

Yoga Sadhana Camp

(From 11.06.2016 to 14.06.2016)



Edited by S.A. Maa Krishna,
Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Orissa, India
www.srimatriniketanashram.org

Om Namo Bhagavateh

“The **first victory** is to create an individuality. And then later, the **second victory** is to give this individuality to the Divine. And the **third victory** is that the Divine changes your individuality into a divine being.....

There are three stages: the second is to consecrate the individual, that he may surrender entirely to the Divine and be identified with Him; and the third is that the Divine takes possession of this individual and changes him into a being in His own image, that is, he too becomes divine.

Generally, all the *Yogas* stopped at the second. When one had succeeded in surrendering the individual and giving him without reserve to the Divine to be identified with Him, one considered that his work finished, that all was accomplished.

But we begin there, and we say, No, this is only beginning. We want this Divine with whom we are identified to enter our individuality and make it into a divine personality acting in a divine world.”

The Mother

Divine Amar Atman!

Divine Aspirant Souls,

*All love and The Mother's special blessings to you all. On behalf of The Mother's International Centre Trust, a Yoga Sadhana Camp is organised from 11.06.2016 to 14.06.2016 to commemorate the silver jubilee celebration of its Sri Aurobindo Study Circle (from 1991 to 2016). The subject of concentration is on **Yoga of Self-Perfection** of the book **The Synthesis of Yoga**. We are inviting to them those who can participate in this movement of Consciousness to hold Their Love, Force and Grace.*

With The Mother's love and The Lord's blessings,

At Their Lotus Feet

S.A. Maa Krishna

Founder

Sri Matriniketan Ashram Sri Aurobindo Centre,

Vill: Ramachandrapur, PO: Kukudakhandi-761100

Via: Brahmapur, Dist: Ganjam, Orissa

E. Mail-samaakrishna@gmail.com

Web site:<http://srimatriniketanashram.org>

“It heralds the Supermind.

But I had a feeling (after reading the last chapter of *Savitri*) he (*Sri Aurobindo*) had not completed his revision. When I read this, I felt it was not the end, just as when I read the last chapter of the “Yoga of Self-Perfection,” (of *The Synthesis of Yoga*) I felt it was not finished. He left it unfinished. And he said so. He said, “No, I will not go down to this mental level anymore.”

But in *Savitri's* case... (I didn't look after it, you know), he had around him *Purani*, that *Chinmayi*, and... (what is his name) *Nirod*—they all swarmed around him. So I didn't look after *Savitri*. I read *Savitri* two years ago (1961), I had never read it before. And I am so glad! Because I read it at the time I could understand it – and I realized that none of those people had understood ONE BIT of it.”

The Mother
13th March-1963

Yoga Sadhana Camp (From 11.06.2016 to 14.06.2016)

Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana & Pranayama</i>
06.00 A.M. to 06.30 A.M.	Group Meditation
06.30 A.M. to 07.45 A.M.	<i>Karma Yoga</i>
07.45 A.M. to 08.15 A.M.	Breakfast
09.30 A.M.	(On 11.06.2016) Spiritual Flag Hoisting
08.15 A.M. to 09.45 A.M.	<i>Karma Yoga</i>
10.00 A.M. to 10.30 A.M.	Meditation near the Sacred Relics
10.45 A.M. to 12.45 P.M.	Spiritual Discourse
12.45 P.M. to 01.45 P.M.	Lunch Break
01.45 P.M. to 03.00 P.M.	Work and leisure
03.00 P.M. to 04.45 P.M.	Spiritual Discourse
04.45 P.M. to 06.00 P.M.	<i>Karma Yoga</i>
06.00 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07. 00 P.M.	Group Meditation
07.00 P.M. to 08. 30 P.M.	Question/Answer on above discourse
08.30 P.M. to 09.00 P.M.	<i>Mantra</i> and Prayer
09.00 P.M. to 09.45 P.M.	Dinner and <i>Karma Yoga</i>
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (14.06.2016)	Camp Fire and Spiritual Flag down

N.B. Discourse Subject

11.06.2016: Introduction and Integral Perfection, 12.06.2016: The Main Frame of Yoga of Self-Perfection, 13.06.2016: The Fourfold Soul Force and fourfold Divine *Shakti*, 14.06.2016: Supermind or the Consciousness of the *Avatara*.

OM TAT SAT

“With *Sri Aurobindo*...you felt as if you entered into an infinity, always, and so soft, so soft! Always like...something soft, I don’t know. With vibrations that, on the contrary, always made you wide, peaceful—you felt as if you were touching something limitless.”

The Mother

“And for *Sri Aurobindo*’s writings (not all), it is the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he does not say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which are far deeper or vaster than that of intelligence, but now...a spark of Light suddenly appears in them, and I say, “Oh, but I had not seen that!” And it’s the whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, “But then...then there are in that certain things...we still have a long, long, long way to go to truly understand them.” Because that spark of Light is something very, very pure— very intense and very pure — and it contains an absolute. And since it contains that (I have not always felt it; I have felt other things, I have felt great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it is something which is beyond), so I concluded (laughing), “Well, we still have a long way to go before we can understand *Sri Aurobindo*!””

The Mother

Contents:

1)	Introduction	5
2)	The Integral Perfection	7
3)	The Main Frame of Integral Perfection	9
4)	The Four-fold Soul Force and Four-fold Divine Shakti:	15
5)	Supermind or the Consciousness of the <i>Avatara</i> :	24
6)	Aim of integral Yoga (Questions)	32
7)	Master Formula (Questions)	40
8)	Indispensable method of integral Yoga (Questions)	50
9)	Dispensable method of integral Yoga (Questions)	59
10)	Danger of the path (Questions)	61

Introduction:

This *Yoga Sadhana* Camp is organised every year primarily to call down vast Divine Grace and to live alone in Their supreme Presence and secondarily to keep informed the Devotees, *Ashramites*, Teachers and school Children about the total vision of Integral Yoga, Integral Evolution and Integral Education which forms the basis of possession of integral *Shakti* and absolute *Shakti*.

The object of *Yoga Sadhana* camp is to rightly relate our collective aspiration with the Divine and develop an appetite of acquiring entire or thorough knowledge on *Sri Aurobindo* which does not exclude thorough knowledge on *The Mother*; secondly, the objective of reading Their books is to live alone in Their untiring Divine influence, Divine company and Divine atmosphere which can substitute the tiring transitory human influence, human company and fragile human love; thirdly, *The Mother* observed that *Sri Aurobindo* was not only Supreme optimist and Supreme harmonist but also was against any 'negative criticism' towards the world and surrounding; so we have to become voluntary optimist in order to transform all negations into world-affirmation through Divine intervention and turn inward in search of deeper silence and words become spontaneous revelation and descent of overhead truth; fourthly, She stresses complete obedience and trust to the Spiritual Law as formulated by Him which later culminates as spontaneous inner guidance and lastly, to regard our life as given us only for the Divine work and (1) to serve selflessly of all one has, all one is and all one does, (2) to receive inner growth, (3) to unify one's entire Nature around the Soul, (4) to fulfil *the Mother's* Presence and (5) to become a manifesting instrument of the Divine *Shakti*.

It reminds us to consecrate our life and work near the Divine alone and it is through practice of constant self giving our life can be utterly harmonious, secured and protected in every detail. Any work and thought process without consecration can lead towards disharmony, disaster and danger and may end in a Spiritual fall. So the safe rule in this path is 'to attach no final value to it, but rather look upward, refer all to the divine principle and **wait in as complete a silence** as it can command for the light from above.' (TSY-316) In this way it is possible to transform a great part of our action and intellectual thinking into Divine action and luminous truth conscious vision. 'Obstacle, inner struggle, disparity, difficulty, discord of parts and movements continues in the transformation of mind to Supermind only so long as action, influence or pressure of the mind insisting on its own method of construction.' (TSY-848) Thus mind's Ignorance always resists the opposite process of Supermind which organises and orders all as luminous manifestation of the Self.

The surface world we live and think is identified as objective Consciousness, waking Self, *Virat* dominated by physical mind and through it we enjoy the external world. Behind it there is subtle world of subliminal Self, dream Self, *Hiranyagarbha*, absorbed states of inner experience, which we recognise as subjective Consciousness corresponding to the enjoyment of subtler life plane and mind plane. The source of subjective and objective

consciousness is identified as massed Consciousness, *ghana*, of Supramental Self, Sleep Self, causal body, *Susupti*, blissful enjoying state, concentrated solely on itself, which is not developed in most of the human beings. So its faculties are not active and so we are related with this plane in a dreamless sleep. Beyond them is the fourth state of the Self, Supreme Self, *Turiya*, the consciousness of pure self-existence, where there is no subject and object and is the origin of Existence and *Ananda*. With this plane we have no direct contact. Through these fourfold ladder we climb ahead through trance or deep meditation to the absolute Divine plane.

Or if we consider the dynamic state of the Self then, their fourfold state are (1) Inconscient energy in Ignorance represented as *tamas*, *rajas* and *sattwa* of this external world action; (2) dynamic Psychic *Shakti* in Ignorance represented as *Brahma Shakti*, *Kshatra Shakti*, *Vaisya Shakti* and *Shudra Shakti*; dynamic Spiritual *Shakti* in Knowledge represented as *Maheswari*, *Mahakali*, *Mahalakshmi*, *Mahasaraswati*; (3) dynamic *Shakti* in the Supramental, *Vijnana*, represented as Truth supreme, Power supreme, Supreme Delight and Will supreme and the last is represented as unmanifest *Chit Shakti*.

The Traditional Yoga identifies the first three Self as Illusion or construction of an illusory consciousness and the last state of *Turiya* as the sole real Reality and has not developed much of their fourfold dynamic higher Divine state and hence they can be considered as part of Illusion, *Maya*. In integral Yoga all the four states are considered as different planes of Consciousness of one Reality and their respective dynamic states are meant for transformation of Nature and the manifestation of Divine Reality.

The Synthesis of Yoga book is the fruit of *Sri Aurobindo's* concentrated *Sadhana* noted down initially in *sadhana* diary 'The Records of Yoga' from 1909 to 1931 and extended over four decades of His total stay at Pondicherry in complete seclusion.

The integral Yoga or the **theory of complete union with the static Divine and complete transformation through union with dynamic Divine Shakti** is pursued through all life and it can be experienced through Synthesis of central truth of all the methods of traditional Yoga. The **three central principle** of integral Yoga are derived from the three *Vedantic* method of knowledge; (1) it is either a knowledge in the will working out through action (2) or knowledge in the intellect through discernment (3) or knowledge of the heart expressed in love and faith which form the basis of Integral *Karma*, *Jnana* and *Bhakti Yoga* respectively.

The Synthesis of Yoga is basically a book which culminates with **Yoga of Self-perfection** which is activated after one is thoroughly established in *Karma*, *Jnana* and *Bhakti Yoga*. Or the Yoga of Self-Perfection is regarded as the extension of three paths of Works, Knowledge and Love. As Yoga of Self-Perfection is an incomplete exercise of *Sri Aurobindo*, so more experience in these lines are explored in *Savitri*, *The Life Divine* and the *Mother's Agenda*.

OM TAT SAT

The Integral Perfection

The task of perfection of integral Yoga is the realisation of equality which culminates in the exceeding *Ananda* of *Sachchidananda* plane, realisation of Divine *Shakti* as Executrix, Mediatrix and Creatrix Mother Power, realisation of Supramentalised mind as means and comprehensive knowledge of Spirit, realisation of matter as subtle and the most subtle form and substance of the Spirit, realisation of action as the dynamics of the Spirit and realisation of Self or *Brahman* as all, infinite quality, infinite self of knowledge, power of knowledge and *Ananda* of knowledge of the Spirit.

Sapta Chatustaya (or seven sets of four elements.)

- 1: *Samata, Shantih, Sukham, Hasyam iti Shantichatushtayam.*
- 1a: *Passive Samata: Titiksha, udasinata, natih iti samata.*
- 1b: *Active Samata: Rasah, priti, anandah iti sarvanandah.*
- 2: *Virya, Shakti (apara Prakriti), Chandibhava, Sraddha, iti Shaktichatushtayam.*
- 2a: *Virya: The Chaturvarnya*
- 2aa: *Brahmatejas: Jnanalipsa, Jnaprakasha, Brahmavarchasyam, sthairyam iti brahmatejah.*
- 2ab: *Kshatratejas: Abhayam, Sahasam, Yasholipsa, Atmaslagha, iti Kshatratejah.*
- 2ac: *Vaishyashakti: Danam, Vyayah, Kaushalam, Bhogalipsa, iti Vaishyashaktih.*
- 2ad: *Shudrashakti: Kama, Premah, Dasyapisa, Atmasamarpanam, iti Shudrashaktih.*
- 2b: *Shakti:*
- 2ba: *Dehashakti: Mahattwabodho, Balaslagha, Laghuta, Dharana-samarhyam, iti dehashaktih.*
- 2bb: *Pranashakti: Purnata, Prasannata, Samata, Bhogasamarthyam, iti pranashaktih.*
- 2bc: *Chittashakti: Snigdhatta, Tejaslagaha, Kalyanasraddha, Prema-samathyam, iti chittashaktih.*
- 2bd: *Buddhishakti: Visuddhatta, Prakasha, Vichitrabodha, Jnanadharana-samarthyam, iti buddhishaktih.*
- 2c: *Chandibhava: It is the force of Kali. (Maheswari, Mahakali, Mahalakshmi, Mahasaraswati iti Bhagavati Shakti (Deivi Shakti))*
- 2d: *Sraddha: Shaktyam, Bhagawati cha, iti sraddha.*
- 3: *Jnanam, Trikaldrishtir, Ashtasiddhi, Samadhir, iti Vijnanachatushtayam.*
- 3a: *Satyadrishtih, Srutih, Smritih, Pratibodh iti jnanam.*
Brute tu karmani cha satyadharma eba jnanam.

- 3b: *Trikaladrishti:*
- 3c: *Astasiddhi: Vyaptih, Prakamyam,*(two *siddhis* of knowledge)
Aishwaryam, Ishita, Vashita, (three *siddhis* of power) *Mahima, Laghima, Anima, iti astasiddhih* (three *siddhis* of the body).
- 3d: *Samadhi:* (Trance in Waking, Dream, Sleep and *Turiya.*)
- 4: *Arogyam, Utthapana, Saundaryam, Vividhananda iti Sharira-chatushtayam.*
- 5: *Krishnah, Kali, Kamah, Karma iti Karma-chatushtayam.*
- 5a: *Krishna* represents ecstatic action, Love, Delight and Beauty.
- 5b: *Kali* represents swiftness or acceleration of ecstatic action, Love, Delight and Beauty.
- 5c: *Kamah* represents exclusive enjoyment in the heaven beyond, joy and laughter of the Soul and self absorbed ecstasy here on earth and all-inclusive enjoyment.
- 5d: *Karma* represents objective action of the three *gunas*, waking Self, subjective action of dream Self, source of subjective and objective action, dream Self, Supramental action, and origin and beyond of above three action, *Turiya.*
- 6: *Sarvam Anantam Jnanam Anandam Brahma iti Brahma-chatushtayam.*
Brahman is all; *Brahman* is infinite in quality; *Brahman* is apprehensive and comprehensive Knowledge; *Brahman* is exclusive and all-inclusive Delight.
- 7: *Shuddhir, Muktir, Bhuktih, Siddhir, iti Siddhi Chatushtayam.*
Suddhi: Those who open themselves only to the Divine influence are pure.
Mukti: The highest liberation of *Karma Yoga* is *Sadharmya mukti*, which is complete and final liberation and transformation of whole nature and a free and unegoistic participation of the Soul in the cosmic action.
The highest liberation of *Jnana Yoga* is *Sayujya Mukti*, which is the identification of the individual being in all its parts with the Divine.
The highest liberation of *Bhakti Yoga* is *Salokya-Mukti*, which is the whole conscious existence dwells in the same status of being as the Divine.
Bhukti: One result of liberation is the Delight of Being.
Siddhi: Perfection is the fulfilment and accomplishment of aims of self-discipline by Yoga. It is also an extraordinary occult power.

OM TAT SAT

The Main Frame 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.”

Savitri-532

“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.”

Savitri-108

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 Being. 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 requisite is purification, *suddhi* of our untransformed Nature. Mind, heart, the soul of vital desire, 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-chatushtayam*, (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, *purvata*, 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 *Brahmana*, *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.

