

# The Fortress of Moderate Spirituality

“Nevertheless it is possible to make the material man and his life **moderately** progressive by imprinting on the **material mind** (physical mind) the custom of progress, the habit of conscious change, the fixed idea of progression as a **law of life**... It is possible to give the material man and his life a **moderate spirituality** by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.”<sup>9</sup>

*Sri Aurobindo*

“Nor can the ideal of human life be simply the animal repeated on a higher scale of mentality. Otherwise, a **moderate mental satisfaction** would have stayed our advance.”<sup>10</sup>

*Sri Aurobindo*

“In the ancient Indian distinction between the once born and the twice born, it is to this **material man** that the former description can be applied. He does Nature’s **inferior works**; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth.”<sup>9</sup>

*Sri Aurobindo*

“When we attain **this perfection** (master of the physical), then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfection arrives later in the Yoga and till then the **law of moderation** laid down by *the Gita* is **the best for us**; too much mental and physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty.”<sup>11</sup>

*Sri Aurobindo*

The moderate philosophy considers man as above the brute and below the God and he is given the calm reason as his guide. He chooses a middle path of reason’s vigilant light which is neither that of Gods with their superhuman thought and power nor that of Titans with their furious march to conquer the kingdom of heaven and dash their life against the eternal Law and fall and break by their own violent mass, nor he is driven by an unthinking will of the bird and beast, nor he is moved senselessly by the stark necessity of Inconscient things. The Moderate Spirituality begins when there is an instreaming of exceptional light of experience

into the great mass of normal unenlightened human mind, vitality and physicality which forms the outer self and engrosses the natural preoccupation of a moderate seeker. Popular new religions raise their head replacing the old when the mankind returns from practical and immediate problems with a more vehement impulse of inquiry or a more violent hunger for an immediate solution. Or popularity of a Religion is dependant on degree of satisfaction it ensures of human want, need, desire and longing and oblivious of the individual true truth in terms of universal and transcendent and the highest aspiration of the race.

Our ancient doctrine recommends the practice of the high truth of Spirituality in the atmosphere of secrecy, strict spiritual discipline and initiation of few fit and capable Souls and when this truth attempts to be generalised in humanity it wears the garb of Religion with all its fixed functioning and customary activities and it is through the influence of the Religious leaders, the common ordinary man is drawn towards Spirit's truth and light.

Integral Yoga recognizes man's hunger for immediate solutions of all his practical problems and does not rest content with unsolved discord, unilluminated compromise, patched with failure but sets out in its mission to resolve all problems of existence through integral Evolution or existence fully aware of itself. It accepts all life as Yoga of the Mother-nature, evolving through the concentration of the individual or the secret will of *Sachchidanada* appearing as the individual in a world. It uses all the means of Religion, Science, Occult knowledge and Spiritual thought as a starting point and the evolutionary endeavour of Nature has experimented on all lines in order to find her true way and her whole way. It accepts the developmental urge of all Religion as 'a sort of ignorant Yoga of devotion', and Science as 'a sort of ignorant Yoga of intellect'; it is the first approach of mind to the Spirit and Nature's means of slow evolution and are relevant for the beginners. Integral Yoga accepts all Religion as part of the eternal Religion, *Sanatana Dharma*, and adoration of personal God of all Religion as passage of partial realisation of the Divine helping one towards the realisation of the Divine in its entirety. All Science is accepted as part and portion of Supreme Science and the rationalistic Materialism can safely enter the vast field of evidence and experience when the intellect has been severely trained to clear austerity. It served humanity greatly through a clean sweep at once of truth of liberated intelligence, a new departure and a surer advance of perfect experience and liberates humanity from the dualities of the sensational partial conceptions.

### **Who is a moderate?**

“He is satisfied with his common average kind;  
Tomorrow's hopes and his old rounds of thought,  
His old familiar interests and desires  
He has made into a thick and narrowing hedge

Defending his small life from the Invisible;  
His being's kinship to infinity  
He has shut away from him into inmost self,  
Fenced off the greatness of hidden God."

Savitri-165-66

"As long as the human animal is lord  
And a dense nether nature screens the soul,  
As long as intellect's outward-gazing sight  
Serves earthy interest and creature joys,  
An incurable littleness pursues his days."

Savitri-163-164

A moderate's width of life is all that he can think and act and to enjoy and to breathe is the height of his mortal hope. He meets a strange portion of his self that seeks for fragments and lives in the fragments. He lives in himself and for himself alone and with the rest joins only fleeting ties. He passions over his surface joy and grief and is unable to discover the Eternal in his secret house. He pursues the Divine Mother with life's blind desire and claims all of Her as his lonely own and hastens to engross Her sweetness meant for all and hopes to bind Her with his longing cords. He finds Her Divine touch too strong to bear, intolerant of a Force he could not house and shrank into himself as from too bright a Sun. His mind's light hides from him the Eternal's thought; his heart's hope conceals from him the Eternal's will and earthly joy shuts from him the Eternal's Bliss.

### **The Spirit of a Moderate:**

"Man turns aside or chooses easier paths;"

Savitri-449

"Only in limits can man's strength be safe,  
Yet is infinity thy spirit's goal,"

Savitri-453

Moderate Spirituality is the first preliminary form of seeking with certain kind of religiosity which is not a pure spiritual temperament but is of the nature of mind or life finding in itself a spiritual support. In this stage man is mostly preoccupied with the utilization of such contacts as he can construct with what is beyond him to help or serve his mental ideas or moral ideals or his vital and physical interests and true turn to some spiritual change has not yet come.

Through small joys and grief he moves towards the God. He labours with his slow and sceptic brain. His consciousness forgets to be Divine and cannot bear the Divine's tremendous touch and cannot experience radical transformation of Nature. He experiences God with His cruel indifferent bitter law and pitiless gaze, meets love with his own agony and short-lived passion and an unknown face of

Fate visits with ominous terror and shadowy doom. Now he walks in Nature's doubtful ray and lives in a riddle of opposites. He has need of darkness to perceive some light, need of grief to feel a little bliss, need of death to find greater life, need to live in bondage to seek some freedom. He could save his Soul, as it is immortal but could not save his life due to the want of transformation of nature, of which he is not aware and ignorant. If his will could be made one with the Divine will and if his thought could echo the thoughts of God, then he might be all-knowing and omnipotent. If his mind can receive God's light and his force be driven by God's force then he is a miracle doing miracles.

Effort has been made to accommodate the moderate seekers in the main streams of Integral Yoga apart from their past trend, fixed belief and exclusive methods. They will be conversant with its many fold spiritual practices from the very beginning of their sadhana life and make their life opulent with the fresh inflow of spiritual experiences. Their natural recoil from the difficult road, high truth, concentrated writings, great adventure within and without and practice of large scale spiritual disciplines are corrected, enlarged and transcended through practice of inner adoration, sacrifice and consecrated action. An awareness comes of an inner light, of guidance or a communion, a greater control than the mind and will to which something in him obeys but all is not yet recast in the mould of that experience. The final aim of the evolutionary Nature in mental man is Spiritual change by the influence of the inner being and higher Spiritual mind but this by itself can lead to an illumined mental idealism to the growth of a religious mind, a religious temperament and some devotion in the heart and piety in the conduct. It is a first approach of Mind to the Spirit but it cannot enter radical transformation of life and nature. Thus a moderate devotee has more responsibility to live deeper within, to exceed his present consciousness and raise the spiritual aspiration of the heart, its self-offering and its inner seeking.

