

The Main Frame of Traditional and Integral Yoga of Self-Perfection

“The perfect sage, the Gita more than once repeats, is ever engaged with a large equality in doing good to all creatures and makes that his occupation and delight, *sarvabhutahiteratah*. The perfect Yogin is no solitary musing on the Self in his ivory tower of spiritual isolation, but *yuktah kritesna-karma-krit*, a many-sided universal worker for the good of the world, for God in the world. For he is a *bhakta*, a lover and devotee of the Divine, as well as a sage and a Yogin, a lover who loves God wherever he finds Him and who finds Him everywhere; and what he loves, he does not disdain to serve, nor does action carry him away from the bliss of union, since all his acts proceed from the One in him and to the One in all they are directed.”¹⁴

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The triple self-disciplines of *Karma*, *Jnana* and *Bhakti Yoga* and the triple eternal poise of the Self, *Kshara Purusha*, *Akshara Purusha* and *Uttama Purusha*, and their simultaneous action are necessary for the totality of Divine realisation, *samagram mam*. *Kshara Purusha*'s union with *Akshara Purusha* is identified as reconciliation of *Karma* and *Jnana Yoga*. *Kshara Purusha*'s union with the *Purushottama* is identified as reconciliation of *Karma* and *Bhakti Yoga*. *Akshara Purusha*'s union with *Purushottama* is identified as reconciliation of *Jnana* and *Bhakti Yoga*. When the three *Purushas* co-exist, then the reconciliation of triple Yoga becomes effective. Thus Knowledge gives sense of oneness of the Divine, while Love is its Bliss which is identified as crown of Work and flowering of Knowledge and Work brings Divine's living power of Light and Sweetness. Thus the natural oneness of Will, Knowledge and Love find their greatest completeness in Supermind. Knowledge is the base of Supermind while Will is its dynamic expression and Love is its expression of Joy and they move the consciousness towards integral self-awareness.

A traditional Yogi lives constantly in exclusive union with the Divine and an integral Yogi has three aspects of this union, (1) a union with the transcendent supreme Divine, (2) a union with universal Divine and (3) a dynamic Supramental action linking the transcendent origin and the universal Self and individual as a receiving and transmitting Soul channel works out integral, all-inclusive and comprehensive Divine perfection. The exclusive transcendent Divine union of the traditional Saint does not transform his nature; so his manifold unsaintly movements are suppressed and it can be corrected in integral Yoga by the difficult task of integrating his Being and Nature and by integration of his volitional, intellectual and emotional part. If he is more attached to either of the three, *Karma*, *Jnana* and *Bhakti Yogas*, then attainment of equal concentration of three

Yogas will seem impossible. While reconciling the self disciplines of the above three *Yogas* he can repeat five specialised methods which are mostly derivative of *Jnana Yoga* or extension of Yoga of Self-perfection. **The first method**³⁴ is to silence the desire mind, emotional mind, sensory mind, physical mind and intellectual mind and to allow in that perfect silence the disclosure of the ascent of the Self, the Spirit and the Divine. It brings the freedom of Spiritual Silence. **The second method** of Yoga of Self-perfection is to reject the intellect and its action and wait for the impulsion of command, call, *adesh* of the Divine *Purusha* within the heart. This secret Self is also seated in every centre of our being, the physical, the nervous, the emotional, the volitional, the conceptual or cognitive and higher Spiritual, Universal, Supramental and Bliss centres. And if these Selves are activated the respective instruments of nature and sheaths are transformed and perfected. **The third method** of the Yoga of self-perfection is to open the supreme mental centre, the thousand-petalled lotus above the head and establishes a direct communication in Supramental level. It acts doubly, the descent of *Shakti* from above downward, filling and transforming the mind, life and body and an action of ascent of Soul from below upwards raising all energies to the transcendence. **The fourth method** is to develop our intellect, heighten its capacity, light, intensity, degree and force of activity by the pressure of Psychic, Spiritual and Supramental Influence instead of eliminating it. **The fifth method** is not heightening and greatening of the intellectual activity alone, an attainment of intermediate Spiritualised intelligence alone and subsequently an intervention of the Supramental energy is needed that can light up and get rid of the deficiencies of thought, will and emotion and drag them towards their last Divine perfection. This action must activate more constantly after one is established in Psychic and Spiritual plane and there is seen the full Sun of Truth-Light with no cloud to moderate its splendour. The Divine *Shakti* will choose freely and flexibly one or combine all these methods and change the whole system integrally.