OM TAT SAT



The Four-fold Soul Force and Four-fold Divine *Shakti*

There is a higher plan of our Spiritual destiny which is the cause of our greater existence and holds the key of our ascending fate. The perfect Spirit is called out of the dense imperfect mortality and is nurtured, fostered and moulded in the Matter's house by the influence of the sun-eyed Guardians of conscious Truth planes, Godheads of the unseen reality and men of Spiritual attainment. This material birth is a long transition of fourfold Soul adventure, self-evolution and illumination through which Nature ascends in the ladder and climbs to become the Spirit. Man arrives at greater perfection when he enlarges himself by opening his Nature towards all these four Soul powers. Thus our life is at once (1) to know and grow into self-truth and self-knowledge, (2) to raise slow outer life energy and the surface consciousness into swift movement of Divine energy and Divine Consciousness, (3) a constant production, adaptation, application of ecstatic skill and harmony to material life and to lift the surface pleasure into Divine Delight of Being and (4) to live and act in a complete self-giving, sacrifice, service and elevate the surface Nature into Divine Nature. The ancient thoughts of India was conscious of these four-fold Spiritual turns, *chaturvarna*, of active human personality and nature which precipitated as fixed mechanical function in the society of traditional ideal of *Brahmana*, *Kshatriya*, *Vaisya* and *Shudra*, whose full consummation and large Divine manifestation must be called down from the Universal and Transcendent plane by those who practice integral Yoga.

Brahmana* or Soul of Self-knowledge and World-knowledge:** The study of Scriptures, calm self-control, purity, a way of truth seeking and capture it for outward use, long suffering, kindness, honesty, aversion to fault finding, ceaseless quest for knowledge, freedom from prejudice, hard-won mind's silence, sweet smiling quietude of life, constant practice of non-attachment towards son, wife and home, high thinking, pure living, heavenward flight through saintly inactivity, free from attachment to action and inaction, detachment of desire-mind and renunciation of its passion, raise the mental consciousness into clarity, fixing the mind in the central vision, nearing of Spiritual truth within by purified *buddhi* and ethical change in the outside surface life are the natural and spontaneous task of the **traditional *Brahmin Soul force. Thus a traditional *Brahmin* lives a double life, Spiritual within or above and mental and material in outward active earthly living; thus he does not bridge the gulf between imperfect Matter and perfect Spirit.

The exclusive nature of the Soul force of the ancient traditional *Brahmin* is extended and enlarged in **integral Yoga** to go beyond the partial views and egoistic motives of human ignorance and become the master of own kingdom of life, *swarat*, master over the surrounding world, *samrat*, the fullness of the divine union of Truth-Light, *Brahma-yoga*, Power and glory of Spiritual force, *Brahma-tejas*, comprehensive Knowledge, *Brahma-varcas*, perfection of Spiritual Law, *Dharma*, enlarge and raise the whole seeing and living of active consciousness by trance, *Samadhi*, the accomplished

Brahminhood of the complete *Brahmana* and grows into impersonalised universal personality, *sarvabhutatmabhutatma*. The exclusive concentration, *samyama*, pursued by all traditional schools of Yoga is used as temporary instrument in integral Yoga and extended as all-receiving or all-inclusive concentration, *samjnana*.

The **perfection of *Brahmana* Soul-force** is the treasure house of miraculous knowledge which is open to every kind of Revelation, intimate Vision, many-sided wideness of Spiritual Attainment, Inspiration, Intuition, Identity; opens us to Supramental Infinities, Largeness, unalterable Silence, absolute quietude and Solitude, impersonal Vastness, right Discrimination, unspoken great Word, shadow-less Love, original Delight of existence, self-defusing Peace and a reconciling Wisdom to perfect life.

An **Integral *Brahmin*** calls down the Divine Mother's swift invasion of mightier Light, calm wideness, Truth of eternity, blaze of comprehensive wisdom, inevitable Word, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed and obscure room and transforms all triple lower mechanical energies of *sattwa*, *rajas* and *tamas* into energies of illumined Seer and subsequently to Supramental Nature, *madbhava*.⁷ Not by rejecting life and action but by accepting and uplifting them he will realise the supreme Self in his own being and subsequently in all-beings and transforms all mundane knowledge in to activities of self-existent infinite Divine Consciousness. Thus God-Knowledge and World-Knowledge become two sides of one Transcendent seeking.

She is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple selves that are denied and closed and when earth will be ready she shall again take birth in Time as last *Avatara* to vanquish Fate and Death and establish Truth's victory [the *Maheswari* aspect].

Kshatriya* or Soul of Strength and Power:** The heroism, high spirit ambition, armour of courage, resolution, ability, steadfastness in Yoga, giving, harmlessness, sword like faith, forgiveness, leadership, lordship at all workings, *Isvara-bhava*, straightforwardness, well-armed warrior and hunter of unknown and beautiful creation, wrestler with destiny are the natural work of **traditional *Kshatriya Soul force. Thus a traditional *Kshatriya* does not adventure much into higher planes of Consciousness and call down consciously their Divine energy to the limitation of *tamasic*, *rajasic* and *sattwic* Nature.

These virtues of traditional *Kshatriya* are extended in **integral Yoga** to Divine fullness, timeless purity, high plasticity towards change, forbidden to shrink from difficulties of life, opulence, expansion of Spiritual kingdom within and without and a faith and conviction that nothing can prevent a

Sadhaka from discovering the Truth's wide and golden path and in arriving at the end of integral Perfection. He has to conquer in himself the forces of egoistic falsehood, ignorance and suffering and manifest Divine Truth-movement in the spirit of lion-like warrior and further extend them towards the conquest of the same adverse and inexhaustible dark forces in the world.

The **perfection of *Kshatriya* Soul-force** is a severest austerity of *tapas*, a great action that can unlock the doors of fate, high nobility of Soul 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 disheartened or discouraged from faith and confidence in the Divine power that works in the being, adventure of Consciousness in ascending and descending order capturing 'the last inviolate secret' Source and invasion of its large white Divine Presence to all the nether dark planes of existence.

An **Integral *Kshatriya*** casts his transparent Soul upon the Divine Mother's lap and calls down her sweet Presence of violent loving heart, intolerant flame, splendid strength, irresistible white passion of her mighty Force. She leads his small beginning of *Sadhana* through slow mental evolution towards complete enjoyment and possession of Divine Soul and transforms Nature through swift Spiritual evolution, fulfils *Ananda* with its most absolute intensities, drags knowledge towards conquering glories and shortens the long way of perfection. He reconciles the gentle soul of Love with the formidable need of Power; fuses the Soul's passive nature that lives satisfied with transcendent calm with perfect activity of Divine worker and warrior. He shall possess God's infinite Wisdom and king Idea what the dwarf mind cannot imagine and shall open God's door what the heart of the mortal cannot dare.

She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the Nature's Iron Law. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space [the *Mahakali* aspect].

Vaisya* or Soul of Mutuality and New Creation:** The outward action of the **traditional *Vaisya Soul force is agriculture, cattle keeping, skilful devising intelligence, legal order, professional skill, commercial negotiation of self-interest, scientific, technical and utilitarian bent of mind, a power of giving, ample creative liberality, mutual helpfulness and the ecstatic skill in works.

Thus a traditional *Vaisya* does not feel the privilege to call down highest planes of Bliss vibration to transform the recalcitrant lowest Nature.

These traditional *Vaisya* faculties are extended in **integral Yoga** into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-giving and return and ample interchange between existence and existence, a deathless sweetness chanting the unknown anthem of Soul, a full enjoyment and use of rhythm and balance of fruitful, aesthetic, beautiful and productive life. In this Yoga one comes to see the Divine everywhere and in all equally and pours out the realisation of the Divine sweetness in all one's inner activities and outward actions. All is supported by the primary force of emotional Divine union; for it is by Divine Love that the entire self-consecration and the entire self-possession are accomplished, and thought and action become shapes and figures of the Divine Delight which possesses the Spirit and its members.

The perfection of *Vaisya* Soul-force is a Soul-power of mutuality, efficient builder, organiser, 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 of great taking into oneself and free self-giving to all, a subtle opulence, a large enjoyment of the mutual delight, a joy and gladness born of inner unification with chosen Divine Souls, discoverer of beauty's golden path and fine rhythm of life.

An **Integral *Vaisya*** calls down the Divine Mother's deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful and the All-Beautiful.

Her worshiped feet has the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look; her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony [*Mahalakshmi* aspect].

Shudra* or Soul of Works and Service:** The well developed **traditional *Shudra has the instinct of toil and capacity of labour and service for maintenance of his existence, charity, absence of envy and pride, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience, imperfect worker and mechanical discharger of duty. His prayer is too weak to climb to the Supreme. The modern mind is attracted to create purely productive

and commercial society, a *Shudra* society of labour, of the proletariat, preoccupied more and more with enjoyments of transient and short-lived nature. Thus a traditional *Shudra* does not call down highest perfection of *Sachchidananda* Consciousness to his imperfect human Nature.

In **integral Yoga** these *Shudra* qualities are extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest Spiritual evolution. The full development of this Soul force is to become the architect of Immortality, efficient builder, the power of motiveless consecrated service to others, personal will is converted to single pursuit, a capacity for all kind of Divine action demanded from an instrument, to obey and follow whatever great discipline and Spiritual Influence, a free identity and spontaneous harmony with the universal Divine Will, the love which consecrates service and asks for no return, a power for complete self-surrender and self-giving of what one does, thinks and feels. One can offer every detail of life's manifestation and every incident of life's movements as food for the inner sacrificial Fire.

The **perfection of *Shudra* Soul-force** is the universal love that spreads itself without claim of return, the embrace that takes to itself the body of God in man and works for help and service, the entire renunciation of desire, *kama*, ego, *ahamkaram*, duality, *dwanda*, three modes of nature, *gunas*, initiation of work, *sarbarambha parityagi*, attachment to home and old association, *aniketa*; ready to bear the yoke of the Master and make the life a free servitude to Him and under His direction, a vast and deep self-surrender of the whole being to the Master of our being and His universal action. A perfection of faith, *sraddha*, is to be developed which believes that nothing done in us and around us is in vain and all things are accomplished when Spirit takes up the burden of all life and all movement.

An **Integral *Shudra*** is not satisfied with his exclusive liberation, lonely freedom and solitary joy and asks the Divine Mother's Light, Peace and Perfection for earth and men. He calls down her persistent, flawless and integral action, efficient technical knowledge, competent administrative skill, Truth of order, close and profound intimate knowledge, power of silence and quiet and exact perfection in all things. A vast surrender or wide self-giving is his only source of strength to confront Time and Space. While accepting all works of life, he is able to transform even the smallest and meanest work into glad and glorious golden sacrifice; a higher knowledge is applied to all the activities of existence to lift all common ordinary work into strange Divinity and in every simplest movement of will, action and thought he fills the Divine Presence and can bring her Divine oneness. His object in Arts and Crafts is not mere mental, vital and aesthetic gratification but to adore and manifest the Divine Artist everywhere. His aim and object in Science and Technology is not mechanical and mental manipulation of the energies and opulence of Nature but to enter into the processes and workings of the faultless Divine mysteries. He must remember that he carries within him a fragment of integral Godhead

and its total revelation in his bodily life is the inevitable consequence of his integral faith.

Her sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity [*Mahasaraswati* aspect].

All the above fourfold traditional personalities are raised up to fullness and harmony in a traditional seeker of Truth and extended in a sane and perfected Society. Similarly the perfection of all the above fourfold Soul personalities are integrated in an integral seeker of Truth and extended its large manifestation in a Divine Centre, the *Ashram*. Traditional *Yoga* succeeds with the evolution of strong Spiritual Being whereas integral *Yoga* succeeds with the evolution of strong Spiritual Being subordinated by evolution of strong Mental Being; the former helps in building Spiritual foundation and the latter helps in integration of Being and Nature.

A *Sadhaka* of integral *Yoga* will pursue *sadhana* in three stages that of the consciousness of an instrument, *Yantra*, consciousness of an emanation, *Vibhuti*, consciousness of an Incarnation, *Avatara* in ascending order.

Yantra:

In the first stage, a *Sadhaka* will act on the surface by the pressure of a strong Soul force, known as instrumental action. In him two apparently opposite ideal of self-mastery and self-surrender or assenting instrument of divine *Shakti* are reconciled or the mental *Purusha* stands back as passive witness of working of the lower Nature, observes and knows himself and this is combined with the will to raise the purified Nature into higher Spiritual being. Thus *Purusha* will be at once witness, *Sakhi*, and the master of Nature, *Ishwara*. On the *Purusha* side, he is one with the Divine, Spiritual Being, *Ishwara*, *mamaibansa jivabhuta* and on the *Prakriti* side he is one with the Power of the Divine, instrument of universal dynamic Divine *Shakti*, *Ishwari*, *para-prakritir jivabhuta*. The *Jiva* in the heart is considered as the meeting ground of *Prakriti* and *Purusha* in Ignorance. This meeting will repeat in the higher planes of consciousness as *Shakti* and *Ishwara* in the Spiritual plane and *Maya* and *Brahman* in Supramental plane.

In the initial phase of the *sadhana* of kinetic *Yoga*, the *Sadhaka* will feel that whatever he is doing, willing and thinking, a Divine *Shakti* behind is driving and shaping all his thought, action and volition. The Master of the

Shakti, Ishwara, is still hidden from him for the time being. Or he may be aware of the Presence of *Ishwara* sometimes or continually manifest to him. When he will feel the Presence of the *Ishwara* more and more, he will realise three things; (1) he will feel himself as conscious servant, slave of *Ishwara*; (2) a *Shakti* behind shaping, formulating and supplying all the energy, action and the result; (3) his whole action is determined by the *Ishwara*, the Spiritual being above the head.

The principal support of a ***Sadhaka of integral Yoga*** is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted abnormality, great excitation of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm balance, sufficiently vigilant passive mind which is obedient to overhead guidance, an unflinching clarity, power of self-criticism, right discrimination, intellectual deliberation, a vivid perception, coordination, firm vision of things, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual optimism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame; a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and courage to uncover the truth of existence, clarity and humility to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit's deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscious sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.

Vibhuti:

In the second stage of the *Sadhaka*, the sense of individual doer will disappear; all action is initiated, executed and completed by the Divine *Shakti*. He will realise that the universal Divine *Shakti* lives in him, thinks in him, acts in him, formulates him instead of the previous experience of individual doer of that he lives, thinks and formulates separately for himself and claims the action

of universal force as his own. The individual action has disappeared in the oneness of the universal *Shakti*. The Master of the *Shakti* is sometimes veiled by the action and sometimes appears governing the whole steps of work. There are three things present to his consciousness, (1) the *Shakti* carries on all the action, feeling thought and knowledge for the sole satisfaction of the *Ishwara* in an emanative human form; (2) the *Ishwara*, the Master of existence governs and compels all her action and (3) the *Sadhaka* as individual *Purusha*, Soul, enjoys all relation of Soul and Nature through Divine union. In this realisation the *Jiva* disappears into and becomes one with the *Shakti*, then there is only the ecstatic play of union of *Ishwara* and *Shakti*, *Mahadeva* and *Kali*, *Krishna* and *Radha*. This is the intensest form of the *Jiva's* realisation of himself as manifestation of Nature, a Power of the Divine.

He will be preoccupied in some special inner action of which he must have received the Divine Call. It is described in *the Gita*, a higher power with full of some Divine afflatus, a manifestation of special power of the Divine from behind the veil, can shine in the personality, character, life and work of a *Sadhaka*, *vibhutimat sattvam srimad urjitam eva va (The Gita-10.41)*.

Instead of isolation from mankind through the ochre robe of *Sannyasin*, which is a symbol of refusal of all compromise with falsehood and complete surrender of lower Nature, an **integral Yogi** wears the garb of the world and his robe is a radiating Light, Beauty and all-inclusive Love of which he is an emanation of 'garb-less deity.' In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony which lives in God's extreme perfection that can exist by ever extending scroll of the Infinite. Thus he establishes a Spiritual consciousness in the Being followed by extension of this Spirituality to all the parts of Nature. He can create what his Spirit has dreamed and his perfect action is the outcome of his perfect inner passivity. His dream of Beauty's sunlit passage is realised in an eternal Love, Beauty and Delight, self-existent, all pervading and equal behind all outer appearances; his dream of perfect Truth in the eternal variation of existence is invariable and is the secret of all change and goal of all wisdom; his dream of comprehensive Divine Action in the omnipotent and self-revealed Will is inherent forever in all things and all creatures and translates itself in the eternal rhythm of the world movement.