**The Limitation of Moderate Spirituality:**

“A slowly changing order binds our will.

This is our doom until our souls are free.”

Savitri-154

Since moderate Spirituality is a Nature's unconscious Yoga through slow evolution, so it cannot transform the impending doom or fixed destiny into higher Spiritual destiny. A moderate gains the hard-won quietude, silence, partial Divine realisation and falls into mortal grief and Nature's Law during transitional or critical moments of life. During the period of extreme adversity he does not lean on the pure and tranquil Spirit for all the necessary aid and help, rather he opens himself towards murmurs of inhuman solitudes and prefers to find a gate of escape from all real problems. All Religions and all Sciences have their own countless stories of doing harm and evil to mankind and the world.

### **The Law of Moderation-1:**

#### **Or Practice of Moderate Spirituality through Science:**

“(Scientific) Genius is one attempt of the universal Energy to so quicken and intensify our intellectual powers that they shall be prepared for those more puissant, direct and rapid faculties which constitute the play of the supra-intellectual or divine mind. It is not, then, a freak, an inexplicable phenomenon, but a perfectly natural next step in the right line of her (Nature’s) evolution.”<sup>15</sup>

**Sri Aurobindo**

“It is the Godhead who manifests himself in the great thinker, the hero, the leader of men, the great teacher, sage, prophet, religious founder, saint, lover of man, the great poet, the great artist, **the great scientist**, the ascetic self-tamer, the tamer of things and events and forces.”<sup>16</sup>

**Sri Aurobindo**

Science begins its journey from an obscure and ignorant perception of the hidden realities of Nature and proceeds towards more luminous and more potential vision of the Truth. It is the outcome of the development of man’s faculty of exclusive concentration and vast extension of practical physical mind. Integral Evolution considers Science as a part of occultism as it brings to light the Nature’s hidden formulas and uses its knowledge to set free the operation of her energies and place all its inventions and discoveries at the service of mankind. Science represents a vast system of physical magic through utilisation of secret truths of being and secret power and processes of Nature and it cannot rest content with the barriers of sense knowledge. Integral Evolution further provides this input that success and completion of physical knowledge of Science can be arrived at in its range of inquiry by discovery of what lies beyond, the Supraphysical knowledge because behind the process of physical Nature there is a vast inner kingdom of Supraphysical fact which can be accessed through Subliminal and Spiritual vision and entry into the Occult movement of the Force.

Science dreams of physical conquest of death, discovers the necessary conditions or means for an indefinite survival of the body, has insatiable thirst for power and knowledge to capture God’s Omnipotence and Omniscience, contracting Space and Time to vanishing point and it strives in a thousand ways to make man the master of the circumstance and it is arriving at the border where material is divided from the immaterial and the highest achievement of utilitarian Science has even reduced the dependency on external aid of machinery to a vanishing point. In the wireless telegraphy and telephonic communication the sensible physical means for the intermediate transmission of the physical force is removed and it is preserved only at the point of transmission and reception. The development of Supraphysical science ensures that dependency even on these machineries will disappear and direct communication can be established between

mind and mind without the aid of the physical organs and limitation they impose on our surface consciousness. If we can recognise this fact then an enormous vistas to the future will wide open through Supraphysical Science.

Since the very Soul of scientific enquiry is the search for knowledge, so it cannot cry a halt at sense dominated knowledge and reasoning from sense knowledge and shall strive to go beyond the limitation and error of sense by revealing the facts and realities not seizable by corporeal organs. Science confirms *the Vedic* and *the Upanishadic* idea 'of the one essence with its many becomings'. The dualist appearance of Matter and Energy are reconciled in Science as matter is energy or  $E=mc^2$  and are reconciled in *Vedanta* as the Matter is *Brahman* Energy, *annam brahma*. It is evident that essential Matter is a thing non-existent to senses and is only a conceptual form of substance and a point is reached where the arbitrary distinction in thought divides the form of substance from the form of energy.

With the increase of scientific knowledge man becomes capable of regulating and indefinitely prolonging life, though not capable of an entire conquest of death. Science is capable of envisaging only external or secondary causes of removing death and disease to a distance and is not capable of the root knowledge of eliminating it; it knows the process of things but not the essence, thus it arrives at more powerful manipulation of circumstance without experiencing the essential control. But if we could go behind the surface nature and grasp the essential subtle nature and cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire. We can even hope to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being. So the solution of the whole problem of existence cannot be realised by exclusive one-sided knowledge and process of the Science but we must know the process of mind, life, Soul and Spirit and all that are behind the material surface, and then only we have sufficiently integral knowledge for the total solution of the problem.

Science is keen to take minute care, intelligent approach and one pointed concentration on smallest and largest of its works. This mighty energy is an equal and impartial mother and its intensity and force of movement is the same in the formation and upholding of a system of suns and the organization of the life of an ant-hill. We have already seen how greatly and scrupulously Science has served the ends of the Divine and we must preserve all the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside.

Reason corrects the error and limitation of the sense mind and is therefore one of the most powerful faculties developed by Science and that is the chief cause of his superiority among the terrestrial beings. The reason of the enormous success of physical Science is that it works best and with a firm confidence, the truth and potentiality already contained in Nature, when it is given a substance to work or handle the cosmic force through acquired knowledge, deals objectivised actualities with sure steps of verification by positive reason and objective evidence, erects formulas and standards based on the objective and phenomenal reality and proceeds from them for new invention and new discovery and it accepts the actual, physical and objective fact as self-evident truth beyond question. Physical Science enlarged the discoveries and released the huge secret material energy into action and for it physical actuality alone is real and Mind and Life are only the departmental activities of Matter and material instrumentation and it ignores the Spiritual, considering it as one form and fragment of Mind and it accepts all other subjective beings and things on the same condition in so far as they can become objects of our external evidence or acceptable to that part of the reason which builds upon the data supplied by them that relies upon as one solid basis of objective knowledge. Certain scientific discoveries are misused and clumsily used by humanity who are mentally and morally unready and unfit to handle powers great and perilous; for it would be an artificial control without any true knowledge of the secret energy that underlie and sustain our creation.

The ancient Indian Physicists had identified the hierarchies through which the pure Energy has condensed as pure Matter and the elementary state of material Force is a condition of pure material extension in space. The Material force first modified its ethereal status, *akasha*, and from this vibration the sense of sound is born and it further modified into a second state which is called in the old language the aerial, *vayu*, of which a special property of contact between force and force has emerged and from this vibration of force the sense of touch is born. The third self-modification of the primitive force is the principle of light, electricity, fire and heat. *Agni*, which is again manifested in earth's atmosphere as sight. A fourth state is characterized by diffusion, is termed as water or the liquid state, *jala*, accompanied by the birth of fourth element of sense, the taste and the final modification is termed as earth of the solid state, *bhumi*, accompanying with it the faculty of sense, the smell. This is the attitude of ordinary consciousness towards Matter that in proportion as Matter is more subtle, less densely resistant and enduringly seizable by the sense, it appears to us less material. Thus the ancient thinking satisfied the query of the ordinary human mind, about how these forms which are so real, durable and solid to the sense can be in truth only temporary phenomena and things like pure energy are nonexistent, intangible and incredible to sense organs.