Reconciliation of *Karma* and *Jnana Yoga*:¹³

“Yoga and knowledge are, in this early part of the Gita’s teaching, the two wings of the soul’s ascent. By Yoga is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge is that on which this desirelessness, this equality, this power of sacrifice is founded. The two wings indeed assist each other’s flight; acting together, yet with a subtle alternation of mutual aid, like the two eyes in a man which see together because they see alternately, they increase one another mutually by interchange of substance. As the works grow more and more desireless, equal-minded, sacrificial in spirit, the knowledge increases; with the increase of the knowledge the soul becomes firmer in the desireless, sacrificial equality of its works.”¹⁸

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The Gita insists to develop *double* sincerity, *dwibidha Nistha*,²⁵ among the seekers of truth that of (1) the *Sankhya Yogis* by the Yoga of Knowledge and (2) the *Karma Yogis* by the Yoga of Works.

“Renunciation/*Jnana* Yoga and *Karma* Yoga, both bring about Soul’s salvation. But of these two *Yogas*, *Yoga of Works* is identified as the greatest Yoga.²⁶ He should be known as *nityasannyasi*, or constant union with the Divine through *Jnana* Yoga, even when he is doing action, who neither dislikes nor desires; for free from dualities he is released easily and happily from the bondage. Child Souls, *bala*, speak of *Sankhya/Jnana* Yoga and *Karma* Yoga apart from each other and limit them as opposing doctrine, not the ripened Souls/*punditah*; if a wise seeker of truth applies himself integrally to the one, he gets the essential truth result of both *Karma* and *Jnana* Yoga which is large, catholic and universally true. The highest status which is attained by *Sankhya/Jnana* Yoga through philosophical, intellectual, analytical and dualistic approach, to that state *Karma* Yoga also arrives through intuitional, devotional, practical, ethical, synthetic and arriving at knowledge through Spiritual experience. The ripened Souls see *Sankhya/Jnana* Yoga and *Karma* Yoga as one or they reconcile them perfectly. But the renunciation of *Jnana* Yoga is difficult to attain without *Karma* Yoga. *Jnana* Yoga becomes easy with the aid of *Karma* Yoga, because while doing all action a Yogi feels that he does no action but only the Nature is doing through him. So the sage who has realised Divine union attains soon the *Brahman*. He who is united with the Divine through reconciliation of *Karma* and *Jnana* Yoga is the pure Soul, master of his Self, has conquered the senses; whose Self becomes the Self of all existences and even though he does work, he is not involved/attached to them. The wise seeker who has reconciled *Karma* and *Jnana* Yoga knows the true principle of things, *tattwa jnana*, his mind is united with the impersonal *Akshara Purusha*, feels, “I am doing nothing;” when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes and closes them, he holds that it is only the senses acting upon the objects of the senses. So he acts by reposing in *Brahman* Consciousness by abandoning attachment. He is not stained by sin even as water clings not to the lotus leaf.”¹

“The greatest Yogi is he, who controlling the ten senses by mind, without attachment as taught in *Jnana* Yoga, engages with the organs of action of *Karma* Yoga.”¹⁶

“Knowledge, *jnanam*, the object of knowledge, *jneyam*, and the knower, *parijnata*, these three constitutes the urge to (Divine) action. The doer, *karta*, the instrument, *karanam*, and the act, *karma*, these three hold the (Divine) action together.”²