Avatara:

In the third stage, a *Sadhaka* realises an increasing manifestation of the Divine, *the Ishwara* in all his being, nature and action. Now he is constantly and uninterruptedly aware of the Divine Presence in him. The Divine is felt as the possessor of his Being and Nature, above him as the Ruler and Over-ruler of all the workings. All his consciousness becomes Divine Consciousness, all his knowledge becomes Divine knowledge, all his will becomes Divine will, all his feelings becomes Divine Love and all his action becomes Divine action. The distinction between *Shakti* and *Ishwara* begins to disappear in their sole oneness, there is only the conscious Indwelling, Over-dwelling and Identity with the Divine. The Ignorance of the ego is removed and there is only the eternal portion of the Self, *amsa sanatana*; he lives fulfilled in the complete

Presence, Power and Joy of the Divine. His emanative identity uplifts to another higher planes of Consciousness where he meets *Shakti* and *Ishwara* in Spiritual plane as *Maya* and *Brahman* in the Supramental plane, *Vijnana*; he emerges and establishes himself in the *Avatara* consciousness of *Purushottama* state, assumes a human name and form and extends his greater world action. This is *Sri Aurobindo's* vision of revelation of universal Godhead concealed in all humanity.

The Supramental man lives and acts in cosmic Consciousness founded upon the knowledge by Identity, which covers all the earth and all that lies behind and beyond in other planes of Consciousness. He becomes Godhead in man and is aware of his true integral Self and Divine universality of his action in Consciousness is similar to the strong Sun that serves the earth from above or the whole world is held within his Consciousness and his intimate inclusion is aided in the movement of world activity. His universal Nature is like *Vasishtha's* cow of plenty, *Kamadhenu*, from whose udder all mankind can draw its need and fulfil its deficiency.

OM TAT SAT



Supermind or Consciousness of the *Avatara*

“It must also be kept in mind that **the supramental change** is difficult, distant and ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into **supramental consciousness** begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement. ”

The Synthesis of Yoga/281-282
Sri Aurobindo

“But it (Supramental influence) would be something that had the power to eliminate all the errors, all the distortions and ugliness of mental life, and then a very happy humanity, quite satisfied with being human, feeling no need whatsoever to be anything but human, but with a human beauty, a human harmony.”

The Mother
27th November, 1965

“Accordingly when we rise from mind to Supermind, the new power of consciousness does not reject, but uplifts, enlarges and transfigures the operations of our soul and mind and life. It exalts and gives to them an ever greater reality of their power and performance.”

The Synthesis of Yoga/841
Sri Aurobindo

All Life is a Yoga of Nature of developed Souls through direct activation of Supramental Energy. Firstly, the all life can evolve swiftly by Supramental method which proceeds by two devices that of the (1) increasing spontaneity of the Supramental discrimination by direct vision of seeing, *pratyaksa-dristi*, *pasyati*, hearing, *sriti*, observing, direct descent of Divine word, speech, sound, without any process of synthetical construction, mental imagining, analytical observation and (2) constant ascension of Supramental

Energy from peak to higher peak, *sanoh sanum aruhat*, increasing its intensity by marshalling of the rays of the Sun, *vyuha*, gathering together the ray in to the body of the Sun defining its range, *samuha* and the vision of the Sun's fairest and most blessed form of all, *kalyanatamam tat*, defining its completeness and oneness with the infinite *Purusha*. Secondly, the fundamental Nature of Supermind in its application to all life is divided into three characteristics that of (1) the first character is a perfect knowledge by identity, (2) the second character of Supermind is that its knowledge is real and of total knowledge which is again sub divided into three status, that of (2a) in the first place its, right relation to the supreme and eternal reality from which it proceeds and of which it is an expression; (2b) in the second place all these individual figures in their right and complete relation to the universe; (2c) in the third place it knows each in its inmost essence of which all else is the resultant; (3) the third character of Supermind is that it brings us to the practical distinction between two kinds of mental and Supramental knowledge; one lives in unity though it plays with diversity the other lives in a separative action of diversity, though it may open to unity. And lastly the effect of Supramental Energy in all life brings four kinds of changes; (4a) the first character of Supramental change is a complete reversal of Consciousness which is like upside down of the whole activity; (4b) the second character of Supramental change is the dynamisation of Supramental Will, Knowledge and Delight replacing mental will, thought and enjoyment; (4c) the third character of Supramental change is to manifest and organise the highest Consciousness and to live and act by the power of infinite and universal Spirit; (4d) the final stage of the change will come when the Supermind occupies and Supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself.

Supramental is the Divine knowledge, one with the Divine will in the force and delight of a spontaneous and luminous and inevitable self-fulfilment. Its power of representations is not of intellectual kind, they are filled with the body and substance of light of the Truth in its essence and its action is direct, luminous and secure. The triple Nature of Supermind is (1) firstly, it is the self-conscience and all-conscience of the Eternal, superconscient to mind, life and body; it pervades all forms as an indwelling Presence and a self-revealing Light. (2) Secondly, it is directed to organise all things on the foundation of direct ordering self-knowledge, the law of guiding truth and harmonious self-vision without which the manifestation would be a shifting chaos and confused uncertainty and (3) lastly through regulated action it effectively unfolds the omnipotence and omniscience concealed in things; it determines sovereignly and spontaneously **form, force and functioning, limits their variations and gathers, disperses, modifies the energy which it uses.**

Supermind lends itself to the action of the inferior instruments of mind, life and body; it is always there indeed at the core as a secret support of their operations. In matter it is an automatic action and effectuation of the hidden idea in things; in life its most sizable form is instinct, an instinctive, subconscious or partly subconscious knowledge and operation; in mind it

reveals itself as intuition, a swift, direct and self-effective illumination of intelligence, will, sense and aesthesis.

An ascent into the Supramental Truth not only raises our spiritual and essential consciousness to that height but brings about a descent of the unrestricted downpour of the rain of heaven, --the full flowing of the seven rivers from a superior sea of light and power and joy into all our being and all our parts of nature and creates universal order and harmony. All then becomes part of the Divine Truth, an element and means of the supreme union and oneness; this permanent ascent and permanent descent must be therefore an ultimate aim of Integral Yoga.

The range of action of the Supramental man will be all the earth and all that lies behind and above in other planes of Consciousness and he will think more with the universal mind and his individuality will rather be a vessel of radiation and communication to which the universal thought and knowledge of the Spirit will converge. All that he thinks, does and lives belongs to the Truth, *satyam*, the Right, *ritam*, the Vast, *brihat*. For him even the most diverse or contradictory things point at some truth in this infinity and he creates harmonies on the firm ground of reality, holds infinite liberty and rejoices in the Self of infinite vastness.

The transition from mind to Supermind is not only the substitution of a greater instrument of thought and knowledge, but a change and conversion of the whole consciousness. There is evolved not only a Supramental thought, but a Supramental will, sense, feeling, seeing, hearing, contact, a Supramental substitute of all the activities that are accomplished by the mind.

The different attributes of the Supramental are:

Supramental reason: It is not a higher logical intellect, but a directly luminous organisation of intimately subjective and intimately objective knowledge, the higher *buddhi*, and a higher action in the integral Supermind that sees all things in the unity and infinity of the divine consciousness and self existence. The Supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and efficiency. It is then itself taken up into a higher range of the power of knowledge and in that too nothing is lost, but all farther heightened, enlarged in scope, transformed in power of action. Its function is not to test or scrutinise, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilise harmonies and arrangement and relations, to organise the movement of Supramental knowledge. This it does not do by any formal rule or construction of inferences but by a direct, living, spontaneous and immediate seeing and placing of connection and relation.

Supramental word: The Supramental word may descend as inspiration from above the head or as voice of the Self or of the Spirit, *vani*, *adesh*. It manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner

sound that make it the natural and living body of the Supramental thought and vision. It pours into the plastic language and speech which is other than the limited intellectual, emotional and sensational significance. The Word is formed and heard initially in the intuitive mind and subsequently in the Supermind. So this can be revealed by highly gifted developed Souls through speech and writing, whose physical consciousness and its organs have gone through long training of purification, transformation and perfection.

Supramental thought: The Supramental thought receives new light and power from above, organises the harmony of manifested existence of the Supramental being, discovers it on eternal principles, casts it upon the right lines of the truth that is to be manifested, keeps sounding as characteristic notes the recurrence of the constant elements in the experience and the action which are necessary to constitute the harmony. It does not follow the habitual mind's action of assimilating all new thought and experience to a fixed customary mould of thinking, taking that rigidity for its basis. The basis of action of Supramental thought is above the head, *upari budhne*, in the largeness of the self, in the supreme foundation of the Supramental truth, *budhne ratasya*. All thought in the Supermind is in the nature of intuition, inspiration or revelation and all deficiency of knowledge is to be supplied by a farther action of these powers; error is prevented by the action of a spontaneous and luminous discrimination; the movement is always from Knowledge to higher and more luminous Knowledge.

Supramental observation: The act of observation is a movement towards bringing out latent knowledge. The Supermind sees everything in the self and its observation must therefore be subjectively objective and are capable of knowing them even as we know ourselves by the force of that oneness and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge.

Supramental memory: The Supramental memory is different from the mental, not a storing up of past knowledge and experience, but an abiding presence of knowledge that can be brought forward or, more characteristically, offers itself, when it is needed: it is not dependent on attention or on conscious reception, for the things of the past not known actually or not observed can be called up from latency by an action which is yet essentially a remembrance.

Supramental Imagination: The imagination transformed in the Supermind acts on (1) one side as a power of true image and symbol, always an image or index of some value or significance or other truth of being, (2) on the other as an inspiration or interpretative seeing of possibilities and potentialities not less true than actual or realised things.

Supramental judgment: The Supramental judgment acts inseparably from the Supramental observation and Supramental memory, inherent in it as a direct seeing or cognition of values, significances, antecedents, consequences, relations, etc.; or it supervenes on the observation as a luminous disclosing idea

or suggestion; or it may go before, independent of any observation, and then the object called up and observation confirms visibly the truth of the idea.

Supramental Law: Supramental Law is a process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal. Supramental is the Source, keeper of Law and guiding Truth in the world which is the expression of a self-nature determined by the compelling truth of the real idea that each thing is in its inception. Therefore from the beginning of the creation the whole development is predetermined in its self-knowledge and at every moment in its self working it must be original inherent Truth and at the end it will be what was contained and intended in its seeds.

Supramental sense: Supramental sense is fundamentally not the action of certain physical organs, but the contact of Consciousness with its objects, *samjnana*. It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the Supramental being and energy, not in the divisions of Matter and through the physical instruments, that creates the Supramental sense, *samjnana*. The state described in the Upanishad in which one sees, hears, feels, touches, senses in every way the *Brahman* and the *Brahman* only, for all things have become to the consciousness only that and have no other, separate or independent existence, is not mere figure of speech, but the exact description of the fundamental action of the pure sense, the spiritual object of the pure *samjnana*. All sense and sensation becomes full of the divine light, the divine power and intensity of experience, a divine joy, the delight of the *Brahman*.

Supramental intelligence: The Supramental intelligence is of the nature of a truth seeing, truth hearing and truth remembering and, though capable of being sufficient to itself in a certain way, still feels itself more richly fulfilled by the thought and word that give it a body of expression. It is a self-aware Truth of being in which self-knowledge is inseparable from self-existence. This Truth-consciousness does not think out things but works them out with knowledge according to the impeccable self-vision and the inevitable force of a sole and self-fulfilling Existence.

Supramental sound: All sounds become to the supramentalised ear the voice of the Divine, himself born into sound, and a rhythm of the concord of the universal symphony.

Supramental Love: The power of Love supramentalised can take hold of all living relations without hesitation or danger and turn them God-ward delivered from their crude, mixed and petty human settings and sublimated into the happy material of a Divine life.

Supramental Touch: The supramentalised touch also contacts or receives the touch of the Divine in all things and knows all things as the Divine through the conscious self in the contact: and there is too the same totality, intensity,

revelation of all that is in and behind the touch to the experiencing consciousness.

Supramental vision: Supramental vision is a secondary part of Supramental Knowledge that need not depend on support of superficial mental image; it concretises all mental abstractions and has the character of sight and its object is an invisible and formless truth which is something much more near, profound and comprehensive than the mental vision. The truth of the thing known is subjectively seen in the self or a direct seizing or penetrating luminous contact of Spiritual consciousness, *dristi, pasyati*, the Spirit that sees through knowledge by identity. It surpasses the indications of thought, does not need the aid of thought and makes the truth of thing directly evident, *pratakhyā*. So Supramental vision is a complementary and supplementary experience of Supramental touch and Supramental sound and there is a retaining of movement, vibration, rhythm, presence and contact of the Spirit.

Supramental Time and Space: The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of the individual with the Time is to bring down Timeless Eternal into the slipping moments or to link Time's second to infinity by endless descent of Divine force or the moments stretched into eternity, failing which gives birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensationally conscious is to call down God's Spaceless Omnipotence into fragmented atmosphere or 'lost in the depths of its own solitude' and recalls the Soul's adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to new create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the

entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

The Supramental time consciousness is different from mental experience of time. Mind is swept helplessly on the stream of moments and each passing moments are swiftly disappearing into the unknown. So Supramental time consciousness is (1) founded on eternal identity beyond the changes of time; (2) in this eternity of time past, present and future co-exist; (3) this total movement of three time is realised as single and indivisible movement even in their succession of stages, periods and cycles; (4) through the succession of moments step by step evolution in ignorance is experienced.

The vision of Supramental Community: The **Divine Centres** consisting of few collective Souls in all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally as a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change while still enclosed in the life of the lower nature; lastly, the hardest of all is the invisible occult war and struggle we have to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when we seek to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established on the earth's atmosphere in all its plenitude. We have to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of our own mind and life and wage battle against them. We have to realise ourselves as embodied Soul through which cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection,

Harmony, Freedom and Truth of order would be the Consciousness of the race. There Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to ourselves; it would be self-existent and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

The relation between one-community with the other would assure harmonious diversity, mutuality and oneness. There would be a considerable free diversity in the self-expression of the individuals of a single community and between different Gnostic communities which would create their own body of the life of the Spirit. The greatest richness of diversity and liberty of self-expression based on an underlying oneness and stability in utmost mutability are the law of the Supramental perfected community and there the perfected individual's self expression and self-realisation need not be a long white monotone. He would not be cast according to a single moulded fixed pattern of personality or insist on sameness of action or fixed law in all circumstances or subordinate himself to mass consciousness, but there would be the union of freedom, order of conscious unity, universality, integral self-awareness, plasticity, infinite variation and harmonious diversity of action and expression of the collective life in its manifestation of Gnostic Consciousness. This Gnostic community will ensure a luminous integral unity with its greatest completeness in the common life of Gnostic beings, and it will also ensure and impose similar dominating harmony, right relation and order upon the life of surrounding ignorant mundane community within the boundary of certain limitation. It will surely admit within its border as much of human life as is turned towards Spirituality leaving the rest to function on the mental self-sufficiency of old foundation.

OM TAT SAT

Aim of Integral Yoga (Questions)

Sri Aurobindo declared, "...object of the integral Yoga must be **accepted wholly** by those who follow it..." (*The Synthesis of Yoga-170*) This entire thorough knowledge on the object also includes its multitude of aim, master formula of integral Yoga, indispensable and dispensable methods/self-disciplines, dangers and difficulties of the path. Here the questions related with above five subdivisions have been produced limiting itself to the chapters of Yoga of Self-perfection. These are taken from the Hand book-II of *The Synthesis of Yoga* which can be down loaded from www.srimatriniketanashram.org. So the numberings of the questions are maintained same as represented in the Hand book-II. This will partly fulfil our mission of transcending and exhausting limitation of 'fragmentary knowledge in Ignorance' and approach Integral Yoga in totality.