The integral *Vedantic* affirmation of universe confirms that the delight of its existence is at (1) first self-gathered, absorbed, sub-conscious in the basis of the physical universe giving birth to the five states of Matter, *akasha, vayu, agni, jala and bhumi* ; (2) then evolves the five subtle sense of life that of *sabda, sparsa, dristi, rasa and gandha*; this Life is Force and Force is Power and Power is Will and Will is the working of the master Consciousness; (3) then the life of sensation further emerges as growth of mind and ego in the triple vibration of pain, pleasure and indifference which is the limitation of the force of consciousness in the form and from its exposure to shocks of the universal Force which it finds alien to it and out of harmony with its own measure and standard; (4) finally, the distortion of original consciousness emerges as the full *Sachchidananda* consciousness in its creations by movement of ascending and descending Consciousness whose pace is regulated (a) by universality, (b) by equality, (c) by self-possession and (d) by conquest of Nature. This is the normal course, evolution and movement of the world.

To realise its own power and to master and to know its world is therefore the increasing impulse of all individual life and that impulse is identified as the essential aspect of growing self-manifestation of *Sachchidananda* in cosmic existence or universalization of the individual Being and Nature. His limited mental consciousness has to widen to the superconscious unity in which each embraces all; his narrow heart has to learn the infinite embrace and replace its lusts and discords by universal love; his restricted vital being has to become equal to the whole shock of the universe upon it and capable of universal delight; his recalcitrant physical being has to know itself as no separate entity but as one with and sustaining in itself the whole flow of the indivisible Force that is all things. The Divine Life is born out of the deeper and wider truth of our being which is extended as life of unity, mutuality and harmony, which will again replace the imperfect mental consciousness of artificially arranged and mechanized unity of material life into the oneness-in-all of the supreme Existence-Consciousness-Bliss. Reason and Science bind man within the limitation of Space and Time. The Space is defined as a stable extension measured out by divisibility of substance and mind places itself at certain point in that divisible extension and regards the disposition of substance around it. Time is defined as a mobile extension measured out by succession of the past, present and future in which mind places itself at a certain point from which it can look back and ahead. This experience of space and time in our waking state is what we call as a surface mental consciousness, and is only a small selection from our entire conscious Being. Behind this surface consciousness there is much vaster Subliminal and Subconscious mind, which is the greater part of our identity and contains height, depth and profundities to which no man can measure or fathom. This knowledge gives us the starting point of the true Science and also starting point of true Spirituality. This knowledge will deliver us from the circumscription by the material and illusion of the obvious.

Modern thought is unaware of invisible forces other than those revealed or constructed by Science; it does not believe that Nature is capable of creating any physical, vital and mental beings other than those around us in the physical world, men, beasts, birds, reptiles, fish, insects, germs and animalculae. These cosmic forces whose subtler substance is invisible to us, form conscious beings or use persons to embody them in physical forms and in a physical world and can act upon Matter and through Matter. As there are Powers of Knowledge or Forces of Light and Truth, so there are Powers of Ignorance, tenebrous Forces of the Darkness, Falsehood and Evil whose work is to prolong the reign of Ignorance and Suffering. The transformation of these universal forces attached to present unstable creation is beyond the scope and control of Physical Science. Science is oblivious and unaware of the Being, the Self and it experiences the separateness in the multiplicity and a dwelling or circling in the ill-understood maze of becomings but this limitation can be cured by the Soul in the Becoming growing into knowledge, into the awareness of the Being which in the multiplicity holds all these existences and their truth is already there in the Being's timeless existence. The Divine Being is capable of becoming innumerable forms, though He is beyond all form, He does not lose His Divinity in these multitude of forms but pours out in them the delight of His Being and glories of His Godhead; this Earth-power, principle of all this figured material existence, does not lose her immutable divinity because she forms into habitable worlds, throws herself out in the hills and hollows and allows herself to be shaped into utensils or the hearth and the household or as hard metal into weapon, engine, electrical and electronic appliances. The material substance, either subtle like air, ether, heat, electricity and light or rather denser in water, soil, rock and hard metal, are form and body of the Spirit and would never have been created if it could not be made a basis for the self-expression of the Spirit.

Science itself is a mental construction, a multitude of pragmatically correct formulas and devices, masterful in the creation of apt machinery, automatically infallible in its own field, but is entirely ignorant of the foundations of our being and of world-being and it does not throw any light on the major question of original cosmic process of how these determinates were created out of the original Indeterminate Existence. It cannot transform and perfect our nature and therefore cannot perfect our life. Rather it transforms all forms to serve their outward need. We do not gain essentially anything most needful by utmost widening of a physical objective knowledge like embracing the most distant solar systems, ride through the sky, explore the deepest layers of earth, sail beneath the sea and tracing the most subtle powers of material energy. That is why in spite of dazzling triumphs of physical science with all its achievements of making life of humanity materially one, proves itself always in the end a vain and helpless creed by fixing everything into an artificially arranged and mechanised unity of material life and

can never achieve happiness and fullness of being for the humanity. Our true happiness and completeness lies in true growth of our whole being and transcendence of our existing Nature. So first we must grow into our full mental being which is the first transitional movement towards human perfection, mastery and freedom; it does not actually liberate the Soul from increased servitude but prepares loosening of the hold of material and vital absorption.

The Integral Yogi's distinction from other mental men is that he lives and acts in a greater vision and vaster Spiritual Consciousness that he has to express or rather that presses to express itself through him and moulds his works. After realisation of the Integral Divine, the static highest Oneness and the Dynamic greatest Power, an Integral Yogi returns to intermediate worlds for multiple perfection, *siddhis*, and again returns to earth and its multitude of problems, bears the burden of the world, enjoys Divinely its Self and Universe by renouncing the egoistic sense of desire and possession, *tyaktena bhunjithah* and transforms humanity. For his Spiritual Consciousness, existence appears as a world of Spirit, *mayi vartate*,<sup>17</sup> not a world of Matter but a God manifested in the form, not a world of life but a God manifested in the force, not a world of mind but a God manifested in the thought. His entry in Occultism is not confined to a subordinate action of astonishingly effective use of mind power and life power by mechanisation of latent forces but mind and life forces are made plastic, subtle, variable in their action and have not the material rigidity and they develop a subtle and plastic Intuition in the knowledge for the interpretation of all their action, process and application of established formulas. He enters Arts with the aim of a more glorious and beautiful manifestation; there the delight of the Spirit is ever new, the forms of beauty is innumerable, the godhead adored is ever young and taste of the delight is eternal and inexhaustible and attains to something of this true capacity for variable but universal delight in the aesthetic reception of things. His aim in utilitarian Science is to enter the ways and processes of the Divine, to know the material and means of work to utilise that knowledge for the conscious and faultless expression of the Spirit's mystery, joy and self-fulfilment. His aim in Science is to discover, understand and execute the working of the Divine Consciousness-Puissance in men, creatures and in Nature's myriad manifestations. His aim in medical Science is to discover integral healing through intervention of the Divine Grace or Nature's all-powerful suprarational remedy which can be subordinated by the support of medicines and doctors.

