

The Hand Book - 1 Of The Synthesis of Yoga



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Editor's Note

This revised and expanded hand book on Integral Yoga is offered at the lotus feet of The Mother and Sri Aurobindo on the occasion of the centenary celebration of Sri Aurobindo's arrival at Pondicherry, 04-04-1910 to 04.04.2010, released on the Darshan Day, Their 83rd Siddhi day anniversary, 24.11.2009.

This paper partly fulfills the dynamisation of six principal injunctions as indicated by the Lord in *The Gita* and *The Synthesis of Yoga* that even a little and subsequently entire obedience to and followed by transcending of all the norms of Yoga, *dharma*, will save one from great danger, *trayate mahatobhayat*¹, make him exceedingly dear devotee, *atibapriya*², of the Divine and liberate him from all lower nature, *sarvapapevya mokshyayisyami*³, respectively; fourthly we have to synthesize the basic truth and exclusive knowledge hinted in all traditional Shastra with the comprehensive truth and all knowledge of Integral Shastra which has the capacity to liberate the individual, the collectivity and the humanity from the burden of fragmentary knowledge, realize the truth of existence in its completeness and universalize one-sided view-points into the catholicity of the all-vision of the Divine; fifthly, the written truth or the Shastra of Integral Yoga 'must provide infinite liberty in the receptive human soul'⁴ towards its constant renovation, revivment and restatement by fresh in streaming of the spiritual experience and descended knowledge instead of formulating the rigidity of a strict and precise mental rule. It accommodates the fixed injunctions of ancient Vedantic Scriptures for a liberated spirit which is no more than a provisional solution for tiding over the transition from ascension of life in the world to a life in the Transcendent. The revolution attempted in Integral Yoga cannot obstruct the eternal onflow of Divine wisdom through erection of absolute standard but this can be substituted by temporary higher and higher standards as long as they are helpful to integrate the Divine call, the Divine union and the Divine transformation. The divine mechanism of conduct of an Integral Yogi is free from subjection to vital impurity, wrong impulse and desire, unbound by the rule of prescribed mental formula and spontaneously pure and sure and perfect in a greater consciousness than mind, governed in all its steps by the light and truth of the Spirit. After the Law one experiences the Liberty, after the personal, the general, the universal standards one enters the impersonal plasticity, the divine freedom, the standardless spiritual and Supramental mode of working and the unvalled wideness of the infinite Consciousness. In a Divine Government he will be identified with the individual, collectivity, humanity and the Divine only through the divine Consciousness without subjection to the mental standard. And lastly we must be aware of the injunction issued in Integral Shastra that 'object of the integral Yoga must be **accepted wholly** by those who follow it'⁴. And this 'entire definition of the aim of integral Yoga'⁴ does not exclude the entire

knowledge on its method and the entire awareness of possible danger and distraction of this path leading to the success in Yoga.

The practice of this Yoga proceeds through two alternative periods of (1) unilluminated soul season of preparation through the method of abstraction of lower knowledge of mind of approaching God indirectly or through personal effort of movement of purification, concentration and identity with a heart free from despondency by renouncing the whole formation of past and present association which makes up the ordinary material and mental man and (2) illumined soul season of progress through method of Integral Yoga uncovering the swift and concentrated sunlit or psychic and golden or spiritual path which approaches God directly, identifies our inner being with the Reality. Our egoistic dwelling in Ignorance, approach everything by a broken, partial and personal standard of knowledge and limited consciousness and are unable to give a Divine response or set the true value upon any part of the cosmic experience. In cosmic Consciousness we begin to participate in the all-vision and understand and recognize that all things, events, happenings are the becoming of the one Self and necessary links in carrying out universal movement leading towards a divine victory and even the most diverse or contradictory things point at some truth in this infinity. The child soul or infant soul or its raw adolescence cries, condemns, revolts against suffering, failure and incapacity and exhibits its violence against the Master of the Being and marches ahead stumblingly in the decreed Divine development by turning its door of consciousness outward into appearances of things. The rare ripened soul is supremely balanced, seeks to understand and master all things with an equal calm, accepts or toils to improve and perfect, labours to obey and fulfill and transfigure, turns its consciousness inward, sees the Self and attains to Immortality. He is not angry, troubled, impatient, excited, over-eager with the way of thing, sees and guards that the norms of Yoga must be obeyed and the pace of time respected, remains unshaken by acutest sorrow, suffering and pain and can still open himself towards intensest delight, love and beauty. This Gnostic soul is a king-child, through his eternal child-hood he plays and enjoys untiringly his world-toy in the miraculous eternal gardens of Consciousness. A highly gifted integrated soul can easily dynamise Supramental Will, Knowledge, Love, Speech and Writing after the physical consciousness and physical organs enter long training of purification and perfection and are made receptive and ready towards Supramental change. The revolvings of the great wheel of doom can bring to him no sense of fear and terror and he rises above it in his soul and knows from above their divine law and their divine purpose. An integral Yogi accomplishes his action as a boundless infinite consciousness beyond the division and limitation of mind and body and he has no mansion, *aniketa*, of his own or has all things for its many mansions; all other selves are its own selves in action, essence and delight of being.

To live in the atmosphere of *The Synthesis of Yoga* can turn the frequent disorder, exclusive and one sided personality of man of genius, poet, artist, thinker, saint and mystic into all-vision of the Divine, the large and universal approach towards all things, happenings and events and a leap into future where all the comprehensive and many-sided perfection are fully realized.

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Introduction:

“So now I do not mind finishing (the translating into French language) *The Synthesis of Yoga*. I was little bothered because I have no other books by Sri Aurobindo to translate that can help me in *sadhana*: There was only *The Synthesis (of Yoga)*.”

The Mother

“Personally, of all those I have read, it is the book (*The Synthesis of Yoga*) that has helped me the most. It comes from a very high and very universal inspiration, in the sense that it will remain new for a long time to come.”

The Mother

From All Bliss all these beings are born, by All Bliss they exist and grow, to All Bliss they return. The method of the Creator All Bliss is All *Tapas* or will of the Purusha's Consciousness dwelling upon the creation of its own infinite potentiality in existence and producing from its truths of conception, real Idea, *Vijnana*, fulfils the becoming of existence in terms of mind, life and body. Or *Tapas*, the concentration of power of consciousness, power and play of knowledge and action, is the character of both the passive and the active consciousness of the *Brahman*. The eventual omnipotence of All *Tapas* and infallible fulfillment of the Wisdom, *Vijnana* that went forth from the Eternal since the beginning, are the very foundation of all Yoga and Integral Yoga. Traditional Yoga or all Yoga aims at possession of Divine, *Sachchidananda* by shooting at once from lower triplicity of mind, life and body to pure Spirit with profound sense of gulf between intermediate stairs of Consciousness. Integral Yoga aims first at the most ardent need of realizing *Sachchidananda* like a pilgrim soul treading the high road to the destination and after realizing it, a *sadhaka* shall gather comprehensive knowledge, possess all the worlds for the Divine and perfect all the intermediate and nether planes or states of consciousness like a path finder hewing his way through the virgin forest. He shall accept and embrace all the complexities of world existence and overcome all the terror and danger of distraction by realizing this existence as body of the *Brahman* and full of Presence of the Divine.

The Main Formula of Integral Yoga:

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 and integral Divine manifestation.

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 Nature 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. In Integral Yoga the spirit is the all important means for finding of the Shakti. 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 transform 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. *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 and individual rapid revolutionary change through Yoga; 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 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 chesta.* 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. 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. 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; 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. 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.

The Main frame Integral Shastra:

The whole effort of the Nature through philosophy, religion, science, spiritual and occult science attempts to get at the right data upon which it will be possible to resolve the all problems of existence as satisfactorily as the best available knowledge. Integral Yoga excludes none of them but rather uncovers their central truth, central purpose, central faith and welds them strongly to the harmony of their eternal source.

