

The Main Frame of Integral Yoga

Integral Yoga follows consistently the Vedic and Vedantic arrangements, certain broad facts and principles which define its main framework. These are identified as simplest and most philosophical for the beginners from the point of view of the utility of its various planes of consciousness. It consists of the **triune ordinary principles** of mind, life and matter and **triune spiritual principles** of *Sachchidananda* (Sat- Existence, Chit-Tapas- Consciousness, Ananda-Bliss) and the link principle of *Vijnana*, the Supermind, through these stairs the developing Being can enter Vedantic sacrifice and developing Nature can enter Vedic sacrifice and rise to its perfection.

It is necessary from the beginning for those who attempt this Yoga must develop firstly, **three basic requisites** of unflinching patience, absolute courage and colossal faith; secondly, **three central secrets** of entire consecration, constant inward remembrance of one central liberating knowledge and renounce all the inner support of central egoism; thirdly, Integral Yoga refuses to rely on the fragile stuff of mental and moral ideals, puts its whole emphasis in the field of **three central dynamic processes** that of development of true psychic being, sublimation of human into Divine Love and elevation of mental consciousness into spiritual and Supramental plane; fourthly, the **three central methods** of Integral Yoga are that (1)of gradually intensive and purposeful working of divine force, (2) which subsequently compels all Nature to undergo a Divine change and (3) the Divine Power uses all life as means of world transformation; fifthly, **the three central principle of Integral Yoga** are derived from the three *Vedantic* method of knowledge; it is either a knowledge in the will working out through action or knowledge in the intellect through discernment or knowledge of the heart expressed in love and faith; sixthly, the integral Yoga proposes to change life from a troubled and ignorant into a luminous and harmonious movement of Nature through **three central inner revolution**, that of abolition of desire, to make life an instrument and disappearance of ego; seventhly, one will arrive at **three basic or fundamental realizations** that of (1) experience of Timeless, Spaceless and Silent Brahman, (2) of dissolution of self and world in the Unknowable, --Moksha, Nirvana and (3) the Source of Being and its relation with Becoming which build a strong foundation of integral Yoga and finally **the three central object of integral Yoga** must be accepted wholly by those who follow it and they are the Divinity in one self, total discovery of the Divinity in the world and total discovery of the dynamism of some transcendent Eternal.

The Three basic Requisites of Integral Yoga:

In the long and difficult path there must be **unshakable Patience**, whose importance is felt in three successive stages of integral development; firstly the ardours of the heart and the violence of the eager will that seek to take the kingdom of heaven by storm can have miserable consequences; the sadhaka

should not be in haste to acquire peace, purity, liberation, perfection and Supramental consciousness, need not feel discouraged over the failure in arriving at the immediate aim; any search for short cut or escape from our impediments may draw away the seeker towards the lure of practice of strenuous methods on large scale that are declared substitutes in integral Yoga; secondly, the sadhaka has to go through a prolonged, often tedious and painful period of preparation and purification and wait with faith till it is ready for the birth and growth of spiritual faculties, enlarge its understanding of spiritual experience in order to admit instrumentative change. Humanity has first to understand this apparent phenomena of existence through the intellect; for until its mentality is sufficiently developed, spiritual knowledge is not really possible, and in proportion as it is developed, the possibilities of spiritual knowledge become richer and fuller and the hope of generalization of spiritual and Supramental force as the sole transformative force of humanity gets nearer; thirdly even after the spiritual faculties are gained, it will still be long before all the movements of our conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation; the transformation of the egoistic will in our vital being, desire soul and desire nature are far more difficult than other. And the hardest work is to force conversion of the inferior universal forces attached to present unstable creation and the most difficult transformation of all is to get rid of the central egoism and even the ego sense of the worker, which can eradicate the very origin of desire.