Reconciliation of *Jnana* and *Bhakti* Yoga:

“Whosoever knows in its right principles this seven-fold *Vibhritis* and four-fold *Yogas*, unites himself to Me by an un-trembling *Bhakti Yoga*; of this there is no doubt. I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise devotee adores Me in rapt emotion. Their consciousness full of Me, their life wholly given up to Me, illumining each other, mutually talking about Me, they are ever contented and joyful. To these who are in constant union with Me, and adore Me with an intense delight of love, I give the *Buddhi/Jnana Yoga* by which they come to Me. Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born of ignorance.”³

Turning their discerning mind to That, directing their whole conscious being to That, making that their whole aim and the sole subject of their devotion, they go whence there is no return. Their sins washed off by the waters of knowledge.¹⁵

“The great souled, O *Partha*, who dwell in My Divine Nature know the Godhead lodged in human body as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in *Yoga*. Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My universal faces... Become My minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; thus united with Me in the Self thou shalt come to Me, having Me as thy supreme goal.”²⁰

There are two *Purushas* in this world: the *Akshara Purusha* is the immutable and impersonal in nature and the *Kshara Purusha* is the mutable and personal in nature. The mutable is all these existences and the high seated *brahmic* Consciousness, *Kutastha*, is the Immutable. One remains in front as action and other remains behind as witness. But other than these two irreconcilable opposites is the highest *Purusha*, *Uttama Purusha*, the *Paramatman*, who enters the three worlds of mind, life and body and upbears them. Since I am beyond the mutable Self and am higher and greater than the immutable Self, so I am proclaimed in the *Veda* as *Purushottama*. He who lives without delusion and has total knowledge of Me as *Purushottama*, adores Me with all-knowledge and integral sacrifice and every way of his natural being.¹⁹

“Neither by the study of the *Vedas* and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of My Universal vision can be seen...it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things.”²²

“When one has become the *Brahman*, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion to Me. By devotion he comes to know Me, who and how much I am and in all the reality and principles of My being; having thus known Me he enters into That *Purushottama* Consciousness.”²³

Reconciliation of *Karma* and *Bhakti* Yoga:

“By this way we arrive at the Yoga of works, and this Yoga has a place for personal devotion to the Divine, for the divine Will appears as the Master of our works to whose voice **we must listen**, whose divine impulsion **we must obey** and whose work it is the sole business of our active life and will to do.”²⁷

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“Of all *Karma Yogis*, whoever **loves** (Me) God in all and his Soul is founded upon the Divine Oneness, however he lives and acts, lives and acts always in (Me) God. He who sees with equality everything, grief and happiness in the image of Self, him I hold to be the **greatest Yogi**.”⁴ “Of all *Karma Yogis*, he who with all his inner self offered to Me (or turning of volitional, intellectual and emotional mind entirely towards the Divine), for Me has **love and faith**, him I hold to be most united with Me in Yoga. He who is most united with Me is considered as **the greatest Yogi**.”⁵ “The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**.”⁶ “Be a doer of My works, accept Me as the supreme being and object, My *Bhakta* is free from all attachment and is having without enmity to all existence, for such man comes to Me.”⁷ “Those who give up all their action to Me, *sarvani karmani mayie sannyasya*, and wholly devoted to Me, worship meditating on Me with an unswerving Yoga, those who fix on Me all their consciousness, O *Partha*, speedily I deliver them out of the sea of death bound existence.”⁸ “When one does his own natural work, *kartavya karma*, by worshipping the Divine, from whom all beings originate, by whom all this universe is pervaded, he reaches the perfection, *siddhi*.”⁹

“But those men of virtuous deeds, *Karma Yogis*, in whom sin is come to an end, they, freed from delusion of dualities, worship Me, steadfast in the vow of self-consecration. They turn to Me as their only refuge and turn to Me in their Spiritual effort towards release from old age and death, come to know the *Brahman*, all the integrality of *Para Prakriti* and entirety of Divine Work.”¹⁰

