

The Integral Yoga & Sanathana Dharma

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Introduction⁴

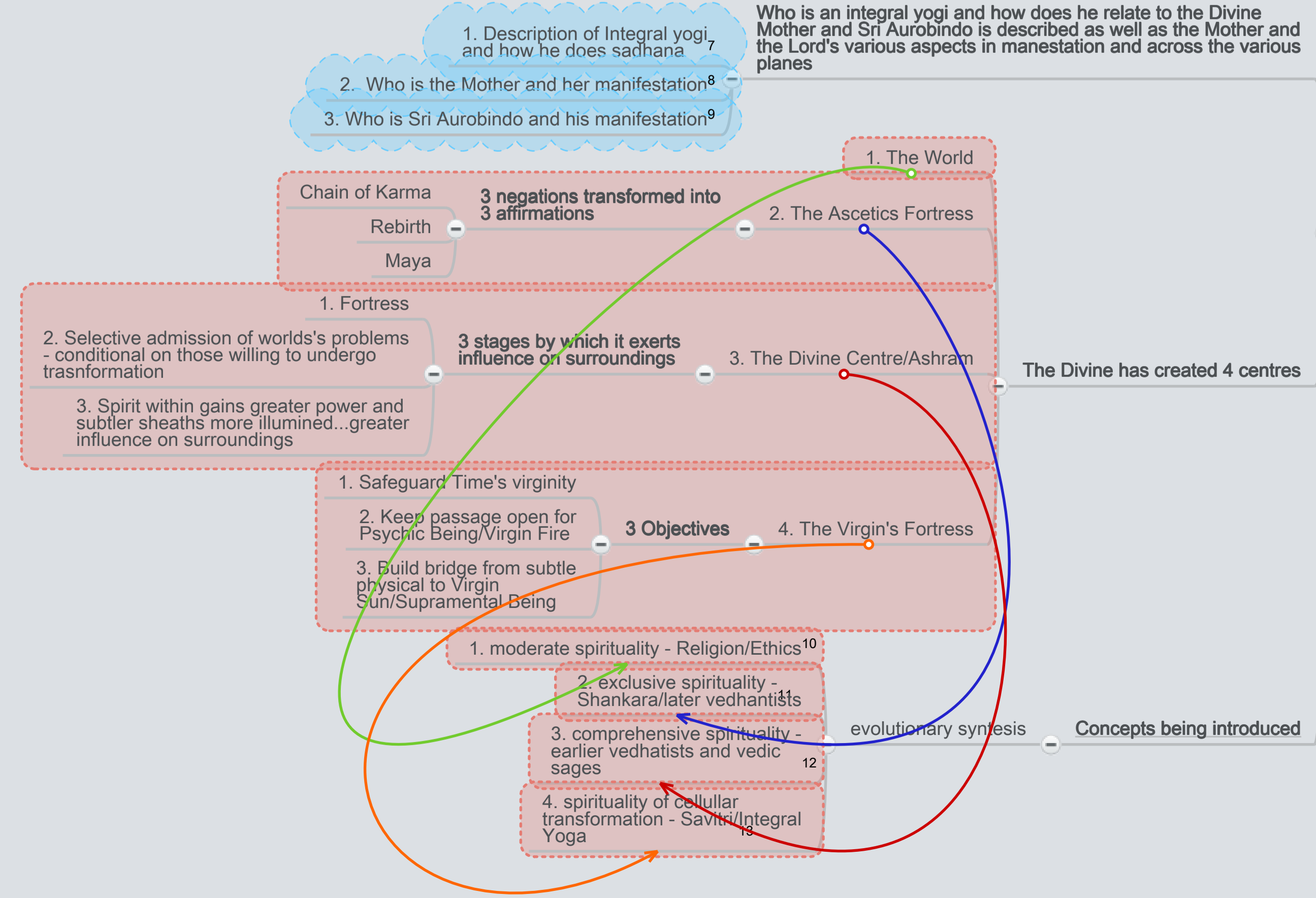
- 1. Sri Aurobindo restating vedas and Gita and tracing back to Sanathana Dharma¹⁵
- 2. The 3 theories of Religion are discussed and the fourth element espoused by Integral Yoga is introduced.
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2. OBJECTIVE