Secondly, **absolute courage** as opposed to fear, is indispensable in three successive stages of sadhana; firstly the sadhaka will have to discover the Divine in varying intensities either by courageous adventure of his own consciousness by tearing the constant movement in a circle of routine or like a pilgrim soul he will follow and reach the highway of his known destination; secondly, having found the Transcendent, he can return upon the universe like a path finder hewing his way through a virgin forest; in this search he must even accompany many miles of mind, life and body's unregenerated activities and expose them towards the transforming light; it is a dreadful and gigantic fight against all the laws of nature, collective suggestions and earthly habits; thirdly it is further a journey into the Inconscient pit, without glorious result, without experiences filling with ecstasy or joy; it is like a desert strewn with every conceivable trap and obstacle. Absolute fearlessness is required, because at every step, at every second one has to wage a war against everything that is established in the physical mind. This exercise is essential for the root solution of the problems of existence.

Thirdly the dependency on the ever growing **integral faith**, *sraddha*, is felt imperative, in three successive stages. Firstly, we have to change our central faith from the formation of ordinary material and mental man which concentrate on the 'development and satisfaction and interests in the old externalized order of things' to 'deeper faith and vision which see only the Divine and seek only after the Divine'. If the equality, the psychic light and will are already there, then a sure guidance and protection will be present

throughout and he will realize that all is done for the best, the progress assured and victory inevitable. The true nature of faith is that it is an aspect of the Self, Purusha, *sraddhamayayo Purusha*, what ever is man's faith that he becomes ultimately, *yo yachhadra sa evasah*, faith culminates in knowledge and spiritual experience, *sraddhavan labhate jnanam*. If the central faith is established in the Divine then one's spiritual destiny is decreed. Secondly a sadhaka of integral Yoga must remember that he carries with him a fragment of Eternal's Omnipotence and Omniscience and its entire revelation in his bodily life is the inevitable consequence of his faith that is only a will aiming at the realization of a greater truth. Faith is really an influence from the supreme Spirit which calls the lower nature to rise out of its petty limitation to a greater self-becoming and self exceeding. Thirdly the faith has the capacity to 'turn the poisons of the world to nectar, see the happier positive spiritual intention behind adversity, the mystery of love behind suffering, the flower of divine strength and joy in the seed of pain'⁵⁴. Integral Yoga demands fivefold faith which has to be developed from the very beginning of this Yoga; they are:-- (i) 'Faith in the God and his Shakti, (ii) faith in the presence and power of the Divine in us and the world, (iii) a faith that all in the world is the working of one divine Shakti, (iv) that all the steps 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 (v) that by 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.'⁵⁵ If the inward soul has received the Divine's call and one has walked long and steadily in the path then the *sraddha* will remain firm under fiercest adverse pressure and carry one ahead in spite of worst stumblings and through the most prolonged failure.

This paper proposes some provisional psycho-physical exercises on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the soul, towards the God, Light, Freedom, Bliss and Immortality. The two imperfections, the sceptical doubt, which always turns its back on our spiritual possibilities and *asuya*, the constant carping of the narrow uncreative intellect which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

1, The first indispensable faith is, "The Divine exists within and outside me and my meeting with Him cannot fail. I want to meet and adore Him in all creatures."

2, The second indispensable faith is, "There is nothing worth living in my life without Him and He is the only source of all my delight, thought and action."

3, The third indispensable faith is, "He has taken my full and total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures."

4, The fourth indispensable faith is, "He responds to my every call and even to my most external emotional call."

5, The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best; He leads me in the shortest possible path towards the ultimate goal. This belief can be further extended for His creation that what He decides for His creation, whether it seems good or evil to the mortal eye, only for the good and for the best, the Divine Will can work.

6, The sixth indispensable faith is, “He is all Love, all Ananda, all Beauty, all Peace, all Knowledge, all Light and He is ready to pour these faculties when called upon.”

7, The seventh indispensable faith is, “Divine is All and by His entire descent all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of subtle and causal body indefinitely.”