Science discovers the fundamental truth of existence that the Matter resolves itself into form of Energy and studied opaquely Force and Matter. This force is fundamentally the *Chit-Tapas* or *Chit-Shakti*, Consciousness-force of the *Vedanta* which builds up and constitutes the Matter. Traditional Spirituality discovers the greater and completer fundamental truth that the Matter exists as a substantial appearance of Consciousness and the only reality is a pure Spirit or the

Conscious Being. Integral Spirituality finds a link principle of Consciousness which is veiled as subconscious form in Matter and revealed as superconscious form in Spirit. Since to the Science, Matter is the beginning and end of all knowledge so it shows reluctance to accept Consciousness as the mother of intelligence and material Energy or blind Nature-Force is now ordinarily accepted as the sole cause and mode of things and the sole instrumentation of the World-Force. Science has worked marvels by organising the instrumentation of material forces and created an unlimited prospect of our existence and it does not accept the instrumentation of the powers of Consciousness and Spiritual and Occult forces exceeding and overpassing the limitation of existing Nature. When Science will be able to mend its earlier stand of recognising a subconscious mind or intelligence as creator of material universe but accepts an involved Truth Consciousness behind all material existence, then it will be able trace the hierarchies of higher Consciousness and gives way to the higher Spiritual appetite of integral Yoga and its unconscious wandering within Matter ends and it will recognise life, mind and Supermind as evolution of veiled Truth Consciousness in Matter or different grades of same energy, different organisations of the one conscious force of Existence. Purified Intelligence is an intermediate consciousness and it can trace the passage of Spiritualised Intelligence and Intuition of higher Consciousness. Science can find its full sense and justification by illuminating itself with the Light and Truth preserved in the ancient *Vedantic* Scripture. Thus we cease to reason and go deep into ourselves by stilling the mind. Knowledge of luminous vastness with illimitable self-vision awaits and is seated beyond mind and intellectual reasoning. Thus we can hope that a great progression of Science starting from the rudimentary beginnings of an awakening of the material forces, continuing with this mutual self-discovery and self-illumination by fusion of old Eastern and modern Western wisdom, might lead to another immense development and departure.

### **The Law of Moderation-2:**

#### **Or Practice of Moderate Spirituality through Religion:**

“Nor shall you say of any Scripture that it alone is all-sufficient and no other truth can be admitted, as the *Vedavadins* said of the *Veda*, *nanyad astuti vadinah* (those who are devoted to *the Veda* whose creed is that there is nothing else.<sup>13</sup>). This is a saving and liberating word which must be applied to all the Scriptures of the world. Take all the Scriptures that are or have been, *Bible* and *Koran* and the books of the *Chinese*, *Veda* and *Upanishads* and *Purana* and *Tantra* and *Shastra* and *the Gita* itself and the sayings of thinkers and sages, prophets and *Avatars*, still you shall not say that there is nothing else or that the truth your intellect cannot find there is not true because you cannot find it there. That is the limited thought of the sectarian or the composite thought of the eclectic religionist, not the untrammelled truth-seeking of the free and illumined mind and God-experienced soul.”<sup>14</sup>

The objective of all Religion is to generalise the highest available Spiritual Truth for the largest benefit of humanity and its greatest utility is to act as an intermediary between perfect Spirit and imperfect Nature. The objective of all Spirituality is to trace the endless unfolding of the opulence of the Spirit and preserve its highest discovered truth in some casketed secret symbolic formulas and given only to a few fit initiated Souls living within the secret Schools of Spiritual Fortress for present and future benefit of humanity. In Integral Yoga, both the objectives are reconciled. Integral Yoga considers all Religion, all Occult knowledge, all Psychological experience, all Yoga and all Spiritual self-disciplines as starting point, sign-posts and directions pointing us upon the progressive unfolding of the Spirit and their use can be dispensed with by relying on its own pure Spiritual truth and strength. Their whole aim and process are a change into higher Consciousness or a state of Being and final achievements are Spiritual experiences of all kind, perfect unity, fullness of all their complexity and realization of supreme Consciousness and integral Knowledge.

But in our separative consciousness each Religion takes on the appearance of opposing forces; each exists as opposites through rituals, ceremony and sacraments; each claims to be the Truth and superior and taxes the others with error and inferior Truth-expressions; each feels impelled to destroy, clash or refuse the others in order that it alone may survive, fulfill itself and spread the message of the Truth. The religious emotions are often invaded by turmoil, obscurity, self-assertive narrowness, challenging egoism and are either crude or narrow or fanatical or mixed with movements that are not signs of the Spirit's freedom and draws back Religion of its higher Spiritual aim and character. The necessity of mutually destructive schools of philosophy arises when human mentality lays an exclusive emphasis on one side of the Spiritual experience, affirms that as the sole eternal Truth of existence and states it in terms of all dividing mental logic. Again if we give support on this play of difference then we assert that the Supreme and the human Soul are eternally different and reject the validity of a Spiritual experience which transcends their difference. Integral Yoga proceeds towards all inclusive Knowledge, not by setting one truth against other truth to see which will survive and flourish but complements one exclusive truth by another exclusive truth in the light of the vision that each are special aspect of one all-inclusive Truth. All truth idea, truth vision, truth perception and truth discernment have this character of large integrating knowledge, a whole working out of the process of self-awareness in a self-executing harmony of truth-being.

The quest of man for God, which becomes in the end most ardent and enthralling of all his quests, begins with his first vague questionings of Nature, thus the primitive form of religion started from animism, spirit-worship, demon-

worship and deification of the natural forces, an obscure and ignorant feeling of hidden influences and incalculable forces, or a vague sense of being, will, intelligence in what seems to us Inconscient, of the invisible behind the visible, of the secretly conscious Spirit in things distributing itself in every working of energy. This obscurity, inferior stage and primitive inadequacy of the first perceptions do not detract from the value of the truth of this great quest of the human heart and mind, and it must start from an obscure and ignorant perception of hidden Realities and proceed to the more and more luminous vision of the Truth and sheer contact of the spiritual Reality which at first comes to us masked, draped, veiled by the mists of the Ignorance.

In India, the age of Intuitive knowledge, Intuitive seeing and Intuitive expression was represented by fathomless thought and profound language of early *Vedantic* thinking of *the Upanishads*; the Intuition was unable to give us direct knowledge because the surface nature was not trained and well organized to fully assimilate its messages. In order to organize the surface being the age of Intuitive knowledge had to give place to the age of rational knowledge, inspired Scriptures, intellectual account which made room for metaphysical philosophy and logical justification of what has been found by inner realisation as represented in *The Gita* and afterwards metaphysical philosophy gave birth to systematized method for realisation and experience through experimental psycho-physical Science of Hathayoga, experimental occult science of *Tantra* and experimental Psychic Science of *Rajayoga*. In the West, this synthetic and illumined tendency of consciousness was replaced by the separative and analytic, Spiritual urge parted company from intellectual reason, philosophy took the form of purely intellectual and ratiocinative explanation for things. The dynamic thought and conduct developed a discipline, an effort at inner perfection of the being through systems like the Pythagorean, Stoic and Epicurean; this reached a higher Spiritual plane of knowledge through the later Christian and Neo-pagan thought structures where the Eastern and Western experiences were reconciled.