“A *Bhakta*, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf.”¹⁷

Reconciliation of *Karma*, *Jnana* & *Bhakti* Yoga:

“In the integral Yoga **these three lines of approach** (*Karma, Bhakti and Jnana*) give up their exclusions, meet and coalesce or spring out of each other; (1) liberated from the mind’s veil over the self, we live in the Transcendence, (2) enter by the adoration of the heart into the oneness of a supreme love and bliss, and (3) all our forces of being uplifted into the one Force, our will and works surrendered into the one Will and Power, assume the dynamic perfection of the divine Nature.”²¹

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“As in the other Yogas, so in this (**Integral Yoga**), one comes to see divine everywhere and in all and to pour out the realisation of the Divine in all one’s inner activities and outward actions. But all is supported by the primary force of **emotional** union: for it is by love that the entire self-consecration and the entire possession is accomplished, and **thought** and **action** become shapes and figures of the divine love which possesses the spirit and its members.”²⁸

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“**The exceedingly dear, atiba priya devotee** is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth of reconciling *karma, jnana* and *bhakti Yoga* in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely.”¹¹

“Of these four kinds of noble devotees, the man of Knowledge with strong foundation of *Karma* and *Bhakti Yoga*, is dear to Me and I am **supremely dear** to him. He is ever in constant union with the Me, *nitya yukta*, and his devotion is concentrated on Me alone, *ekabhakti*. He loves Divine perfectly and is His beloved. He is **the greatest Yogi**. I hold him as verily Myself and he accepts Me as highest goal of Divine union. After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare.”¹²

“And by doing also all actions always lodged in Me he attains by My Grace the eternal and imperishable status. Devoting all thyself to Me, giving up thy conscious mind all the action into Me, resorting to Yoga of the will and intelligence, be always one in heart and consciousness with Me.”²⁴

The Injunction issued to the seekers of integral Yoga of Self-perfection:

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

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

Integral Yoga of Self-perfection begins after a *Sadhaka* is established sufficiently in three movements of Consciousness of Divine Powers of Will, Knowledge and Love through *Karma, Jnana and Bhakti Yoga* respectively.

1) All Life is kinetic Yoga of Self-Perfection. All life, we have said, is a Yoga of Nature; here in this material world life is her reaching out from her first Inconscience towards a return to union with the conscient Divine from whom She proceeded. The Yoga of Self-perfection is extended through all life in three stages. **Firstly**, in the integral Yoga perfection will mean a divine Spirit and a divine Nature which will admit of a Divine relation and action in the world; it will mean also in its entirety a Divinising of the whole nature, a rejection of all its wrong knots of being and action, but no rejection of any part of our being or of any field of our action. The approach to perfection must be therefore a large and complex movement and its results and workings will have an infinite and varied scope. We must fix in order to find a clue and method on certain essential and fundamental elements and requisites of perfection, *siddhi*; for if these are secured, all the rest will be found to be only their natural development or particular working. **Secondly**, the conversion action will effect is an integral conversion of our ethical being into the Truth and Right of the divine Nature, of intellectual into the illumination of divine Knowledge, our emotional into the divine Love and Unity, our dynamic and volitional into a working of the divine Power, our aesthetic into a plenary reception and a creative Enjoyment of divine Beauty, not excluding even in the end a divine conversion of the vital and physical Sheaths. The ethical mind becomes perfect in proportion as it detaches itself from desire, sense suggestion, impulse, and customary dictated action and discovers a self of Right, Love, Strength and Purity in which it can live accomplished and make it the foundation of all its actions. The aesthetic mind is perfected in proportion as it detaches itself from all its cruder pleasures, and from outward conventional canons of the aesthetic reason and discovers a self-existent Self and Spirit of pure and infinite Beauty and Delight which gives its own light and joy to the material of the aesthesis. The mind of knowledge is perfected when it gets away from impression and dogma and opinion and discovers a light of Self-knowledge and Intuition which illumines all the workings of the sense and reason, all self-experience and world-experience. The will is perfected when it gets away from and behind its impulses and its customary grooves of effectuation and discovers an inner power of the Spirit which is the source of an Intuitive and luminous action and an original harmonious creation. **Thirdly**, intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all satisfying to human