The Three Central Secrets of Integral Yoga:

The highest mystery of **absolute surrender** to the Divine and His Shakti is the first central secret of Vedantic teachings and the Integral Yoga. The Gita indicated that the All-Father created these people with sacrifice as their companion and acceptance of this law of sacrifice, this sacrifice of the Purusha submitting itself to the Force and Matter is a practical recognition of ego towards the descent of a saving Divine power to gradually correct and eliminate the errors of an egoistic and self-divided creation and illuminate them. Even if the practice of this consecration is begun without devotion, it leads straight and inevitable towards the highest devotion possible, the completest adoration imaginable and the most profound God-love. There are three stages through which this self consecration will be effective; firstly, it is the period of self-preparation, personal effort of entire consecration of all that we are, think, feel and do and its turn must culminate in an integral self-giving to the Highest by constant rejection of all that is not the true truth; secondly, during this transition there will supervene an increasing purified and vigilant passivity, the growing inrush of a great and conscious miraculous working of Divine Force from above, but not any other; and lastly all effort, method and fixed sadhana are transcended by simple, natural, spontaneous, powerful and happy disclosing of the Divine.

The second central secret of Integral Yoga is the demand of constant inward and outward remembrance of the one central liberating knowledge that (a) of Divine is in all things and beings, (b) of all are in the Divine and (c) of all are made up of the stuff of the Divine and there is nothing else in the universe. This thought, faith, memory and a self-dynamising meditation become the whole substance of the consciousness of a sadhaka and it will turn into a profound and uninterrupted vision and a vivid and all-embracing consciousness. In these three terms the highest relation of the soul to existence through the Purusha’s possession of Prakriti is established substituting the false relation created by the limiting ego through Purusha’s subjection to Prakriti. This is the new vision, sense of infinite being and foundation of unity which we have to acquire and establish.

The third central secret of Integral Yoga will be that the sadhaka will renounce all the inner support of egoism along with its seed and influence. Ego

sense is active in the world-play and falsifies the truth of things. He has first to seize on the egoistic energies and turn them towards the light and the right; once turned he has to educate them to recognize, accept and follow that. His ego will be annulled by realizing three things simultaneously that when inwardly the individualized consciousness of the jiva rises to live in the truth and possess the One and outwardly he becomes a slave of Divine revealed in all mankind and disciple of the Master who is the source, energy and dynamism of all his action. To rise beyond the desire of personal salvation is necessary for the complete rejection of this basis of ego. If we seek the Divine, it should be for the sake of the Divine and for nothing else, because that is the supreme call of our being, the deepest truth of the spirit. All must be directed towards the Divine. Nothing must be attempted for our family, friends, country and mankind because they are connected with our personal life, thought and sentiment or ego takes a preferential interest in their welfare. Thus all life and works becomes an adoration, service and daily dynamic worship to the Divine who dwells in all. A divine Force substitutes the ego and will choose at each moment what has to be done and what has not to be done, what has to be momentarily or permanently taken up and abandoned, that Force is alone sufficient and competent to lead us towards the ultimate goal through arduous, difficult and dangerous path of integral Yoga.

The Three Central Dynamic Processes of Integral Yoga:

The first central dynamic process is the emergence of true psychic being as the leader of the sacrifice, brings with it the full power of the spirit in the action. At a certain stage in the Yoga when the mind is sufficiently quieted, clear, passive and pure by renunciation of mental activities, when the vital has been steadied and subdued and is no longer constantly insistent on its own rash will, demand and desire, when the physical has been sufficiently altered not to bury altogether the inner flame under the mass of its outwardness, obscurity or inertia, an inmost being, long hidden within and felt only in its rare influences, is able to come forward and illumine the rest and take up the lead of the Sadhana. Its character is a one-pointed orientation towards the Divine or the Highest, one-pointed and yet plastic in action and movement; it does not create a rigidity of direction like the one-pointed intellect or a bigotry of the regnant idea or impulse like the one-pointed vital force; it is at every moment and with a supple sureness that it points the way to the Truth, automatically distinguishes the right step from the false, extricates the divine or Godward movement from the clinging mixture of the undivine. It alone can assure the perennial freshness and sincerity and beauty of the symbol, catches, exposes, repels the mind's and the life's falsehoods, seizes, hold on the truth of the Divine Love and Ananda and separates it from the excitement of the mind's ardours and the blind enthusiasms of the misleading life force.