In the age of rationalistic speculation, the Indian philosophers were respectful of a double attitude, that of (1) inspired revelation through Intuition, an authority superior to reason and (2) testing the result of Intuition through Reason. In this way they avoided the metaphysical sin and the tendency to battle in the cloud. Their speculations proceeded towards the highest Spiritual experience by united consent of two great authorities, the Intuition and the Reason. Subsequently in the passage of time the trend of the reason to assert its own supremacy prevailed in effect over the theory of its subordination. So the old catholicity and unity of intuitive Knowledge which sees things in the whole, suffered through the intervention of reason's analysis and division and natural tendency of the reason to affirm some and negate others which conflict with its own chosen conclusion and hence each schools of thought founded on *Vedic* or *Vedantic* theory use its texts as

weapons of opposition against others. In the West the later Religion was not supported by philosophy but by credal theology. There Spiritual philosophy emerged by the sheer force of the individual genius and it was observed that the critical control of the intellect over Spiritual experience was hampered and was unreliable due to an inferior light of reason turned upon a field of higher Spiritual illumination.

The wide and supple method of the evolutionary Nature must provide ample scope to preserve the true intention of all religious seeking; the development of religion in India has witnessed that any number of religious formulations, cults and disciplines have been nurtured, allowed and even encouraged to subsist side by side and each man was free to accept and follow his own religion which is congenial to his thought, feeling, temperament and build of Nature, *svabhava and svadharma*. It would allow all to live as necessary to the whole or put each in its place in the whole or assign to each its field of realisation or of endeavour. A unity behind diversity and discord is the secret of the variety of human religions and philosophies; for they all get at some image or some side clue, touch some portion of the one Truth or envisage some one of its myriad aspects. All religions are forms and fragments descended from one eternal Religion, *Sanatana Dharma* or all religions would be true as developments of the one eternal Religion, all philosophies would be valid each in its own field as a statement of its own universe-view from its own angle. Unity of all religion is possible when each man is said to have his own religion; he is not bound by any sect or restrict to any traditional form rather he will follow a free self adaptation of his Nature in its relation with the Supreme; for each will develop its own truth of the Infinite. So the true purpose of religion is to link the human with the Divine and in so doing sublimate the thought, life and the flesh to admit the Spirit's law. It was felt necessary that man must approach God through endless variety in order that he might come to know Him entirely. Integral Yoga proposes that the greatest unity of all religion is possible through a most conscious individual when he is perfectly capable of every kind of Spiritual experience and possesses the highest Integral Knowledge. And he calls down the ultimate Divine Truth to elevate the things and creatures to their highest and widest Divine manifestation. All Religions are seen as approaches to a single Truth, all philosophies as divergent view-points looking at different sides of a single Reality, all Sciences meet together in a supreme Science.

The real business of Religion is to prepare man's mind, life and bodily existence for a Spiritual evolution and gives each one a mould of Spiritual discipline, a way of intense aspiration, a discernment and possession of Truth and has to lead him to that point where the inner Spiritual light begins to fully emerge. The Religions in India accepted vast number of difficult formulations and all the elements that have grown in the course of evolution of Religion and refused to ban

or excise any. It developed occult Science to its utmost limit, accepted Spiritual philosophies of all kinds, every possible line of highest, deepest and largest Spiritual realisation, Spiritual experience and Spiritual self-discipline; follows all ways of communication between man and the Supreme Divine and every possible way of advance to the goal. Thus a larger psychic and emotional relation, more deep and plastic in its essence and all embracing relation with God became imperative. It is by such plasticity and catholicity that wider aim of the evolution of Religion can work with an unexampled multitudinous richness, impregnable durability, generality, universality, height, subtlety and all possible fullness.

In this sense the central secret of *Buddhist* teaching is an entire motionless impersonality of void calm within doing the highest works of eternal varieties of Love, Truth, the universal compassion and sympathy for whole humanity and the extinction of all suffering through the disappearance of ego. The real *Monism*, the true *Advaita*, is that which admits all things as the one *Brahman* or the individual soul is one with the Supreme and does not seek to bisect it. *Shankara*, standing between the World and Eternal Reality saw the Supracosmic as the source of existence but was unable to comprehend by the intellect, *anirvacaniya*, this inability of reason compelled him to declare the unreality of the world and thus *Asceticism* and *Illusionism* are born to liberate humanity from subjection of insistent animalism. The *Christian* emphasis on love indicates the dynamic side of its universal action. *Christ* from His cross humanised Europe, purified humanity and brought for earth the sense of charity, compassion and fraternity. *Buddha* arriving at the threshold of ineffable *Nirvana* beyond this existence, vowed not to cross the irrevocable line till a single individual Soul on earth is left undelivered from the bondage of suffering and ego; The Gita directs to the man of Knowledge to preoccupy himself in the doing of good to all creatures, *sarvabhutahite ratah*; Swami Vivekananda, after realizing the Absolute felt the call to serve the God, the oppressed, the miserable, the sufferer in all humanity. Sri Aurobindo felt a similar call through a reversal and universalisation of Consciousness to extricate the universal Incarnation of Godhead concealed in all humanity.

So the future *Christ* who transforms the cross of crucifixion into a source of infinite Light, Joy and Power or the future Hindu Godhead *Kalki* with His sword destroying opposing *asuric* forces, for which humanity is waiting patiently is foreseen by Sri Aurobindo not as PERSON but as condition or the state of Consciousness, to which all humanity can elevate to establish the kingdom of Heaven on Earth. Any free and all-governing personal Godhead was denied by the Buddha who declared that all personality is a creation of Ignorance and construction of mind and subject to *Karma*, but Buddhism became popular after the Buddha was accepted as the Buddhist Godhead. The disadvantage of the adoration of personal Godhead in most of the religious schools is that they create an unbridgeable gulf between God and man, Brahman and the world and the

possibility of man ascending to the status of God becomes remote. The justification of current Religious notions about the personal aspect of the Deity is the Omnipotence, Omniscience and Omnipresence which is a vast Consciousness containing all ideas in itself as its own ideas, one vast Will containing all energies in itself as its own energy. The error created by man in his relation with God elevates an actual and practical differentiation in Being, Consciousness and Force into an essential division. If man has to ascend to the status of God, then he has to go beyond the paralysing division of the mind where Knowledge is not self-divided, Force is not self-divided, Being is not self-divided and there will be no idea clash with other ideas and no opposition of the will or force with other will or force. A Sadhaka of Integral Yoga has to realise Integral Divine primarily as Comprehensive Consciousness, *Vijnana*, the force of Oneness and Order, the harmonious law of guiding truth, impersonal psychological truth of the Divine Consciousness and secondarily as apprehensive Consciousness, *Prajnana*, cosmic differentiation, adoration of personal aspect of monotheistic and polytheistic Deities and an infinite multiplicity of ignorant and suffering beings unaware of the Self.

Man is the first son of earth who has become vaguely aware of the Divine within him, of his need of freedom and immortality, and the knowledge is a whip to purify. The organized religion has not fulfilled this human aspiration or changed human life and society because it has compromised with the lower parts of life and does not insist on the whole change of Nature. It could insist only on a credal adherence, a formal acceptance of its ethical standards in conformity with the law, ceremony and ritual. It can generalize to some extent an incomplete spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence. The universalization or generalization of true Christianity, the true Religion revealed in the heart of every man, *Sanatana Dharma*, is possible, which can be initiated through reversal of Consciousness of few individuals, *kaschit jatati siddhaye*, who will pave the passages clear for the return of the Christ, the complete Godhead, *samagram-mam* to the aspiring humanity and He holds together the whole race, *lokasangraham*, through His Divine birth and Divine action. The Holy Spirit, the pure *Brahmic* Consciousness which descended on the Son of God, *Jesus Christ*, who is also the son of Man, *Manusim tanumasritam*, shall repeat in the numberless souls to Divinise humanity. The mental action of publicity and expansion will be overruled by the action of all pervading *Brahman*, an ordering self-knowledge of the Truth-Consciousness, which is active in earth's atmosphere from its inception, can alone lift humanity beyond itself. Its harmonious self-vision and compelling truth of its real idea puts pressure on all the institutions, *Sanghas* of the world of all religious, political, economic, scientific, academic, industrial, agricultural community and forces them towards their self development through new creation and brings necessary transformation there.