perfection, but they are only in the end a constant movement in a circle without any last delivering and illumining aim, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct working. This direct Divine working of the *Shakti* effects a conversion and transformation of the whole being which is the indispensable condition of our real and integral perfection. To grow into the truth and power of the Spirit and by the direct action of that Power to be made a fit channel of its self-expression,--a living of man in the Divine and a Divine living of the Spirit in humanity, --will therefore be the principle and the whole object of an integral Yoga of Self-perfection.

2) For all perfection, the first pre-requisite is purification, *suddhi* of our untransformed Nature. Mind, heart, the soul of vital desire and the life in the body are the seats of impurity. Purification is a throwing away of limiting, binding, obscuring imperfections and confusions. Purification from desire brings the freedom of Psychic *prana*, purification from wrong emotions and troubling reactions bring freedom of the heart, purification from obscuring limited thought of sense mind brings freedom of the intelligence, purification from mere intellectuality brings the freedom of Gnosis.

3) Purification is the condition of liberation, *Mukti*. The *Mukti* of traditional Yoga is a release of self-extinction, a self-drowning in the Absolute, a dissolution of natural existence into some indefinable Absolute, *moksa*. *Mukti* of the integral Yoga in negative sense is to be desireless, ego-less, equal of mind, soul and Spirit and freedom from *gunas*, *nistraigunya*; its positive sense of freedom is to be universal in Soul, transcendently one in spirit with God and possessed of highest Divine Nature. Thus in integral Yoga the liberation from untransformed impure Nature in a quiescent bliss of the Spirit and a farther liberation and transformation of Nature by supreme kinetic bliss, power and knowledge are indispensable and a Divine unity of Supreme Spirit and Supreme Nature is integral liberation, *Mukti*.

4) *Mukti* is the condition of *Siddhi*, perfection. *Jatatam api siddhanam kaschinnam betti tatwatah*, (the Gita-7.3) Those who strive and attain perfection among them very few know Me in all the principles of My Existence. Thus very few can attain integral Perfection. Perfection is defined as a growth out of a lower undivine into a higher Divine nature. The first determining factor of Perfection, *siddhi* is the intensity of the Soul turning inward which can be activated either by the aspiration of the Soul or by the force of the will or by the concentration of the mind. Integral perfection is founded on a certain free universality of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action.

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

chatusthayam, (4) of evolution of the physical body, *Sharira-chatushtayam*, (5) of action and enjoyment, *Karma-chatushtayam* and (6) of *Brahmic* unity, *Brahma-chatushtayam*. So here the perfection of Consciousness is divided into six elements that of (1) perfection of equality which is the normal state of an infinite Spiritual Consciousness, (2) perfection of dynamic state of consciousness known as *Prakriti*, *Shakti* and *Maya*; (3) perfection or supramentalisation of mental state of consciousness which is aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being, delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; (4) perfection of physical consciousness which is a submerged consciousness, self-oblivious, and is lost in the form; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separative consciousness of physical mind; (5) perfection of action which is a consciousness of Divine will applying itself to the work and result and perfection of Delight which is the outcome of interaction and union of Knowledge and Will or *Sat* and *Chit*; (6) perfection of static state of Consciousness known as *Purusha*, *Ishwara* and *Brahman*.

