

# The Main Frame of Integral Jnana Yoga

A **reconciling wisdom** looked on life;  
It took the striving undertones of mind  
And took the confused refrain of human hopes  
And made of them a sweet and happy call;  
It lifted from an underground of pain  
The inarticulate murmur of our lives  
And found for it a sense illimitable.

Savitri-90

An **inspired Knowledge** sat enthroned within  
Whose seconds illumined more than reason's years:

Savitri-37

Assent to thy high self, create, endure.  
**Cease not from knowledge**, let thy toil be vast.

Savitri-340

1, All Life is Yoga of Nature through Knowledge which is something self-existent, everlasting and infinite. All life includes a higher truly conscious existence which our half-conscious humanity does not yet possess and can only arrive at by a self-exceeding spiritual ascension. All life is extended towards pursuance of this knowledge in three stages. Firstly, the power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet fit for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet unfit for its acquisition. The endless <sup>difficulties</sup> that arise from the enviroing world are dismissed by erecting firmly against them a defense of outer physical and inner **spiritual solitude**; safe behind a wall of inner silence, he remains impassive and untouched by the discords of world and others. The seeker of the integral state of Knowledge must be free from attachment to action and equally free from attachment to inaction. Especially must any tendency to mere inertia of mind or vitality or body be surmounted, and if that habit is found growing on the nature, the will of the Purusha must be used to dismiss it. Secondly, the difficulty of realization the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. If there is an opposition between the Spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. The example of great *Avatars* is there to show

that not only by rejecting the life of the world as it is can we help, but also and more by accepting and uplifting it. Thirdly, all knowledge is ultimately the knowledge of God, through himself, through Nature, through her works. Mankind has first to seek the knowledge through the external life; for until its mentality is sufficiently developed, Spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of Spiritual knowledge become richer and fuller.

2, *Sarvam karmakhilam Partha jnane parisamapyate*, Knowledge is that in which all action culminates, O Arjuna! Due to the defect in work, knowledge is considered greater than action. In Integral Yoga Divine Will is offered the Driver's seat whereas Divine Knowledge and Love are its willing subordinate.

3, Traditional Jnana Yoga leads to the rejection of phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme. The point of the departure of Integral Jnana Yoga from traditional path of knowledge is the realization of the supreme Self not only in one's own being but in all beings and, finally, the realization of even the phenomenal aspects of the world as a play of the Divine consciousness and not something entirely alien to its true nature. The unique object of Integral Jnana Yoga is the conversion of all forms of knowledge, however mundane, into activities of the Divine consciousness utilizable for both in itself and through the play of its forms and symbols.

4, The seeker of the integral knowledge will not stop either at half-way and attractive or high-pinnacled and exclusive end. He must soar to the utmost height, circle and spread to the most all-embracing wideness, free to admit and combine all the soul's highest and greatest and fullest and most numerous experiences. If the highest height of spiritual experience, the sheer summit of all realization is the absolute union of the soul with the Transcendent who exceeds the individual and the universe, the widest scope of that union is the discovery of that very Transcendent as the source, support, continent, informing and constituent spirit and substance of both these manifesting powers of the divine Essence and the divine Nature. We have come to this stage in our development of the path of Knowledge that we began by affirming the realization of our pure Self, pure Existence above the terms of mind, life and body, as the first object of this Yoga, but we now affirm that this is not sufficient and that we must also realize the Self or Brahman in its essential modes and primarily in its triune reality as *Sachchidananda*, pure Existence, pure Consciousness and pure Bliss of its being and consciousness are the reality of the Self and the essence of Brahman. Further, there are three kinds of realization of Self or *Sachchidananda*. (1) One is that of the silent passive quietistic, self-absorbed, self-sufficient Existence, Consciousness and Delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. (2) The other is that of the same Existence, Consciousness, Delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out

in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of the universe without attachment but without any inseparable aloofness, with a Divine mastery and an innumerable radiation of his eternal luminous self-delight –as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. (3) This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both in His being and employing them both as modes for His manifestation. This is the object of realization for the sadhaka of integral Yoga.

5, The method of Integral Knowledge is initiated through mind's method of abstraction which is the most effective means of enlightening the ignorance by the practice of gathering and reflection, *sravana*, meditation and fixed contemplation, *manana*, absorbed dwelling of mind in its object, *nidhidhyasa*. The whole preparatory method of Yoga is psychological and it does not exclude the forms of lower knowledge, so that the outward-going sensuous, pragmatic preoccupation of the lower knowledge with phenomena and forms is replaced by the one Divine preoccupation. Contemplation of God in Nature, contemplation and service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realization of God in all things. The highest truth, the integral self-knowledge is not to be gained by this self-blinded leap into the Absolute but by a patient transit beyond the mind into the Truth-consciousness where the Infinite can be known, felt, seen, experienced in all the fullness of its unending riches. The status of knowledge, is a "realization", in the full sense of the word; it consists of three successive movements, internal Vision, complete internal Experience and Identity.