The 4 Objectives of Integral Yoga

- 1. Psychic union and transformation³
 - 2. Spiritual union⁴
 - 3. Supramental union⁵
 - 4. experience of Sacchidanada and reversal of consciousness⁶
- To dwell in this last and highest summit permanently is in the end the supreme self-perfection of our evolving human Consciousness. Thus the world moves towards conscious emergence of full Sacchidananda in its own creation

The Divine has created 4 centres



Concepts being introduced

Notes

1) 6. The Agenda of the Ascetics' Fortress

Ascetics' Fortress is the Divine Mother's intermediate perfect shrine of collective living developed through practice of traditional schools of Yoga. An ascetic is a soul who has taken retirement from the world and the Divine Mother chooses this state for Her brief felicitous hour in world's play of joy and strife and discloses some of Her mystic secrets, anchorite solitude, forests with their multitudinous chant, the lurking doors of beauty, sweetness and surprise and masked divinity's door. He is a stranger on the sorrowful roads of Time and immortal under the yoke of death and fate. An ascetic is a soul seeker who climbs above his mind and lives in the calm vastness of the One. It offers severe noble atmosphere to work and thought and measured delight as steps to climb God's far secret height. Practice of Integral Yoga begins with the mind's method of abstraction which can be followed by practice of one or many traditional schools of Yoga. Traditional system of Yoga gives exclusive importance to rejection of one part of the lower nature to the exclusion of others and uses that as lever to escape into higher nature.

The best and intense figure of sainthood clamped in rigid hieratic lines is not the ideal of an Integral Ascetic and he enters a larger psychic and emotional relation with World, Self and God, more deep and plastic in its essence, more wide and embracing in its movements, awakens himself towards streams of diamond light, glimpses the presence of the One and the extension of his liberty and its results in others and ultimately complete generalization in mankind would be the inevitable outcome as well as the broadest utility of his liberation and perfection. But for the traditional Ascetic, the Matter still sleeps empty of its Lord. He saves his Spirit while the body is lost and mute; lives still with Death, ancient ignorance and Inconscient base and he lives in a void that is his fate. Integral Ascetic's highest spiritual realisation, while moving towards the Supramental state is the entry into the total Nirvana of mentality and mental ego, which is a passage into the silence of the Spirit and in the Void he experiences the Omniscience Supreme.

2) 7. The Agenda of the Divine Centre

An institution is called the Divine Centre, when individuals with the above decreed Gnostic Consciousness decide to live in group as collective soul-power of the Truth-consciousness, to intensify the double purpose of Divine union through ascension of Consciousness and manifestation of Divine through descent of Divine Consciousness or it is formed when the collectivity, the multiple liberating souls, the spoke, the radiating bar is rightly and strongly connected to the wheel, the Divine Centre and its nave, the Central representative, the individual liberated Soul centre consciously governed by the Infinite, whose Spiritual evolution in an unchanged environmental existence is intensified to experience double movement of Divine union and transformation of nature or he is a psychological centre related with others through a coexistence of the diversely conscious Many in the universal Being.

When the nave becomes the channel of the Divine Consciousness in its entirety that contains all or when his centre of self-vision becomes centre of all-vision, then the limited circumference of the Divine Centre becomes infinite circumference of the World's Centre or Creation's Centre, preoccupied in world transformation action.

In a Divine Centre the basis of action is a spiritual Consciousness, perennial, renovating, creative vision, able to renew the truth of form always by the fresh flow of Spirit and make every action a living symbol of some truth of the Soul. The scope of work of the Divine Centre is defined through development of four-fold active human personality and nature or fourfold integral action as envisaged in Integral Yoga, built out of ancient thought of its four types of the Brahmana, Kshatriya, Vaisya and Shudra

In the Divine Centre, the swift individual evolution is accelerated by concentration on all-inclusive Integral Divine through practice of Integral Yoga.