6) **The first element of Perfection of Equality:** The perfection of equality are of six types, three passive equality that of endurance, *titikha*, indifference, *udasinata* and submission, *nati*, and three active equality that of equal taste of enjoyment, *sama rasa*, equal enjoyment of life, *sama bhoga* and equal delight, *sama ananda*. After firm establishment of equality one gets peace, *shanti*; after establishment of peace one feels Spiritual ease in all circumstances known as *sukha*; after establishment of Spiritual ease one experiences exceeding bliss or the joy and laughter of the Soul, *hasya*. This is the normal state of a Spiritual man, *siddha*.

7) **The second element of Perfection of Shakti:** The Perfection of *Shakti* are of four type that (1) of perfection of four-fold Soul force, *virya*, (2) of perfection of four instrumental Nature, *Shakti*, (3) of perfection of four-fold Spiritual force, Divine *Shakti*, *daivi Prakriti* and (4) of perfection of faith, *sraddha*.

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

soul-force its largest scope and develops integral spiritual dynamism. The full consummation comes in greatest souls most capable of perfection and can be attained by all who practice integral Yoga.

8a) The perfection of *Brahmana* soul-force is perfection of soul power of knowledge which is open to every kind of revelation, inspiration, intuition, Supramental discrimination, Supramental word, Supramental love, Supramental Delight, Supramental Peace and Silence.

8b) The perfection of *Khyatriya* soul-force is a high nobility of soul and untouched by any littleness or baseness and moving with a certain greatness of step to spiritual victory or the success of the God given work through whatever temporary defeat or obstacle, a spirit never depressed or cast down from faith and confidence in the power that works in the being.

8c) The perfection of *Vaysya* soul-force is a soul-power of mutuality, a free self-giving and spending of gift and possession in the work to be done, a skill that observes the law and adopts the relation and keeps the measure, a divine commerce, a large enjoyment of the mutual delight of life.

8d), The perfection of *Shudra* soul-force is the universal love that lavishes itself without demand of return, the embrace that takes to itself the body of god in man and works for help and service, the abnegation that is ready to bear the yoke of the Master and make the life a free servitude to Him and under his direction, the self-surrender of the whole being to the Master of our being and his work in the world.

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

9a) The first element of perfection of instrumental Nature, the body: the perfection of body are of four types that of a greatness of sustaining force, *mahattva*, an abounding strength, energy and puissance of outgoing and managing force, *bala*, a lightness, swiftness and adaptability of the nervous and physical being, *laghuta* and a holding and responsive power in the whole physical machine and its driving springs, *dharana-samarthya*.

9b) The second element of perfection of instrumental Nature, the vital: the perfection of psychic *prana* are of four types that of fullness, *purnata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*.

9c) The third element of perfection of instrumental Nature, the heart: the perfection of *chitta* is of four types that of sweetness and mildness, *saumya*, strength and force, *raudra*, faith, *kalyana-sraddha*, illimitable widest and intensest capacity for love, *prema-samarthya*.

9d) The fourth element of perfection of the instrumental Nature: the perfection of *buddhi* is of four types that of purity, *visuddhi*, clear and strong radiance emanating from the sun of the Truth, *prakasha*, capable of variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, *vichitra-bodha* and integral capacity to hold all kind of exclusive and comprehensive knowledge, *sarva-jnana-samarthya*.

10) The Perfection of the third element of *Shakti, Daivi Prakriti*: The perfection of four instrumental nature that of intellect, heart, vital and body and of four soul nature that of *Brahamana, Khyatria, Vaisya* and *Shudra* will grow depending on our surrender and activation of Divine *Shakti*, which are direct action of four Spiritual Mother Powers, *chatwaromanabastatha*, that of *Maheswari, Mahakali, Mahalakshmi* and *Mahasaraswati*.

10a) *Maheswari*: She is the Goddess of supreme knowledge, calm and passion of Supramental largeness.

10b) *Mahakali*: She is the Goddess of supreme Strength, power of swift Spiritual evolution, destroyer of all Falsehood.

10c) *Mahalakshmi*: She is the Goddess of supreme Delight, Love, Harmony and Beauty.

