

## The Main Formula of Integral Yoga

‘The **earliest formula** of Wisdom promises to be its last, --God, Light, Freedom, Immortality.’

The Life Divine-4  
Sri Aurobindo

The literal meaning of Integral Yoga is the union with the total Consciousness of the Eternal. The written truth of Integral *Shastra* had descended from above like traditional *Shastra* as formulas, *Sutras* and was further expanded and heightened through ascension and widening of Consciousness. All the formula of Integral Yoga breaks through to uncover the integral Divine which includes integral Divine Law, integral Divine manifestation, integral Divine liberation and integral Divine transformation.

1, All Life is Yoga, *sarvajivanam yogamastu or sampurnam jivanam yogamayam bhabet*. The inner and outer spiritual change and transformation of nature must be enforced upon the whole of life and not merely on a part of life. Where effort of this whole of life can become the conscious Yoga of Nature and must extend over to All Life until the recovery of the complete and undivided Divine Life. All Life is defined as subtle link of union that joins past and future lives and it is the play of the Soul with all the possibilities of Nature for self-expression and self-experience. The key to life’s hidden secret is the true relation of this Spirit with its own created existences. The true practice of life can be experienced by profoundest knowledge of the Self and the Nature. And Yoga is a practical psychology and the central common principle of all schools of Yoga is defined as the self-fulfillment of the Purusha, the Lord of Yoga through His Energy, Consciousness. The Tantric Yoga differs from all other Vedantic schools in the sense that here the Lord of Yoga is rather Shakti, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. Its central secret is defined as worship of the *Shakti* is the all important and sole effective force for all attainment and becomes the key to the finding of the Spirit. Whereas the central secret of Vedantic teaching is the search after the silent inactive *Purusha* by escape from the illusion of *Prakriti* as the means of liberation. Integral Yoga begins with the Spirit as the all important means for finding of the *Shakti* and culminates in *Shakti* as all important means of finding the Spirit. And its aim is defined as attainment of fullness of Being and fullness of Life through fullness of Consciousness. The **process of this Yoga** is a turning of human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and the Universal Divine can pour itself into the individual mould and transforms it. The **central purpose** of this Yoga is transformation of superficial, narrow, ordinary and fragmentary way of human

thinking, feeling, acting and seeing into a deep and wide spiritual consciousness and an integrated inner and outer existence of Divine Life.

2, All Yoga is compression of one's Evolution by all possible ways of union with the Divine or all Yoga is a swift and concentrated conscious evolution of Being. *Sarvayogah abhibyaktimastu or yogasakalam abhibyakteh sankochanam.* To become aware of the truth of our being and becoming is the object of all Yoga. Or all the revelatory aspects of the Divine must be caught in the wide nets of Integral Yoga. All Yoga is in its nature an attempt and an arriving at unity with the Supreme Being, Supreme Consciousness and Supreme *Ananda*. Evolution is defined as the progressive self-manifestation of Nature in man. The Nature affects her aim of collective slow growth through evolution in Ignorance and the individual experiences rapid revolutionary change through Yoga or spiritual Evolution in knowledge; the former arrives at the Divine through concentration on her own manifestation whereas the latter goes beyond Nature to the Lord of Nature and beyond universe to the Transcendence. Natural evolution in ignorance is an uncertain growth by the pressure of environment, partly by groping education and an ill-lighted purposeful effort, partially illumined and half-automatic use of opportunities with many blunders, lapses and relapses, veiling a secret divine intervention and guidance. In Yoga we replace this confused crooked crab-motion by a rapid, conscious, concentrated and self-directed evolution which can compress the growth of many lives into a single birth.

3, All Evolution is the heightening of force of Consciousness until it passes from a mental, vital and physical instrumentation into the essence and power of the Spirit. Or All Evolution is the awakener of higher states of Consciousness. *Sarva-abhibyakti cetayanti sumatinam astu or Sarva abhibyanjanam sumatinam chetakamastu.* All evolution must move in stages through combination of three ascending gradations that of the **evolution in Inconscient**, a bodily life which the unassisted Nature might take centuries and millenniums or many hundred of lives to form the basis of our existence, the **evolution in Ignorance**, a mental life into which we emerge and enlarge it into greater completeness and the **evolution in Knowledge**, the greatest rapidity and concentration of movement of divine existence. The essence and true nature of Consciousness are that it is a power to be aware of itself and its object and this power must be direct, self-fulfilled and complete. The practice of movement of Consciousness leads one to the discovery of inner psychic and higher spiritual possibility and elevates one to all-retaining Consciousness where past before birth and future after birth is contained, present and effective. Integral Yoga aspires for that central change of Consciousness which **rests in the One and acts in the All**. It is a growing direct spiritual experience, vision, feeling of the Supreme and the cosmic existence, the Divine in itself and the Divine in all things.