Integral Yoga accepts and recommends the practice of the traditional Shastra wholly to experience the basic Divine realisations till integral Shastra and integral method are evolved to experience comprehensive, all-inclusive and all the revelatory aspect of Divine realizations. Traditional Shastra preaches three doors of escape; firstly, the renunciation of life itself and of our mundane existence, the entire rejection of world-existence as a lie, an insanity of the soul; secondly, the

soul's hunger for individual salvation by escape into farthest height of unalloyed bliss, its unwillingness to return from the ecstasy of the divine embrace into the lower field of work, struggle and service, exaggeration of difficulties of combining life of works with spiritual realisation as impossibility, a selfishness grows which does not care of what becomes of those who are left behind us; thirdly, the traditional Yoga develops weakness that shrinks from struggle, disgust and disappointment and baffled by great cosmic labour and the indifference to the cry that rises up from a labouring humanity. In Integral Yoga none of these escape, weakness, and selfishness is valid, these can have no dealings, and rather a Divine strength and helpfulness are the very stuff he would take upon himself.

The advantages of traditional Shastra are; firstly, the traditional teachings are supposed to be fixed, gives the name of the high roads of destination and the already explored directions and expresses the knowledge and experiences of many centuries systematized, organized, made attainable to the beginner; secondly, the ancient wisdoms of the East are all the right means of the basic truths of all existence which ought to be the guiding principle of all time; thirdly, the character of the higher states of the soul and their greater worlds of spiritual Nature are shadowed in the Gita, the Upanishad and the Veda in figures, hints and symbols and these can be utilized towards the ascension of the soul from physical into vital, from the vital into the mental Purusha, from mental into knowledge-soul and from that self of knowledge into the bliss Purusha, thus completing the soul's ascension; fourthly the Gita declares that the Yogin in his progress must pass beyond the written truth, *sadbahmativartate*, beyond all that he has heard and all that he has yet to hear, *srotavyasya srutasya ca*; fifthly, Indian spiritual writings lay stress upon the quality of the four-fold soul force from which the action flows, upon its truth, fearlessness, purity, love, compassion, benevolence, absence of will to hurt and upon the actions of their out flowing; sixthly, a sadhaka of integral Yoga can include a good part of his development a richly varied experience of the truths of many Scriptures and make the future opulent with all that **is best in the past**; lastly, he will accept all the ancient disciplines as they rest upon eternal truths and he will give them an **orientation** in conformity with his aim.

The disadvantage of traditional Shastra is that, firstly, if we turn always to few distinct truths, symbols or particular discipline into hard and fast dogmas then our spirituality is arrested in infancy and deprives itself from entry into the science of Infinite; secondly, a sadhaka of integral Yoga will use but cannot bind himself to any written truth as all written truth is a partial manifestation of the Infinite knowledge and he organizes it anew for the present and future and the same problem is approached from a new starting point; thirdly, in traditional teaching all the lines of Yoga oppose and object against a new practice, the new Yogic teaching, the adoption of a new formula as it is not consistent with the fixed norms of Shastra; fourthly, there are certain traditional teachings in which Yoga can be used for self-indulgence and hurting others instead of self-conquest and doing of good of all creatures and salvation.

The Shastra of Integral Yoga recommends that ‘each man in this path has his own method of Yoga’⁵² or ‘each man is able to follow his own path of Yoga’⁵³; secondly, there are certain broad catholic norms common for all sadhakas which enable us to construct a scientific method of synthetic Yoga and these must take as much as possible the form of general truths, general statements of principle, the most powerful broad directions of effort and development rather than a fixed system which has to be followed as a routine; thirdly, it provides further guideline that all written truth and practices cannot be too strictly formulated and it must be constantly renovated and revived by fresh in streaming of spiritual experience and descended knowledge; fourthly Integral Yoga authorizes absolute freedom to each sadhaka to restate knowledge in new terms and new combinations and since it not only seeks the Divine but also call upon the Divine to unfold in human life so the Shastra of Integral Yoga must provide for an infinite liberty in the receptive human soul to extend his unending spiritual experience; fifthly, this Shastra ‘will not lend itself either to any predilection or distaste for any particular idea or truth, and refuse to be attached even to those ideas of which it is most certain or to lay on them such an undue stress as is likely to disturb the balance of truth and depreciate the values of other elements of a complete and perfect knowledge’³⁶; sixthly, all editing work of books intended to pursue Integral Yoga must confirm its norm that emphasizes, “We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is little revealed in one or more revealed in another or concealed and wholly distorted in others according to His will and His knowledge of what is best for that which He intends to become in form in them and to do in works in their nature.”³; seventhly, the Shastra of Integral Yoga will integrate our fragmentary personality and fragmentary knowledge and discover unity and univesalisation of all Deity, Guru, Avataras, Shastra and Teachings by uncovering their central truth, central faith and central dynamic force; it does not cut the roots of the Sciences, the Arts and the Life but to lift them out of their limitations, supply a new source of creative spiritual power and illumination by which they can be carried more swiftly and profoundly towards their absolute light in knowledge and their yet undreamed possibilities and most dynamic energy of content and form and practice; eighthly, it reminds us that the Spirit’s unending riches, opulences and splendours cannot be exhausted by all the inspired narrations, exulted writings of Seers and Saints of all Time and all the mental formulations of truth born out of exclusive concentration and higher formulations can break down under the test of new suggestions from the Infinite; ninthly the Shastra of an Integral Yoga recommends that during this endeavour and *tapasya* the Integral Yogi will transcend all effort, all self-discipline, all set method and it will be replaced by ‘natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected nature’; he will also transcend all set goal because the progress, the growth and expansion are identified as infinite and lastly in the final journey of the soul’s infinity and

freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom he is in conscious union and a spontaneous action fulfilling the integral spiritual truth of his being and nature.

In Integral Yoga the study of Scripture or written truth is ‘neither sufficient’³⁸ nor ‘indispensable’³⁸ nor a ‘binding preliminary.’³⁸ What is indispensable beginning here is ‘a call from the soul and a sufficient point of support in the mind’³⁸ and it is recommended ‘not to advance a little’³⁹ towards this call but ‘it is essential that there should be an entire self giving.’³⁹ The soul that gets the call by strong awakening to the necessity of larger spiritual rebirth may arrive at by following different ways that of (1) his own natural development, (2) of influence of Shastra, study circle, large gathering for spiritual purpose, (3) of slow illumination or leap to it by sudden touch or shock, (4) of pressure of outward circumstances, (5) of inward necessity, (6) of breaking of the seals of mind by the pressure of a single word or mantra and japa, (7) of long intellectual reflection, *vicara*, to arrive at right discrimination, *viveka*, (8) of distant example of one who has trod the path, (9) of immediate contact of the spiritual representative, the Guru and (10) of daily influence. The indispensable determining factor leading to the perfection, *siddhi* of Integral Yoga is the intensity of soul turning inward, which is again dependent on the force of the will, concentration of the mind and aspiration of the heart. The secret of success is to pursue this Integral Yoga as one and only aim of the whole of life and a strong awakening to the necessity of integration of that Divine call.

Those who have not received the Divine’s call they can devote their whole life in study of Scripture but at the end of this long mental labour ‘we might know all that has been said of the Eternal, possess all that can be thought about the Infinite and yet we might not know Him at all.’³⁸ Those who have received the call for them Shastra is a great and invaluable support and strength towards their already experienced domains and provides further input to explore and adventure the yet unknown ranges of Consciousness.