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 liberates humanity.

3) 1. Psychic union and transformation.

is the Divine union and enjoyment in the heart and psychic transformation of nature in Ignorance by Purusha's suffusion into Prakriti and experiencing the first reversal of Consciousness through Divine action, liberation, freedom, creation and Ananda

4) 2. Spiritual union

the second object is the Divine union in many sided world action, free enjoyment of cosmic unity and the Spiritual change of nature; thus the second reversal of Consciousness of intense enjoyment through union of Ishwara and Ishwari is realised;

5) 3. Supramental union

the third object is Divinization of Nature through inrush of Para Shakti and third reversal of Consciousness through fusion of dual power of the Divine, Brahman and Maya, leading the creation towards Supramental transformation and the utilization of transformed individuality towards the transformation of human collectivity

6) 4. experience of Sacchidananda and reversal of consciousness

the fourth object is the movement of Consciousness towards the source of Ananda through fourth reversal of Consciousness of experiencing the Origin of Existence through intense oneness of Sat and Chit.

7) 1. Description of Integral yogi and how he does sadhana

An Integral Yogi or the Divine's dearest Child is at once a child, not doing any sadhana, but it is done for him due to his entire reliance on The Mother and the sadhaka of Integral Yoga pursuing sadhana through effort and askesis and he can serve as a link in between the Supreme Mother Consciousness and the earth consciousness. He is outwardly a mere man, Nara and inwardly Divine, Narayana, shall preoccupy himself in entire effort to reveal God in humanity, Nara-Narayana.

8) 2. Who is the Mother and her manifestation

The Mother is at once the Supreme Mother, the Chit Shakti, the Creatrix of the universe, not doing any sadhana and the Sadhaka of Integral Yoga pursuing Her Sadhana in the body and a Mediatrix in between Sri Aurobindo's sadhana and the World, and She draws heaven seeking and world shunning liberated Souls earthward to reconcile Self and Nature, fills in them the equal Divine Presence and builds in the abyss of Hell a road to Heaven.

9) 3. Who is Sri Aurobindo and his manifestation

Sri Aurobindo is at once the Supreme Purusha, the Purushottama, carrying within Him the immutable, the unmanifest Divine, the Akshara Purusha and the mutable, the manifest Divine, the Kshara Purusha, and an Intermediary, the Guru, linking the disciples with the three Purushas and fusing Himself with the Supreme Prakriti, The Mother, for the highest action and delight of the Divine Lila.

10) 1. moderate spirituality - Religion/Ethics

It is safe for man to begin his conscious God-ward journey through a moderate path which is neither too extreme, dangerous, or the strenuous effort of the Titans nor that of the Gods with their superhuman thought and power nor that of animals and birds who are driven by unthinking will, nor the senseless whirl of the inanimate Matter.

11) 2. exclusive spirituality - Shankara/later vedhantists

The Ascetics' Fortress is born by following the later Vedantic doctrine of Illusionism and Asceticism, an impatience of heart and mind which seeks vehemently the One and denies the Many, receives the breath of the Spirit's height and recoils from the secret of the Matter's depth; it belittles the individual and the cosmos for the sole escape into Transcendence and neglects the building of the link principles that bridges the lower mental Maya with higher Supramental Maya.

12) 3. comprehensive spirituality - earlier vedhantists and vedic sages

A Divine Centre grows by following the ancient Vedantic doctrine, of calm, wise and clear teachings of most ancient sages who relied for everything on Intuition and Spiritual experience; they had the patience and strength to find and know the secret of Existence and clarity and humility to admit the limitation of existing knowledge

13) 4. spirituality of cellular transformation - Savitri/Integral Yoga

The Virgins' Fortress is the ultimate dream of the Divine Mother who is symbolized in the Veda as the high-bred golden maiden, Savitri, present always in earth's atmosphere since the beginning of the creation, intends to build Her extreme spiritual and Supramental superstructure and fulfills the deficiencies of all the previous three institutions through virgin Influence which draws one irresistibly towards the Divine only.

