alternation and combination of the two methods if that be the most natural way or at all possible. The actual process and experience of Yoga manifests the possibility of several methods or movements none of which by itself produces the entire result in practice, however it may seem at first sight that logically each should or might be adequate.

74, What is the first character of Supramental change? 818

Ans: "The first character of this (Supramental) change is a complete reversal, a turning over, one might almost say, upside down of the whole activity... 818

75, What is the second character of Supramental change? 819

Ans: The second character of the change is that the formation of the thought and will can take place now wholly on the Supramental level and therefore there is initiated an entirely luminous and effective will and knowledge. The light and the power are not indeed complete at the beginning because Supramental reason is only an elementary formulation of the supermind and because the mind and other members have yet to be changed into the mould of the Supramental nature... (the third character) The action of the Supermind in the development is to manifest and organize this highest consciousness so as to exist and act no longer in the infinite above with some limited or veiled or lower and deformed manifestations in the individual being and nature, but largely and totally in the individual as a conscious and self-knowing spiritual being and a living and acting power of the infinite and universal spirit. 819

76, What is the third character of Supramental change? 823

Ans: The (third) character of this action, so far as it can be expressed, may be spoken of more fitly afterwards when we come to speak of the Brahmic consciousness and vision... 823

77, What is the fourth character of Supramental change? 826

Ans: The final stage of the change will come when the supermind occupies and supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself, responsive, subtle and instinct with its powers. Man then becomes wholly the superman. This is at least the natural and integral process. 826

78, What are the three things of triple time movement of intuitive mind? 900-901

Ans: The intuitive mind dealing with the triple time movement has to see rightly in thought sense and vision three things, (1) actualities, (2) possibles and (3) imperatives. 900-01

79, What is the normal state of man? 35-36

Ans: The normal state of man is a condition of trouble and disorder, a kingdom either at war with itself or badly governed; for the lord, the Purusha, is subjected to his ministers, the faculties, subjected even to his subjects, the instruments of sensation, emotion, action, enjoyment. 35-36

80, What is Swarajya? 35-36

Ans: Swarajya, self-rule, must be substituted for this subjection. First, therefore, the powers of order must be helped to overcome the powers of disorder. 35-36

81, What is the attitude of a sadhaka towards soul's call? 154

Ans: Yet to follow the soul when heard is wisest: even, it is better to wander at the call of one's soul than to go apparently straight with the reason and the outward moral mentor. 154

82, What is the Vedantic view? 402-403

Ans: The Vedantic view of the same status led to the philosophy of the inactive Self or Brahman as the one reality and of all the rest as name and form imposed



on it by a false activity of mental illusion which has to be removed by right knowledge of the immutable Self and refusal of imposition. 402-403

83, What is similar in Sankhya and Vedantic view? 402-403

Ans: The two views really differ in their language and their view-point; substantially, they are the same intellectual generalization from the same spiritual experience. 402-403

84, Why study of whole human intelligence is necessary? 852

Ans: Another field of data which has to observe is its own action and the action of the whole human intelligence, for without that study it cannot be assured of the correctness of its knowledge or of right method and process. 852

85, What is the superficiality of this ordinary method of the intelligence? 853

Ans: At the same time a necessity arises for a more precise and assured action of the intelligence which will get rid of the superficiality of this ordinary method of the intelligence, test every step, scrutinize severely every conclusion and reduce the mind's action to a well-founded system and order. 853

86, How the power of intelligence is raised? 853

Ans: This movement develops the complete logical mind and raises to its acme the acuteness and power of the intelligence. The rougher and more superficial observation is replaced or supplemented by a scrutinizing analysis of all the process, properties, constituents, energies making up or related to the object and a synthetic construction of it as a whole which is added to or in great part substituted for mind's natural conception of it. 853

87, What is the endeavour of the logical reason? 855

Ans: The endeavour of the logical reason is always by a detached, disinterested and carefully founded method to get rid of error, of prejudgment, of the mind's false confidence and arrive at reliable certitudes. 855

88, What are the dangers during the beginning of realization? 60

Ans: And even if realisation has begun, it may be dangerous to imagine or to assume too soon that we are altogether in the hands of the Supreme or are acting as his instrument. That assumption may introduce calamitous falsity; it may produce a helpless inertia or, magnifying the movements of the ego with the Divine Name, it may disastrously distort and ruin the whole course of the Yoga. 60