The Main Frame of Integral Collective Living:

The human relations as practiced now by man are full of narrowness, smallness, fragmentary and restrictive because he has not opened himself to the perennial Source or he has not flowered into the Divine truth and fullness. The right relation of the individual with the collectivity as proposed in *the Gita* is to live in the world without enemy, *nirbairah*, and without narrow carping, *asuya*, and as proposed in the *Isha Upanishad* is to act, live and enjoy in the world for a hundred years without cleaving to action, *na karma lipyate nare*, and by renouncing all egoistic sense of desire, *tyaktena bhunjitha*, and as proposed in the integral Yoga is to gather and sum up in himself all that is the best and the profoundest and the completest and pour them freely in the form of Divine Will, Knowledge, Love, Delight and Beauty on his surrounding. The right, ideal and

highest relation of an individual to the Existence as proposed in Integral *Karma Yoga* is the *Purushas* possession of *Prakriti* where the individual knows, transcends, enjoys and controls spiritually his manifested being and determines largely and freely his self-expression; as proposed in Integral Jnana Yoga is to get back to the fact of eternal Oneness where all relations in the world, even to its greatest and most shocking apparent discords, are relations of something eternal to itself in its own universal existence; as proposed in Integral Bhakti Yoga is to consider all beings and things as the body of the Divine Beloved. The right relation of a universalized individual towards all thing and creature as proposed in Integral Yoga of Self-Perfection, is to heal all disorder, disease, suffering, pain by the intervention of a Divine Force above instead of struggling from below and as proposed in Supramental Yoga is to embrace all contact with men and universe with a purified flame force and transformed Divine Nature and arrives at perfect relation with supreme and universal *Purusha* and the supreme and universal *Para Shakti*. Integral Yoga further proposes to give secondary importance on outward appearance of things and fellow creatures and deliver them from contradictory and hostile ideas and emotions and insists to lean on primary importance of seeking the soul and Divine in all. The real right relation between the individual and the Supreme which we have to substitute for the false relation created by the limiting ego is to realize Him as inhabitant in all living beings and things and all beings and things are within Him and becoming of Him. A perfect man combines harmoniously three kinds of life that of the ordinary material existence, a life of mental activity and progress and unchanging spiritual beatitude and resolve their discords. A perfected human soul's Divine work is to hasten the process of evolution of the race and his action can be steadfast and truly divine if it proceeds on the basis of a spiritual equality, a calm, impersonal and equal self-identification with all beings. The individual exists not in himself alone but in the collectivity and the perfect utility of his perfection is, having realised in himself the divine symbol, to reproduce, multiply and universalize it in others. The many souls, minds, lives and bodies of the universal manifestation are only faces of the one Divine, only His masks and disguises. We perceive each being to be the universal *Narayana* presenting to us in many disguises and lose ourselves in that universality and perceive our own mind, life and body as only one presentation of the Self, while all whom we formerly conceived of as others, are now to our consciousness our self in other minds, lives and bodies.

The consciousness of collective humanity is a sum of individual ego. It is rather even more tortured, troubled and obscured, certainly more vague, confused and unprogressive. The individual in this respect is more valuable than the collectivity and cannot be called on to subordinate his more profound, more dynamic and more luminous possibilities to darker and recalcitrant entity. He can act as a perfect channel of Divine Light, Peace, Compassion and benevolence. Altruism, philanthropy and the service of mankind are in themselves mental or egoistic ideals, not laws of the spiritual life. If in to the spiritual aim there enters

the impulse to deny the personal self or to serve humanity or the world at large, it comes not from the ego nor from the collective sense of the race, but from something more occult and profound transcendent of both these things; for it is founded on a sense of the Divine in all and it works not for the sake of the ego or the race but for the sake of the Divine and its purpose in the person or group or collective. It is this transcendent Source we must seek and serve this vaster being and consciousness to which the race and the individual are minor terms of its existence. The greatest service to humanity, the surest foundation for its true progress, happiness and perfection is to prepare or find the way by which the individual and collective man can transcend the ego and live in its true self, no longer bound to ignorance, incapacity, disharmony and sorrow and all grief, revolt, impatience, trouble are recognized as a violence against the Master of the being.

The mental man thinks and acts within the range of his limited mental experience and individual ego. A spiritual man accepts all creatures as his own self in many minds, vitals and bodies. His world vision includes perfect spiritual knowledge and understanding not only of all our internal activities but all the unrolling of things, events, human, animal, natural activities around us. His spiritual realization, spiritual mastery and spiritual influence preoccupy him in doing of good of all creatures. The intensification of this spiritual experience, dynamises Supramental growth to universalize the individual consciousness. The Supramental man lives and acts in cosmic Consciousness covering all the earth and all that lies behind in other planes of consciousness. His divine love culminates in realization of one soul in all body and realization of all soul in one body.

Divine Centres consisting of few collective souls in all over the world can grow when an individual or a group enters Direct contact with the Divine and utilize 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 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; lastly, the hardest of all is the struggle we have to carry through against the universal forces attached 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. 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. In the Supramental Era, *Satya Yuga*, Unity, Universality, Perfect Harmony, Freedom would be the consciousness of the race. There love would be all-inclusive; justice would be absolutely secured by spontaneous action of being in harmony with truth of things; equality would be

consistent with hierarchy and perfect difference; artificial standards will be replaced by free automatic perception of right relations and their inevitable execution in the work. The relation between one community with the other would assure harmonious diversity in oneness. Thus the task of generalization of spirituality in humanity and its extreme elevation of consciousness is realized.

The collective living of Integral Yoga cannot be satisfied with the 'ineffective mental ideal of brotherhood' rather it identifies brotherhood as the derivative of the original Divine faculty of Fatherhood. An integral Yogi will develop seven-fold Divine personality as Friend of all creature, Master of all Being, entire patience of the Teacher, entire love of the Mother, Father of all souls, Lover and Play-mate.

The collective Divine living may not be sufficient for an individual who is destined to become a pioneer and precursor in Consciousness. He can isolate himself from collective divine action and enter exclusively or his all-inclusive movement of Consciousness will cover vertical height and depth and horizontal wideness capturing the whole earth and the transcendence and all the nether planes which are identified as undivine.

The Main Frame of All Traditional Yoga:

All traditional Yoga aims at escape into higher Nature by rejection of lower Nature. Integral Yoga aims at transformation of lower Nature and its elevation into higher Nature. Lower Nature is that which acts through limitation and division and is of the nature of Ignorance and culminates in the life of ego. Higher nature is that which acts by unification and transcendence of limitation and is of the nature of Knowledge and culminates in the Life Divine.

All traditional Yoga aims at individual liberation and perfection through great solitaries and after attaining it we have the great spiritual teachers who have liberated others. Integral Yoga aims at universalisation of above realization through great dynamic souls who feel themselves stronger in the might of the Spirit than all the forces of material life and have thrown themselves upon the world, grappled with it in loving wrestle and striven to compel its consent to its own transfiguration. The condition in which all traditional Yoga proceeds is seclusion from ordinary activities, isolation from the mass through the garb of Sannyasin; the condition in which Integral Yoga proceeds by accepting and embracing this garb of the world, its problems and its difficulties and its complexities entirely where seclusion and isolation are provisional necessity. The former culminates in renunciation of life because the ordinary mentalised human-animal life is either demoniac or Divine and undivine mixed whereas the latter culminates in the fulfillment of life, a life released, transformed and uplifted. The difficult and unavoidable task of Integral Yoga differ from other world-shunning or heaven seeking disciplines in the sense that it cannot afford to leave unsolved the problem of outward works of Life and ally it firmly to the divinities of Love and Knowledge

Each schools of Yoga select their own gate of escape by turning certain activities of lower Nature towards the Divine. Hathayoga selects the body and vital functioning, Rajayoga selects chitta, psychic prana, the triple path of Works, of Knowledge and of Love uses will, intellect and emotion as starting point and seeks by its conversion to arrive at the liberating Truth. The Gita proposes rejection of four things that of desire, *kama*, ego, *ahamkara*, dualities *dwanda* and the three *gunas* as condition of attaining liberation, *mukti*. The Tantric Yogin, instead of rejecting the lower Nature confronts, seizes and conquers it. Integral Yoga in its preliminary state recommends renunciation of three things utterly, that of desire, ego and attachment.

Man in his effort at self-transcendence has to seize on some one spring or some powerful leverage in the complicated and complex instrument of his nature; this spring or lever he touches in preference to others and uses it to set the human machine in motion towards the end he has in view. In his choice it is always the Nature that should be his guide. The lever action of Japa Yoga is physical mind, Hathayoga depends on nervous system of vital mind, Rajayoga leans on purification of chitta, Karma, Jnana and Bhakti Yoga use will, intellect and emotion, Tantra disciplines desire as her most powerful leverage. The distinct character of man is that he is a mental being and not merely a vital creature and here Nature should turn at her highest and widest in him. Integral Yoga centres its consciousness on psychic being, the inner heart of deepest feeling and spiritual being, the highest mind of thought and light and will and uses either of it as our leverage to lift the nature wholly towards the Divine.