10d) *Mahasaraswati*: She is the Goddess of supreme Divine skill, material perfection of all works and executrix power of Divine Will.

11) The Perfection of fourth element of *Shakti, Sraddha*: The perfect faith is an ascent of the whole being to the truth seen by it and descent of the Divine *Shakti* to untransformed mind, life and body.

11a) First we have to keep this faith that nothing done in us or around us is in vain; all happenings are the workings under the universal condition of supreme self-Knowledge and Divine Will.

11b) All things are possible when the *Ishwara* as our supreme Self takes up the action and all that had taken place before and all that will be done here after was

and will be part of Divine's infallible and foreseeing guidance, intended for the fruition of our Yoga and perfection of our life.

11c) He holds us always during our Spiritual rise and even during our Spiritual fall His hand still holds us tightly but He makes our fall an occasion of greater rise of Consciousness.

11d) The highest state of *Sraddha*, helps us towards permanent ascent of Consciousness to supreme state and permanent descent of supreme Consciousness towards nether untransformed domains.

12) The third element of Perfection of evolution of mental into Gnostic being: The whole mind is made the passive channel of the Supramental activities. Therefore the next step of perfection will be the evolution of the mental into the Gnostic being. This evolution is effected by a breaking beyond the mental limitation, a stride upward into the next higher plane of region of our being hidden from us at present by the shining lid of the mental reflections and a conversion of all that we are into the terms of this greater Consciousness...

13) The fourth element of Perfection of the body: The body is made a channel of Supramental downflow and the same force outflows towards the outward world, the material existence. There is accordingly a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, smell and taste, that reveals to us something quite different view, develops behind them the inner and deeper senses which are hidden from physical organs and farther transforms them to completely new powers in all the senses, an extension of range and stretching out of the physical consciousness to an undreamed capacity. Thus Supramental removes physical limitation of falsehood in the material way of experience. The Supramental transformation enlarges the physical consciousness far beyond the limit of the body and physical organs become channel of psychic, spiritual and subliminal senses.

14) The fifth element of Perfection of perfect action and enjoyment: In the Gnostic consciousness it is entirely possible to act and enjoy perfectly. The *Purusha* enters union with *Prakriti* in cosmic manifestation for variations of his infinite existence, for knowledge, action and enjoyment. By this realisation the being can liberate himself from the mechanical action of Nature. This separative relation in Ignorance is uplifted in Knowledge as *Krishna* and *Kali* or *Ishwara* and *Shakti* union where *Ishwara* is *Purusha* who contains *Prakriti* and rules by the power of *Shakti* within him and it can participate in a higher dynamism of Divine work and can bring total unity and harmony of the being in the Spiritual nature. But neither action nor enjoyment will be the lower action of the *gunas* and consequent egoistic enjoyment mostly of the satisfaction of *rajasic* desire which is

our present way of bounded living. Whatever desire will remain, if that name is given, will be the Divine desire, the will to delight of the *Purusha* enjoying in his freedom and perfection the action of the perfected *Prakriti* and all her members...

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

Recapitulation:

Of all the Yogins **the greatest *Yogi***, *yoginam api sarvesam*²⁹...*yogi paramo*,³⁰ as indicated in *the Gita*, is a state in which he lives, acts in perfect union with the Divine, *mayi nivasisyasi*,³³ in all possible human condition, in all possible world action his Consciousness does not fall from the oneness and constant communion with the Divine. The largest formulation of this Spiritual change is a total liberation of Soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality. A certain change of Nature is experienced by this Spiritual illumination but this is not complete and integral transformation of Nature which establishes a secured and established new principles and permanent new order of being in the field of terrestrial Nature. A *Sadhaka* becomes consecrated Child when this constant union with the Divine is dynamised to become one with the Divine Mother.