14) Introduction

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In integral Yoga a fourth fundamental theory is developed which is integration, synthesis and reconciliation of the above three Religious factors which recognize the other states of Matter or an ascending series of the Divine gradations of substance and through acceptance of this higher law, the luminous and puissant material transfiguration is possible. In this last category would fall the view of Integral Spiritual Evolution where Supracosmic is accepted as source and support, the Supraterrrestrial or other worldly for a condition and connecting link and the cosmic and Terrestrial for its field and circumstance, and with human Life and Mind for its nodus and turning point of release towards a higher and even highest perfection.

15) 1. Sri Aurobindo restating vedas and Gita and tracing back to Sanathana Dharma

Sri Aurobindo re-explained and restated the whole of the Gita, the Vedanta and the Veda in such a way that it can be seen that all Religion and Spirituality arise out of the Eternal Religion, Sanatana Dharma, and is one in essential truth everywhere. He identified the highest truth and largest possible vision hinted in these ancient scriptures and experienced them as the basis and foundation of comprehensive Vision and Knowledge of Integral Yoga.

16) 4. Summary of Sri Aurobindo's view on religion

Integral Yoga, as proposed by Sri Aurobindo, 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 it accepts adoration of personal God of all Religion as passage of partial realisation of the Divine and their use can be dispensed with by developing its own pure Spiritual truth and strength towards the realisation of the Divine in its entirety.

17) 4. The Mundane Perfection

The Nature's first evolutionary basis is the material life and man has to first affirm due importance to his external fact of material and vital existence and the Nature's force of conservation is secured by abundant multiplication of the physical man. His next greater preoccupation in the evolution is to find himself as a mental being in the material life—as much possible perfected individual and social existence. The consistent materialist is ignorant of inner aim of life that develops inward look and upward gaze; he is aware only of its needs and its desires, seeks a partial and short-lived power, knowledge and happiness and falls into the illusion of the chain of works. Thus the aim of the most mundane philosophy is fulfilment, human perfection, satisfaction of the individual but this can be best assured when we deliver ourselves from limiting mental and vital ego and command a wider life, a larger existence, a higher consciousness and a happier Soul state. Since development is clearly the law of the human Soul, it is most likely to be discovered by giving full and legitimate value to each part of his composite being and many-sided aspiration. This finding must be an integration and an evolutionary synthesis. The synthesis of this kind was attempted in the ancient Indian culture and did not succeed due to exaggeration of either of its four motives. It accepted four legitimate motives for integration and fulfilment of human living, -- (1) man's basic needs of food, clothing and shelter, (2) satisfaction of his desires and new wants and enjoyment of maximum opportunities of existence, a period of normal living to satisfy human interests and ego; (3) his ethical and religious aspiration, a period of development of moderate spirituality and (4) his ultimate spiritual realisation of God, Light, Freedom, Bliss and Immortality and an ultimate release from the ordinary mundane existence. In the ancient culture greatest emphasis was laid on fitting of the individual into the community and the individual had to pass first through the social status of the physical, vital, mental being with his satisfaction of interest, desire, pursuit of knowledge and right living before he could reach fitness for a truer self-realisation and free spiritual existence. It is a fact that it is impossible for all to trace out the whole circle of development in a single short lifetime. So a theory of complete evolution is developed through long succession of rebirths, or all life, before one could be fit for the ultimate spiritual realisation. Man's failure to reconcile the above synthesis gave birth to two schools in opposition to each other and human thought falls apart towards two opposite extremes. (1) first one is the normal mundane and pragmatic life of interests and desires with an ethical and religious colouring and coating which regards the fulfilment and satisfaction of the mental, vital and physical ego sense as the object of life and looks no farther while the other is (2) an abnormal or supernormal inner life which begins and is founded on Ascetic renunciation, regards the conquest of ego in the interest of Soul, Spirit or whatever the ultimate reality as one thing supremely worth living. In Europe, the affirmation of Materialist, directed life towards the fullness of riches and the triumphant mastery of this world's powers and possessions. In India the Ascetic affirmation has resulted in a great heaping up of the treasures of the Spirit. The gulf between the two is to be reconciled through a synthesis of Evolution.