All the post *Buddhistic* era lived in the shadow of the great Refusal and the final end of life for all is the garb of the ascetic. It disturbed two thousand years of old *Vedic Aryan* balance between Matter and Spirit and has increasingly dominated Indian minds of the ascetics and the religionists for many centuries with the idea that (1) renunciation and condemnation of earthly life is the sole path of knowledge, (2) acceptance of life as the act of ignorant *Maya*, (3) the cessation of birth and withdrawal to happier worlds is the right use of human birth, the call of the Spirit to recoil from Matter.

It was in the Integral Yoga, the three great formulas of negations of interim solution, (1) the chain of karma, (2) escape from wheel of rebirth and (3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the Religious and Spiritual disciplines of India, were transcended and it was felt necessary to find a true solution and to look afresh at the Idea or Truth behind the **negation** of this cosmic existence. In the new orientation, in its ultimate objective the limitations of Universal Illusionism behind these theories were traced and they were transformed to their full significance of a universal Realism, a real universe reposing on a Reality at once Universal, Transcendent and Absolute.

The law or the chain of *karma* is Divine Will acting through the limitation of mind producing mechanised living and bondage. Each being reaps what he sows. *Karma* is further projected as outcome of past good or evil thoughts, feelings and actions which determine and construct his fixed physical fate. They are the chief or the most forceful determinants of his being and his future. This idea of *Karma* is a construction of the narrow but practical human physical mind and vital mind concerned with its petty rules of life and its desires and joys and sorrows and erecting their puny standards into the law and aim of the cosmos. These ignorant notions cannot be acceptable to the human intellect and still less to the law of Divine living.

The true liberating *karma* as proposed in Integral Yoga is the action of direct Divine will received through the Psychic or Spiritual being whose outcome is intense creative joy of Spirit, the harmony of the eternal musician and the play of the Divine. The higher law of karma is ultimately the law of spiritual evolution and with the emergence of our soul, the primary plan of fixed destiny is partly modified by the intervention of mind and wholly changed to psychic and spiritual destiny and binding law of karma is replaced with the spiritual freedom or the law of the Self. The past mechanized action of man gives birth to present man of fixed fate and the present mental action of man gives birth to a future spiritual man with an unimaginable spiritual destiny.

Those who are bound to the chain of *karma* are bound to the principle of rebirth and in all traditional schools the freedom from rebirth is projected as the highest and ultimate objective. The methods by which they can escape into *Purushottama* State and rest there permanently, they must satisfy three conditions; **firstly**, they must mould themselves towards this ideal their whole inner life in their earthly living; **secondly**, they must have the capacity to go to the highest state of *Purushottama* either in trance or waking state while continuing in this earthly body and **thirdly**, they must be faithful to this aspiration during the hour of departure of earthly body. In Integral Yoga, rebirth is not considered as the soul's circling in the net of desire, but an opportunity of spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. It is for ever-increasing upward experience of the individual being from life to life, the growth of the soul is a growth out of darkness into light, out of falsehood into truth, out of suffering into its own supreme and universal Ananda. It is through joy and grief, pain and suffering, fortune and misfortune that the soul enters into rebirth.

The theory of *Maya*, the Illusionist theory, as proposed by *Shankara* is the sense of illusion or unreality of cosmic existence as formulated by mind; it really cuts the knot of the world problem; it is an escape, a separation from Nature. This sense of unreality powerfully seizes the consciousness of a Spiritual seeker with great force when the mind withdraws from its constructions, one passes into pure Selfhood void of all sense of individuality and Consciousness is plunged into a trance of pure Superconscious existence. *Buddha* took one step farther to declare the unreality of the Self and God; for they too are constructions of the mind. Any error, division and confusion of mind between the activities of *Saguna Brahman* and quiescence of *Nirguna Brahman* would not be a creative cosmic Illusion, *Maya*, but only a wrong understanding of realities of Existence and a wrong relation created by Ignorance. A real solution of existence and world-existence can only stand upon the truth that accounts for their validity, integralises, harmonises and gathers together all their experience in the supreme all-reconciling Oneness. Still there are other decisive Spiritual experiences that of greater Divine union with the double Spiritual experience of Cosmic Consciousness and *Nirvana* of world-consciousness which can undo the whole theory of (mental) *Maya*, which can remove Ignorance and Falsehood from material life and this world is experienced as real as *Brahman*. The illusionist word *Maya*, of the later *Vedantist*, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient *Vedantist*. Integral Yoga retains the ancient original *Vedantic* sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience, integralises all Knowledge, and experiences That which being known all is known. (Supramental) *Maya* is the supreme and universal Consciousness and Force of the Eternal and Infinite and it

is at once transcendental, universal and individual and it can put forth many states of Consciousness at a time. The world appears to be an Illusion, (mental) *Maya* by virtue of the presence of lower Nature and apparent denial which seeks to become affirmation and this Illusion-Power which creates appearances can be removed by ascending into the higher Consciousness and Matter can be the solid ground for manifestation of the highest Divine.

The shadow of the great Refusal or principle of negation prevailing over principle of affirmation of post *Buddhistic* era of the East was reincarnated in the West as *Christian* negation which was born out of fear of hell and long subconscious memory of suppression, anguish, oppression, intolerance, use of violence, atrocity, paid the price of blood and suffering and death of *Christian* martyrs in thousands of its religious history. The accumulated Souls forces<sup>12</sup> of these martyrs conquered against the empire-force so that the oppression of *Christianity* prevailed but not the compassionate *Christ*. The victorious religion becomes militant and dominant Church and the Christianity organise themselves into mutual strife and they battled together fiercely to live, grow and possess the world as much possible to their utmost capacity. This was again further aggravated as religious obscurantism of opposing the enquiry and extension of scientific discovery. The latter limitation was overcome with the advent of modern Science and the former can be transcended by the advent of Spiritual Science and the entry of a caravan of Light into the body of an individual Spiritual seeker and his greatest difficulty is that he still seeks happiness and fulfilment in Heaven beyond. In order to overcome this escapist Spirituality he will have to fight strongly in order to establish himself here in Supreme Bliss from which all creation is born. He will weld strongly the central truth, central dynamic principle, central secret of his Religion with the all truth of Eternal Religion, *Sanatana Dharma*, from which all religions have evolved. He will realise the gospel of Divine love, service, benevolence and action that dominates his outer Christian living which has its Transcendent source in *Sachchidananda*, the triple Divine principle of Existence, Consciousness and Bliss and he will further realise that elevating himself to the Transcendent Source of all is a more important and relevant issue than the minor factor of serving the individual or the race. The division of Catholic and Protestant Christianity is identified in integral Yoga as the former is the original plasticity in nature with many-sided catholicity extended towards the growth of whole Nature of human being and the latter is disruptive of this wide reaching tendency and insists on pure dependency on belief, monotheistic adoration of God and simplified law of good so as to make quick appeal to common intellect, heart and ethical will. The speciality of Catholicism is that they worship viirgin Mother and have occult knowledge and Protestants have something of the inner Divine Presence. The Cross which symbolises purification and suffering is transformed in integral Yoga into symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfillment. The Mother

force in virgin *Mary* is extended in integral Yoga as virgin *Savitri*, who promises that earth life can be made an equal and peer of heaven and heaven's joy can native grow on mortal soil if earth can be made pure and virgin.