The first object of integral Yoga is the Divine union and joy 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*; 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; the third object is Divinisation 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 utilisation of transformed individuality towards the transformation of human collectivity; the last 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*. Thus complete union of two sides of Duality is the deepest secret of Being and the highest ascending Spiritual experience of integral Yoga, where the utmost fundamental awareness of identity, mutual inclusion and interpenetration of Consciousness would be inherent and all would be direct action of Consciousness in Being itself, identical, intimate, intrinsically self-aware and all-aware. To repose in this last and highest summit of Omniscient and Omnipotent Bliss world permanently is in the end the supreme self-perfection of our evolving human Consciousness. The highest descending Spiritual experience of integral Yoga is the movement of the world towards conscious emergence of full *Sachchidananda* in its own creation.

231a, What two objects are gained by this (Rajayoga) discipline? 610

231a, Two objects, the one temporal, the other eternal, are gained by this (*Rajayoga*) discipline. (1) Mind-power develops in another concentrated action abnormal capacities of knowledge, effective will, deep light of reception, powerful light of thought-radiation which are altogether beyond the narrow range of our normal mentality; it arrives at the Yogic or occult powers around which there has been woven so much quite **dispensable** and yet perhaps

salutary mystery. (2) But the one **final end** and the one all-important gain is that the mind, stilled and cast into a concentrated trance, can lose itself in the divine consciousness and the soul be made free to unite with the divine Being. 610

232, What are the three mental Soul powers? 610

232, The triple way takes for its **chosen instruments** the three main powers of the **mental soul-life** of the human being. (1) Knowledge selects the **reason and mental vision** and it makes them by purification, concentration and a certain discipline of a God-directed seeking its means for the greatest knowledge and greatest vision of all, God-knowledge and god-vision. Its **aim is to see, know and be the Divine**. (2) Works, action selects for its instrument the **will of the doer of works**; it makes life an **offering of sacrifice** to the Godhead and by **purification, concentration and a certain discipline of subjection to the divine Will** a means for contact and increasing unity of the soul of man with the divine Master of the universe. (3) Devotion selects the **emotional and aesthetic powers of the soul** and by turning them all Godward in a perfect purity, intensity, infinite passion of seeking makes them a means of God-possession in one or many relations of unity with the Divine Being.

232d, How Tantric discipline is in its nature a synthesis? 611

232d, Tantric discipline is in its nature a synthesis. It has seized on the large universal truth that there are two poles of being whose essential unity is the secret of existence, Brahman and Shakti, Spirit and Nature, and that Nature is power of the spirit or rather is spirit as power. 611

233, What is the method of Tantric discipline? 611-12

233, **To raise nature in man into manifest power of spirit is its method** and it is the whole nature that it gathers up for the spiritual conversion. It includes in its system of instrumentation the forceful Hathayogic process and especially the opening up of the nervous centres and the passage through them of the awakened Shakti on her way to her union with the Brahman, the subtler stress of the Rajayogic purification, mediation and concentration, the leverage of will-force, the motive power of devotion, the key of knowledge. 611-12

234, How in **two directions** Tantric discipline enlarges by its synthetic turn the province of the Yogic method? 611-12

234, But it does not stop short with an effective assembling of the different powers of these specific Yogas. In **two directions** it enlarges by its synthetic turn the province of the Yogic method. (1) First, it lays its hand firmly on many of the main springs of human quality, desire, action and it subjects them to an **intensive discipline** with the soul's mastery of its motives as a **first aim** and their elevation to a diviner spiritual level as its **final utility**. (2) Again, it includes in its **objects of Yoga** not only liberation, which is the one all-mastering preoccupation of the specific systems, but a cosmic enjoyment of the power of the Spirit, which the others may take incidentally on the way, in part, casually, but avoid making a **motive or object**. It is a bolder and larger system. 611-12

235, What is the common initial purpose of **all Yoga**? 613

235, The common initial purpose of **all Yoga** is the liberation of the soul of man from its present natural ignorance and limitation, its release into spiritual being, its union with the highest self and Divinity. But ordinarily this is made

not only the initial but the **whole and final object**: enjoyment of spiritual being there is, but either in a dissolution of the human and individual into the silence of self-being or on a higher plane in another existence. 613

235a, What is the object of Tantric discipline? 613

235a, (1) The Tantric system makes liberation the final, but **not the only aim**; (2) it takes its way a full perfection and (3) enjoyment of the spiritual power, light and joy in the human existence, and (4) even it has a glimpse of a supreme experience in which **liberation and cosmic action and enjoyment are unified** in a final overcoming of all oppositions and dissonances. 613-14

235b, How aim of Integral Yoga differ from Tantra? 613

235b, It is this **wider view of our spiritual potentialities from which we (Integral Yoga) begin**, but we add another stress which brings in a completer significance. We regard the spirit in man not as solely an individual being traveling to a transcendent unity with the Divine, but as a **universal being capable of oneness with the Divine in all souls and all Nature** and we give **this extended view its entire practical consequence**. 613-14

236, What are the three objects of Integral Yoga? 613-14

236, (1) The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be **the first object of the Yoga**; (2) its free enjoyment of the cosmic unity of the Divine becomes a **second object**; but out of that a **third** appears, (3) the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. 613-14

245a, What is the aim of mundane perfection? 616

245a: The mundane perfection is sometimes conceived of as something outward, social, a thing of action, a more rational dealing with our fellow-men and our environment, a better and more efficient citizenship and discharge of duties, a better, richer, kindlier and happier way of living, with a more just and more harmonious associated enjoyment of the opportunities of existence. By others again a more inner and subjective ideal is cherished, a clarifying and raising of the intelligence, will and reason, a heightening and ordering of power and capacity in the nature, a nobler ethical, a richer aesthetic, a finer emotional, a much healthier and better-governed vital and physical being. Sometimes one element is stressed, almost to the exclusion of the rest; sometimes, in wider and more well-balanced minds, the whole harmony is envisaged as a total perfection. A change of education and social institutions is the outward means adopted or an inner self-training and development is preferred as the true instrumentation. Or the two aims may be clearly united, the perfection of the inner individual, the perfection of the outer living. 616

245b, What is religious aim of perfection? 616-17

245b: But the mundane aim takes for its field the present life and its opportunities; the religious aim on the contrary fixes before it the self-preparation for another existence after death, its commonest ideal is some kind of pure sainthood, its means a conversion of the imperfect or sinful human being by divine grace or through obedience to a law laid down by a scripture or else given by a religious founder. The aim of religion may include a social change, but it is then a change brought about by the acceptance of a common

religious ideal and way of consecrated living, a brotherhood of the saints, a theocracy or kingdom of God reflecting on earth the kingdom of heaven.

245c: What is the object of synthetic integral Yoga?

245c: The object of our synthetic Yoga must, in this respect too as in its other parts, be more integral and comprehensive, embrace all these elements or these tendencies of a larger impulse of self perfection and harmonise them or rather unify, and in order to do that successfully it must seize on a truth which is wider than the ordinary religious and higher than the mundane principle. All life is a secret Yoga, an obscure growth of Nature towards the discovery and fulfilment of the divine principle hidden in her which becomes progressively less obscure, more self-conscious and luminous, more self-possessed in the human being by the opening of all his instruments of knowledge, will, action, life to the Spirit within him and in the world. Mind, life, body, all the forms of our nature are the means of this growth, but they find their last perfection only by opening out to something beyond them, first, because they are not the whole of what man is, secondly, because that other something which he is, is the key of his completeness and brings a light which discovers to him the whole high and large reality of his being.

246, How are we still in pursuit of only an ordinary human perfection? 618-619

246, So long as there is only **an intellectual, ethical and other self-training** for the now normal purposes of life which does not travel beyond the ordinary circle of working of mind, life and body, we are still only in the obscure and yet **unilluminated preparatory Yoga of Nature**; we are still in pursuit of only an ordinary human perfection. 618-19

247, How the mundane ideal regards human perfection? 619-620

247, **The mundane ideal regards man** always as a mental, vital and physical being and it **aims at a human perfection** well within these limits, a perfection of mind, life and body, an expansion and refinement of the intellect and knowledge, of the will and power, of ethical character, **aim and conduct**, of aesthetic sensitivity and creativeness, of emotional balanced poise and enjoyment, of vital and physical soundness, regulated action and just efficiency. 619-20

248, How, a Yoga of **integral perfection** regards man? 620

248, A Yoga of **integral perfection** regards man as a divine spiritual being involved in mind, life and body. 620

249, What is the aim of Yoga of Integral Perfection? 620

249, A Yoga of Integral Perfection **aims** therefore at a liberation and a perfection of his divine nature. It seeks to make an inner living in the perfectly developed spiritual being his constant intrinsic living and the spiritualised action of the mind, life and body only its outward expression. 620

250, How integral Yoga deals with mundane aim or our existing customary education? 620

250, A Yoga of Integral perfection rejects nothing that is essential in the mundane **aim**, but enlarges it, finds and lives in its greater and its truer meaning now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure of infinite, divine and immortal values. 620

251, How Integral Yoga regards all the previous life and Yoga? 622

251, It regards all the previous life as an involuntary and unconscious or half-conscious preparatory growing towards this change and **Yoga as the voluntary and conscious effort and realization of the change, by which all the aim of human existence in all its parts is fulfilled, even while it is transfigured.** 622

252a, What is the divine **self-perfection**? 623

252a, Essentially, then, this divine **self-perfection** is a conversion of human into a likeness of and a fundamental oneness with the divine nature, a rapid shaping of the image of God in man and filling in of its ideal outlines. It is what ordinarily termed *sadrasya-mukti*, a liberation into the divine resemblance out of the bondage of the human seeming, or, to use the expression of the Gita, *sadharmya-gati*, coming to be one in law of being with the supreme, universal and indwelling Divine. 623

254 How integral Yoga contemplate on all work? 729

254, **All work** is done by power, by Shakti, and since the **integral Yoga** does not contemplate abandonment of works, but rather **a doing of all works** from the divine consciousness and with the supreme guidance, the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a capacity for this greater action. In the **end they must undergo** a spiritual and Supramental transfiguration. 729

254a, How to approach the present imperfection? 631

254a, But whatever his **aim**, however exalted his aspiration, he has to begin from the law of his present imperfection, to take **full account** of it and see how it can be converted to the law of a possible perfection. 631

254b, How man **aims at** knowledge and mastery of his own being and mastery of the environmental world of nature? 640

254b, As man **aims at** knowledge and mastery of his own being, so also he **aims at** knowledge and mastery of the environmental world of nature, its objects, its instrumentation, its beings. First he tries to effect **this aim** by egoistic possession, but as he develops, the element of sympathy born of the secret oneness grows in him and he arrives at the idea of a widening cooperation and oneness with other beings, a harmony with the universal Nature and universal being. 640-641

255, Which perfection must radiate out from Integral Yogi? 642

255, In this self-development the soul finds that it has accomplished on this line the **object of the whole integral Yoga**, union with the Supreme in its self and in its universalized individuality. So long as he remains in the world existence, this perfection **must radiate out from him**, --for that is the necessity of his oneness with the universe and its beings, --in an influence and action which help all around who are capable of it to rise to or advance towards the same perfection, and for the rest in an influence and action which help, as only the self-ruler and master man can help, **in leading the human race** forward spiritually towards this consummation and towards some image of a greater divine truth in their personal and communal existence. He becomes a light and power of the Truth to which he has climbed and **a means of others' ascension.** 642

256, What is the first appearance of the problem before him on which the seeker of perfection has to lay hold? 643-44

256, This is the first appearance of the problem before him on which the seeker of perfection has to lay hold, that it is not a negative, prohibitory, passive or quietistic, but a positive, affirmative, active purity is his **object**. A divine quietism adds to it the right pure undeviating action of the soul, mind and body. 643-44

257, What must be the object of the purification, liberation and perfection of the buddhi? 666

257, To arrive then at the whole truth of our self and Spirit and the knowledge, greatness, bliss of our free and complete being must be the **object of the purification, liberation and perfection of the buddhi**. 666

258, Who lives in the **truth of the hour**, not in any truth of eternity? 671

258, By itself this pragmatic mind can give us no firm foundation and **no fixed goal**; it lives in the **truth of the hour**, not in any truth of eternity. 671

261, What is liberated perfection of Integral Yoga? 678-679

262, What is integral liberation? 678-679

261, 262, In others it becomes an absorbed dwelling in him and not in this world or a continual absorbed or intent living in his presence, *sayujya, salokya, samipyā mukti*. **The way proposed for the integral Yoga** is a lifting up and surrender of the whole being to him, by which not only do we become one with him in our spiritual existence, but dwell too in him and he in us, so that **the whole nature is full of his presence** and changed into the divine nature; we become one spirit and consciousness and life and substance with the Divine and at the same time we live and move in and have a **various joy** of that oneness. This **integral liberation** from the ego into the divine spirit and nature can only be relatively complete on our present level, but it begins to become absolute as we open to and mount into the gnosis. This is **liberated perfection**. 678-679

263, What is integral liberation? 682-683

263, But on this side too there are two kinds of freedom. (1) a liberation from Nature in a quiescent bliss of the spirit is the first form of release. (2) A farther liberation of the Nature into a divine quality and spiritual power of world-experience fills the supreme calm with the supreme kinetic bliss of knowledge, power, joy and mastery. A divine unity of supreme spirit and its supreme nature is the **integral liberation**. 682-683

264, *Tamas* in spiritual being becomes what? 689

264, *Tamas* in the spiritual being becomes a divine calm, which is not an inertia and incapacity of action, but a perfect power, *sakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous and enormous activity: 689

265, *Rajas* in spiritual being becomes what? 689

265, *Rajas* becomes a self-effecting initiating sheer Will of the spirit, which is not desire, endeavour, striving passion, but the same perfect power of being, *sakti*, capable of an infinite, imperturbable and blissful action. 689

266, *Sattwa* in spiritual being becomes what? 689

266, *Sattwa* becomes not the modified mental light, *prakasa*, but the self-existent light of the divine being, *jyotih*, which is the soul of perfect power of being and illumines in their unity the divine quietude and the divine will and action. 689

267, What is difference between ordinary liberation and integral perfection?
689

267, The ordinary liberation gets the divine light in the divine quietude, **but integral perfection will aim at this greater triune unity.**” 689

267a, How integral liberation can come? 690

267a, The **integral liberation** comes when this passion for release, *mumuksutva*, founded on distaste or *vairagya*, is itself transcended; the soul is then liberated both from attachment to the lower action of nature and from all repugnance to the cosmic action of the Divine. This liberation gets its completeness when the spiritual gnosis can act with a Supramental knowledge and reception of the action of Nature and a Supramental luminous will in initiation. The gnosis discovers the spiritual sense in Nature, God in things, the soul of good in all things that have the contrary appearance; that soul is delivered in them and out of them, the perversions of the imperfect or contrary forms fall away or are transformed into their higher divine truth, --even as the *gunas* go back to their divine principles, -- and the spirit lives in a universal, infinite and absolute Truth, Good, Beauty, Bliss which is the Supramental or ideal divine Nature. 690

270, What is the aim of human perfection? 701-702

270, The **aim of human perfection must** include, if it is to deserve the name, two things, self-mastery and a mastery of the surroundings; it must seek for them in the greatest degree of these powers which is at all attainable by our human nature. Man's urge of self-perfection is to be, in the ancient language, *svarat* and *samrat*, self-ruler and the king. But to be self-ruler is not possible for him if he is subject to the attack of the lower nature, to the turbulence of grief and joy, to the violent touches of the pleasure and pain, to the tumult of his emotions and passions, to the bondage of his personal likings and dislikings, to the strong chains of desire and attachment, to the narrowness of a personal and emotionally preferential judgment and opinion, to all the hundred touches of his egoism and its pursuing stamp on his thought, feeling and action. All these things are the slavery to the lower self which the greater "I" in man must put under his feet if he is to be king of his own nature. To surmount them is the condition of self-rule; but of that surmounting again equality is the condition and the essence of the movement. To be quite free from all these things,---if possible, or at least to be master of and superior to them,--is equality. Farther, one who is not self-ruler, cannot be master of his surroundings. The knowledge, the will, the harmony which is necessary for this outward mastery, can come only as a **crown** of the inward conquest. 701

