

The Main Frame of Integral Tantra Yoga:

“All religion, **all occult knowledge**, all supernormal (as opposed to abnormal) psychological experience, all Yoga, all psychic experience and discipline are sign-posts and directions pointing us upon the road of progress of **the occult self-unfolding spirit.**”

The Life Divine-751
Sri Aurobindo

“**Occultism** has sometimes put forward a **spiritual aim** as its **goal**, and followed occult knowledge and experience as an approach to it, formulated some kind of mystic philosophy: but more often it has confined itself to occult knowledge and practice without any practical vistas; it has turned to thaumaturgy or mere magic or even deviated into diabolism.”

The Life Divine-893
Sri Aurobindo

“For the **highest occultism** is that which discovers the secret movements and dynamic supernormal possibilities of mind and life and spirit...”

The Life Divine-909
Sri Aurobindo

“**Occult science** is, essentially, the science of the subliminal, the subliminal in ourselves and the subliminal in world-nature, and of all that is in connection with the subliminal, including the subconscious and the superconscious, and the use of it as part of self-knowledge and world-knowledge and for the right dynamisation of that knowledge.”

The Life Divine-910
Sri Aurobindo

“...for **Nature’s occult process** is to reveal the being through the bringing out of its powers and forms, her external pressure is only a means of awakening the involved being to the need of this evolution, of this self-formation. When the spiritual stage of her evolution is reached, **this occult process must** become the whole process; to **get through the veil of forces** and get at their secret mainspring, which is the spirit itself, is of cardinal importance.”

The Life Divine-1059
Sri Aurobindo

Integral Tantra Yoga is a many-sided supernormal Spiritual science and it has developed a great and powerful system of self-discipline and self-realisation. It has accepted methods of traditional Occultism as dispensable self-discipline and

relied on its own pure Spiritual truth and strength, discourages the occult knowledge and powers as dangerous lures and entangling obstacles and seeks mystic inward Psychisization and Spiritualization and sheer contact to the Spiritual Reality.

All life is Yoga of absolute adoration of the Divine Mother, the worship of Shakti, Energy, the movement of dynamic Consciousness by which one will arrive at the perfection of Self, perfection of Nature and perfection of Life. Integral Yoga accepts the aims of Tantra wholly while rejects its methods in the preliminary state, but after the Yoga is established on a safe spiritual foundation an Integral Yogi can return upon the methods of Tantra or the Psycho-Physical Sciences as the special means of integration. An Integral Tantra Yogi will be preoccupied with the secret of subtle mental, subtle vital, subtle physical and their hidden energies and knowledge of this Supraphysical science is necessary for the completion of physical knowledge.

The method of traditional Tantra Yoga differs from Integral Tantra Yoga in the sense that in the former discipline the opening of six psycho-physical chakras are pursued from below upward while in the latter this may be optionally used at certain stage of sadhana but are not indispensable; here the reliance is stressed on the power of higher being to change the lower existence; the opening of six chakras are experienced from above down ward and therefore to make this experience practicable the development of superior power of Gnosis of spiritual and Supramental Self will be awaited as precondition of instrumentative change.

Integral Tantra Yoga can begin by disciplining Desire, the great unquiet harasser and troubler of man and cause of every kind of spiritual fall and it will be transformed in to the Divine Delight of its purest form. Firstly, we have to recognize the craving-life force or desire soul overlap as multiple layers over the inmost psychic being and teach them to renounce all other desire and concentrate itself on the passion of the Divine only; secondly, after strengthening this capital point one has to further train to desire not for its own separate sake, but for the God in ourselves, God in the world and God in the Transcendence; it will not seek for any personal spiritual gain, because that is the basis of egoistic existence, but to universalize that experience and great work can be done by us for others and we can be instrumental in the glorious fulfillment of the Divine in the world through high coming manifestation and Divine Truth has to be sought and lived and enthroned for ever; lastly, the most difficult lesson is to learn to desire not in its egoistic way but in the way of the Divine. It must renounce the strong insistence of separative will and its own manner of fulfillment and its own dream of possession, its own idea of right and desirable; it must learn the lesson to fulfill the greater and larger Divine Will and consent to wait upon a less interested and ignorant guidance. If our sense-mind, emotional mind, thought mind could act free from the intrusions of desire and if that energy could be made to obey their right action

instead of imposing its own yoke on our existence, all human problems would move harmoniously to their right solution.

Integral Tantra Yoga revives the old *Vedic* Sacrifice of worship of all things, all the four instrumental nature as offering to the Divine Shakti. It will use all mundane knowledge, all untransformed nature as lever of supreme Divine union and Divine transformation. Its method will be finding of the Self by agitating, exciting, wrestling, disciplining and conquering the Nature. It can use the **mantra or japa** or repetition of significant name of traditional Tantra to bring ‘**the divine energy into the body** and prepares for and facilitates the concentration in Samadhi’ in four degrees of status, the Waking Self, the Dream Self, the Sleep Self and the final absolute trance of *Turiya*. The double advantage of Japa in Integral Tantra Yoga are its mechanical repetition will help the transformation of physical mind and its conscious repetition will help to dynamise the Vedic sacrifice.

The revival of the **double Vedic movement** in Integral Tantra Yoga are that (1) the descent and birth of the gods in the human creature or first the descent of Divine Force is experienced by breaking down the veil of instrumental nature known as physical mind, emotional mind, vital mind, sensory mind and intellectual mind through activation of Nature annulling the false gulf between the Divine and His Manifestation and (2) we can then take up through the Truth-mind all our mental, vital and physical experience and offer it up to the spiritual –to be converted into the terms of the infinite truth of *Sachchidananda* or ascent of the human powers that struggle towards the Divine knowledge, power and delight and climb into the Godheads, the result of which was a possession of the One, the Infinite, the Beatific existence, the union with God, the Immortality. By possession of this Ideal plane we break down entirely the opposition of the lower and the higher existence, the false gulf created by the Ignorance between the finite and the Infinite, God and Nature, the One and the Many, open the gates of the Divine, fulfill the individual in the complete harmony of the Cosmic Consciousness and realize in the cosmic being the epiphany of the transcendent *Sachchidananda*.

In traditional schools the exclusive worship of the Divine Mother for all attainment gets momentum in *Tantra*. The *Tantric Yoga* differs from Integral *Tantra Yoga* in the sense that the *Tantric* perfection of *suddhi*, *siddhi*, *mukti* and *bhukti* are universalized in Integral Tantra Yoga as All-Purification, All-Perfection, All-Liberation and All-Delight and the worship of the personal Mother is realized in Her Individual, Universal and Transcendent form. In traditional *Tantra* the Divine Mother is the giver of four boons that of *artha*, opulence, *kama*, pure enjoyment, *dharma*, the Law of life and *Mokhya*, liberation; the same boon is transformed in integral *Tantra Yoga* of (1) conquest of all the money power of the

earth for the Divine, (2) all delight born out of integral union with the Divine, (3) the Divine Law born out of Divine Will, Knowledge and Love whose outward and external form is the Norms of Integral Yoga and the (4) liberation of Soul, universalisation of Soul, transformation of whole individual Nature and individual becoming the centre of world transformation. The consecration to the One Mother can be entire and complete if it includes the adoration of many living Mothers and Feminine Deities of our time, All-Mother of All Time, all Godheads, Men, Creatures and Objects. In Integral *Tantra Yoga* the One whom we adore as the embodied Divine Mother is also the Universal and Transcendent Mother and Her Infinite Consciousness is that which rests on the One and acts in the All resulting in infinite Action, Creation, Ananda, Love and Beauty.

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