6, The first result of the aim of *Jnana Yoga* is an absolute quietude; for unless the old action of Nature in us be entirely quieted, it is difficult if not impossible to found either any true soul-status or any divine activity. Our first object on the path of knowledge is rather the liberation that comes by detachment from the desire-mind and by the renunciation of its passions. Therefore to get back to this eternal fact of complete oneness is our essential act of self-knowledge and whole aim of our Yoga of knowledge; to live in it must be the effective principle of our inner possession of our being and of our right and ideal relations with the world. For integral self-possession we must be one not only with the Self, with God, but with all existences; this realization of oneness of *Sachchidananda* in himself and this practice of oneness in difference or oneness in all His manifestation is the whole basis of Yoga.

7, Our mind gives a false report, an imperfect construction, an attenuated and erroneous figure in its relation with the Existence until they are enlightened by the faculty of higher Supramental and suprasensuous Knowledge. The Supreme has the right relation with our individual being and with the universe and it transcends

both the soul and the universe. The object of a Yoga of spiritual knowledge is this eternal Reality, this Self, this Brahman, this Transcendent, this All that dwells over all and in all and is manifest and yet concealed in the individual and disguised in the universe. Ordinary objects, the external appearances of life and matter, the psychology of our thoughts and actions, the perceptions of forces of the apparent world are the part of this knowledge and are the part of the manifestation of the One. Intellectual analysis can only lead to a clear conception, intellectual deliberations and right discriminations are meant to remove the difficulty of the path, all concentration, psychological self-knowledge, all seeking by the heart through love, by the senses through beauty, by the will through power and works and by the soul through peace and joy are only keys, avenues, first approaches and beginnings of the ascent which we have to use and to follow till the wide and infinite levels are attained and the divine doors swing open into the infinite Light.

8, The comprehensive Yoga of Knowledge includes all the mass of graded experience existing behind the closed doors to which the consciousness of a seeker may find. It need not confine to the seeking after the Absolute alone but the hidden truth of material world and occult powers of great natural forces through the cultivation of Science and higher spiritual planes and worlds and possibilities of our being through Yoga which are aimed at and cultivated by Religion. The consciousness of the Absolute is the highest reach of the Yoga of Knowledge and the first, greatest and ardent object is the possession of the Divine and to neglect it for any inferior knowledge is to afflict our Yoga, Life and Evolution with inferiority and fall away from its characteristic object. So the Yoga of knowledge embraces all the Divine in its relations with ourselves and the world on the different planes of Existence.

9, **The first aim of Yoga of Knowledge** is to possess God and be possessed by God either through movement of consciousness or through identification or through reflection of the Divine Reality. This possession of the Divine in himself is extended to Divine in the world and the Divine in all things and all beings. The God possession is to be realized either in oneness or in infinite diversity; in his personality and impersonality; in his purity free from qualities and in his infinite qualities; in time and beyond time; in his action and in his silence; in the finite and in the infinite; in this life and in all life. **The second aim of Yoga of Knowledge** is to put on the divine being and divine nature. And since God is Sachchidananda, it is to raise our being into the divine being, our consciousness into the divine consciousness, our energy into the divine energy, our delight of existence into divine delight of being. This higher consciousness is to be found on all the planes of our existence and in all our members, so that our mental, vital, physical existence shall become full of the divine nature. Our intelligent mentality is to become a play of the divine knowledge-will, our mental soul-life a play of the divine love and delight, our vitality a play of the divine life, our physical being a mould of the divine substance. **The third aim of Yoga of knowledge** is realized by an opening of ourselves to the divine gnosis and divine Ananda and, in its

fullness, by an ascent into and a permanent dwelling in the gnosis and the Ananda. For though we live physically on the material plane and in normal outward-going life the mind and soul are preoccupied with material existence, this externality of our being is not a binding limitation. We can raise our internal consciousness from plane to plane of the relations of *Purusha* with *Prakriti*, and even become, instead of the mental being dominated by the physical soul and nature, the Gnostic being or the bliss-self and assume the Gnostic or the bliss nature. And by this raising of the inner life we can transform our whole out-ward going existence; instead of a life dominated by matter we shall then have a life dominated by spirit with all its circumstances moulded and determined by the purity of being, the consciousness infinite even in the finite, the divine energy, the divine joy and bliss of the spirit.

10, *Samadhi* or trance is given great importance in the Yoga of knowledge, because there it is the very principle of its method and its **object** to raise the mental consciousness into a clarity of and concentrated power by which it can become entirely aware of, lost in, identified with true being. In integral Yoga, Yogic trance is not accepted as aim but only a means utilized not as an escape from waking existence by cessation of life but includes the possession of the Divine in life by enlarging and raising the whole seeing, living and active consciousness.

*OM TAT SAT*

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