4, All Consciousness is one but in action it involves in many-fold concentrated Effort and movement of Nature to realize every possible line of Spiritual experience. *Sarvachetana bahubidha abhyasam astu or chetana sakalam*

*prakruteh bahubidha chesta.* All Consciousness is the combination of Exclusive Consciousness, the action of surface mind and intellect, Essential Consciousness, the action in the subtle world, the Multiple Consciousness, the universal action and Supramental Consciousness, links highest with the lowest world and achieves indivisible whole. Personal effort is defined as the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force. As we gain clarity through purification, the turmoil of egoistic effort becomes calm self knowledge and leads us to the source of growing light.

5, All Effort is the synthesis of all the wide and supple Methods, *Sarvah abhyasah (avhyasa sakalam) vidhi-purbakam astu*, pursued by the comprehensive spirituality of ancient Vedantic Seers who work out the relationship between Purusha-Prakriti, Ishwara-Shakti, Brahman-Maya by equal regard and reverence towards earth the Mother and heaven the Father, God and Man, Matter and Spirit, Ishwara and Ishwari and exclusive spirituality of later Vedantic ascetics, the exclusive worshipper of the Being, the Brahman, the *Ishwara* and the synthetic spirituality of Tantrics, the exclusive worshipper of the Energy, the Consciousness, the Mother, the *Ishwari*. The goal of all effort and all sacrifice is the full recognition of the inner Guide and the Master of the Yoga.

6, All the method is the synthesis of self-discipline, *Sarva vidhi anusashanam astu or vidhi sakalam anusashana samnwitam bhabet*. All the Method is the invention of evolutionary Nature which is the synthesis of Indispensable ancient Vedantic and Dispensable later Vedantic self-discipline of Integral Yoga. Or all methods, grouped under the common name of Yoga are special indispensable Psychological and dispensable Psycho-physical processes founded on the fixed truth of Nature. Indispensable methods are necessary to build the spiritual foundation and dispensable methods are necessary for spiritual integration. The method of Integral Yoga is a direct commerce between the human Purusha, the psychic being, the *Kshara* in the individual body and the Divine Purusha, the spiritual being, the *Akshara* who dwells in every body and yet transcends all form and name and the Supramental being, the *Purushottama*, the source of all being and existence through the triple Path of Works, of Love and of Knowledge. The method of Integral Yoga is to put our whole conscious being into relation and contact with the Divine and direct Him to transform the entire lower nature into His Divine Nature. The *Sadhaka* will take as much care and thoroughness from the most insignificant action to the greatest action and lift all into the Light and transform all. For him in the Yoga there is nothing too small to be used and nothing too great to be attempted. As all is done for him from above so he has no business with ego and pride and he will live like a slave and disciple of the Master.

7, The practice of all self-discipline leads to continuous union with the Self, *Sarvam anusashanam yunjita satatam atmana*. Or all self-disciplines labour in their different way to realize one supreme experience. Integral Yoga is neither exclusive worship of the *Shaktis*, the Energy, the Consciousness, the Chit nor the exclusive worship of the Purusha, the Ishwara, the Being, the Sat, but to find a

passive and an active relation between Them, the Purusha and Prakriti relation in ignorance, Ishwara and Shakti relation in Spiritual plane, *Jnana*, and Brahman and Maya relation in Supramental plane, *Vijnana* resulting in Ananda. When *the Prakriti, the Ishwari, the Maya, the Chit* are self absorbed in the conscious existence of *the Purusha, the Ishwara, the Brahman, the Sat* respectively, there is rest, the Nirvana, the realization of Oneness. When *the Purusha, the Ishwara, the Brahman, the Sat* pour themselves out in the action of *the Prakriti, the Ishwari, the Maya, the Chit* respectively then there is action, creation and Ananda in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively.

8, All Dispensable self-disciplines are termed as Psycho-physical methods, which mean to pursue inner development with the help of outer aid, support, *Sarva aniyatam anusashanam bahya abalmbana ashritam*. Or all dispensable self-discipline is defined as finding of the Self by confronting, seizing, conquering the difficulties of nature or agitating and exciting the all Nature. It ensures that lower formulations can also be used for highest spiritual and Supramental perfection. These lower formulations are having following six disadvantages; firstly dependency on any physical, external and mechanical means can confine life within the limitation of exclusive concentration and subjection to *Prakriti*; secondly, it may awake the *Kundalini Shakti*, which asks the attention of physical *Guru*; thirdly these exercises are separative movements which take place not in the true self, not in the silence, but in the active *Prakriti*; fourthly these actions are continued in active mind, directly opposes the passive silence which is the condition of full disclosure of spiritual and Supramental action; fifthly the exclusive quest of psycho-physical methods are born or invented out of the impatience of the later Vedantic saints and ascetics to possess the Divine exclusively and too much indulgence in it can create a gulf between the Creator and His Creation resulting in impatience and lastly, the aims of integral Yoga can be arrived at by these methods but there are other means, preferably higher spiritual formulations, which are more subtle, essential, powerful and pliable.