18) 5. 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."

19) The law of moderation per the Gita

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.

20) Recognition by Integral Yoga of Man's problems and a need for an all inclusive resolution

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 a 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.

21) Inclusion of moderates in Integral Yoga

Through small joys and grief he moves towards the God. 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. 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 driven by God's force then he is a miracle doing miracles. Effort has been made to accommodate the moderate seekers in the mainstreams 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 flow 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.

22) Practice of Moderate Spirituality through science - 1st Law of Moderate Spirituality

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. 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.

23) Practice of Moderate Spirituality through religion - 2nd law of moderate spirituality - the need to overcome the separative nature of religion

The objective of all Religion is to generalize the highest available Spiritual Truth for the largest benefit of humanity. 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 secret Schools of Spiritual Fortress for future benefit of humanity. In Integral Yoga, both the objectives are reconciled.

But in our separative consciousness we consider each Religion 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 or refuse others in order that it alone may survive and spread the message of the Truth.

The real business of Religion is to prepare man's mind, life and bodily existence for a Spiritual evolution and it has to lead him to that point where the inner Spiritual light begins to fully to emerge.

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 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.

24) 3rd law of Moderate Spirituality - Integral Yoga for Beginners

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

25) All renunciation

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 one's 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.

26) All equality

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.

27) All consecration

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.

28) All purification

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.

29) All concentration

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.

30) All Scripture

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 propose 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, Taittiriya and Aiteriya Upanishads

and the portion of the Vedas where hymns were offered to mystic Fire, Agni.

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 into 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.

31) All Guru Force

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 Guru, my God and my Avatara" and leave behind the exclusive and limited tendency of mind in recognizing that 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.

32) All Mother Force

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.

33) 1. Agenda of Mundane Perfection - page 14

The Nature's first evolutionary basis is the material life and man has to first affirm due importance to his external fact of material and vital existence and the Nature's force of conservation is secured by abundant multiplication of the physical man.

The Integral Yoga practiced at Sri Matriniketan Ashram does not reject any of the above essential mundane aim but enlarges, heightens and greatens it by finding its true hidden meaning and transfigures it from a limited, earthly and mortal thing to something infinite, eternal and immortal existence.

34) 2. Method

The self-discipline of mundane aspiration is an intellectual, volitional, ethical, emotional, aesthetic, physical training and improvement which does not travel beyond the ordinary circle of working of mind, life and body.

35) 3. Perfection

This growth into the full mental being is the first transitional human perfection which does not liberate the soul, but it lifts us one step out of the material and vital absorption and subjection and prepares the loosening of the hold of the limited knowledge

36) 4. Beyond

It is only the minority who concern themselves with self-development as one of the most important aim of life. They can arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct Divine working.

37) 1. 1st condition of fortress

The world itself is identified as the fortress of moderate spirituality where every individual has the right to serve and adore the Divine in spite of his many lapses in outer living and enormous intellectual and spiritual timidity.

38) 2. second condition of fortress

He chooses the middle path of 'reason's vigilant light' which is neither the entire rejection of the ascetic living, nor the entire surrender of the inner and outer life to consecrated living, nor the calling down of the large Divine Descent of high spirituality. His attraction towards world and earthly enjoyment always predominates over attraction towards the Divine.

39) 3. 3rd condition of fortress

It follows the unconscious Yoga of Nature through devotion which is identified as Religion and unconscious Yoga of Nature through intellect which is identified as Science.

40) 4. 4th condition of fortress

Effort has been made to accommodate the moderate seekers in the main streams of Integral Yoga regardless of their past trend, fixed belief and practices. The moderate Ashramites and Devotees will be conversant with its many fold aspects of Integral Yoga from the very beginning of their sadhana life and make their life opulent with the fresh inflow of spiritual experiences. They receive the immediate Divine call to liberate the Soul and manifestation of the Divine through customary activities like concentration on written truth, Study Circle, Yoga Sadhana camp and other related associations.

