

# The Root Formula of Integral Yoga

“...the spirit breaks through all formulas to find its self...”

Sri Aurobindo  
The Life Divine-1038

## Tracing the Root Formula:

1, *The Life Divine declares that ‘All problems of existence are essentially the problems of Harmony’<sup>60</sup>, Sangati. All problems are the creation of mental Ignorance and they could not exist with the evolution of Knowledge. All problems would move harmoniously to their right solution if the life-energy could be made to obey their right action instead of imposing its own yoke on our existence. The real motive power of life-energy is Divine Will.*

2, All problems of Harmony are essentially the problems of *Dharma*, preliminarily the law of self-discipline and ultimately the Law of Divine dispensation or Gnostic Law.

3, All problems of *Dharma* are the problems of discrimination, preliminarily right discernment, *vivek* and ultimately Supramental discernment, *Samjnana*.

4, All problems of right Discernment are the problems of *Sraddha*, preliminarily centralized faith and ultimately Integral faith, which is again the outcome of *Nistha*, great sincerity.

The Gita speaks ‘he who has faith attains knowledge that can discern truth and falsehood, Divine and undivine, Knowledge and Ignorance’, *sraddhavan labhate jnanam*. Right discernment, *vivek*, will lead one towards the fulfillment of the law of the Soul, *Dharma*. It is the law of the Psychic, Spiritual and Supramental being that leads one to total harmony and all the problems of existence are resolved from its root. It is from *asraddha*, doubt and *asuya*, fault finding, the wrong discernment, *bivranti*, is born, which leads one to *adharma*, the deceptive law of mind, life and body, *sarvadharmam paritejya*, is the root cause of disharmony, *asangati*, from which all the problems of existence are aggravated.

This paper proposes some provisional psycho-physical exercises on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. The two imperfections, the sceptical doubt, which always turns its back on our Spiritual possibilities and *asuya*, the constant carping of the narrow uncreative intellect which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

1, The first indispensable faith is, “The Divine exists within and outside me and my meeting with Him cannot fail. I want to meet and adore Him in all creatures.”

2, The second indispensable faith is, “There is nothing worth living in my life without Him and He is the only source of all my delight, thought and action.”

3, The third indispensable faith is, “He has taken my full and total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures.”

4, The fourth indispensable faith is, “He responds to my every call and even to my most external emotional call.”

5, The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best; He leads me in the shortest possible path towards the ultimate goal. This belief can be further extended for His creation that what He decides for His creation, whether it seems good or evil to the mortal eye, only for the good and for the best, the Divine Will can work.

6, The sixth indispensable faith is, “He is all Love, all Ananda, all Beauty, all Peace, all Knowledge, all Light and He is ready to pour these faculties when called upon.”

7, The seventh indispensable faith is, “Divine is All and by His entire descent all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of subtle and causal body indefinitely.”

In addition to it we can practice remembering some specialized form of faith or dispensable faith to remould some of our finest faculty. Once the indispensable faith establishes the spiritual base, the practice of dispensable faith helps to integrate it.

1, The first dispensable faith is, “Since I want only the Divine, my success is sure, I have only to walk forward in all confidence and His own Hand will be there secretly leading me to Him by His own way and at His own time.”<sup>61</sup>

2, When doubt, depression, *tamas* and insincerity predominates over the nature then the mantra of repetition is, “Never mind, my aspiration will come back again. Meanwhile I know that The Mother is with me even when I do not feel Her, She will carry me through even the darkest period.”<sup>62</sup>

3, To all suggestions of impurity, unfitness and spiritual fall repeat the mantra, “I am a child Immortality chosen by the Divine; I have but to be true to myself and Him--the victory is sure; even if I fell, I would rise again.”<sup>62</sup>

4, The rajasic and sattwic egoism are eliminated by concentration of the following mantra, “A Divine Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate.”<sup>63</sup>

5, To all suggestions of death, disease and accident repeat the mantra, “No part of my being support or dwell upon the disease of the body. All disease, all accident and all death are perfect illusion and non-existent to true consciousness of the body.”

6, Always we must adhere to the injunction of The Gita, “Yoga must be continually practiced without yielding to any discouragement by difficulty or

failure until the bliss of Nirvana is secured.”<sup>64</sup> Every thought and impulse has to be reminded in the language of the Kena Upanishad, “That is the Divine Brahman and not this which men here cherish and adore.”

