

The Central Truth of Integral Yoga

“The **law of sacrifice** is the common divine action that was thrown out into the world in its **beginning** as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinising principle, **a saving power** descends to limit and correct and **gradually eliminate the errors of an egoistic and self-divided creation.**”⁵

Sri Aurobindo

“The law of sacrifice travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice... Above all, the psychic being imposes on life the law of the sacrifice of all its works as an offering to the Divine and the Eternal. Life becomes a call to that which is beyond Life; its every smallest act enlarges with the sense of the Infinite.”⁶

Sri Aurobindo

“My own experience is a **super security**, which can be really found only in union with the Supreme—nothing, nothing, nothing in the world can give you security, except this: union, identification with the Supreme.”¹⁷

The Mother

Integral Yoga proposes triple consecration supported and subordinated by practice of triple rejection and triple equality of its volitional, intellectual and emotional parts through *Karma*, *Jnana* and *Bhakti Yoga* respectively for beginners. This will be extended to seven constituents of sacrificial energies that of the Body, Life, Mind, Supermind, Bliss, Will and essential Being whose regular action activate right relation of existence with the Divine. This is a demand made on us by the Divine that we should turn our whole life into a conscious or unconscious sacrifice of all we cherish here or this is the law of sacrifice through utter obedience and submission at every minute and every second: “Lord I cannot do it, do it for me Lord, I cannot do it, do it for me...”¹² Every moment and every movement of our Being and Nature are to be resolved into continuous and devoted self-giving to the Eternal and His *Shakti* by rejecting Ignorance and the result of Ignorance.

This *Yoga* further recommends two methods, one that of following *the Vedantic* method to arrive at *Tantric* aim for the beginners and other that of following *Tantric* method to arrive at *the Vedantic* aim for those who are established in Spiritual Consciousness. It must be done with a right faith and true sincerity to ignite the *Vedantic* sacrifice, *Purusha Yajna*, consent and participation of *Purusha*, which makes us ‘one by identity in our inmost Being’¹⁰ and the *Vedic* sacrifice, *Prakriti Yajna*, consent and participation of *Prakriti*, which makes us ‘one in our Becomings’¹⁰ by resemblance to the Divine in our nature. Or the ‘surrender of oneself and all one is and has and

every plane of the consciousness and every movement to (1) the Divine (Known as *Purusha Yajna*) and (2) the *Shakti* (known as *Prakriti Yajna*).¹

The ‘great and complete and powerful sacrifice’¹⁴ through adoration of Divine as Creator, Monotheism,¹⁵ adoration of Divine in the multitude of His creation, Polytheism,¹⁵ adoration of Divine as Creatrix Mother, Occultism and adoration, self giving, consecration offered by Creator and Creatrix Mother to Their Creation get equal importance and reverence in integral Yoga; where the former is marked as *Purusha Yajna* and the latter three are *Prakriti Yajna*.

Vedantic Sacrifice:

“...it is through self-giving or surrender of soul and nature to the **Divine Being** that we can attain to our highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are **self-existent and eternal** only in his eternity and by his self-existence.”⁸

Sri Aurobindo

Vedantic sacrifice is the outcome of passive Mind, where *Prakriti* is silenced so that the *Purusha*, the Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness is a climbing of Soul from peak to peak in which from each summit one looks up to the much that has still to be done and causes the Divine Force, Overmental *Shakti*, *Supramental Maya* descends into every part of the lower nature of mind, life and body and down to the deepest caves of Subconscious and Inconscious Nature. ‘A timeless Spirit was made the slave of the hour’⁴ and thus it became accountable to mutable Time or it is through self-giving or surrender of Soul to the Divine Being or ‘She (*Prakriti* or Nature) surrendered to the service of the soul’⁹ that we must dynamise the highest *Divine Shakti*. *The Synthesis of Yoga* and *The Life Divine* are the book of *Vedantic* sacrifice where adoration is offered to the Divine as *Purusha*, *Ishwara* and *Brahman* through *Karma*, *Jnana*, *Bhakti* and *Dhyana Yoga* and hinted little about *Vedic* sacrifice which can be activated by any psycho-physical means, *bahya abalambana*.