41) 1. 1st condition of living - Law of Renunciation

Four inner rejections of desire, ego, three gunas and dualities and two outer rejection of initiation of work and old earth-bound association are binding condition of sane ascetic living,

42) 2. 2nd condition of living - complete rejection of ego

Individual liberation remains the prime concern of an ascetic Ashramite in spite of the limitation of its exclusive seeking.

43) 1. 1st condition of true Ashram living- law of Sacrifice

The right living in the Ashram begins when one receives the Divine Call of the double movement of ascent of the Soul and descent of the Divine Shakti and gives his whole life towards the intensification of these double movement.

44) 3. 3rd condition of true ashram living-Priority to Divine

The successful Ashram living emerges when one gives the first priority to the Divine, the force of unity, with whom he has direct contact; the second priority is given to the obedience towards the Law of Divine living, which makes his life harmonious or he is well informed about the every nook and corner of the norms of integral Yoga, and he can become a child, replacing outer law by the inner Psychic, Spiritual and Supramental Law and the third priority is given to the fellowship with whom the Law is manifested, the collectivity, the source of mutuality.

45) 1. 1st condition - Law of Virginitly - consecration enters divine union and sole attraction for divine

A Virgin's mind, life, body and soul, seeks only the Divine and she adores the Divine Mother as the Lord and the Protector of her immaculate white virginitly. A consecrated individual is considered fit to live in a Virgins' Fortress when her consecration begins to enter Divine union and the sole attraction of the Divine.

46) 2. 2nd condition-Remain consecrated and resolute

The essential condition of becoming a Sadhaka is 'a resolute self consecration from deep within', 'a call from the soul and a sufficient point of support in the mind.' The Virgins' Fortress is born with its extreme Spiritual doctrine to build strong Spiritual foundation and to meet the inner deficiency and cause of Spiritual fall and a virgin Sadhaka's tender purity indulges only in things Divine and Eternal

47) 3. 3rd condition-identification as part and portion of divine mother

A true Virgin child is she or he in whom the static Divine Union is prolonged and dynamised and the Ishwara becomes the Shakti. She pours Herself into the material mould in evergrowing intensities and she or he no longer feels a different entity but identifies as a part and portion of the virgin Savitri or the Divine Mother, one with Her Love, Ananda and Consciousness.

48) 4. 4th condition-Direct divine Consciousness earthward

An integrated Virgin is she or he who is capable to direct the gained Divine Consciousness earthward for Psychic, Spiritual and Supramental transformation of Nature. She is preoccupied in entire effort to reveal Savitri, the All Mother in humanity. She discovers the Divine in the Subconscious Self and Inconscious Self and her material life is full of the Presence of the Lord.

49) 1st condition - Exclusive Divine Living

The collective Divine living may not be sufficient for an individual who is destined to become a pioneer and precursor in Consciousness. He can isolate himself from collective Divine action and enter exclusively or his all-inclusive movement of Consciousness will cover vertical height and depth and horizontal wideness capturing the whole earth and the Transcendence and all the ether planes which are identified as undivine.

50) 9. The Agenda of Evolutionary Synthesis

The agenda of above human aspirations can be satisfying if it can be reconciled by giving equal effort, regard and reverence to all the eight institutions. The fundamental urge of mundane perfection to attain harmony in the material existence is to be linked preliminarily with the moderate effort of linking existence with the Source, the Creator. The surface concentration of the Divine touch of the moderate is to be penetrated within by substituting the sole pursuit of the Divine in an Ascetic discipline. The Ascetic ascent of uniting with the Divine is to be rightly related with the descending Shakti in a consecrated Ashram living. The reconciliation of Matter and Spirit in a Divine Centre is to be rightly related with the perfection of material life and quest of cellular transformation of a Virgins' fortress. The individual liberation of Soul in Moderate and Ascetics' Fortress and individual transformation of the Nature of Divine Centre and Virgins' Fortress are to be universalised so that individual can act as a centre of world liberation and world transformation. The mission of the World Centre to act as a channel of Divine Force in liberating and transforming humanity is concentrated further in movement towards the realisation of the total Consciousness of the Eternal or what we understand as Sri Aurobindo's Consciousness. The descent of total Consciousness is a dynamic state of Brahman, known as The Mother's Consciousness, which is responsible of total Divine transformation of humanity.