The second central dynamic process is the sublimation of exclusive enjoyment of human love into all-inclusive Divine love. The widest love is fulfilled in knowledge that sees the world and all creatures as the being of the Beloved. And since love is the effective power and soul-symbol of bliss-oneness, one will approach and enter into this oneness by the gate of universal

Love, a heightening of human love at first, afterwards a spirit of Divine Love can enter, the hardness of the way diminishes, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle. It is this Divine Love, the most powerful of all redeeming and creative forces, poured out into acts that could alone create a harmony in the world and a true unity between all its creatures; all else strives in vain towards that end so long as Divine Love has not disclosed itself as the heart of the delivered manifestation in terrestrial Nature. He will be one in Bliss-consciousness with all the world-play and its powers and happenings and there will be banished for ever the sorrow and fear, the hunger and pain of our poor and darkened mental and vital and physical existence. He will get the power of the Bliss-freedom in which all the conflicting principles of our being shall be unified in their absolute values. All evil shall perforce change itself into good; the universal beauty of the All-beautiful will take possession of its fallen kingdoms; every darkness will be converted into a pregnant glory of light and discords which the mind creates between Truth and Good and Beauty, Power and Love and Knowledge will disappear on the eternal summit, in the infinite extensions where they are always one. Human nature has been unable to bear the pressure of Divine Love in its purity for the very reason that it is the most powerful, pure, rare and intense of all the Divine energies that could rebuild the world with its tongues of sacrifice. A little of it seized has been corrupted at once into a vital pietistic ardour, a defenseless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism. For this reason Divine Love has been the least frontally present in earthly life, the least successfully redemptive and the least creative.

The third central dynamic process is to spiritualise his being by the power of the soul in mind opening itself directly to a spiritual force and being above the head and to invert that higher force so possessed and brought into action the whole of his nature. All psychic experience gets its stability through repetition of its corresponding experiences in the spiritual plane and receives completeness and absoluteness by similar repetition of experience in Supramental plane. 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 Three Central Method of Integral Yoga:

The method of Integral Yoga is dynamised after the dynamisation of its processes. The first central method of higher divine force working in the lower nature does not act according to a fixed routine system but a sort of free, scattered and gradually intensive, purposeful, scientific and synthetic Yoga with some broad lines of working common to all, determined by the temperament of the individual sadhaka and the helpful materials his nature

offers and the obstacle it presents to purification and perfection. Therefore each sadhaka in this path has his own method of Yoga.

The second central method is the integral process which accepts our nature as organised by our past evolution without rejecting any untransformed nature and compels all to undergo Divine transformation. In this ever-progressive experience the sadhaka will know how this lower manifestation is constituted and how they are deformed or more or less distorted from the element of action in the harmony of the Divine Nature. And he will understand how the Divine force will change the human nature like a smith who forges the crude material in his smithy.

The third central method is that the Divine power will use all life as means of Integral Yoga. Every experience of outer contact with world-environment, the most trifling and repellent suffering or most humiliating spiritual fall are accepted as step on the path of perfection. The God's method in the world is same in the lower and higher Nature; only it works tardily and obscurely in the former and works swiftly and consciously in the latter. All life is a Yoga of Nature capable of self-awareness, seeking to manifest God within and without.

The Three Central Principle of Integral Yoga:

Firstly, an individual is considered fit to pursue Integral *Karma Yoga* if he has no distinction of work in terms of high and low and loves all work equally. The success of Integral Karma Yoga can come when each *karmi* is able to discover in the smallest work, the God's vast intension and is able to turn all work as means of God union and all work is initiated not by desire but by the Divine Will through intense experience of Divine union and he can arrive at the highest perfection, *siddhi*, of *Karmayoga*, which is *Sadharmya mukti*, complete and final liberation and transformation of whole nature.

Secondly, an individual seeker can be considered fit to pursue Integral *Jnana Yoga* if he has developed the capacity to live in isolation or seclusion for an indefinite period without attachment to action and thought. The success of Integral Jnana Yoga can come when each *Jnani*, will be able to turn and transform all mundane knowledge into God Knowledge and discover his utter Oneness with the existence and he can arrive at the highest perfection, *siddhi*, of *Jnanayoga*, which is *Sayujya Mukti*, the identification of the individual being in all its parts with the Divine.