The integral *Vedantic Sadhaka* will limit his Spiritual experience around four central Secrets (1) of Consciousness is identified as *Brahman*; (2) of this Self is identified as *Brahman*; (3) Self, *Purusha*, *Ishwara*, *Brahman* and power of Self, *Prakriti*, *Shakti*, *Maya* are the static and dynamic aspect of the Consciousness respectively in ascending order and (4) this *Brahman* is four footed that of *Virata*, waking Self, the objective state of being, *Hiranygarva*, dream Self, the subjective state of being, *Susupti*, sleep Self, a massed consciousness and source of subjective objective being and *Turiya*, supreme Self, a Superconscious state without subject and object.

Vedic Sacrifice:-¹¹

“...our surrender must be to the Divine Being through the Divine Mother: for it is towards or into the supreme Nature that our ascension has to take place and it **can only be done** by the supramental Shakti taking up our mentality and transforming it into her supramentality.”⁷

Sri Aurobindo

Vedic sacrifice is the outcome of active illumined Mind, where *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* and instrumental ego surrender to the Divine *Shakti*, the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. Thus the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha's* union with the *Ishwara* and subsequently union with the *Brahman*. Or if we want to realise the highest status of Being then our surrender to the Divine Being must be done through surrender to the *Shakti*, the Divine Mother and only when our surrender to the Divine *Shakti* is absolute then we have the right to live in the Divine's absolute Presence. ‘*The Mother*’ book proposes a *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim, recognises great importance to *Purusha Yajna*, sacrifice of the *Purusha*, but still greater importance is directed towards *Prakriti Yajna*, ‘the holocaust of *Prakriti*, the sacrifice of the Divine Mother’² and ‘Her days became a luminous sacrifice.’³ In *Savitri* both the exercises *Purusha* and *Prakriti Yajna* are widely explored. This experience of *Vedic* Sacrifice can be pursued either in waking state or in sleep. In waking state one experiences this descent of *Shakti* through *Japa*, loudly chanting *Mantra*, adoration of *Shakti* or ‘As one too great for him he worships her,’¹³ concentration on *Shastra*, collective gathering for creative purpose like songs, music, play, critical moment of winning or losing a game, Spiritual discourse, critical conscious hours in our individual and collective destiny. During ordinary sleep, when physical and vital mind are active, then due to some subtle inner activity physical and vital mind break down, a rift is created and the descent of Divine force is experienced.

In the highest form of *Prakriti Yajna*, the Divine falls in deep love with His creation. Due to this absolute Love, He supports whatever she wants, does, thinks and wills and He is there everywhere, blissfully adoring all the confusion and distortion of His creation. “As one too great for him he (Divine) worships her (Creation or Nature); He adores her as his regent of desire...”¹⁶ As His joy is everywhere so nobody wants to leave this wonderful world. Through this sacrifice He is restoring order, harmony and completeness of His manifestation. Similarly the Creatrix Bliss Mother shall unveil herself and gives herself to her creation.

The Integral *Vedic Sadhaka* will limit his Spiritual experience around four Central *Vedic* truths that (1) of attainment of God, Light, Freedom, Bliss and Immortality which are far greater, higher and completer truth than the

existing human understanding; (2) of recognition of this world which is an intermingling of truth and falsehood, joy and suffering, knowledge and ignorance, out of which pure truth, delight and wisdom are to be worked out by ascending the consciousness to the home of *Satyam Ritam Brihat* which is identified as the world of Great Heaven, *Swar*; (3) of this world journey of life is the battle field of Gods and their opponents, sons of Falsehood and Division, *Asuras* and with the aid of Gods, who represent higher planes of Consciousness, the powers of darkness or lower planes of consciousness are to be destroyed through inner sacrifice; so the *Vedic Sadhaka* will not limit his consecration offered to the Creator only but also he will offer consecration to His infinite variety of manifestation through contemplation of various *Mantras*, which later took the form of repetition of sacred word, ceaseless *Japa* and (4) of all teachings, the summit and supreme secret is identified as the ‘One Reality,’ the origin and source of existence and Divine can be entirely known by reconciling the One with endless variety of His manifested form or descent of the One into the manifested Many.