272a, What are the methods of Integral Yoga? 719

272a, The integral Yoga will make **use of both the passive and the active methods** according to the need of the nature and the guidance of the inner spirit, the Antaryamin. It will not limit itself by the passive way, but that would lead only to some individual quietistic salvation or negation of an active and universal spiritual being which would be inconsistent with the **totality of the aim.** 719

272b, How Integral Yoga will use endurance? 719-20

272b, It will use the **method of endurance**, but not stop short with a detached strength and serenity, but move rather to a positive strength and mastery, in

which endurance will no longer be needed, since the self will then be in a calm and powerful spontaneous possession of the universal energy and capable of determining **easily and happily** all its reactions in the oneness and the Ananda. 719-720

272c, How the integral Yoga will use impartial indifference? 720

272c, It will use the **method of impartial indifference**, but not end in an aloof indifference to all things, but rather move towards a high-seated impartial acceptance of life **strong to transform all experience** into the greater values of the equal spirit. 720

272d, How the Integral Yoga will use temporary resignation and submission? 720

272d, It will use too **temporarily resignation and submission**, but by the full surrender of its personal being to the divine it will attain to the all-possessing Ananda in which there is no need of resignation, to the perfect harmony with the universal which is not merely an acquiescence, but an embracing oneness, to the perfect instrumentality and subjection of the natural self to the Divine by which the Divine also is possessed by the individual spirit. 720

272e, How Integral Yoga will use positive method? 720

272e, It will use fully the **positive method**, but will go beyond any individual acceptance of things which would have the effect of turning existence into a field only of the **perfected individual knowledge, power and Ananda**. That it will have, but also it will have the oneness by which it can live in the existence of others for their sake and not only for its own and for their assistance and as one of their means, an associated and helping force in the movement towards the same perfection. It will live for the Divine, not shunning world-existence, not attached to the earth or heavens, not attached either to a supracosmic liberation, but equally one with the Divine in all his planes and able to live in him equally in the Self and in the manifestation. 720

273, What is faith? 733

273, Finally we shall realize the truth that this being we are is or can become whatever it has the faith and will to be, --for **faith is only a will aiming at greater truth**, -- and cease to set limits to our possibility or deny the potential omnipotence of the Self in us, the divine Power working through the human instrument. That however, at least as a practical force, comes in at a later stage of high perfection. 733

284, What is the mind of self-forgetful knowledge? 904

284, The mind of ignorance is more and more definitely excluded, its place is taken by the mind of **self-forgetful knowledge** illumined by the intuition, and the intuition itself more perfectly organized becomes capable of answering to a larger and larger **call** upon it. 904

Master Formula (Questions)

The literal meaning of Integral Yoga is the union with the total Consciousness of the Eternal. The written truth of Integral *Shastra* had descended from above like traditional *Shastra* as formulas, *Sutras* and was further expanded and heightened through ascension and widening of Consciousness. All the formula of Integral Yoga breaks through to uncover the integral Divine which includes integral Divine Law, integral Divine manifestation, integral Divine liberation and integral Divine transformation.

1) All Life is Yoga, *sarvajivanam yogamastu or sampurnam jivanam yogamayam bhabet*. The inner and outer spiritual change and transformation of nature must be enforced upon the whole of life and not merely on a part of life. Where effort of this whole of life can become the conscious Yoga of Nature and must extend over to All Life until the recovery of the complete and undivided Divine Life. All Life is defined as subtle link of union that joins past and future lives and it is the play of the Soul with all the possibilities of Nature for self-expression and self-experience. The key to life's hidden secret is the true relation of this Spirit with its own created existences. The true practice of life can be experienced by profoundest knowledge of the Self and the Nature. And Yoga is a practical psychology and the central common principle of all schools of Yoga is defined as the self-fulfillment of the Purusha, the Lord of Yoga through His Energy, Consciousness. The Tantric Yoga differs from all other Vedantic schools in the sense that here the Lord of Yoga is rather Shakti, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. Its central secret is defined as worship of the *Shakti* is the all important and sole effective force for all attainment and becomes the key to the finding of the Spirit. Whereas the central secret of Vedantic teaching is the search after the silent inactive *Purusha* by escape from the illusion of *Prakriti* as the means of liberation. Integral Yoga begins with the Spirit as the all important means for finding of the *Shakti* and culminates in *Shakti* as all important means of finding the Spirit. And its aim is defined as attainment of fullness of Being and fullness of Life through fullness of Consciousness. The **process of this Yoga** is a turning of human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and the Universal Divine can pour itself into the individual mould and transforms it. The **central purpose** of this Yoga is transformation of superficial, narrow, ordinary and fragmentary way of human thinking, feeling, acting and seeing into a deep and wide spiritual consciousness and an integrated inner and outer existence of Divine Life.

2) All Yoga is compression of one's Evolution by all possible ways of union with the Divine or all Yoga is a swift and concentrated conscious evolution of Being. *Sarvayogah abhibyaktimastu or yogasakalam abhibyakteh sankochanam*. To become aware of the truth of our being and becoming is the object of all Yoga. Or all the revelatory aspects of the Divine must be caught in the wide nets of Integral Yoga. All Yoga is in its nature an attempt and an arriving at unity with the Supreme Being, Supreme Consciousness and Supreme *Ananda*. Evolution is defined as the progressive self-manifestation of Nature in man. The Nature affects her aim of collective slow growth through

evolution in Ignorance and the individual experiences rapid revolutionary change through Yoga or spiritual Evolution in knowledge; the former arrives at the Divine through concentration on her own manifestation whereas the latter goes beyond Nature to the Lord of Nature and beyond universe to the Transcendence. Natural evolution in ignorance is an uncertain growth by the pressure of environment, partly by groping education and an ill-lighted purposeful effort, partially illumined and half-automatic use of opportunities with many blunders, lapses and relapses, veiling a secret divine intervention and guidance. In Yoga we replace this confused crooked crab-motion by a rapid, conscious, concentrated and self-directed evolution which can compress the growth of many lives into a single birth.

3) All Evolution is the heightening of force of Consciousness until it passes from a mental, vital and physical instrumentation into the essence and power of the Spirit. Or All Evolution is the awakener of higher states of Consciousness. *Sarva-abhibyakti cetayanti sumatinam astu or Sarva abhibyanjanam sumatinam chetakamastu.* All evolution must move in stages through combination of three ascending gradations that of the **evolution in Inconscient**, a bodily life which the unassisted Nature might take centuries and millenniums or many hundred of lives to form the basis of our existence, the **evolution in Ignorance**, a mental life into which we emerge and enlarge it into greater completeness and the **evolution in Knowledge**, the greatest rapidity and concentration of movement of divine existence. The essence and true nature of Consciousness are that it is a power to be aware of itself and its object and this power must be direct, self-fulfilled and complete. The practice of movement of Consciousness leads one to the discovery of inner psychic and higher spiritual possibility and elevates one to all-retaining Consciousness where past before birth and future after birth is contained, present and effective. Integral Yoga aspires for that central change of Consciousness which **rests in the One and acts in the All**. It is a growing direct spiritual experience, vision, feeling of the Supreme and the cosmic existence, the Divine in itself and the Divine in all things.

4) All Consciousness is one but in action it involves in many-fold concentrated Effort and movement of Nature to realize every possible line of Spiritual experience. *Sarvachetana bahubidha abhyasam astu or chetana sakalam prakruteh bahubidha cheta.* All Consciousness is the combination of Exclusive Consciousness, the action of surface mind and intellect, Essential Consciousness, the action in the subtle world, the Multiple Consciousness, the universal action and Supramental Consciousness, links highest with the lowest world and achieves indivisible whole. Personal effort is defined as the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force. As we gain clarity through purification, the turmoil of egoistic effort becomes calm self knowledge and leads us to the source of growing light.

5) All Effort is the synthesis of all the wide and supple Methods, *Sarvah abhyasah (avhyasa sakalam) vidhi-purbakam astu,* pursued by the comprehensive spirituality of ancient Vedantic Seers who work out the relationship between Purusha-Prakriti, Ishwara-Shakti, Brahman-Maya by equal regard and reverence towards earth the Mother and heaven the Father,

God and Man, Matter and Spirit, Ishwara and Ishwari and exclusive spirituality of later Vedantic ascetics, the exclusive worshipper of the Being, the Brahman, the *Ishwara* and the synthetic spirituality of Tantrics, the exclusive worshipper of the Energy, the Consciousness, the Mother, the *Ishwari*. The goal of all effort and all sacrifice is the full recognition of the inner Guide and the Master of the Yoga.

6) All the method is the synthesis of self-discipline, *Sarva vidhi anusashanam astu or vidhi sakalam anusashana samnwitam bhabet*. All the Method is the invention of evolutionary Nature which is the synthesis of Indispensable ancient Vedantic and Dispensable later Vedantic self-discipline of Integral Yoga. Or all methods, grouped under the common name of Yoga are special indispensable Psychological and dispensable Psycho-physical processes founded on the fixed truth of Nature. Indispensable methods are necessary to build the spiritual foundation and dispensable methods are necessary for spiritual integration. The method of Integral Yoga is a direct commerce between the human Purusha, the psychic being, the *Kshara* in the individual body and the Divine Purusha, the spiritual being, the *Akshara* who dwells in every body and yet transcends all form and name and the Supramental being, the *Purushottama*, the source of all being and existence through the triple Path of Works, of Love and of Knowledge. The method of Integral Yoga is to put our whole conscious being into relation and contact with the Divine and direct Him to transform the entire lower nature into His Divine Nature. The *Sadhaka* will take as much care and thoroughness from the most insignificant action to the greatest action and lift all into the Light and transform all. For him in the Yoga there is nothing too small to be used and nothing too great to be attempted. As all is done for him from above so he has no business with ego and pride and he will live like a slave and disciple of the Master.

7) The practice of all self-discipline leads to continuous union with the Self, *Sarvam anusashanam yunjita satatam atmana*. Or all self-disciplines labour in their different way to realize one supreme experience. Integral Yoga is neither exclusive worship of the *Shaktis*, the Energy, the Consciousness, the Chit nor the exclusive worship of the Purusha, the Ishwara, the Being, the Sat, but to find a passive and an active relation between Them, the Purusha and Prakriti relation in ignorance, Ishwara and Shakti relation in Spiritual plane, *Jnana*, and Brahman and Maya relation in Supramental plane, *Vijnana* resulting in *Ananda*. When *the Prakriti, the Ishwari, the Maya, the Chit* are self absorbed in the conscious existence of *the Purusha, the Ishwara, the Brahman, the Sat* respectively, there is rest, the Nirvana, the realization of Oneness. When *the Purusha, the Ishwara, the Brahman, the Sat* pour themselves out in the action of *the Prakriti, the Ishwari, the Maya, the Chit* respectively then there is action, creation and *Ananda* in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively.

8) All Dispensable self-disciplines are termed as Psycho-physical methods, which mean to pursue inner development with the help of outer aid, support, *Sarva aniyatam anusashanam bahya abalmbana ashritam*. Or all dispensable self-discipline is defined as finding of the Self by confronting, seizing, conquering the difficulties of nature or agitating and exciting the all Nature. It ensures that lower formulations can also be used for highest spiritual and

Supramental perfection. These lower formulations are having following six disadvantages; firstly dependency on any physical, external and mechanical means can confine life within the limitation of exclusive concentration and subjection to *Prakriti*; secondly, it may awake the *Kundalini Shakti*, which asks the attention of physical *Guru*; thirdly these exercises are separative movements which take place not in the true self, not in the silence, but in the active *Prakriti*; fourthly these actions are continued in active mind, directly opposes the passive silence which is the condition of full disclosure of spiritual and Supramental action; fifthly the exclusive quest of psycho-physical methods are born or invented out of the impatience of the later Vedantic saints and ascetics to possess the Divine exclusively and too much indulgence in it can create a gulf between the Creator and His Creation resulting in impatience and lastly, the aims of integral Yoga can be arrived at by these methods but there are other means, preferably higher spiritual formulations, which are more subtle, essential, powerful and pliable.

9) All Indispensable self-disciplines are termed as Psychic, Spiritual and Supramental methods which mean to pursue inner development without the support of any outer aid; where the higher formulations are used for transformation of lower faculties, *Sarva niyatam anusashanam bahya abalmbana rahitam*. Or all Indispensable self-discipline is defined as finding of the Self by silencing or drawing back from the difficulties of all Nature. It ensures largest possible development in shortest possible path and also ensures that a spiritual man needs nothing external for completeness of his existence. Integral Yoga will use fully active or positive methods subordinated by passive methods consistent with the totality of the aim of perfected universalized individual Power, Knowledge and Ananda; it will combine passive method of endurance with active method of positive strength and mastery, passive method of impartial indifference with active method of high-seated impartial acceptance of life strong to transform all experience into greater values of equal spirit, passive method of resignation and submission with the active method of full surrender of its personal being to the Divine.

10) All Dispensable self-disciplines are used to subordinate the all Indispensable self-discipline and its indispensability is felt after the Spiritual foundation is established on a secure basis. *Sarva niyatam anusasanam adhinasta sarva aniyatam anusasanam*. All mind or all Nature has the capacity to possess the All Divine partially whereas the All Divine has the capacity to possess the all mind or all Nature entirely; so the latter must be pursued by pacifying the lower mind and the former must subordinate it by activating the all mind or turning the lower mind godward. All mind consists of lower ranges of consciousness that of physical mind, vital mind, sensory mind, emotional mind and intellectual mind and higher ranges of Consciousness that of higher mind, illumined mind, intuitive mind and overmind.

11) In integral Yoga the practice of ‘psycho-physical processes on a large scale’⁶ is the direct substitution of spiritual methods; ‘psycho-physical power of vision’⁷ is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’⁷, ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’⁸; ego is only an outward false substitute of Psychic entity; individual ego is the ‘subjective substitute’⁹ of true self;

communal ego is the substitute of ‘collective soul’¹⁰; reason is a substitute of intuitive mind¹⁴ or ‘a delegate or substitute of the supermind’¹¹; mental knowledge is the ‘substitute for the more real and integral knowledge’¹²; pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’¹³ of intellect; sense mind is the ‘dumb substitute for thought’¹⁴; sense organs are the substitute of ‘psychical hearing, touch, smell, taste’¹⁵ which is again the substitute of ‘Supramental sense’¹⁶; all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self¹⁷; mental and vital association are the substitute of psychic and spiritual oneness; egoistic life is the substitute of Divine Life¹⁸; mankind or community or state is the substitute of God¹⁹; mental law of good is substitute of spiritual change²⁰; mental control is the substitute of ‘control of the spiritual Reality’²¹; falsehood is a ‘lurid substitute’²² of truth; **substituting** ‘the appreciations of our human mind and desire-soul’²³ is a substitute for the divine values; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering²⁴; equality is the substitute of *Sachchidananda* consciousness²⁴ which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge’²⁵; the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being²⁶; intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos’²⁷; the action of lower Prakriti is the dynamically substituted by ‘the action of the supreme and universal divine Shakti under the control of Ishwara’²⁸; the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature’²⁸; prayer is the substitute of ‘the faith, the will, the aspiration’²⁹; faith is the substitute of ‘knowledge and perfect experience’³⁰; written truth or *Shastra* is the substitute of ‘eternal *Veda* secret in the heart of every thinking and living being’³¹; personal effort is the substitute of divine Will³²; concentration is the substitute of ‘active oneness’³³; psychological observation is the substitute of ‘Supramental cognition’³³; passive silence is the substitute of ‘Supramental gnosis’³⁴; soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind³⁵, and Ignorance and mind are defined as grandmother and barren mother respectively of their unreal child, this false world of mental *Maya*. Supramental *Maya*, the power of *Brahman* and *Shakti* are grandmother and true mother of their real child, the true world. For a *Sadhaka*, until the higher psychic and spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for their emergence.

N.B-For referential detail go to ‘The Hand Book-I of *The Synthesis of Yoga*’.