Each Schools of Yoga has its own method, processes of which Hathayogic is of psycho-physical science, Rajayogic is that of mental and psychic, the way of Karma Yoga is of spiritual and dynamic, the way of Jnana Yoga is that of spiritual and cognitive, the way of Bhakti Yoga is that of spiritual, aesthetic and emotional, the method of Tantra is to raise nature in man into manifest power of spirit and apply the intimate secrets of the Will-in-Power; the way of Tantric Dakshina marga is Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and the Tantric Vama marga is the Nature in man liberating itself by a joyous acceptance in power and practice of its own energies, elements and potentialities; the method of Sankhya is that the Purusha learns not to identify himself with Prakriti. The Monist fixes his path on the exclusive knowledge; the Dualist or the partial Monist turns to the path of Devotion and directs us to shed the lower ego and material life. The method of Integral Yoga is Psychic, Spiritual and Supramental which is derived from the central principle of Vedantic school whose method are in knowledge; it is either knowledge through discernment or knowledge of the heart expressed in love and faith or a knowledge in the will working out through action.

All traditional Yoga proceeds in its method by three principles of practice; first, purification, that is to say, the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of

being in our physical, vital, moral, aesthetic, emotional, ethical and intellectual mind; secondly, concentration, that is to say, the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end; thirdly, liberation, that is to say, the release of our being from the narrow and painful knots of the individualized energy in a false and limited play, which at present are the law of our nature.

Hathayoga aims at the conquest of the life and the body by combining the food sheath and the vital sheath whose equilibrium is the foundation of all Nature's workings in the human being. It aims at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life. Rajayoga aims at the liberation and perfection of the mental being, the control of emotional and sensational life, the mastery of the whole apparatus of thought and consciousness. It aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the spiritual existence. The Path of Works aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. The path of knowledge aims at realization of the unique and supreme Self. Traditional Jnana Yoga leads to the rejection of phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme. The Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilizes normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realized as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. This path, too, as ordinarily practiced, leads away from world-existence to absorption of another kind than the Monist's in the Transcendent and Supra-cosmic. The Tantric system aims liberation, full perfection and enjoyment of the spiritual power, light and joy in the human existence, and experience in which liberation and cosmic action and enjoyment are unified in a final overcoming of all oppositions and dissonances.

The point of contact of the individual consciousness with the divine decides the type of Yoga we practice. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. This contact may take place at any point of the complex and intricately organized consciousness which we call our personality. It may be effected in the physical

through the body; in the vital through the action of those functionings which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. Tantra lays its hand firmly on many of the main springs of human quality, desire, action and it subjects them to an intensive discipline. Integral Yoga is accomplished through a direct awakening to the universal or transcendent Truth and Bliss by the conversion of the central ego in the mind. Its three progressive stages are that of (1) attempt of ego to enter contact with the Divine through personal effort, (2) laborious preparation and working of the Divine Force in the whole lower Nature to become higher Nature and (3) wholly blissful and rapid eventual transformation.

Integral knowledge unifies Sachchidananda in all the manifest planes whereas traditional knowledge admits this truth in theory but practically fails, as if oneness were not equal everywhere. It finds it in the unmanifest Absolute and rejects in the manifestation; finds it purer in Impersonal than in Personal; complete in Nirguna and not so complete in Saguna; satisfyingly present in the silent and inactive Brahman and not so satisfyingly present in the active Brahman. The integral Yoga of knowledge makes no such division. It finds (1) the same absolute oneness in the Unmanifest and the Manifest (2) in the Impersonal and the Personal, (3) in Nirguna and Saguna, (4) in the infinite depths of universal silence and the infinite largeness of the universal action, (5) in the Purusha and Prakriti; (6) in the divine Presence and the works of the divine Power and Knowledge; (7) in the eternal manifestness of the one Purusha and the constant manifestation of many Purushas; (8) in the inalienable unity of Sachchidananda keeping constantly real to itself its own manifold oneness and in the apparent divisions of mind, life and body in which oneness is constantly, if secretly real and constantly seeks to be realized. (9) For it Personality and Impersonality are two wings of its spiritual ascension. (10) All unity is to it an intense, pure and infinite realization, all difference an abundant, rich and boundless realisation of the same divine and eternal Being. (11) All that is mystic, true and Divine behind polytheism and monotheism falls within the scope of its seeking. (12) It accepts all jarring sects, religions, science and philosophies as one of the face of the Eternal Reality and discovers the One Truth that binds them together.

All religions and Yogic schools in India use largely psycho-physical method and depend more or less upon it for their practices. The secret power of Mantra, japa, sacred syllable, name of the mystic formula is central truth of all the complex psycho-physical science and practice of which Rajayoga and Tantra give us a comprehensive method. These are preparatory objects of thought concentration, forms, and verbal formulas of thought, significant names all of which have to be used by mind and transcended. The mystic formula AUM represents the Brahman in three status, the Waking Self, the Dream Self, the Sleep Self and the whole potent sound rises to the beyond three status, the fourth of

Turiya, of which all these are derivations of relative experience. The methods of integral Yoga 'must be mainly spiritual and dependence on fixed psychic or psycho-physical process on large scale would be the substitution of a lower for a higher action'.

The Main Frame of Integral Mental Living:

Supermind, mind, life and body are the four instruments which the spirit uses for its manifestation in the workings of Nature. Supermind is spiritual consciousness acting as self-luminous knowledge, will and delight. Mind is the action of the same powers, but limited and only very indirectly and partially illumined and it can look upward and receive the Supramental communication and passes it on to the other lower members.

The normal thought action of the mind is divided into triple movement; (1) first and the lowest is the habitual thought mind whose ideas are based on the available data given by the senses and by surface experiences of nervous and emotional being and on the customary notions formed by the education and outward life and environment; it can think nothing as entirely true and all its formulations break down under the test of new suggestions from the infinite; (2) the second grade of thinking activity of the creative pragmatic mind which can link the truth of life and the truth of idea not yet manifested in life; the thinking mind finds its most clear, precise, effective principle of organisation and characteristic satisfaction in the reasoning and logical intelligence; a more precise and assured action of the intelligence will get rid of the superficiality of this ordinary method of the mind, test every step, scrutinize severely every conclusion and reduce the mind's action to a well-founded system, synthesis and order; (3) the last gradation of thinking opens in us the pure ideative mind which lives disinterestedly in the truth of idea for Divine action and spiritual experience.

All action of mind is a derivation of secret Supermind and such a truth is diminished in scope, degraded into lower movement and even when it is widest and most complete, mental knowing is still an indirect knowledge; it is a habituated divider of the Indivisible and its whole nature is to dwell on one thing at a time to the exclusion of others or to stress it to the subordination of others. To train the mind as pure, clear and passive reflector of the Divine is identified as an important exercise in integral Yoga. So the preliminary need is a right thought which can be effective and established by liberating oneself from negative habit of sense-error, desire, old association, intellectual prejudice, exclusiveness, systematizing and attachment to its own constructions and followed by positive opening towards vision, spiritual experience and realization. The last difficulty of the mind is identified as its inability to hold at once the unity and multiplicity of the existence and realization of all this as Sachchidananda is its great difficulty and its supreme difficulty is to unify without losing and integralise without rejecting.

The advantage of progressive mind is that firstly, it aims at perfecting itself as well as the house in which it dwells and the means of life that it uses, and is capable of awaking by a progressive self-realisation to its own true nature as a form of the Spirit; secondly, the characteristic energy of pure Mind is change through self-enlargement and self-improvement and moves continually from a smaller and simpler to a larger and more complex perfection; thirdly, the fullness of mental life, the suppleness, plasticity, flexibility and wide capacity of intellect to open itself towards its source, receive the light from above, the ordered richness of emotion and sensibility, largeness and harmonized action of the will are passages towards the development of more powerful faculties and higher life; the reason can become an intermediary between the subconscious power of the spirit organizing the life of the animal and the superconscious power of the spirit which becoming conscient can organize the existence and life of a spiritual supermanhood; fourthly, mind can stand on the top as the leader of the journey towards the innermost door of consciousness through its functioning of gathering and reflection, meditation, fixed contemplation, the absorbed dwelling of the mind on its object; fifthly, it is not our Self but a half light thrown from the Infinite, a half view taken for the whole, a pale refracted light idealized as the burning body of the Sun and its splendour; its idealized vision does not arrive at the essence of Being but it is only an inferior mode of Nature; sixthly, from ordinary point of view its knowledge is an intellectual appreciation of facts of life, mind and matter and the laws that govern them and it is undertaken partly for the pure satisfaction of the intellect, partly for practical efficiency and is used in helping, saving and liberating or hurting, oppressing and destroying others; seventhly, in proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, more inward influences, striving to enlarge itself and pressing against the concealed body of true gnosis; initially mind is satisfied with first spiritual enlightenment, then afterwards it finds that to rest satisfied here would be to rest in partial knowledge and realizes subsequently that it has to go on heightening and enlarging the consciousness indefinitely.