Recapitulation:

“A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being (*Vedantic Sacrifice*) and the Supreme Nature (*Vedic Sacrifice*) can become total and absolute.”⁴

Sri Aurobindo

So the *Vedantic* sacrifice is identified as indispensable exercise of awakening the Spiritual Being or ‘first the spirit’s ascent we must achieve’,¹⁸ supported and subordinated by still more powerful dispensable *Vedic* sacrifice of awakening the Psychic being. What the *Vedantic Sadhaka* achieves that of transformation of nature through passive silence, trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through active silence and waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, which consists of subtle physical, subtle vital and subtle mental Consciousness, objective consciousness, which consists of surface physical, surface vital and surface mental Consciousness and massed Causal Consciousness or Supramental Consciousness and entry into superconscience superior to all Consciousness, *Sachchidananda* Consciousness. And the first Spiritual experience of waking union that *the Vedic Sadhaka* will experience is defined as individual *Purusha* enlarges its active experience and in order to bring down the highest Spiritual being into our waking life, there must be heightening, widening and integration of immense ranges of new Consciousness. When the surrender becomes complete, absolute and entire, either by complete dependence of creation on the Creator, the static Divine or by complete dependence of creation on the Creatrix Mother, the dynamic Divine, then the Divine cannot conceal Himself; the Unmanifest reflects His form and we could

dare to clasp the body of the God and hold between our hands the World-Mother's feet and rapt into eternity through descent of Her Timeless ray. Thus for full transformation of life permanent ascension of Soul to higher planes of Consciousness and permanent of descent of *Shakti* to lower Nature are indispensable.

So the double movement of ascent of Soul followed by descent of *Shakti* and descent of *Shakti* followed by ascent of Soul are the two complementary lessons, a *Sadhaka* of integral Yoga must learn, repeat and master throughout his life. And through this double movement the reconciliation of Matter and Spirit are worked out and Matter shall gradually reveal the Spirit's face. Thus all life or our inner life that is linked with the triple time of past, present and future births and bodies become a conscious Yoga of consecration.

These double movements of Consecration which are hinted¹⁰ in *The Synthesis of Yoga* are elaborately developed in the King *Aswapati's Yoga* and *Savitri's Yoga*. These movements provide additional input of opening of energy Centres linking the Supramental Self of overhead *Brahma randhra* with the nether planes of Inconscient Self. The seven energy Centres of traditional Schools of *Yoga* are extended in integral Yoga into twelve energy centres of which two nether centres below the feet or below the *Muladhara chakra* and three overhead centres above the mystic *Brahma randhra* are opened in addition to the opening of existing seven *Chakras*. And how through these *Chakras*, the Psychic, Spiritual and Supramental transformation are activated, are also revealed in *Savitri*. During Psychic and Spiritual transformation, the Consciousness does not move below the *Muladhara Chakra* and above the mystic *Brahma randhra*. It is only during Supramental transformation, the Subconscient and Inconscient planes are rapidly transformed, and during this action, the importance of *Vedic* sacrifice increases.

If the deathless flame of Divine Love can enter in the passage of our work consecrated to the Divine, then hardness of the way diminishes, sweetness and joy is felt even during the period of difficulty and struggle and this surrender can be perfectly effective when it is a surrender of love. All our life can be moulded into this cult, all action is done in the love of the Divine in the individual, in the universe and in the Transcendence.

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