89, Who has created a false soul of desire? 175

Ans: All the difficulty in dealing spiritually with the works of Life arises because the Will-in-Life for its purposes in the Ignorance has created a false soul of desire and substituted it for that spark of the Divine which is the true psyche. 175

90, What is the valley of the shadow of the death for the striver after perfection? 220

Ans: For our human will is misled and wandering ray that has parted from the supreme Puissance. The period of slow emergence out of this lower working into a higher light and purer force is the valley of the shadow of the death for the striver after perfection; it is a dreadful passage full of trials, sufferings, sorrows, obscurations, stumblings, errors, pitfalls. 220

91, How all human problems would move harmoniously to their right solution? 350-351

Ans: If our sense-mind, emotional mind, thought mind could act free from the intrusions and importations of the life-energy, if that energy could be made to obey their right action instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution. 350-351

92, How Jnana Yogi depreciates a Bhakta? 548

Ans: Those who have the cult of knowledge seem often, if not to despise, yet to look downward from their dizzy eminence of the path of the devotee as if it were a thing inferior, ignorant, good only for souls that are not yet ready for the heights of the Truth. 548

93, How Bhakta depreciates Jnani? 550

Ans: The devotee on the other hand tends to look down on the sawdust dryness of mere knowledge. And it is true that philosophy by itself without the rapture of spiritual experience is something as dry as it is clear and cannot give all the satisfaction we seek, that its spiritual experience even, when it has not left its supports of thought and shot up beyond the mind, lives too much in an abstract delight and that what it reaches, is not indeed the void it seems to the passion of the heart, but still has the limitations of the peaks. On the other hand, love itself is not complete without knowledge...550-551

94, How a Jnani and Bhakta depreciate Karmi? 550-551

Ans: Knowledge of the Divine gives to love of the Divine its firmest security, opens to it its own widest joy of experience, raises it to its highest pinnacles of outlook. If the mutual misunderstandings of these two powers are an ignorance, no less so is the tendency of both to look down on the way of works as inferior to their own loftier pitch of spiritual achievement. 550-551

95, What is chitta? 649

Ans: Chitta, the basic consciousness, is largely subconscious; it has, open and hidden, two kinds of action, (1) one passive or receptive, (2) the other active or reactive and formative. As passive power it receives all impacts, even those of which the mind is unaware or to which it is inattentive, and it stores them in an immense reserve of passive subconscious memory on which the mind as an active memory can draw. 647-48

96, What is the root of all sorrow, disappointment, affliction? 656-57

Ans: Desire is the root of all sorrow, disappointment, affliction, for though it has a feverish joy of pursuit and satisfaction, yet because it is always a straining of the being, it carries into its pursuit and its getting a labour, hunger, struggle, a rapid subjection to fatigue, a sense of limitation, dissatisfaction and early disappointment with all its gains, a ceaseless morbid stimulation, trouble, disquiet, *asanti*. 656-657

97, What is the cause of spiritual perdition and material ruin? 766

Ans: And equally when we first become aware of the infinite Shakti above us or around or in us, the impulse of the egoistic sense in us is to lay hold on it and use this increased might for our egoistic purpose. This is a most dangerous thing, for it brings with it a sense and some increased reality of a great, sometimes a titanic power, and the rajasic ego, delighting in this sense of new

enormous strength, may instead of waiting for it to be purified and transformed throw itself out in a violent and impure action and even turn us for a time or partially into the selfish and arrogant Asura using the strength given him for his own and not for the divine purpose: but on that way lies, in the end, if it is persisted in, spiritual perdition and material ruin. 766

98, What is the danger of considering oneself as instrument of the Divine? 766

Ans: And even to regard oneself as the instrument of the Divine is not a perfect remedy; for when a strong ego meddles in the matter, it falsifies the spiritual relation and under cover of making itself an instrument of the Divine is really bent on making instead God its instrument. 766

99, What is will created falsehood? 899-900

Ans: The personal will, whether taking the shape of the emotions and the heart's wishes or of vital desires or of strong dynamic volitions or the willful preferences of the intelligence, is an evident source of distortion when these try, as they usually do try with success, to impose themselves on the knowledge and make us take what we desire or will for the thing that was, is or must be. For either they prevent the true knowledge from acting or if it at all presents itself, they seize upon it, twist it out of shape and make the resultant deformation a justifying basis for a mass of will-created falsehood. 899-900

*OM TAT SAT*

N.B. For all referential detail go to the 'Hand Book-I of The Synthesis of Yoga',  
[www.srimatriniketanashram.org](http://www.srimatriniketanashram.org)

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