7, The seventh dispensable faith is, “A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, 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.”<sup>65</sup>

8, The eighth dispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, “I will surely deliver you from all sin and evil; do not grieve.”<sup>66</sup> Or the promise of Savitri, “Oh, surely one day He shall come to our cry, one day He shall create our life anew and utter the magic formula of peace and bring perfection to the scheme of things. One day He shall descend to life and earth, leaving the secrecy of eternal doors, into a world that cries to Him for help, and bring the truth that sees the spirit free, the joy that is the baptism of soul, the strength that is the outstretched arm of Love. One day He shall lift His beauty’s dreadful veil, impose delight on the world’s beating heart and bare His secret body of light and bliss.”<sup>67</sup>

Once the centralized faith is established in the Divine, which ‘see only the Divine and seek only after the Divine’<sup>41</sup>, replacing the earlier ordinary faith which concentrate on ‘development and satisfaction and interests in the old externalized order of things’<sup>41</sup>, then an individual’s higher spiritual life is decreed. Then this faith has to be integralised through psycho-physical exercise as stated above followed by spiritual union of *Ishwara and Ishwari* and Supramental union of *Brahman and Maya*. Once the faith is integralised then an individual’s Supramental destiny is decreed. After the centralized faith is established in the Divine, then the centralizing thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralized, then the reconciling wisdom is activated which harmonizes all the inarticulate murmur and disjointed mutterings of the Inconscient and unite Matter and Spirit.

To continue again the root formula:

5, All problems of *Sraddha* are the problem of *Nistha*, Sincerity, preliminarily exclusive sincerity and ultimately Integral sincerity.

6, All problems of Sincerity are the problem of concentration, *samyama*, preliminarily exclusive concentration and ultimately Integral Concentration.

7, All problems of Concentration are the problem of Surrender, *Yajna*, preliminarily exclusive consecration and ultimately Integral Consecration.

Surrender is defined as the *Prakriti*’s submission to *Purusha*. Concentration is born when this submission causes *Prakriti* to merge with *Purusha*. *Prakriti*’s

concentration around the *Purusha* is defined as Sincerity. *The Gita* defines *Sraddha* as the original nature of *Purusha*, *Sraddhamayayo Purusha*. So the reverse movement of sincerity or *Purusha* leaning to embrace *Prakriti* is defined as *Sraddha*.

Integral Yoga recommends two types of surrender, one *Vedantic* and the other *Vedic*; the former makes us one by identity in our inmost Being and the latter makes us one in our becomings by resemblance to the Divine in our Nature.

In *Vedantic* sacrifice *Prakriti* is silenced so that the *Purusha*, Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of consciousness causes the divine Force, *Shakti*, *Maya* descends into the lower nature of mind, life and body. In *The Synthesis of Yoga* more importance is given to *Vedantic* sacrifice through *Karma*, *Jnana* and *Bhakti Yoga* and hinted little about *Vedic* sacrifice.

In *Vedic* sacrifice *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* surrenders to *Shakti*, or the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. As a result the *Prakriti* is silenced and experiences ascent of consciousness through *Purusha's* union with *Ishwara* and subsequently union with *Brahman*. In *The Mother* book, more importance is given to *Vedic* Sacrifice, *Prakriti Yajna* than the *Vedantic* sacrifice, *Purusha Yajna* though this book proposes a *Vedantic* method of *Yoga* in order to arrive at *Tantric* or *Vedic* aim and in *Savitri* both the exercises are widely explored.

So the *Vedantic* sacrifice is identified as indispensable exercise supported by still more powerful dispensable *Vedic* sacrifice. What the *Vedantic sadhaka* achieves that of transformation of nature through trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic sadhaka* arrives through waking trance. The true waking consciousness is defined as withdrawal from subjective consciousness, objective consciousness and massed causal consciousness and entry into superconscience superior to all consciousness. And waking union that the *Vedic sadhaka* will experience is defined as individual *purusha* enlarges its active experience.

To continue again the root formula

8, All the problem of consecration is the problem of equality, *samata*. This equality are of six types, *Titikhya*, endurance, *Udasinata*, indifference and *Nati*, submission to the will of God, *sama rasa*, equal sap of nectar, *sama bhoga*, equal enjoyment and *sama ananda*, equal delight.

9, All problem of equality is the problem of renunciation. In integral Yoga renunciation is identified as entire renunciation of attachment, desire and ego.

So by renunciation one arrives at equality; by *samata* one arrives at the consecration of Self and Nature. By practice of consecration one experiences Divine union, as a result concentration and purity grow, each helping the victory of other till eternal calmness is established. Concentration subsequently gives birth

to sincerity; again sincerity gives birth to *Sraddha*. *Sraddha* acts as pivot for the perfection of instrumental nature and obedience to the Divine Law. Obedience to the norms of Integral Yoga harmonises all the problems of existence. Total harmony is the condition of Divine Life.

*OM TAT SAT*

N.B. For referential detail go to 'The Mother's Consciousness in Orissa', [www.srimatriniketanashram.org](http://www.srimatriniketanashram.org).

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