486a, How the fullness of Integral Yoga comes? 621

486a, But the **integral Yoga** founds itself on a conception of the spiritual being as an omnipresent existence, the fullness of which comes not essentially by a transference to other worlds or a cosmic self-extinction, but by a growth out of

what we now are phenomenally into the consciousness of the omnipresent reality which we always are in the essence of our being. 621-22

487, What is this divine grace? 621-22

487, Integral Yoga **substitutes** for the form of religious piety its complete spiritual seeking of a divine union. Integral Yoga proceeds by a personal effort to a conversion through a divine influence and possession; **but this divine grace**, if we may so call it, is not simply a mysterious flow of touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature. 621-22

496c, What is the nature of *Buddhi*? 651

496c, *Buddhi* is a construction of conscious being which quite exceeds its beginnings in the basic chitta; it is the intelligence with its power of knowledge and will. *Buddhi* takes up and deals with all the rest of the action of the mind, and life and body. It is in its nature thought-power and will-power of the Spirit turned into the lower form of a mental activity. 651

497b, What is *manas*? 663

497b, In fact the *manas* is a development from the external chitta; it is a first organizing of the crude stuff of the consciousness excited and aroused by external contacts, *bahya-sparsa*. What we are physically is a soul asleep in matter which has evolved to the partial wakefulness of a living body pervaded by a crude stuff of external consciousness more or less alive and attentive to the outward impacts of the external world in which we are developing our conscious being. 663

497c, But what is this *buddhi*? 665

497c, But what is this *buddhi*? From the point of view of Yogic knowledge we may say that it is that instrument of the soul, of the inner conscious being in nature, of the Purusha, by which it comes into some kind of conscious and ordered possession both of itself and its surroundings. 665

498, What are the two kinds of perfection demanded from the Yoga of Self-Perfection? 668-669

498, We find that it progresses towards a greater completeness in proportion as we arrive at **two kinds of perfection**; (1) first, a greater and greater detachment from the control of the lower suggestions; (2) secondly, an increasing discovery of a self-existent Being, Light, Power and Ananda which surpasses normal humanity...The movement of perfection is (1) away from all domination by the lower nature and (2) towards a pure and powerful reflection of the being, power, knowledge and delight of the Spirit and Self in the *buddhi*. The Yoga of self-perfection is to make this **double movement as absolute as possible**. 668-669

499, How the ethical mind becomes perfect? 668-669

499, **The ethical mind becomes perfect** in proportion as it detaches itself from desire, sense suggestion, impulse, 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. 668-69

500, How the aesthetic mind becomes perfect? 668-669

500, **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. 668-669

501, How the mind of knowledge becomes perfect? 668-669

501, **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. 668-69

502, How the will becomes perfect? 668-669

502, **The will is perfected** when it gets away from and behind its impulses and its customary ruts 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. 668-669

502a, How complete detachment is possible? 669

503, What is the surest step of purification of buddhi? 669

502a, 503, This **complete detachment**, impossible without (1) an entire self-government, *sama*, (2) equality, *samata*, (3) calm, *santi*, is the surest step of purification of buddhi. 669

504, What is one of the most effective discipline of Yoga? 670

504, The stilling of this current, running, circling, repeating thought-mind is the principal part of that silencing of the thought which is **one of the most effective discipline of Yoga**. 670

505, What is one of the principal defects of the human buddhi? 671

505, The disparity, even when it is not an opposition, between knowledge and will is one of the **principal defects of the human buddhi**. 671

506, What will be the **final purification of the intelligence** and the preparation for the siddhi of the gnosis? 673

506, This illumined mind will first be a mixed power which we shall have to purify of all its mental dependence and mental forms so as to convert all willing and thinking into thought-sight and truth seeing will by an (1) illumined discrimination, (2) intuition, (3) inspiration, (4) revelation. That will be the **final purification of the intelligence** and the preparation for the siddhi of the gnosis. 673

510, What is the principle of tamas? 683

510, Tamas is the principle and power of inertia. 683

684

511, What is the principle of rajas? 683

511, Rajas is the principle of kinesis, passion, endeavour, struggle, initiation (*arambha*). 683

512, What is the principle of sattwa? 683

512, Sattwa is the principle of assimilation, equilibrium and harmony. 683

513, How the soul can be free? 684

513, **The soul can only be free** by rising above and rejecting the tormented strife of their unequal action and their insufficient concords and combinations and precarious harmonies, whether in the sense of a complete quiescence from the half-regulated chaos of their action or in the sense of a superiority to this

lower turn of nature and a higher control or **transformation** of their working. There must be either an emptiness of the gunas or a superiority of the gunas.

514, What is the very first necessity for spiritual perfection? 698

514, The very first necessity for spiritual perfection is a perfect equality. 698

515, What is Yoga in terms of perfection? 698

515, Perfection in the sense in which we use it in Yoga, means **a growth out of a lower undivine into a higher divine nature.** 698

515a, What is Yoga in terms of knowledge? 698

515a, In terms of knowledge it is putting the being of the higher self and a casting away of the darker broken lower self or a transforming of our imperfect state into the rounded luminous fullness of our real and spiritual personality. 698

515b, What is Yoga in terms of devotion? 698

515b, In terms of devotion and adoration it is a growing into likeness of the nature or the law of the being of the Divine, to be united with whom we aspire, --for if there is not this likeness, this oneness of the law of the being, unity between that transcending and universal and this individual spirit is not possible. 698

516, What is the impurity of prana? 702-703

516, Desire is the impurity of the Prana, the life-principle, and its chain of bondage. 702-03

516a, What is a free prana? 702-03

516a, A free Prana means a content and satisfied life-soul which fronts the contact of outward things without desire and receives them with an equal response; delivered, uplifted above the servile duality of liking and disliking, indifferent to the urgings of pleasure and pain, not excited by the pleasant, not troubled and overpowered by the unpleasant, not clinging with attachment to the touches it prefers or violently repelling those for which it has an aversion, it will be opened to a greater system of values of experience. 702-703

516b, What is equality of heart? 704

516b, By equality of the heart we get away from the troubled desire-soul on the surface, open the gates of this profounder being, bring out its responses and impose their true divine values on all that solicits our emotional being. 704

516c, What is the perfection of heart? 704

516c, A free, happy, equal and all-embracing heart of spiritual feeling is the **outcome of this perfection.** 704

516d, How Divine love replaces human love? 704-705

516d, Love will be not destroyed, but perfected, enlarged to its widest capacity, deepened to its spiritual rapture, the love of God, the love of man, the love of all things as ourselves and as beings and powers of the Divine; a large, universal love, not at all incapable of various relation, will replace the clamant, egoistic, self-regarding love of little joys and griefs and insistent demands afflicted with all the chequered pattern of angers and jealous and satisfactions, rushings to unity and movements of fatigue, divorce and separation on which we now place so high a value. 704-705

517, What is the meaning of equality in the terms of the integral Yoga? 708

517, The ideal equal peace and calm of the Infinite will be the wide ether of our perfected being, but the ideal, equal and perfect action of the Infinite through

the nature working in the relations of the universe will be the untroubled outpouring of its power in our being. This is the meaning of equality **in the terms of the integral Yoga.** 708

518, What is the first business of a sadhaka? 722

518, The **first business** of the sadhaka is to see whether he has perfect equality, how far he has gone in this direction or else where is the flaw, and to exercise steadily his will on his nature or **invite the will of the Purusha to get rid of the defect and its causes.** 722

520, What is the main business of heart? 737

520, This faith and will **must** be accompanied by and open into an illimitable widest and intensest capacity for love. For the **main business of the heart**, its true function is love. It is our destined instrument of complete union and oneness; for to see oneness in the world by the understanding is not enough unless we also feel it with the heart and in the psychic being, and this means a delight in the One and in all existences in the world in him, a love of God and all beings. 737

520b, What is indeed present in all, **even in the weakest of most clouded living being?** 741

520b, Men of a stronger force get more of the soul-power to the surface and develop what we call a strong or great personality, they have in them something of the Vibhuti as described by the Gita, *vibhutimat sattwam srimad urjitam eva va*, a higher power of being often touched with or sometimes full of some divine afflatus or more than ordinary manifestation of the Godhead which is indeed present in all, **even in the weakest of most clouded living being**, but here some special force of it begins to come out from behind the veil of the average humanity, and there is something beautiful, attractive, splendid or powerful in these exceptional persons which shines out in their personality, character, life and work. 741

520c, How to suspend the habits of the lower nature? 758

520c, But it is also possible to make this silence of the mind and ability to suspend the habits of the lower nature a **first step** towards the discovery of a superior formulation, a higher grade of the status and energy of our being and pass by an ascent and transformation into the Supramental power of the spirit. 758

520d, How the individual arrives at his right, integral, luminous and **perfect relation?** 759

520d, For the supermind is the divine mind and it is on the Supramental plane that the individual arrives at his right, integral, luminous and **perfect relation** with the supreme and universal Purusha and the supreme and universal Para Shakti. 759

521c, How the Divine holds our hand? 775

521c, The Divine holds our hand through all and **if he seems to let us fall**, it is only to raise us higher. 775

524, What is the **last perfection** of faith in the Shakti? 781

524, The intimate feeling of her presence and her powers and the satisfied assent of all our being to her workings in and around it is the **last perfection** of faith in the Shakti. 781

524a, What is the most central thing in the *sraddha* of the Integral Yoga? 781

524a, And behind her is the Ishwara and faith in him is the most central thing in the *sraddha* of the Integral Yoga. 781

531c, How a sadhaka will uncover Supermind? 800

531c, He has not merely to uncover the hidden sun of the supermind in the **subliminal cavern** of his secret being or remove the cloud of his mental ignorance from its face in the spiritual skies so that it shall at once shine out in all its glory. 800

531e, What is intuitive mind? 810

531e, The **intuitive mind** appears at first a lightening up of the mind's half-lights, its probabilities and possibilities, its aspects, its uncertain certitudes, its representations, and a revealing of the truth concealed or half concealed and half manifested by these things, and in its higher action it is a first bringing of the Supramental truth by a nearer directness of seeing, a luminous indication or memory of the spirit's knowledge, an intuition or looking in through the gates of the being's secret universal self-vision and knowledge. 810

531f, What is perfect perfection? 810

531f, The **perfect perfection** lies beyond on the Supramental levels and must be based on a more decisive and complete transformation of the mentality and of our whole nature. 810

531h, How the thought of the intuitive mind proceeds wholly by **four powers**? 813

531h, The thought of the intuitive mind proceeds wholly by **four powers** that shape the form of the truth, (1) an intuition that suggests its idea, (2) an intuition that discriminates, (3) an inspiration that brings in its word and (4) something of its greater substance and a revelation that shapes to the sight its very face and body of reality. 813

537a, How the waking material consciousness is transformed? 841

537a, The spirit is not limited like the **waking material consciousness**, and the supermind when it takes possession of the **waking consciousness**, dematerializes it, delivers it from its limits, converts the material and the psychic into the nature of the spiritual being. 841

539b, What is concentration? 858

539b, This process is the basis of what Patanjali calls *samyama*, a concentration, directing or dwelling of the consciousness, by which, he says, one can become aware of all that is in the object. 558

549a, How a master in Yoga helps his disciple? 879

549a, This can be done by a spiritual meaning and use in our psychical interchange with others, and it is largely by a **psycho-spiritual interchange** of this kind that a master in Yoga helps his disciple. 879

550, What is psychic consciousness? 879

550, But the most direct spiritual use of the **psychic consciousness** is to make it an instrument of **contact**, communication and union with the Divine. 879

555, What is mind of self-forgetful knowledge? 903

555, It will almost create in place of the mind of ignorance a **mind of self-forgetful knowledge** constantly reminded and illumined from a latent self-awareness and all-awareness. 903

Indispensable Self-Discipline of Integral Yoga (Questions)

539, What is another clue of principle has been pursued in the method of synthesis? 612-613

539, In the **method of synthesis** which we have been following, another clue of principle has been pursued which is derived from another view of the possibilities of Yoga. This starts (Integral Yoga begins) from the method of Vedanta to arrive at the **aim** of the Tantra. 612

539a, In Tantra what is all important? 612-613

539a, In the Tantric method Shakti is all-important, becomes the key to the finding of spirit. 612

540, In this synthesis (Integral Yoga) what is all important? 612-613

540, In this synthesis (Integral Yoga) spirit, soul is all-important, becomes the secret of the taking up of Shakti. 612

541, How the Tantric method starts? 612-613

541, The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of six lotuses is the opening up of ranges of the power of Spirit. 612

542, How integral Yoga starts? 612-613

542, Our synthesis takes man as **spirit in mind** much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the **soul in mind** opening itself directly to a spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature. 612

543, In integral Yoga initial stress is given to opening of which centre? 612-613

543, For that reason our **initial stress** has fallen upon the **utilization of the powers of soul in mind** and the turning of the triple key of knowledge, works and love in the locks of the spirit. 612

543a, What is the place or importance given to Hatha and Rajayoga in integral Yoga? 612-613

543a, The Hathayogic methods can be **dispensed with**, --though there is no objection to their partial use, -- the Rajayogic will only enter in as an informal element. 612-613

544, What is the inspiring motive of integral Yoga? 612-613

Ans: To arrive by the **shortest way at the largest development of spiritual power and being and** divinize by it a liberated nature in the whole range of human living is our inspiring motive. 612-13

544a, How man's material existence is related with higher planes? Where the Soul dwells after death?

544a, "The universal Purusha dwells in all these planes in a certain simultaneity and builds upon each of these principles a world or series of worlds with its beings who live in the nature of that principle. Man, the microcosm, has all these planes in his own being, ranged from his subconscious to his superconscious existence. By a developing power of Yoga he can become

aware of these concealed worlds hidden from his physical, materialised mind and senses which know only the material world, and then he becomes aware that his material existence is not a thing apart and self-existent, as the material universe in which he lives is also not a thing apart and self-existent, but is in constant relation to the higher planes and acted on by their powers and beings. He can open up and increase the action of these higher planes in himself and enjoy some sort of participation in the life of the other worlds, — which, for the rest, are or can be his dwelling place, that is to say, the station of his awareness, *dhama*, after death or **between death and rebirth in a material body**. But his most important capacity is that of developing the powers of the higher principles in himself, a greater power of life, a purer light of mind, the illumination of supermind, the infinite being, consciousness and delight of spirit. By an ascending movement he can develop his human imperfection towards that greater perfection.” The Synthesis of Yoga-630-31

545, What is meant that of the Siddha of the **active integral perfection**? 644

545, But it meant that the Siddha of the **active integral perfection** will live dynamically in the working of the transcendent power of the divine Spirit as a universal will through the supermind individualized in him for action. 644

546, What is **the work of a Siddha**? 644

546, His works will therefore be the works of an eternal Knowledge, an eternal Truth, an eternal Might, an eternal Love, an eternal Ananda; but the truth, knowledge, force, love, delight will be **the whole essential spirit** of whatever work he will do and will not depend on its form. 644

547, Who determines his (siddha) action? 644

547, They **will determine his action** from the spirit within and the action will not determine the spirit or subject it to fixed standard or rigid mould of working. 644

548, How his action is guided? 644

548, He will have no dominant mere habit of character, but only a spiritual being and will with at the most a **free and flexible temperamental** mould for action. 544

549, What is his life? 644

549, His life will be a **direct stream from the eternal fountains**, not a form cut to some temporary human pattern. 644-45

550, What is his (Siddha) perfection? 644

550, His **perfection** will not be a sattwic purity, but a thing uplifted beyond the gunas of Nature, a perfection of spiritual knowledge, spiritual power, spiritual delight, unity and harmony of unity. 644-45

551, How his outward work attains perfection? 644

551, The **outward perfection** of his works will be freely shaped as the self-expression of this inner spiritual transcendence and universality. 645

552, Which instrument then by its purification and perfection will bring about most easily and effectively or can aid with a most powerful rapidity the perfection of the rest? 654

552, Since we are spirit enveloped in mind, a soul enveloped here as a mental being in a living physical body, it **must naturally** be in the mind, the *antahkarana*, that we **must look** for this desideratum. And in the mind it is evidently by the buddhi, the **intelligence and the will of the intelligence** that

the human being is intended to do whatever work is not done for him by the physical or nervous nature as in the plant and the animal. 654

553, What is the very prime necessity of purification? 654-655

553, And to purify intelligent will becomes a **very primary necessity**. Once our intelligence and will are well purified of all that limits them and gives them a wrong action or wrong direction, they can easily be perfected, can be made to respond to the suggestions of Truth, understand themselves and the rest of the being, see clearly and with a **fine and scrupulous accuracy** what they are doing and follow out the right way to do it without any hesitating or eager error or stumbling deviation. Eventually their response can be opened up to the perfect discernings, intuitions, inspirations, revelations of the supermind and proceed by a more and more luminous and infallible action. 655