The limitation of mind is that firstly, fear, desire and sorrow are recognized as diseases of the mind, born of its sense of division and limitation; it is an inveterate divider of the Indivisible and its knowledge is always relative, partial and inconclusive, and its out going action and creation is still more confused, narrow, inferior and imperfect; the excess of the reason makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality and prevents the freedom and expansion of the spirit; secondly, mental activity is restricted to this life, limited in time and scope and form, life that is death attempting to become life that is immortality; so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organization of the triple time knowledge;

thirdly, mental consciousness is rescued from a sleep of inconscience, subjected to means it uses, limited by body and ego; it finds its relation negatively with others by various means of hostile contact and antipathy and positively by various means of uniting contact and sympathy; fourthly, mind seeks for delight and finds only pleasure, pain, grief, absence of delight and indifference which is again merely a certain trick of false reception of our divided mental being; it is not our true state at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence; fifthly, the veil or lid created by mind prevents the attainment and realization of the Divine; mind with its exclusive concentration cannot bridge the gulf between the passive and active Brahman and build a wall of non-communication between the two and puts itself away from the dynamic aspect of Consciousness; sixthly, mind is a power of ignorance and acts always partially and by limitation, it may even and it does forget itself in a complete inconscience, or nescience, awaken from it to the ignorance of a partial knowledge and move from the ignorance towards a complete knowledge; and even if it arrived at integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity and not an essential and real oneness; seventhly, mental truth is always an intellectual, emotional and sensational representation and not the direct truth, not the truth itself in its body and essence; eighthly, the mental man thinks and sees on the level of present life and is oblivious of past and future lives or all life; his main basis of knowledge is the present moment with a ill grasped glimpse into the past and blind look towards the future, he bases himself on actual appearance of outward things and oblivious of vast domain of inner living.

Mind indeed can never be a perfect instrument of the Spirit; a supreme self-expression is not possible in its movements because to separate, divide, limit is its very character and its nature is reflected, diluted and diffused or a narrowly intensive light and sets up willed barriers against higher faculties; it cannot give free admission to the vast and comprehensive self-existent luminosity and joy of the Spirit and all Truth's infinities because by that it would lose itself in an unreconciled variety, an undetermined immensity and would be unable to act and proceed to practical consequences and an effective creation. At first when the Supramental pressure falls on the unpurified mind 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; secondly, 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 and acting as a transmitting channel, 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 and obstructor of power and light that comes from above; there is a disparateness between the Supramental

consciousness in which the Purusha now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge; he lives and sees with an ideal consciousness, but he has yet in his lower self to make it entirely practical and effective; otherwise he can only act with a greater or less spiritual effectiveness through an internal communication with others on the spiritual level and on the higher mental level that is most easily affected by it, but the effect is diminished and is retarded by the inferiority or lack of the integral play of the being; this can only be remedied by the Supramental taking hold of and supramentalising the mental, the vital and the physical consciousness, --transforming them, that is to say, into moulds of the Supramental nature; thirdly, mind can be the qualifier of transmission of Supramental force much more easily if there is a previous Yogic preparation and long purification of lower nature and a passivity of the mind calmly and strongly open to the spirit; otherwise there is much difficulty in getting rid of the discord or disparateness between the ideal supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being.

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 of gradually intensive and purposeful working of divine force, which subsequently compels all Nature to undergo a Divine change and 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 and finally 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.

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 descend of a saving Divine power to gradually correct and eliminate the errors of an egoistic and self-divided creation and illuminate them. 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 God-ward 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 Main Frame of Integral Karma Yoga:-

1, All Life is Yoga of Nature through Works. We take up all life and action and (1) become only a daily dynamic worship and service of the Divine in the unbounded temple of His own vast cosmic existence and it is through a wide egoless impersonality that we can become a liberated worker and Divine creator; (2) another period in which we draw back and build a spiritual wall around us admitting through its gates only such activities as consent to undergo the law of spiritual transformation. The Master of our works respects our nature even when he is transforming it; he works always through the nature and not by any arbitrary caprice. This imperfect nature of ours contains the materials of our perfection, but inchoate, distorted, misplaced, thrown together in disorder or a poor imperfect

order. All this material has to be patiently gathered, harmonized, reorganized, purified, perfected, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. (3) A third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit. 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. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world not less than the bound soul and ignorant mind, only with true knowledge and greater conscient power. By so doing he attains supreme unity, supreme consciousness and highest knowledge. A divine action arising spontaneously, freely, and infallibly from the light and force of our spiritual self in union with the Divine is the last state of this integral Yoga of Works.

2, *Karmaphala tyaga, samata (titikha), yajna(atmarpanam) iti Karma Yogah.* Renunciation of all desire for the fruits of work, equality and action done as sacrifice to the supreme Lord of all nature are the first three Godward approaches of Karmayoga.

3, *Yastu karmafalatyagi sa tyagityavidhiyate.* He who gives up the fruit of work is called a *Tyagi*, a renouncer. Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niskama karma...* For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego. Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work, so also the last clinging attachment to the idea and sense of ourselves as the doer has to be relinquished; the Divine Shakti must be known and felt above and within us as the true and sole worker. The state of freedom, *mukti*, which can come in the Yoga of works through renunciation of ego, *ahamkaram*, desire, *kama*, dualities, *dwanda*, three *gunas* and personal initiation, *sarbarambhaparityagi*. A sadhaka of integral Karmayoga will abandon social duty, family obligation, communal or national demand to the Lord of works, so long as it is not in conflict with his growing sense of higher Right. There is nothing in the world to which he must be attached, not wealth, nor wife, nor children, nor his work and mission, nor heaven, nor earth. He must give up past association that form the ordinary way of living, mental constructions of our own, snare of mind and senses, the meshes of Word, the bondage of the Idea, the truths we hold most securely. Even divine realizations must not be clung to, if they are not the divine realization in its utter essentiality and completeness. We must rest at nothing less than the All, nothing short of the utter transcendence.

4, *Samatwam yoga uchyate.* For it is equality that is meant by Yoga. The second rule of action laid down by the Gita is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if

respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us. 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. 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.

5, *Yajnah karma samudbhavah*. Sacrifice is born of work. The third rule is an entire spirit of self-consecration in our works; it must become first the constant will, then the ingrained need in all the being and instrumental nature, finally its automatic but living and conscious habit, the self-existent turn to do all action as a sacrifice to the Supreme present in us and in all beings and in all the workings of the universe. Life is the altar of this sacrifice; works are our offering; a transcendent and universal Power and Presence is the Deity to whom they are offered.

6, *Chaturvarnam maya srustam*. I have created four order of work based on four kinds of soul forces that of Power for Knowledge, *Brahmana*, a Power for strength, *Khyatriya*, a Power for mutuality and active and productive relation and interchange, *Vaisya* and a Power for works and labour and service, *Shudra*. These are four active Powers and tendencies of the Spirit and the predominance of one or the other in the better formed part of our personality gives us our dominant qualities, tendencies, capacities.

7, *Chatwaro manabastatha madbhava manasa jata*, the four Manus that of Wisdom, Power, Beatitude and Perfection are of My spiritual or Overmental becomings. These spiritual becoming are the four free spiritual Shaktis that work in the universe that of Maheswari, Mahakali, Mahalakhmi and Mahasaraswati. The function of these four spiritual Shaktis in Knowledge plane has extended as action of four soul forces in the Ignorance plane.

8, *Brahmaiba tena gantabyam brahmakarmasamadhina*. Brahman is that which is attained by Samadhi in Brahman-action. *Jnanam Vijnanam astikyam brahmakarma swabhabajam*, exclusive and comprehensive knowledge and practice of spiritual truth are the natural and spontaneous work of the Brahmin soul force. The soul force of the nature of exclusive concentration of the ancient Brahmin is extended in integral Yoga to the fullness of the divine soul and power of truth,

knowledge, perfection of Dharma, the accomplished Brahminhood of the complete Brahmana.

