

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

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

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

5) Integral Yoga proposes six elements of perfection. They are perfection (1) of equality, *samata*, ***Shantichatushtayam***, (2) of Power, *Shakti*, ***Shakti-chatushtayam***, (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.

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