The above Eastern and Western negations are further fragmented through the apparent negations and divisions between mind, life and body. The three negations of mind are identified as limitation of Consciousness (which gave birth to Pleasure, Pain and Indifference), Ignorance and Dualities transformed in Integral Yoga into Infinite Consciousness, integral Knowledge and Oneness; of life are identified as Death, Desire or Hunger and Incapacity transformed in Integral Yoga into Immortality, satisfied Delight and Omnipotence and of physical are Ignorance, Inertia and Division transformed in Integral Yoga into Omniscience, Divine peace and tranquility and Unity. Conscious unity and perfect harmony of mind, life and body can be arrived at by discovering the triple Soul of *Manomaya, Pranamaya and Annamaya Purusha*, and father pushed to discover the Psychic Being in the heart and Spiritual and Supramental Being above the head.

Spiritual experience born out of **World Negation** as developed by *Buddha* and later further extended by the Indian Saint *Shankara* is the *Nirvana* and *Brahma Nirvana* respectively. For the *Buddha*, the world, Self and God are construction of mind and by withdrawing from such construction one arrives at ineffable Delight of the *Nirvana*. If this experience is further extended one realizes the featureless, immutable, silent and absolute state of One and indivisible *Brahma Nirvana*. And the *Ananda* becomes so intense and pure that to the mind this phenomenal world seems to be an illusion. The Spiritual experience born out of **Positive Affirmation of World** or considering world as the body of the Divine, *Vasudev Sarvamiti*, is the Cosmic Consciousness which is possible by raising and widening the mind to the state of Truth Thought, Truth Vision, Truth Hearing, Truth Discernment and Truth Touch or developing the faculty of Higher Mind, illumined Mind, Intuitive Mind and finally Mind is universalized to experience Overmind state of Consciousness. In this cosmic Consciousness of Overmind the Matter is real to the Spirit and Spirit is real to the Matter and their reconciliation is practicable. In this Cosmic consciousness Mind, Life and Body are no longer considered as agents of separation and formenters of an artificial quarrel but as conscious Intermediary and Instruments of evolving Consciousness, where Mind is self fulfilled when it becomes a pure mirror of the Truth of Being; Life is self fulfilled when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence and body is self fulfilled when its substance is plastic and malleable enough to the pure Divine touch and its Light. In Integral Yoga **the negative Spiritual experience** of *Nirvana* and **the positive or affirmative Spiritual experience** of Cosmic Consciousness are accepted as expressions of Self and are reconciled and

transcended, where the former asks the pacification of the mind and the latter asks the activation and illumination of Mind. These two Spiritual experiences are the basis of static and dynamic *Brahman* beyond which the greater Divine union and integral Divine realization stands.

*Buddha*, with his penetrating rational intellect supported by Intuition had produced profound results on earth and he attained *Nirvana* by annulling the construction of intellect and sense and in which all difference between individual soul, mind, life and body is lost. He declared the unreality of existence as perceived by the reason and he also declared that the Self, the Divine, the *Brahman* too are an illusion of our consciousness. Or this *Nirvana* is the extinction of Self and World in order to realize the *Ananda* in the Void. This liberation is an unspeakable peace, gladness, inexpressible Beatitude, deep Calm within; its practical effect is the extinction of suffering by elimination of ego, doing all outward work of eternal varieties with Love, Truth and Righteousness. He proposed that the problem of existence can be resolved by liberation, the way of release from all constructions; it is to get rid of the persistent structure of ideas and persistent energy of action which maintain continuity in the flux of the imperfection and impermanence; the problem of things gets itself extinguished by our own self-extinction, *the Nirvana*. The inmost sense of *Nirvana* is an attainment of some highest state beyond all notions and experience of self and an ineffable release from our sense of existence. *Buddha* refused to experience farther beyond it. *Shankara* went one step farther beyond *Nirvana* to realise *Brahma-Nirvana*, the Suprarational Truth and saw ‘the living being is none else than the *Brahman*, the whole world is the *Brahman*’, which is not conceivable or expressible by reason, *anirvacaniya*. As he refused to go farther in experiencing it, so he remained content with the world as visualised by the finite limited dividing reason and finally declared, ‘The Eternal is true; the World is a lie.’ It proposed to resolve the problem of existence by excluding the discordant superficial external manifestation from our inner Consciousness and insisted a pure selfhood void of all sense of individuality, empty of all cosmic contents and one passes into the pure and perfect Presence by an exclusive inner concentration on the Real and the Eternal; we can achieve individually a deep and blissful sense of this silent Divinity by withdrawing from mind all constructions, can enter into the sanctuary of the light and rapture and can lose or put away the dissonances of the universe. Thus Illusionism unifies by elimination of this existence and deprives all knowledge and all Spiritual experience except the merger in one supreme Self. The theory of *Maya* is largely other worldly, turns at its extreme towards a Spiritual negation and creates more difficulties than solving the problems of discordant external existence; leaves the problem ever insoluble and does not bridge the gulf between the eternal Reality and paradoxical character of cosmic Illusion. *The Gita* went one step farther than the *Shankara* through realisation of more Spiritually productive cosmic Consciousness in addition to *Brahma-Nirvana*;

it paused at the border of highest Spiritual realization of Overmind and did not break its golden lid to experience the splendours of Supracosmic or Supramental Light; it stopped short of that comprehensive solution or the need of a complete Spiritual significance of existence for which *Sri Aurobindo* was seeking. *The Gita* hinted that this world was verily the *Brahman, Vasudeva sarvamiti*, but this experience was not further pushed to go beyond cosmic Consciousness towards intervention of any higher Spiritual dynamism, to realise that this world was made out of the stuff of *Brahman* and was itself *Brahman*. Rather in *the Gita* the mind was wholly Spiritualised to liberate, purify and illumine the inner being and outward nature but could not transform that life. For this reason it finally declared that to leave this transient and suffering world *dukhalayam asaswatam* and escape into highest *Brahman* state, *Param Dham*, was the best solution of the problem of existence. *Sri Aurobindo* was not satisfied with any of the above unsolved contradiction, exclusive solution and insufficient affirmation, rather He carried out His comprehensive Spiritual experience in the ancient *Vedantic* line and was able to trace a link that separated the Matter from the Spirit in Supramental plane and *Brahman* Consciousness can re-enter Matter through successive stages or gradations of Consciousness by the pressure of integral Will and the Material substance can retain its own Divinity by entire awareness of its concealed Power and Delight. This existence is explained not as an original cosmic Illusion but intervention of Ignorance in the forward creative consciousness of the Eternal. So long as the world is not Divinely explained to us, so long as it is not present to the total Consciousness and possessed by the powers of Integral Consciousness, the Divine remains imperfectly and fragmentarily known and we are not in possession of the whole Divinity. The comprehensive solution of the problem of existence can stand upon the truth that accounts for our own individual existence and world existence and right relation with their Transcendent Source. All the problems of the incomprehensible existence can be resolved as proposed by Integral Yoga or Nature's conscious Integral Evolution, by the possession of the integral static and dynamic Divinity and discovery of the Divine within and above. Through *The Mother's* physical embodiment, *Sri Aurobindo's* Spiritual pursuit was extended towards the cellular transformation or the physical substance was exposed towards the Influence of the Supreme Force for transformation of the whole Nature and Self. Now, humanity can repeat the Spiritual experience of its great Predecessors and ascend on the path till the complete victory of Spirit over Matter is established.