9, *Sourjya tejo dhrutidrakhyam danamiswarabhavascha khetrakarma swabhabajam*, adventure of consciousness, high spirit askesis, resolution, ability, giving and lordship are the natural work of Kshatriya soul force. These are extended in Integral Yoga to divine fullness, purity and grandeur and expansion of spiritual kingdom within and without.

10, *Yogah karmasu kausalam*. Yoga is the skill in works. The outward action of the Vaisya soul force is skillful devising intelligence, the legal, professional, commercial, scientific, technical, commercial and utilitarian bent of mind, a power of giving, ample creative liberality, and mutual helpfulness. This is extended in integral Yoga into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of rhythm and balance of fruitful and productive life.

11, *Paricharyatamakam karma shudrasyapi swabhabajam*, all the action of the character of service is the natural work of Shudra soul force. The well developed Shudra has the instinct of toil and capacity of labour and service for maintenance of his existence, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience and mechanical discharge of duty. In integral Yoga this faculty is 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 force are the power of service to others, to obey and follow whatever great discipline and influence, the love which consecrates service and asks for no return, a power for complete self-surrender.

12, *sahajam karma kauntaya sadosamapi na tyajet*. O Arjuna, though defective, the inborn work ought not to be abandoned. An integral Yogi is not attached, bound and limited by any nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of higher integral knowledge.

13, The Integral Karma Yoga aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned.

14, The object of Integral Karma Yoga is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional Karma

Yoga is used like other paths, to lead to liberation from the phenomenal existence and a departure into the Supreme. But here (Integral Karma Yoga) too an exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualization and the justification of the cosmic labour towards freedom, power and perfection in the human being.

15, The Purusha-Prakriti realization is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and the subjection of the being to the mechanism of the Energy that are the efficient cause of our ignorance and imperfection; by this realization the being can liberate himself from the mechanical action of the nature and become free and arrive at a first spiritual control over the nature. Ishwara-Shakti stands behind the relation of the Purusha-Prakriti and its ignorant action and turns it to an evolutionary purpose. The Ishwara-Shakti realization can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a spiritual nature.

16, *Sarva dharman paritejya mam ekam saranam braja*. Abandon all laws of mind, life and body and take refuge in My supreme psychic, spiritual and Supramental Being alone. 'The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the Supramental Light. And yet its secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of absolute surrender to the Divine Guide, Lord and Inhabitant of our nature, is the central secret. This surrender is the indispensable means of the Supramental change and, again, it is through the Supramental change that the dynamic identity becomes possible... This total consecration and surrender and this resultant entire transformation and free transmission make up the whole fundamental means and the ultimate aim of an integral Karmayoga.'

17, The highest triple action identified in integral Karma Yoga is that firstly, the spiritual reason is broadened and lifted to greater formulative action of self that is within and around us; secondly, there is a higher interpretative Supramental action which is less insistent on actualities of existence but more concerned with greater potentialities in time and space and beyond and lastly, there is highest knowledge by identity which is a door of entrance to the essential self-awareness and the omniscience and omnipotence of the Supreme.

The Main Frame of Integral Jnana Yoga:-

1, All Life is Yoga of Nature through Knowledge. All life includes a higher truly conscious existence which our half-conscious humanity does not yet possess and can only arrive at by a self-exceeding spiritual ascension. All life is extended towards pursuance of this knowledge in three stages. Firstly, the power to do

nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet fit for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet unfit for its acquisition. The endless difficulties that arise from the enviroing world are dismissed by erecting firmly against them a defense of outer physical and inner **spiritual solitude**; safe behind a wall of inner silence, he remains impassive and untouched by the world and others. The seeker of the integral state of knowledge must be free from attachment to action and equally free from attachment to inaction. Especially must any tendency to mere inertia of mind or vitality or body be surmounted, and if that habit is found growing on the nature, the will of the Purusha must be used to dismiss it. Secondly, the difficulty of harmonising the divine life with human living, of being in God and yet living in man is the very difficulty that he is set here to solve and not to shun. If there is an opposition between the spiritual life and that of the world, it is that gulf which he is here to bridge, that opposition which he is here to change into a harmony. The example of great Avatars is there to show that not only by rejecting the life of the world as it is can we help, but also and more by accepting and uplifting it. Thirdly, All knowledge is ultimately the knowledge of God, through himself, through Nature, through her works. Mankind has first to seek the knowledge through the external life; 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.

2, *Sarvam karmakhilam Partha jnane parisamapyate*, Knowledge is that in which all action culminates, O Arjuna! Due to the defect in work, knowledge is considered greater than action. In Integral Yoga Divine Will is offered the Driver's seat whereas Divine Knowledge and Love are its willing subordinate.

3, Traditional Jnana Yoga leads to the rejection of phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme. The point of the departure of Integral Jnana Yoga from traditional path of knowledge is the realization of the supreme Self not only in one's own being but in all beings and, finally, the realization of even the phenomenal aspects of the world as a play of the divine consciousness and not something entirely alien to its true nature. The unique object of Integral Jnana Yoga is the conversion of all forms of knowledge, however mundane, into activities of the divine consciousness utilizable for both in itself and through the play of its forms and symbols.

4, For the disciple of an integral Yoga, as a seeker the integral knowledge will not stop either at half-way and attractive or high-pinnacled and exclusive. He must soar to the utmost height, circle and spread to the most all-embracing wideness,

free to admit and combine all the soul's highest and greatest and fullest and most numerous experiences. If the highest height of spiritual experience, the sheer summit of all realization is the absolute union of the soul with the Transcendent who exceeds the individual and the universe, the widest scope of that union is the discovery of that very Transcendent as the source, support, continent, informing and constituent spirit and substance of both these manifesting powers of the divine Essence and the divine Nature. We have come to this stage in our development of the path of Knowledge that we began by affirming the realization of our pure self, pure existence above the terms of mind, life and body, as the first object of this Yoga, but we now affirm that this is not sufficient and that we must also realize the Self or Brahman in its essential modes and primarily in its triune reality as Sachchidananda, pure existence, pure consciousness and pure bliss of its being and consciousness are the reality of the Self and the essence of Brahman. Further, there are two kinds of realization of Self or Sachchidananda. (1) One is that of the silent passive quietistic, self-absorbed, self-sufficient existence, consciousness and delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. (2) The other is that of the same existence, consciousness, delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of the universe without attachment but without any inseparable aloofness, with a divine mastery and an innumerable radiation of his eternal luminous self-delight –as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. (3) This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both in His being and employing them both as modes for His manifestation. This is the object of realization for the sadhaka of integral Yoga.

5, The method of Integral Knowledge is followed through intellectual deliberations and right discrimination whose objective is to remove the difficulty, rather than to arrive at the final positive result of the path. Mind is the most effective means of enlightening the ignorance by the practice of gathering and reflection, *sravana*, meditation and fixed contemplation, *manana*, absorbed dwelling of mind in its object, *nidhidhyasa*. The whole preparatory method of Yoga is psychological and it does not exclude the forms of lower knowledge, so that the outward-going sensuous, pragmatical preoccupation of the lower knowledge with phenomena and forms is replaced by the one divine preoccupation. Contemplation of God in Nature, contemplation and service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realization of God in all things. The highest truth, the integral self-knowledge is

not to be gained by this self-blinded leap into the Absolute but by a patient transit beyond the mind into the Truth-consciousness where the Infinite can be known, felt, seen, experienced in all the fullness of its unending riches.

6, The status of knowledge, is a “realization”, in the full sense of the word; it consists of three successive movements, internal vision, complete internal experience and identity.