Thirdly, an individual seeker can be considered fit to pursue Integral *Bhakti Yoga* if his love, adoration and seeking of the Divine becomes equal and all embracing in all deities, creatures and object. The success of Integral Bhakti Yoga can come when each *Bhakta* is able to turn all human emotions Godward and is able to see, identify and realize the one Divine integrally in all godheads, men, creatures and objects and in all His names and forms and qualities. He can attain the highest perfection, *siddhi*, of *Bhaktiyoga*, which is *Salokya-Mukti*, the whole conscious existence dwells in the same status of being as the Divine.

The Three Central Inner Revolution of Integral Yoga:

The first central inner revolution is that life as it is, is a movement of desire and it has built in us as its centre a desire-soul which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, desire must be abolished and replaced by a purer and firmer motive-power, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, happiness of a true vital being now concealed within us.

The second central inner revolution is that life as it is, is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a divine life the mind and life-impulse must cease to be anything but instruments and the inmost psychic being must take their place as the leader on the path and the indicator of a divine guidance.

The third central inner revolution is that life as it is, is turned towards the satisfaction of the separative ego; ego must be starved by renouncing the impulse to act or to kill it by cutting away from us all movement of personality and be replaced by the true spiritual person, the central spiritual being; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose. The extinction of egoism, eradicates the very origin of desire followed by the conquest of the soul's equality.

The Three Basic or Fundamental Realizations of Integral Yoga:

The first basic realization, is the experience of fundamental impersonality awakening to an ineffable high transcendent Unknowable above the self and above this world in which he seems to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in him, the one thing that is to it overwhelmingly real and immense liberating force. It releases his knowledge from the narrowness of personal mind, his will from the clutch of personal desire, his heart from the bondage of petty mutable emotions, his life from its petty personal groove, his soul from ego, and it allows them to embrace calm, equality, wideness, universality and infinity. There will still remain on this foundation of first basic realization of immeasurable silence and quietude, the infinitely proceeding self-fulfillment of Brahman, its dynamic divine manifestation in the individual and its extension by his presence, example and action in others and in the universe at large.

The second basic realization is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around him may seem to be a moving of cinematographic shadow forms or surface figures and his own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside him. To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of self and world in the Unknowable, this is the *Laya, Moksha, Nirvana*. This may extend itself to the dissolution of mind, life

and body itself into the silent Self or absolute Existence; but the essence of the liberation is that the individual has lost the sense of division in the boundlessness of an infinite consciousness.

The third basic realization is that it is possible, on the contrary, for him to wait till through the silence of this timeless unfilled liberation he begins to enter into relations with that yet ungrasped Source of himself and his actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all his being an absolute, a fathomless, almost an abysmal peace and silence. If there were not that source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.

The Three Central Object of Integral Yoga:

The first central object of Integral Yoga is the discovery of the divinity in oneself, realize the supreme Self which is necessary for an individual to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its right concentration and purity and to know and mount to its Source. He finds the right basis for all the members to live in the highest Self and **obey no other law** than that which proceeds from his highest self and is given to his purified being without any falsification in the transmitting mentality.

The second central object is the total discovery of the Divinity in the world behind the apparent denial offered by its schemes and figures. An individual salvation is not sufficient for him; for he must break through all separative boundaries and narrower intensity of a limited individual fulfillment and open to a cosmic Consciousness and spread himself in the world-Nature.

The third central object is the total discovery of the dynamism of the Transcendent Force by whose descent this World and Self will be empowered to break their disguising envelopes and become Divine in revealing form. The cosmic Consciousness is not integral for him; for above it, there is urgent upon him a dynamic realization of Transcendent pressing from the Supreme upon this world of beings, and only some encompassing and exceeding of the cosmic consciousness can release into manifestation here that yet unlavished splendor of embodied Transcendence. An ascent into the supramental Truth raises our spiritual and essential consciousness to a height that brings about a descent of this Light and Truth into all our being and all our parts of nature. All this Existence then becomes part of the Divine Truth, an element and means of the supreme union and oneness, dynamises Divine in every possible way of our being, on its highest intensities and largest widenesses and in every range and turn and nook and recess of our nature, which is the ultimate aim of this Yoga.

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