555, What **the sadhaka must either choose**? 676

555, This spiritual seed or beginning of desire too must be expelled, renounced, cast away: **the sadhaka must either choose** an active peace and complete inner silence or lose individual initiation, *sankalparambha*, in a unity with the universal will, the tapas of the divine Shakti. The passive way is to be inwardly immobile, without effort, wish, expectation or any turn to action, *nischesta, aniha, nirapeksa, nivrta*; the active way is to be thus immobile and impersonal in the mind, but to allow the supreme Will in its spiritual purity to act through the purified instruments. 676

556, What is the function of an instrument? 676

557, What is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda? 676

558, What is meant by integral Perfection? 691

559, How must we fix in order to find a **clue and method** on certain essential and fundamental elements and requisites of perfection, *siddhi*? 691

560, What are the six elements of perfection? 692

560, We may cast these elements (of perfection) into **six divisions**, interdependent on each other to a great extent but still in a certain way naturally successive in their order of attainment. They are Equality, Shakti, the evolution of the mental into the Gnostic being, perfection of the body, the perfect action and enjoyment of being, perfection of Gnostic evolution. 692

561, What is equality? 692

561, The movement will start from a (1) basic equality of the soul and mount to an ideal action of the Divine through our perfected being in the (6) largeness of the Brahmic unity. (1) The first necessity is some fundamental poise of the soul both in its essential and its natural being regarding and meeting the things, impacts and workings of Nature. This poise we shall arrive at by growing into a perfect equality, *samata*... 692

562, What is Shakti? 693

562, (2) The next necessity of perfection is to raise all the active parts of the human nature to that highest condition and working pitch of their power and capacity, *sakti*, at which they become capable of being divinized into true instruments of the free, perfect, spiritual and divine action... These four things are essentials of the **second element** of perfection, the full powers of the members of the instrumental nature, *sakti*, the perfected dynamis of the soul nature, *virya*, the assumption of them into the action of the divine Powers, *daivi*

prakriti, and a perfect faith in all our members to call and support that assumption, *sraddha*. 693

563 What is evolution of mental into Gnostic being? 694

563, (3) 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. 694

564, What is perfection of the body? 695

564, (4) the Gnostic perfection, spiritual in its nature, is to be accomplished here **in the body** and takes life in the physical world as one of its fields, even though the gnosis opens to us possession of planes and worlds beyond the material universe. The physical body is therefore a basis of action, *pratistha*, which **cannot be despised**, neglected or excluded from the spiritual evolution: a **perfection of the body** as the outer instrument of a complete divine living on earth will be necessarily a part of the Gnostic conversion. The change will be effected by bringing the **law of the Gnostic Purusha**, *vijnanamaya purusha*, and of that into which it opens, the Anandamaya, into the physical consciousness and its members... 695

565, What is perfection of action and enjoyment? 695-696

565, (5) There will remain, because it will then only be entirely possible, **the perfect action and enjoyment** of being on the Gnostic basis. The Purusha enters into cosmic manifestation for variations of his infinite existence, for knowledge, action and enjoyment; the gnosis brings the fullness of spiritual knowledge and it will found on that the divine action and cast the enjoyment of world and being into the law of the truth, the freedom and the perfection of the spirit. 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 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... 695-96

566, What is perfection of Gnostic evolution? 696

566, (6) All the Gnostic evolution opens up into the divine principle of Ananda, which is the foundation of the fullness of spiritual being, consciousness and bliss of Sachchidananda or eternal Brahman... 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 all the 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. 696

567, What is samam brahma? 696

568, What is anantam brahma? 696

569, What is jnanam brahma? 696

570, What is anandam brahma? 696

567, 568, 569, 570, 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*. 696

571, What is chidghana? 696

571, A greater fullness and directness in the massed and luminous consciousness, *chitghana*, which comes by gnosis. 696

573, What is the nature of the **self-perfecting individual**? 699-700

573, **The self-perfecting individual** who seeks to be one in will with the Divine and make his nature an instrument of the divine purpose, **must enlarge himself** out of the egoistic and partial views and motives of the human ignorance and mould himself into an image of this supreme equality. 699-700

574, What is **necessary for the sadhaka of the integral Yoga**? 700

574, The equal poise in action is especially **necessary for the sadhaka of the integral Yoga**. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the **violent claim** of a personal aspiration. 700

575, What is **the first thing** demanded of those who would do works as the **perfect instruments of the Divine**? 700

575, A wise impersonality, a quiescent equality, a universality which sees **all things as the manifestations of the Divine**, the one Existence, is not angry, troubled, **impatient** with the way of things or on the other hand excited, over-eager and precipitate, but sees that **the law must be obeyed and the pace of time respected**, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is **the first thing** demanded of those who would do works as the **perfect instruments of the Divine**. 700

576, What is the work of a **perfected human soul**? 701

576, The **perfected human soul must always** be an instrument for the hastening of the ways of this evolution. For that a divine power acting with the royalty of the divine will in it must be in whatever degree present in the nature. But to be accomplished and permanent, steadfast in action, truly divine, it has to proceed on the basis of a spiritual equality, a calm, impersonal and equal self-identification with all beings, an understanding of all energies. 701

579, What are the three different principles of passive equality? 711

580, What is endurance? 711-713

581, What is indifference? 711-713

582, What is submission? 711-713

579, 580, 581, 582, The effort towards a passive or purely receptive equality may start from **three different principles** or attitudes which all lead to the same result and ultimate consequence, --endurance, indifference and submission. (1) the principle of endurance relies on the strength of the spirit within us to bear all the contacts, impacts, suggestions of this phenomenal Nature that besieges us in every side without being overborne by them and

compelled to bear their emotional, sensational, dynamic, intellectual reactions...(2) The second way is an attitude of impartial indifference. Its method is to reject at once the attraction or the repulsion of things, to cultivate for them a luminous impassivity, an inhibiting rejection, a habit of dissociation and desuetude... (3) the third way is that of submission, which may be Christian resignation founded on submission to the will of God, or an unegotistic acceptance of things and happenings as a manifestation of the universal Will in time, or a complete surrender of the person to the Divine, to the supreme Purusha. 711-713

584, How **the equal seeker of truth will accept everything?** 718

584, He **must accept everything**, but cling to nothing, be repelled by nothing however imperfect or however subversive of fixed notions, but also allow nothing to lay hold on him to the detriment of the free working of the Truth-Spirit. 718

592, What **must be the mainstay of the sadhaka?** 723-724

592, The **complete self-surrender must be the mainstay of the sadhaka** because it is **the only way**, apart from complete quiescence and indifference to all action, --and that has to be avoided, --by which the absolute calm and peace can come. 723

594, What put the **sadhaka** upon his guard and bring about a more enlightened and consistent action of the will to get rid of it? 723-724

594, It (Asanti) comes because there is still something in the nature which responds to it, and the recurrence of trouble serves to bring out the presence of the defect, put the **sadhaka** upon his guard and bring about a more enlightened and consistent action of the will to get rid of it. 723-724

607, What are the four perfection of the body? 732

607, And in the body itself (a) there will be a presence of a greatness of sustaining force, *mahattva*, (b) an abounding strength, energy and puissance of outgoing and managing force, *bala*, (c) a lightness, swiftness and adaptability of the nervous and physical being, *laghuta*, (d) a holding and responsive power in the whole physical machine and its driving springs of which it is now even at its strongest and best incapable, *dharana-samarthya*. 732

608, What are the four perfection of the psychic prana? 735

608, (2) Then again there is the psychic prana, psychic mind or desire soul; this too calls of its own perfection... (a) Fullness, *purvata*, (b) clear purity and gladness, *prasannata*, (c) equality, *samata*, (d) capacity for possession and enjoyment, *bhoga-samarthya*, are the fourfold perfection of the psychic prana. 735

609, What are the four perfection of emotional and pure psychical being? 736

609, (3) The next instrument which needs perfection is the citta, and within the complete meaning of this expression we may include the **emotional and the pure psychical being**... The first two elements of this perfection are (a) on one side a high and large sweetness, openness, gentleness, calm, clarity,... the force that bears and harmonises,... *saumya*, (b) on the other side a strong and ardent force and intensity,... the force that imposes and compels,... *raudra*. (c) Another necessary element is a faith in the heart, a belief in and will to the universal good, an openness to the universal Ananda... An equal heart is needed for perfection, but not only a passive equality; there must be the sense of a

divine power making for good behind all experiences, a faith and will which can turn the poisons of the world to nectar, see the happier spiritual intention behind adversity, the mystery of love behind suffering, the flower of divine strength and joy in the seed of pain. The faith, *kalyana sraddha*, is needed in order that the heart and the whole overt psychic being may respond to the secret divine Ananda and change itself into this true original essence. (d) The faith and will must be accompanied by and open into an illimitable widest and intensest capacity for love, *prema-samarthya*... the universal love has to be founded on the heart's sight and psychical and emotional sense of the one Divine, the one Self in all existence... This is the highest and most characteristic perfection of the heart, *prema-samarthya*. 736

610, What are the four perfection of the buddhi? 738

610, (4) The last perfection is that of the intelligence and thinking mind, *buddhi*. (a) The first need is the clarity and purity of the intelligence, *visuddhi*. It must be freed from the claims of the vital being which seeks to impose the desire of the mind in place of the truth, from the claims of the troubled emotional being which strives to colour, distort, limit and falsify the truth with the hue and shape of the emotions. It must be free too from its own defect, inertia of the thought-power, obstructive narrowness and unwillingness to open to knowledge, intellectual unscrupulousness in thinking, prepossession and preference, self-will in the reason and false determination of the will to knowledge. (b) Its sole will must be to make itself an unsullied mirror of the truth, its essence and its forms and measures and relations, a clear mirror, a just measure, a fine and subtle instrument harmony, **an integral intelligence**, *prakasha*. This clear and pure intelligence can then become a serene thing of light, a pure and strong radiance emanating from the sun of Truth. (c) But, again, it must become not merely a thing of concentrated dry or white light, but capable of all variety of understanding, supple, rich, flexible, brilliant with all the flame and various with all the colours of the manifestation of the Truth, open to all its forms, *vicitra-bodha*. (d) And so equipped it will get rid of limitations, not be shut up in this or that faculty or form or working of knowledge, but an instrument ready and capable for whatever work is demanded from it by the Purusha, *sarva-jnana-samarthya*. Purity, *visuddhi*, clear radiance, *prakasa*, rich and flexible variety, *vicitra-bodha*, integral capacity, *sarva-jnana-samarthya*, are the fourfold perfection of the thinking intelligence. 738

610a, How the Yoga of self-perfection brings out fourfold soul-force? 750

611, It is **necessary for our sadhana that we should thoroughly realize which truth** in order to escape from the pressure of the limiting ego view and universalize ourselves? 762

611, This is the nature of the divine Shakti that it is the timeless power of the Divine which manifests itself in time as a universal force creating, constituting, maintaining and directing all the movements and workings of the universe. This universal Power is apparent to us first on the lower levels of the existence as a mental, vital and physical activities are the operations. It is **necessary for our sadhana that we should thoroughly realize this truth** in order to escape from the pressure of the limiting ego view and universalize ourselves even on these lower levels where ordinarily the ego reigns in full force. 762

612, What the sadhaka must see and feel? 763

612, “The **sadhaka has therefore first to keep the idea** and get the realisation of a one self or spirit in all behind all these workings. He must be aware behind Prakriti of the one supreme and universal Purusha. He must see and feel not only that all is the self-shaping of the one Force, Prakriti or Nature, but that all her actions are those of the Divine in all, the one Godhead in all, however veiled, altered and as it were perverted. 763

621, Who is the **pivot of all endeavour** and action? 771

621, (4) The fourth power that is covertly or overtly the **pivot of all endeavour** and action, faith, *sraddha*. 771

622, What is perfect faith? 771

622, **The perfect faith** is an ascent of the whole being to the truth seen by it or offered to its acceptance, and its **central working is** a faith of the soul in its own will to be and attain and become and its idea of self and things and its knowledge, of which the belief of the intellect, the heart’s consent and the desire of the life mind to possess and realize are the outward figures. 771

623, How soul faith is indispensable to the action? 771

623, This soul faith, in some form of itself, **is indispensable** to the action of the being and without it man cannot move a single pace in life, much less take any step forward to a yet unrealized perfection. It is so central and essential a thing that the Gita can justly say of it that whatever is a man’s *sraddha*, that he is, *yo yacchraddhah sa eva sah*, and, it may be added, whatever he has the faith to see as possible in himself and strive for, that he can create and become. 771

624, What are the indispensable faith of integral Yoga? 771

624, There is one kind of faith demanded as **indispensable by the integral Yoga** and that may be described as (1) faith in God and the Shakti, (2) faith in the presence and power of the Divine in us and the world, (3) a faith that all in the world is the working of one divine Shakti, (4) that all the step of the Yoga, its strivings and sufferings and failures as well as its successes and satisfactions and victories are utilities and necessities of her workings and that (5) by a firm and strong dependence on and a total self-surrender to the Divine and to his Shakti in us we can attain to oneness and freedom and victory and perfection. 771

647c, What is the first character of Supramental change? 818

647c, “The **first character** of this (Supramental) change is a complete reversal, a turning over, one might almost say, upside down of the whole activity...818

647d, What is the second character of Supramental change? 819

647d, The **second character** of the change is that the formation of the thought and will can take place now wholly on the Supramental level and therefore there is initiated an entirely luminous and effective will and knowledge. The light and the power are not indeed complete at the **beginning** because Supramental reason is only an elementary formulation of the supermind and because the mind and other members have yet to be changed into the mould of the Supramental nature... (the third character) The action of the Supermind in the development is to manifest and organize this highest consciousness so as to exist and act no longer in the infinite above with some limited or veiled or lower and deformed manifestations in the individual being and nature, but

largely and totally in the individual as a conscious and self-knowing spiritual being and a living and acting power of the infinite and universal spirit. 819

647e, What is the third character of Supramental change? 823

647e, The **(third) character** of this action, so far as it can be expressed, may be spoken of more fitly afterwards when we come to speak of the Brahmic consciousness and vision...823

647f, What is the fourth character of Supramental change? 826

647f, The **final stage** of the change will come when the supermind occupies and supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself, responsive, subtle and instinct with its powers. Man then becomes wholly the superman. This is at least the natural and **integral process**. 826

648, How there is an **integral development of the intuitive mind**? 830

648, An **integral development** is needed, a wholesale conversion of the mind; otherwise the action is that of the mind using the Supramental influx for its own profit in its own mould, and that is allowed for the immediate purpose of the Divine in the being and may even be considered as a stage sufficient for the individual in this one life: but it is a state of imperfection and not the complete and successful evolution of the being. If however there is an **integral development of the intuitive mind**, it will be found that a great harmony has begun to lay its own foundations. This harmony will be other than that created by the intellectual mind and indeed may not be easily perceptible or, if it is felt, yet not intelligible to the logical man, because not arrived at or analyzable by his mental process. It will be a harmony of the spontaneous expression of the spirit. 830

651, What is the utility of Mantra? 870-880

651, The mantra is one of these **psycho-spiritual** means, at once a symbol, an instrument and a sound body for the divine manifestation, and of the same kind are the images of the Godhead and of its personalities or powers used in **meditation or for adoration in Yoga**. The great forms or bodies of the Divine are revealed through which he manifests his living presence to us and we can more easily by their means intimately know, adore and give ourselves to him and **enter into the different lokas, worlds of his habitation and presence**, where we can live in the light of his being. His word, command, Adesha, presence, touch, guidance can come to us through our spiritualised psychic consciousness and, as a subtly concrete means of transmission from the spirit, it can give us a close communication and nearness to him through all our psychic senses. 879-80

The Dispensable Self-discipline of integral Yoga (Questions)

172, What instrument the Hathayoga uses? 609

172, In Hathayoga the instrument is the body and life. 609

172a, How in Hathayoga the power of the body is activated? 609

172a, All the power of the body is stilled, collected, purified, heightened, concentrated to its utmost limits or beyond any limits by Asana and other physical processes; the power of the life too is similarly purified, heightened, concentrated by Asana and Pranayama. This concentration of powers is then directed towards that physical centre in which the divine consciousness sits concealed in the human body.” 609