The Main Frame of Integral Bhakti Yoga:-

1, All Life is Yoga of Nature through Love. All life turned into this cult of love, all actions done in the love of the Divine and in the love of the world and its creatures seen and felt as the Divine manifested in many disguises become by that very fact part of an integral Yoga. The three stages through which all life is transformed are; firstly the Integral Bhakti Yoga turns all transient worldly normal emotional relation of human life into the joy of the All-Loving, the Beautiful and All-Blissful. Worship, prayer and meditation are used only for the preparation and increase of intensity of the divine relationship. Integral Bhakti Yoga is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realization and salvation. It is for this reason that the worship of god, the worship of idol, the human magnet or ideal are not to be despised; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite which, even in limiting it, they yet represent for our imperfect vision when we have still to use the inferior steps Nature has hewn for our feet and admit the stages of our progress. Certain idolatries are even indispensable for development of our emotional being; the man who knows be hasty at any time to shatter the images unless he can replace it in the heart of the worshipper by the Reality it figures. Secondly, Integral Bhakti Yoga recommends development of seven fold Divine personalities during its contact and active personal relation with the Divine as All Friend and All Master of Integral Karma Yoga, All Guru of Integral Jnana Yoga, All Father or *Paramatma or Prajapati Brahma* of Integral Vedantic teaching, All Mother or Para-Shakti of Integral Tantric Yoga, All Playmate and All Lover of Integral Bhakti Yoga. Thirdly, All Love, Human and Divine have spiritual force veiled and revealed respectively. It is an adoration offered initially to limited and ignorant object and form and culminates in all-inclusive and all-embracing Integral Divine. Human love is defined as the entry into exclusive enjoyment by entire separation from World, Self and God. This love begins with the craving of the flesh and when it tries to become Divine through complete self giving culminates with the realization of one soul in two bodies and rapturous fusing of two souls into one body. The Divine love is defined as entry into same exclusive enjoyment without separation from World, Self and God. It begins with the realization where human love ends and culminates with the realization of all souls in one body and realization of all bodies in one soul. The former is realized through Vedic sacrifice of adoration and

consecration of all as the becoming of the Divine and the latter is realized through Vedantic sacrifice of adoration and consecration of all as the Being of the Divine. In Supramental consciousness the object of all emotion would be fully satisfied by embracing all contact of human relation in a purified flame force.

2, *Bhaktya mamvijanati jaban jaschasmī tatwatah*, by devotion he comes to know Me, who and how much I am in all reality and principles of My being. Bhakti is that which regards, adores, loves the Divine alone in all things, by that Bhakti He can be known, seen, and ever entered in to. The Gita further confirms that of all Yogin he who with all his inner self given up to Me, for Me has love and faith, him I hold to be the most united with Me in Yoga. Integral Bhakti is considered as highest element of Integral Yoga which is the crown of Integral Karma Yoga and flowering of the Integral Jnana Yoga.

3, The traditional Bhakti Yoga leads away from world-existence to an absorption, in the Transcendent and Supra-cosmic. The Path Integral Bhakti Yoga aims at the enjoyment of the supreme Love and Bliss and utilizes normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realized as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. This larger application of Yoga of Devotion may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualization and the justification of the cosmic labour towards love and joy in our humanity. As in the other Yogas, so in Integral Yoga, one comes to see divine everywhere and in all and to pour out the realization of the Divine in all one's inner activities and outward actions. But all is supported by the primary force of emotional union: for it is by love that the entire self-consecration and the entire possession is accomplished, and thought and action become shapes and figures of the divine love which possesses the spirit and its members.

4, So the method with which Bhakti Yoga can begin is simple and straight which is always a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and a seeking, our whole life an external service and worship. It is as this change, this new soul tendency grows, that the religion of the devotee becomes a Yoga, a growing contact and union. It does not follow that out ward worship will necessarily be dispensed with, but it will increasingly become only a physical expression or outflowing of the inner devotion and adoration, the wave of the soul throwing itself out in speech and symbolic act. Therefore that there may be at all any possibility of a Yoga of devotion, we must assume first (first method of Yoga of Integral Bhakti) that the supreme Existence is not an abstraction or a state of existence, but a conscious Being; secondly, that he meets us in the universe and is in some way immanent in it as well as its source,--otherwise, we should have to go out of cosmic life to meet

him; thirdly, he is capable of personal relations with us and must therefore be not incapable of personality; finally, that when we approach him by our human emotions, we receive a response in kind. The more intimate yoga of Bhakti resolves itself simply into these four movements, (first) the desire of the Soul when it turns towards God and the straining of its emotion towards him, (second) the pain of love and the divine return of love, (third) the delight of love possessed and the play of that delight, (fourth) and the eternal enjoyment of the divine Lover which is the heart of celestial bliss. There are supposed by those who systematize to be three stages of seeking through the devotion of the mind, first, the constant hearing of the divine name, qualities and all that has been attached to them, secondly, the constant thinking on them or on the divine being or personality, thirdly, the settling and fixing of the mind on the object; and by this comes the full realization.

5, The way of the integral Yoga of Bhakti will be to universalise this conception of the Deity, to personalise him intimately by a multiple and an all-embracing relation, to make him constantly present to all the being and to devote, give up, surrender the whole being to him, so that he shall dwell near to us and in us and we with him and in him. *Manana* and *darsana*, a constant thinking of him in all things and seeing of him always and everywhere is essential to this way of devotion. On the contrary, the sadhaka of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own Ishta Devata in all others, unified all Avatars in the unity of Him who descends in the Avatara, welded the truth in all teachings into the harmony of the Eternal Wisdom. We may keep even our relation with the personal Deity in His forms and names; if for instance, our work is predominantly a work of Love it is as the Lord of Love that we can seek to serve and express Him, but we shall have at the same time an integral realization of Him in all His names and forms and qualities and not mistake the front of Him which is prominent in our attitude to the world for all the infinite Godhead.

The Main Frame of Integral Tantra Yoga:

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 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.

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 conquest of all the money power of the earth for the Divine, all delight born out of integral union with the Divine, the Divine Law born out of Divine Will, Knowledge and Love whose outward and external form is the Norms of Integral Yoga and the transformation of whole Nature. 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 Divine Mother is also the Universal and Transcendent Mother and Her Consciousness is that which rests on the One and acts in the All.

The Main Frame of Integral Yoga of Self-Perfection:-

1, All Life is 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, 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 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. Thirdly, intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, 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 working effects a conversion of the whole being which is the indispensable condition of our real 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, *Jatatam api siddhanam kaschinnam betti tatwatah*, those who strive and attain perfection among them very few know Me in all the principles of My Existence. 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.

3, Integral Yoga proposes six elements of perfection. They are perfection (1) of equality, *samata*, (2) of Power, *Shakti*, (3) of evolution of mental into Gnostic being, (4) of the physical body, (5) of action and enjoyment and (6) of brahmic unity.

4, The first element of Perfection of Equality: The perfection of equality are of six type, 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*.

5x, The second element of Perfection of Shakti: The Perfection of Shakti are of four type that of perfection of instrumental Nature, *Shakti*, of perfection of soul force, *virya*, of perfection of surrender of instrumental Nature and soul force, *daivi Prakriti* and of perfection of faith, *sraddha*.

5, 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) intelligence, *buddhi*, (2) heart, *citta*, (3) vital or psychic prana and (4) body. It must be remembered that the purification of instrumental Nature must precede its perfection.

5a, 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*.

5b, The second element of perfection of instrumental Nature, the vital: the perfection of psychic prana are of four types that of fullness, *purnata*, clear purity and gladness, *prasannata*, equality, *samata*, capacity for possession and enjoyment, *bhoga-samarthya*.

5c, The third element of perfection of instrumental Nature, the heart: the perfection of *citta* 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*.

5d, 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*.

6, The Perfection of second 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.

6a, 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.

6b, 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.

6c, 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.

6d, 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.

7, The Perfection of the third element of Shakti, *Daivi Prakriti* : The perfection of surrender of four instrumental nature that of intellect, heart, vital and body and of four soul nature that of *Brahamana, Khyatria, Vaisya, Shudra* and action of four spiritual nature that of *Maheswari, Mahakali, Mahalakshmi and Mahasaraswati*.

8, The Perfection of fourth element of Shakti, *Sraddha*: 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. 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.

9, The third element of Perfection of evolution of mental into Gnostic being: 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...

10, The fourth element of Perfection of the body: 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...

11, The fifth element of Perfection of perfect action and enjoyment: 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...

12, 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.

The Main Frame of Supramental Yoga:-

All Life is a Yoga of Nature 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 Supremind 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 Supremind 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; (3a) the first character of Supramental change is a complete reversal of Consciousness which is like upside down of the whole activity; (3b) the second character of Supramental change is the dynamisation of Supramental Will, Knowledge and Delight replacing mental will, thought and enjoyment; (3c) 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-fulfillment. 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) the self-conscience and all-conscience of the Eternal superconscient to mind, life and body (2) directed to organize all things on the foundation of direct self-knowledge and (3) effective unfolding of the omnipotence and omniscience by regulated action.