51) 10. The Law of Sacrifice or the Central Truth of Integral Yoga

The highest mystery of absolute surrender to the Divine and His Shakti is the first central secret of the Integral Yoga. The Gita indicated that the All-Father created these people with sacrifice and self-giving as their companion and acceptance of this law of sacrifice, this sacrifice of the Purusha submitting itself to the Force and Matter is a spiritual necessity and practical recognition of ego towards the descent of a saving Divine power to gradually correct and eliminate the errors of an egoistic and self-divided creation and illuminate them. We can affirm our being

rightly through sacrifice and self giving offered to something larger than our ego and it must be done with a right consciousness and right will founded on true knowledge.

Integral Yoga recommends two types of surrender that must be done with aright faith and true sincerity to ignite the Vedantic sacrifice, Purusha Yajna, which makes us one by identity in our inmost Being and the Vedic sacrifice, Prakriti Yajna, which makes us one in our Becomings by resemblance to the Divine in our nature. In Vedantic sacrifice Prakriti is silenced so that the Purusha, the Psychic being ascends and merges with the Ishwara, Spiritual being and subsequently Ishwara merges with the Brahman, Supramental being. Or it is through self-giving or surrender of Soul and nature to the Divine Being that we can attain to our highest self and supreme Reality. This ascension of Consciousness causes the divine Force, Shakti, Maya descends into the lower nature of mind, life and body. In The Synthesis of Yoga more importance is given to Vedantic sacrifice through Karma, Jnana and Bhakti Yoga and hinted little about Vedic sacrifice which can be activated by any psycho-physical means. In Vedic sacrifice Prakriti is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or Prakriti surrenders to Shakti, or the power of Ishwara. As a result higher Consciousness or Shakti first descends to successive layers of mind, life and body. As a result the Prakriti is silenced and experiences ascent of Consciousness through Purusha's union with the Ishwara and subsequently union with the Brahman. In The Mother book, more importance is given to Vedic Sacrifice, Prakriti Yajna than the Vedantic sacrifice, Purusha Yajna and in Savitri both the exercises are widely explored. This experience of Vedic Sacrifice can be pursued either in waking state or in sleep. In waking state one experiences this descent of Shakti through Japa, loudly chanting Mantra, reading Shastra, collective gathering for some Divine purpose, spiritual discourse, through songs, music, play, critical moment of winning or losing a game, critical hours in our individual and collective destiny. During ordinary sleep, when physical and vital mind are active, then during some supernormal activity in dream which breaks down the limit of physical and vital mind, the descent of Divine force is experienced. So the Vedantic sacrifice is identified as indispensable exercise supported by still more powerful dispensable Vedic sacrifice. What the Vedantic Sadhaka achieves that of transformation of nature through trance, Samadhi, subtle physical dream and Superconscious sleep; the same state a Vedic Sadhaka arrives through waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, objective consciousness and massed causal consciousness and entry into superconscience superior to all Consciousness. And waking union that the Vedic Sadhaka will experience is defined as individual Purusha enlarges its active experience. When the surrender becomes complete or entire, then the Divine cannot conceal Himself and then we could clasp the body of the God and hold between our hands the World-Mother's feet. So the double movement of ascent of Soul followed by descent of Shakti and descent of Shakti followed by ascent of Soul are the two complementary lessons, a sadhaka of Integral Yoga must learn, repeat and master throughout his life. And through this double movement the reconciliation of Matter and Spirit are worked out and Matter shall gradually reveal the Spirit's face.

52) 9. The Agenda of the Mother's Virgin Fortress

The Mother's Fortress evolves through Savitri's sacrifice who toiled to perfect Her creation since the earth was made by pointing to the souls of men their routes to God.