In this established state a traditional *Yogi* can pursue integral Yoga by inverting the gained Supreme Divine Consciousness earthward. An integral *Yogi* lives in the great totality of Truth of Universal Consciousness, a totality, which is capable of infinite enlargements as there is no end to the extension of Divine Will, Knowledge, Love and Delight, *nastyanto vistarasya me*,³¹ and there is still much of the height to be reached and a wideness to be covered by the eye of vision, *bhuri aspasta kartvam*.³² Through intensification of Psychic and Spiritual contacts, he becomes able to enter the lower realms of Supermind and inverts this gained Divine State towards lower sheaths of individual and universal Mind, Vital and Physical sheaths and transforms them.

The **great Integral *Yogi***, due to his integral surrender of Soul and Nature and particularly consecration of the most of the dark domains of Inconscient and Subconscient sheaths, and integral *Sraddha* of pouring down of Divine

Supramental attributes of Light, Love, *Ananda*, Force, Wisdom and Truth and direct them to the yet untouched realm of Subconscient and Inconscient sheaths and continue transformation action there.

The **greater Integral Yogi** can put forth many states of Consciousness at a time and is able to trace the Supermind concealed in the Inconscient and Subconscient sheath and activates the Inconscient and Subconscient Self; as a result the source of Supramental Force and Delight can burst open and spread from Inconscient and Subconscient Self towards the untransformed Inconscient, Subconscient, Physical, Vital and Mental sheaths for large and mighty transformation action.

The **greatest Integral Yogi** is he, who is able to activate the Supermind concealed in all the sheaths, identified as ten *koshas*, builds, purifies, transforms and perfects them and there is penetration of Supramental force from all the multiple source of **ten Selves**; first intermittently, then constantly becomes a normal issue. Thus ten-fold personality is superimposed and combined to enrich his single new personality and his strong central being holds all together and works towards harmonisation and integration of multiple Selves and Nature.

OM TAT SAT

References:

- 1: The Gita-5.2, 3, 4, 5, 6, 7, 8, 9,
- 2: The Gita-18.18,
- 3: The Gita-10.7 to 11,
- 4: The Gita-6.31, 32,
- 5: The Gita-6.47,
- 6: The Gita-12.2,
- 7: The Gita-11.55,
- 8: The Gita-12.6, 7,
- 9: The Gita-18.46,
- 10: The Gita-7.28, 29,
- 11: The Gita-12.20,
- 12: The Gita-7.17, 18, 19,
- 13: “The Gita insists that *Sankhya* and *Yoga* are not two different, incompatible and discordant systems, but one in their principle and aim; they differ only in their method and starting-point. The *Sankhya* also is a *Yoga*, but it proceeds by knowledge; it starts, that is to say, by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. *Yoga*, on the other hand, proceeds by works; it is in its first principle *Karmayoga*; but it is evident from the whole teaching of the Gita and its later definitions that the word *karma* is used in a very wide sense and that by *Yoga* is

meant the selfless devotion of all the inner as well as the outer activities as a sacrifice to the Lord of all works, offered to the Eternal as Master of all the soul's energies and austerities." CWSA/19/Essays on the Gita-70,
14: CWSA/19/Essays on the Gita-199,
15: The Gita-5.17,
16: The Gita-3.7,
17: The Gita-5.10,
18: CWSA/19/Essays on the Gita-200,
19: The Gita-15.16, 17, 18, 19,
20: The Gita-9.13, 14, 15, 34,
21: CWSA/23/The Synthesis of Yoga- 276,
22: The Gita-11.48, 54,
23: The Gita-18.54, 55,
24: The Gita-18.56, 57,
25: The Gita-3.3,
26: The Gita-5.2,
27: CWSA/24/The Synthesis of Yoga-564,
28: CWSA/24/The Synthesis of Yoga-575,
29: The Gita-6.47,
30: The Gita-6.32,
31: The Gita-10.19,
32: The Rig Veda-1.10.2,
33: The Gita-12.8,
34: CWSA/24/The Synthesis of Yoga-802-07.

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