**The Law of Moderation-3:  
Or 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

illuminated 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 lower forms 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 its Divine counterpart.

The will in us takes various forms 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.’

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 the 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 an indispensable condition for rising to spiritual and supramental heights.

All things move towards divine fulfilment, each experience of suffering and joy, creation and destruction, ignorance and knowledge, hatred and love, is a necessary link in carrying out the 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 in 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 rasa*, 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 emotion, from the 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 a 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.'

With the growth of surrender one becomes more powerful and all other opposing hostile forces lose their strength and two important inner changes are experienced. The secret inmost soul in the heart comes to the front which was veiled by the restless activity of mind, the turbulent impulse of vital being and the obscurity of physical consciousness. Secondly, the spiritual being above the head liberates the Divine Presence and Light and permeates them to our conscious and subconscious nature. The unveiling of the 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 the 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, shape anew and use for divine issues.

All impurity is a wrong discrimination, a departure from the 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 beings 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 add 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 the 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 be pursued either 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**', is the inter-penetration and mixture of sensational hungering of vital and emotional reaction in the heart in the thinking process, is 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 indulgence 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, likes and dislikes, content and discontent, hopes and disappointments, 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 the desire soul or emotional mind is one of the firm indispensable negative methods of purification of psychical prana. The 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 spells 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 into 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) inrush of desire into the thinking function, (2) illusion of senses and inrush 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 to 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*. 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 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 Samyama*:**

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 the 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 the 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.' 'The written or traditional teaching expresses the knowledge and experiences of many centuries systematized, organized, made attainable to the **beginner.**' 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; 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), Divine All Teacher, *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.**”<sup>1</sup>

Sri Aurobindo

"Teaching, example, influence, -- these are three instruments of the Guru... The example is more powerful than the instruction... Influence is more important than example. Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses..."<sup>2</sup>

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 through universalization of Consciousness.

For the beginners the aid of the *Guru, Ista Devata or past Avataras* in the form of *Buddha, Christ or Sri Krishna* or living influence, a living example and a present instruction is 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 inner Divine, inner *Chaitya Guru*, the Psychic Being in the heart and subsequently from the Universal Divine, *Jagad Guru*, Spiritual Being, pervading this whole existence and Transcendent Supreme Divine, *Param Guru*, Supramental Being beyond this existence.

A Teacher of Integral Yoga does not arrogate himself to the pride of *Guruhood* with his partial realization and in a humanly futile and self-exalting spirit. He will stimulate the aspiration of his disciples through the central Supramental Influence of Integral Divine realization within him reconciling their Nature, Self and God which will be subordinated by less powerful Spiritual influence of awakening the exclusive power of the Spirit by losing the splendours of life and least powerful means of direct examples, suggestions and 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 is a living channel and representative.

In the preliminary stage as a *Sadhaka* of Integral Yoga cannot reject practice of traditional *Shastra*, like *the Gita*, *the Upanishad*, and *the Veda* as they contain the basic truth and experiences of many centuries leading one towards systematic development of the comprehensive truth of Integral Yoga; similarly ‘a representative influence occupies a much larger place in the life of the *sadhaka*.’<sup>3</sup> This representative living Spiritual Influence ‘is a narrower practice, but safe and effective within its limits, because it follows a well beaten track to a long familiar goal.’<sup>4</sup> ‘In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching.’<sup>5</sup> So it is an exceedingly good fortune for a *Sadhaka* to accept the dominant Influence of a *Shastra* or living Teacher to repeat the truth of his Spiritual experience and can utilize that as opportunity to strengthen and intensify his already possessed experiences of similar kind.

A *Sadhaka* can enter relation with the *Guru* or the *Ista Devata* or living Influence 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, yet multiple personality, *nirguno guni*, the All Personality capable of infinite quality, the *Ananta-guna*, the qualITLESS, Impersonal, *nirguna*, *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 that goes beyond all Personality and all Impersonality, in which *the Upanishad* and *the Veda* describe by single word He or That, *Tat*.

A *Sadhaka* of integral Yoga cannot be satisfied with the one or many Divine qualities 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 God, my Incarnation, my Prophet, my *Guru*,”<sup>6</sup> and leave behind the one-sided and limited tendency of

mind in recognizing that exclusive 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. He can realise Divine entirely by approaching Him with His endless variety, never-ending form and infinite manifestation.

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

“It is not as a *Guru* that I love and bless, it is as the Mother who asks nothing in return for what she gives.”

The Mother

The adoration to the exclusive Mother can begin with exclusive concentration and shall culminate in identity with all-inclusive Mother or All Mother in integral concentration. The Mother as the **nether Executrix Power** works in the Ignorance and Inconscience as the four-fold Soul-force of *Brahma-Shakti, Kshetra-Shakti, Vaisya-Shakti and Shudra-Shakti* in the form of Wisdom, Courage, Opulence and Service respectively. As the **intermediate Mediatrix Power** She works as four-fold Spiritual Powers of *Maheswari, Mahakali, Mahalakshmi and Mahasaraswati*, works in Knowledge, Power, Harmony and Perfection respectively linking the Sachchidananda Consciousness with the manifested Many and returns towards Her **Supreme Creatrix Power** of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme respectively through evolving endless appearances out of Her revealing substances. Her Executrix Power in Ignorance of the *Purusha-Prakriti* play ascends to Mediatrix Power in Knowledge of the *Ishwara-Shakti* play culminates in the Creatrix Power in *Vijnana* of the *Brahman-Maya* play for the complete Divine action in all the planes.

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 the 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 ways 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 ways, (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 enjoys 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.

### **Recapitulation:**

Rejection of lower Nature is defined as withdrawal of support of deformed lower nature, *apara Prakriti*, by the indwelling *Purusha*. The rejection is the condition of arriving at the state of equality and surrender. The equilibrium status of *Purusha* and *Prakriti* is defined as equality. Surrender is defined as the

*Prakriti's* submission to *Purusha*. Concentration is born when this submission causes *Prakriti* to merge with *Purusha*. Concentration is defined as gathering back of the thought into the Self. Concentration is the active status of *Purusha*. Purity is the passive status of *Purusha* which witnesses the action of *Prakriti*. *Shastra* defines the right relation of the *Purusha* and *Prakriti* in Ignorance and their play in higher planes of Consciousness. The *Guru* is the static state of *Purusha* in Ignorance, *Ishwara* in the Knowledge and *Brahman* in Supramental State. *The Mother* is the dynamic state of *Purusha*, revealed as executive power in *Prakriti* and doer of all action in Ignorance, *Shakti* in Knowledge and *Maya* in the Supramental plane.

OM TAT SAT

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