172b, What instrument the Rajayoga uses? 609

172b, In Rajayoga the chosen instrument is the mind. 609

172c, What is the process of Hathayoga? 610-611

172c, **psycho-physical.** 610-611

172d, What is the process of Rajayoga? 610-611

172d, The Rajayogic is **mental and psychic.** 610-11

172e, What is the process of Karmayoga? 610-611

172e, The way of works is **spiritual and dynamic** by action. 610-11

172f, What is the process of Jnanayoga? 610-611

172f, The way of knowledge is **spiritual and cognitive.** 610-11

172g, What is the process of Bhaktiyoga? 610-611

172g, The way of devotion is **spiritual, emotional and aesthetic.** 610-11

173, What is the object of Yoga? 624

173, In Yoga we have to travel beyond the physical nature and the superficial man and to discover the **workings of the whole nature of the real man.** 624

174, What is the utility of Psycho-physical knowledge in Integral Yoga? 624

174, In other words **we must** arrive at and use a **psycho-physical knowledge** with a spiritual foundation. 624

175, What is supermind? 625

175, Supermind is spiritual consciousness **acting as self-luminous knowledge, will, sense, aesthesis, energy, self-creative** and unveiling power of its own delight and being. 625

176, What is mind? 625

176, Mind is the action of the same powers, but limited and only very indirectly and partially illumined. Supermind lives in unity though it plays with diversity; mind lives in a separative action of diversity, though it may open to unity. Mind is not only capable of ignorance, but, because it acts always partially and by limitation, it works characteristically as a power of ignorance: it may even and it does forget itself in a complete inconstancy, or nescience, awoken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge. 625

177, How Supermind **lends itself** to the action of the inferior instruments? 625

177, Supermind **lends itself** to the action of the inferior instruments; it is always there indeed at the core as a secret support of their operations. In matter it is an automatic action and effectuation of the hidden idea in things; in life its

most seizable form is instinct, an instinctive, subconscious or partly subconscious knowledge and operation; in mind it reveals itself as intuition, a swift, direct and self-effective illumination of intelligence, will, sense and aesthesis. But these are merely irradiations of the supermind which accommodate themselves to the limited functioning of the obscurer instruments: its own characteristic nature is a gnosis superconscient to mind, life and body. Supermind or gnosis is the characteristic, illumined, significant action of spirit in its own native reality. 625

183a, What is the highest truth of the Mayavadin? 691

183a, To the Mayavadin the highest or rather the only real truth of being is the impassive, impersonal, self-aware Absolute and therefore to grow into an impassive calm, impersonality and pure self-awareness of spirit is his idea of perfection and a rejection of cosmic and individual being and a settling into silent self-knowledge is his way. 691

184, What is the highest truth of the Buddhist? 691

184, To the Buddhist for whom the highest truth is a negation of being, a recognition of the impermanence and sorrow of being and the disastrous nullity of desire and a dissolution of egoism, of the upholding associations of the Idea and the successions of Karma are the perfect way. 691

192a, Why mental knowledge is an indirect knowledge? 790

192a, And even when it is widest and most complete, mental knowing is still an **indirect knowledge**, a knowledge not of the thing in itself but its figures, a system of representations, a scheme of indices,-- except indeed when in certain movements it goes beyond itself, beyond the mental idea to spiritual identity, but it finds it extremely difficult to go here beyond, a few isolated and intense spiritual realizations or to draw or work out or organize the right practical consequences of these rare identities of knowledge. A greater power than the reason is needed for the spiritual comprehension and effectuation of this deepest knowledge. 790

192b, What is intuitive mind? 792-793

192b, There is a highest intuitive mind which receives more nearly the Supramental truth, but even this is a formation which conceals the direct and greater real knowledge. 792-793

192c, What is intellectual mind? 792-793

192c, There is an intellectual mind which is luminous half-opaque lid which intercepts and reflects in a radiantly distorting and suppressively modifying atmosphere the truth known to the supermind. 792-793

192d, What is sensory mind? 792-793

192d, There is a still lower mind built on the foundation of the senses between which and the sun of knowledge there is a thick cloud, an emotional and a sensational mist and vapour with here and there lightnings and illuminations. 792-793

192e, What is vital mind? 792-793

192e, There is a vital mind which is shut away even from the light of the intellectual truth, and lower still in subliminal life and matter the spirit involves itself entirely as if in a sleep and a night, a sleep plunged in a dim and yet poignant nervous dream, the night of a mechanical somnambulist energy. 792-93

192f, What is the function of reason? 796

192f, The function of reason is to **impose a preliminary partial knowledge and order upon the life** of the creature, but the real, final and integral order can only be founded by the spiritual supermind in its emergence. 796

202, What is the limitation of mind? 845

202, The mind when it gets free from its exclusiveness, systematizing, attachment to its own constructions, is at loss in the infiniteness of the infinite, feels it as a chaos, even if a luminous chaos, is unable any longer to formulate and therefore to think and act **decisively** because all, **even the most diverse** or contradictory things point at some truth in this infinity and yet nothing it can think is entirely true and all its formulations **break down under the test of new suggestions from the infinite**. It begins to look on the world as a phantasmagory and thought as a chaos of scintillations out of the luminous infinite. 845

Danger of the path (Questions)

256, What is the **real problem of human being**? 623

256, How to disengage from this knot of mortal matter the Immortal it contains, from this **mentalised vital animal man** the happy fullness of his submerged hints of Godhead, is the **real problem of human being** and living. Life develops many first hints of the divinity without completely disengaging them. 623

257, What is Yoga? 623

257, Yoga is the unraveling the knot of the Life's difficulty. 623

259, What are **two forms of impurity** which are at the **root of the whole confusion**? 645-646

259, We have **not to doctor symptoms** of impurity, or that only secondarily, as a minor help, --but to **strike at its roots after a deeper diagnosis**. We then find that there are **two forms of impurity** which are at the **root of the whole confusion**. (1) **One is a** defect born of the nature of our past evolution, which has been a nature of separative ignorance; this defect is a **radically wrong** and ignorant form given to proper action of each part of our instrumental being. (2) **The other impurity** is born of the successive process of an evolution, where life emerges in and depends on body, mind emerges in and depends on life in the body, supermind emerges in and lends itself to instead of governing mind, soul itself is apparent only as a circumstance of the bodily life of the mental being and veils up the spirit in the lower imperfections. 645-46

265, What are the two kinds of action of Chitta? 647-48

265, Chitta, **the basic consciousness**, is largely subconscious; it has, open and hidden, two kinds of action, (1) one passive or receptive, (2) the other active or reactive and formative. As passive power it receives all impacts, even those of which the mind is unaware or to which it is inattentive, and it stores them in an immense reserve of passive subconscious memory on which the mind as an active memory can draw. 647-48

266, What is the **most directly agitating and powerfully insistent action of the desire-soul**? 649

266, Chitta is indeed the **most directly agitating and powerfully insistent action of the desire-soul** which is the immixture of vital desire and responsive consciousness has created in us. 649

267, What is true emotive soul? 649

268, What is the proper action of sensational mind? 650

268, Still the proper action of the **sensational mind** is not emotion, but conscious nervous response and nervous feeling and affection, impulse of the use of physical sense and body for some action, conscious vital craving and desire. There is a side of receptive response, a side of dynamic reaction. These things get their proper normal use when the higher mind is not mechanically subject to them, but controls and regulates their action. But a still higher state is when they undergo a **certain transformation by the conscious will of the spirit** which gives its right and no longer its wrong and desire form of characteristic action to the psychic prana. 650

268b, What is the property of physical mind? 651

268b, Sight, hearing, taste, smell, touch are really properties of the mind, not of the body; but the **physical mind** which we ordinarily use, limits itself to a translation into sense of so much of the outer impacts as it receives through the nervous system and physical organs. 651

268d, Where from the purification must begin? 654

268d, But there is also the **question where we are to begin**. 654 Integral Yoga proposes to begin purification with Buddhi.

269, What is a **great source of difficulty** in purification? 654

269, For the entanglement is great, the complete purification of one instrument depends on the complete purification too of all others, and that is a **great source of difficulty**, disappointment and perplexity, --as when we think we have got the intelligence purified, only to find that it is still subject to attack and overclouding because the emotions of the heart and the will and sensational mind are still affected by the many impurities of the lower nature and they get back into the enlightened *buddhi* and prevent it from reflecting the pure truth for which we are seeking. 654

272, What is the **root of all sorrow, disappointment, affliction**? 656-57

272, Desire is the **root of all sorrow, disappointment, affliction**, for though it has a feverish joy of pursuit and satisfaction, yet because it is always a straining of the being, it carries into its pursuit and its getting a labour, hunger, struggle, a rapid subjection to fatigue, a sense of limitation, dissatisfaction and early disappointment with all its gains, a ceaseless morbid stimulation, trouble, disquiet, *asanti*. 656-657

276, What is man's only enjoyment? 658

276, Desire, it is thought, is the real motive power of human living and to cast it out would be to stop the springs of life, satisfaction of desire is man's only enjoyment and to eliminate it would be to extinguish the impulse of life by a quietistic **asceticism**. 658

276a, What is the real motive power of life? 658

276a, But the real motive power of the life of the soul is Will. 658

276b, What is desire? 658

276b, Desire is only a deformation of will in the dominant bodily life and **physical mind**. 658

277, Where is the seat of ego? 677

277, The seat of the ego is said to be in the buddhi; it is an ignorance of the discriminating mind and reason which discriminate wrongly and take the individuation of mind, life and body for a truth of separative existence and are turned away from the greater reconciling truth of the oneness of all existence. 677

278, Who **chiefly supports** the falsehood of a separative existence? 677

278, At any rate in man it is the ego idea which **chiefly supports** the falsehood of a separative existence; to get rid of this idea; to dwell on the opposite idea of unity, of the one self, the one spirit, the one being of nature is therefore **an effective remedy**; but it is **not by itself absolutely effective**. 677

279, Why to cast out of us the **ego idea is not entirely possible** or not entirely effective? 677

279, For the ego, though it supports itself by this ego idea, *aham-buddhi*, finds its most powerful means for a certain obstinacy or passion of persistence in the normal action of **the sense-mind, the prana and the body**. To cast out of us the **ego idea is not entirely possible** or not entirely effective until these instruments have undergone purification; for their action being persistently egoistic and separative, the buddhi is carried away by them, --as a boat by winds on the sea, says the Gita, --the knowledge in the intelligence is being constantly obscured or lost temporarily and has to be restored again, a very labour of Sisyphus. 677

282, What is **the original sin**? 680

282, But **the original sin** has to be cured, the separation of its being and will from the divine Being and the divine Will; when it returns to unity with the divine Will and Being, it rises beyond sin and virtue to the infinite self-existent purity and the security of its own divine nature. 680

292, Why ego sense is **indispensable** to the evolution of lower life? 762

292, The ego sense serves to limit, separate and sharply differentiate, to make the most of the individual form and it is there because it is **indispensable** to the evolution of lower life. 762

293, What is a most dangerous thing in using Shakti? 766

294, What is the cause of spiritual perdition and material ruin? 766

293, 294, And equally when we first become aware of the infinite Shakti above us or around or in us, the impulse of the egoistic sense in us is to lay hold on it and use this increased might for our egoistic purpose. This is a **most dangerous** thing, for it brings with it a sense and some increased reality of a great, sometimes a titanic power, and the rajasic ego, delighting in this sense of new enormous strength, may instead of waiting for it to be purified and transformed throw itself out in a violent and impure action and even turn us for a time or partially into the selfish and arrogant Asura using the strength given him for his own and not for the divine purpose: but on that way lies, in the end, if it is persisted in, **spiritual perdition and material ruin**. 766

294a, What is the danger of considering oneself as instrument of the Divine? 766

294a, And even to regard oneself as the instrument of the Divine is not a perfect remedy; for when a strong ego meddles in the matter, it falsifies the

spiritual relation and under cover of making itself an instrument of the Divine is really bent on making instead God its instrument. 766

295, What is the one remedy of any **egoistic claim**? 766

295, The one remedy is to **still the egoistic claim of whatever kind**, to lessen persistently the personal effort and individual straining which even the sattwic ego cannot avoid and instead of laying hold on the Shakti and using it for its purpose rather to let the Shakti lay hold on us and use us for the divine purpose. 767

297, What is the utility of doubt? 772

297, The enemy of faith is doubt, and yet doubt too is a utility and necessity, because man in his ignorance and in his progressive labour towards knowledge needs to be visited by doubt, otherwise he would remain obstinate in an ignorant belief and limited knowledge and unable to escape from its errors. This utility and necessity of doubt does not altogether disappear when we enter on the path of Yoga. 772

310, What is the effect of supermind on the mind? 829

310, At first when the pressure of supermind falls on the mentality, this unity and harmony are not realised and even a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a **derangement created** by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it **organically** or even perhaps of bearing the pressure. The very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the supermind instead of giving itself up to it and its purpose, if it is **not sufficiently passive and obedient** to the higher guidance, may lead to a **great excitation** of power but also an **increased disorder**. 829

313d, How the awakening of inner soul is experienced? 874

313d, In a certain sense it is an awakening of the psyche, the inner soul now hidden, clogged wholly or partially covered up by the superficial activity of the **physical mind** and senses that brings to the surface the submerged or subliminal inner vital consciousness and also an inner or subliminal mental consciousness and sense capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychical worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also and of establishing a direct communication between mind and mind without the aid of the physical organs and the limitations they impose on our consciousness. 874

314, What **are two different kinds of action of these** inner ranges of consciousness? 874-75

314, There are however two different kinds of action of these **inner ranges of consciousness**. (1) The first is a more outer and confused activity of the awakening subliminal mind and life which is clogged with and subject to the grosser desires and illusions of the mind and vital being and (2) vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and

impulses, the latter often even depraved and perverse, and vitiated too by interference of the **physical mind** and its obscurities. 874-875

314a, Which experience is liable to danger and error? 874-875

314a, This is an inferior activity to which clairvoyants, psychists, spiritists, occultists, seekers of powers and siddhis are very liable and to which all the warnings against **the dangers and errors** of this kind of seeking are more especially applicable. 874-875

315, What is the safe rule for the seeker of spiritual perfection? 874-875

315, The seeker of spiritual perfection has to pass as quickly as possible, if he cannot altogether avoid, **this zone of danger**, and the **safe rule here is to be attached to none of these things**, but to make spiritual progress one's sole real objective and to **put no sure confidence** in other things until the mind and life soul are purified and the light of the spirit and the supermind or at least of the spirituality illumined mind and soul are shed on these inner ranges of experience. 874-75

316, When **these experiences** are free from any serious danger? 874-75

316, For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of the desire soul, these experiences **are free from any serious danger**, --except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualization and light. The complete power and truth, however, can **only come** by the opening of the supermind and the supramentalizing of the mental and psychical experience. 874-75

317c, How triple time knowledge can develop? 890

317c, It must also be noted however that if our knowledge of the present were not limited by our dependence on the **physical mind and sense**, this result would not be altogether inevitable. If we could be aware of all the present, all the action of physical, vital, mental energies at work in the moment, it is conceivable that we would be able to see their past too involved in them and their latent future or at least to proceed from present to past and future knowledge... In any case the possibility of another kind of time consciousness than we at present and of a triple time knowledge rests upon the possibility of developing another consciousness than that proper to the **physical mind and sense** and breaking our imprisonment in the moment and in the mind of ignorance with its limitation to sensation, memory, inference and conjecture. 890

317d, How the vision of triple time can reveal? 892

317d., But in addition there reigns behind them a supreme factor incalculable by human mind, the will of the soul and secret spirit, the first indefinitely variable, fluid and elusive, the second infinite and inscrutably imperative, bound, if at all, only by itself and the Will of the Infinite. It is therefore only by going back from the **surface physical mind** to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence

of our limitation to the standpoint and view range of the moment, can be wholly possible. 892

317e, How can one access to pre vision of the future? 892

317e, Meanwhile there are certain doors opening the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible. 892

320, Why the most highly developed psychical consciousness cannot **be absolutely safe**? 896

320, A purified mind and heart and a strong and fine psychical intuition may do much to protect from perversion and error, but even the most highly developed psychical consciousness cannot **be absolutely safe** unless the psychical is illumined and uplifted by a higher force than itself and touched and strengthened by the luminous intuitive mind and that again raised towards the Supramental energy of the spirit. 896



Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India