9, All Indispensable self-disciplines are termed as Psychic, Spiritual and Supramental methods which mean to pursue inner development without the support of any outer aid; where the higher formulations are used for transformation of lower faculties, *Sarva niyatam anusashanam bahya abalmbana rahitam*. Or all Indispensable self-discipline is defined as finding of the Self by silencing or drawing back from the difficulties of all Nature. It ensures largest possible development in shortest possible path and also ensures that a spiritual man needs nothing external for completeness of his existence. Integral Yoga will use fully active or positive methods subordinated by passive methods consistent with the totality of the aim of perfected universalized individual Power, Knowledge and Ananda; it will combine passive method of endurance with active method of positive strength and mastery, passive method of impartial indifference with active method of high-seated impartial acceptance of life strong to transform

all experience into greater values of equal spirit, passive method of resignation and submission with the active method of full surrender of its personal being to the Divine.

10, All Dispensable self-disciplines are used to subordinate the all Indispensable self-discipline and its indispensability is felt after the Spiritual foundation is established on a secure basis. All mind or all Nature has the capacity to possess the All Divine partially whereas the All Divine has the capacity to possess the all mind or all Nature entirely; so the latter must be pursued by pacifying the lower mind and the former must subordinate it by activating the all mind or turning the lower mind godward. All mind consists of lower ranges of consciousness that of physical mind, vital mind, sensory mind, emotional mind and intellectual mind and higher ranges of Consciousness that of higher mind, illumined mind, intuitive mind and overmind.

11, In integral Yoga the practice of ‘psycho-physical processes on a large scale’<sup>6</sup> is the direct substitution of spiritual methods; ‘psycho-physical power of vision’<sup>7</sup> is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’<sup>7</sup>, ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’<sup>8</sup>; ego is only an outward false substitute of Psychic entity; individual ego is the ‘subjective substitute’<sup>9</sup> of true self; communal ego is the substitute of ‘collective soul’<sup>10</sup>; reason is a substitute of intuitive mind<sup>14</sup> or ‘a delegate or substitute of the supermind’<sup>11</sup>; mental knowledge is the ‘substitute for the more real and integral knowledge’<sup>12</sup>; pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’<sup>13</sup> of intellect; sense mind is the ‘dumb substitute for thought’<sup>14</sup>; sense organs are the substitute of ‘psychical hearing, touch, smell, taste’<sup>15</sup> which is again the substitute of ‘Supramental sense’<sup>16</sup>; all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self<sup>17</sup>; mental and vital association are the substitute of psychic and spiritual oneness; egoistic life is the substitute of Divine Life<sup>18</sup>; mankind or community or state is the substitute of God<sup>19</sup>; mental law of good is substitute of spiritual change<sup>20</sup>; mental control is the substitute of ‘control of the spiritual Reality’<sup>21</sup>; falsehood is a ‘lurid substitute’<sup>22</sup> of truth; **substituting** ‘the appreciations of our human mind and desire-soul’<sup>23</sup> is a substitute for the divine values; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering<sup>24</sup>; equality is the substitute of *Sachchidananda* consciousness<sup>24</sup> which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge’<sup>25</sup>; the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being<sup>26</sup>; intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos’<sup>27</sup>; the action of lower Prakriti is the dynamically substituted by ‘the action of the supreme and universal divine Shakti under the control of Ishwara’<sup>28</sup>; the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature’<sup>28</sup>;

prayer is the substitute of ‘the faith, the will, the aspiration’<sup>29</sup>; faith is the substitute of ‘knowledge and perfect experience’<sup>30</sup>; written truth or *Shastra* is the substitute of ‘eternal *Veda* secret in the heart of every thinking and living being’<sup>31</sup>; personal effort is the substitute of divine Will<sup>32</sup>; concentration is the substitute of ‘active oneness’<sup>33</sup>; psychological observation is the substitute of ‘Supramental cognition’<sup>33</sup>; passive silence is the substitute of ‘Supramental gnosis’<sup>34</sup>; soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind<sup>35</sup>, and Ignorance and mind are defined as grandmother and barren mother respectively of their unreal child, this false world of mental *Maya*. Supramental *Maya*, the power of *Brahman* and *Shakti* are grandmother and true mother of their real child, the true world. For a *Sadhaka*, until the higher psychic and spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for their emergence.

OM TAT SAT

N.B-For referential detail go to ‘The Hand Book-I of *The Synthesis of Yoga*’.

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