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 ascent and 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 in other planes of consciousness and he will think more with the universal mind or even may rise above it, 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, *rtam*, 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 different attributes of the Supramental are:

Supramental reason: It is not a higher logical intellect, but a directly luminous organization 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 in a different fashion. 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 scrutinize, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilize harmonies and arrangement and relations, to organize the movement of Supramental knowledge. This it does not do by any formal rule or construction of inferences but by a direct, living and immediate seeing and placing of connection and relation.

Supramental word: The Supramental word 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 and it pours into the language, even though the same as that of the mental speech, another than the limited intellectual, emotional or sensational significance. It is formed and heard in the intuitive mind or supermind and need not at first except in certain highly gifted souls come out easily into speech and writing, but that too can be freely done when the physical consciousness and its organs have been made ready through long purification, transformation and perfection.

Supramental thought: The Supramental thought, organizing the harmony of manifested existence of the Supramental being, founds it on eternal principles, cast 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 like the habitual mind refer and assimilate all new thought and experience to a fixed customary mould of thinking, taking that for its basis. Its basis, that to which all is referred, is above, *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 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 realized things.

Supramental judgment: The Supramental judgment acts inseparably from the Supramental observation or 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 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.

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: Supramental Love brings an active ecstasy that surpasses the void passive peace, stillness, the deeper greater calm of the **Supramental silence** and can take hold of all living relations without hesitation or danger and turn them Godwards delivered from their crude, mixed and petty human settings and sublimated into the happy material of a divine life. The impartial equality of soul of the selfless worker and knower is transformed by the magic touch of divine Love into an all-embracing ecstasy and million-bodied beatitude. All things become bodies and all movements the playings of the divine Beloved in his infinite house of pleasure.

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.

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 greatest advantage of Supramental experience is that it can perpetuate the play of difference without diminishing the Divine union or the infinite Oneness.

Aim of Integral Yoga:

The beginners of this Yoga must be wholly aware of the entire object of Integral Yoga and opposition of all other spiritual disciplines towards its practicality and final outcome and begin their seeking with the faith that nothing can prevent them from working out all the results leading to this inevitable goal. This Yoga does not permit any exulted abnormality, infrarational and irrational movement of any kind and the experiencing consciousness must preserve a calm balance, an unflinching clarity and power of self-criticism, right discrimination, coordination, firm vision of things, a sane grasp of facts, a high spiritual positivism, integral process with whole and many sided progress. He can have no dealings with weakness and selfishness; a divine strength and courage and a divine compassion and helpfulness are the very stuff of that which he would become in his continuous effort and the robe of an integral Yogi is a radiating light and beauty and all-inclusive love of which he is a living representative.

All aim of Integral Yoga or entire aim of this Yoga is the All Purification, *sarva suddhi*, All Perfection, *sarva siddhi*, All Liberation, *sarva mukti* and All Delight, *sarva bhukti* as envisaged and further univesalised, the highest object of synthetic teachings of Tantra followed by regarding the spirit in man as a universal being capable of Oneness with the Divine in all Souls and all Nature and this extended view is given its entire practical consequence in spiritualizing humanity; integral physical and mental perfection and experience of *Samadhi*, as highest envisaged result of *Hatha and Raja Yoga*; full dynamisation of All Will, *sarva*

ichha, All Knowledge, *sarva Jnana*, and All Love, *sarva prema* as envisaged in Integral *Karma, Jnana and Bhakti Yoga*. It accepts the spiritual experience of oneness with the Brahman, *Brahmanirvana*, liberation of Nature, *mukti*, Cosmic Consciousness, *Vasudevah sarvam iti* of immediate aim of the Gita by rejecting its ultimate aim of freedom from rebirth, *punarjanma na vidyate*. The aim of integral Yoga is something more complex and less exclusive – less exclusively positive of the highest condition of the soul, less exclusively negative of its Divine radiations. It has to make the spiritual life and its experiences of *Samadhi*, fully active and fully utilizable in the waking state and even in the normal use of the functions. To possess Him and be possessed by Him, in ourselves and in all planes, states of Consciousness and things, to enjoy Him in all passivity and activity, of unity and of difference, of peace and of turmoil is the entire definition of the aim of Integral Yoga.

1, “But it has first to rediscover itself, bring to the surface the profoundest reason of its being in that general truth and that **unceasing aim of Nature** which it represents, and find by virtue of this new self-knowledge and self-appreciation its own recovered and larger synthesis. Reorganizing itself, it will enter more easily and powerfully into the reorganized life of the race which its processes claim to lead within into the most secret penetralia and upward to the highest altitudes of existence and personality.” 5-6

2, “So strongly has the idea prevailed, so much has it been emphasized by prevalent philosophies and religions that to escape from life is now commonly considered as not only necessary condition, but **general object of Yoga**. No synthesis of Yoga can be satisfying which does not, **in its aim**, reunite God and Nature in a liberated and perfected human life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both. For man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower. To avoid the life which is given him for the realization of that possibility, can never be either the **indispensable condition** or the whole and **ultimate object** of his supreme endeavour or of his most powerful means of self-fulfillment. It can only be a temporary necessity under certain conditions or a specialized extreme effort imposed on the individual so as to prepare a greater general possibility for the race. The **true and full object of Yoga** can only be accomplished when the conscious Yoga in man becomes, like the subconscious Yoga in Nature, outwardly conterminous with life itself we can once more, looking out both on the path and the achievement, say in a more perfect and luminous sense: “All Life is Yoga.”” 8

3, “We recognize then, in the past developments of Yoga, a specializing and separative tendency which, like all things in Nature, had its justifying and even

imperative utility and we seek a synthesis of the specialized **aims and methods** which have, in consequence, come into being.” 9

4, “For the march of Nature is not drilled to a regular and mechanical forward stepping. She reaches constantly beyond herself even at the cost of subsequent **deplorable** retreats. She has rushes; she has splendid and mighty outbursts; she has immense realizations. She storms sometimes passionately forward hoping to take the kingdom of heaven by violence. And these self-exceedings are the revelations of that in her which is most divine or else **most diabolical**, but in either case the most puissant to bring her rapidly forward towards her **goal**.” 10

5, “If, then, this inferior equilibrium is the basis and **first means** of the higher movements which the universal Power contemplates and if it constitutes the vehicle in which the Divine here seeks to reveal itself, if the Indian saying is true that the body is the instrument provided for the fulfillment of the right law of our nature, then any final recoil from the physical life **must** be turning away from the completeness of the divine Wisdom and a renunciation of its **aim in earthly manifestation**. Such a refusal may be, owing to some secret law of their development, the right attitude for certain individuals, but never the **aim** intended for mankind. It can be, therefore, no integral Yoga which ignores the body or makes its annulment or its rejection **indispensable** to a perfect spirituality. Rather perfecting of **the body** also should be the **last triumph of the Spirit** and to make the bodily life also divine **must** be God’s final seal upon His work in the universe. The obstacle which the physical presents to the spiritual is no argument for the rejection of the physical; for in the unseen providence of things **our greatest difficulties are our best opportunities**.” 11

6, “It is therefore no integral Yoga that kills the vital energies, forces them into a nerveless quiescence or roots them out as the source of noxious activities. Their purification,-- their transformation, control and utilisation is the **aim** in view with which they have been created and developed in us.” 11-12

7, “If bodily life is what Nature has firmly evolved for us as her base and first instrument, it is our mental life that she is evolving as her **immediate next aim** and superior instrument.” 12

8, “Mind in man is first emmeshed in the life of the body, where in the plant it is entirely involved and in animals always imprisoned. It accepts this life as not only the first but the whole condition of its activities and serves its need as if they were the **entire aim** of existence. But the bodily life in man is a base, not **the aim**, his first condition and not his last determinant.” 12

9, “By the spread of education, by the advance of the backward races, by the elevation of the depressed classes, by the multiplication of **labour-saving appliances**, by the movement towards ideal social and economic conditions, by the labour of Science towards an improved health, longevity and sound physique in civilized humanity, the sense and drift of this vast movement translates itself in easy intelligible signs. The right or at least the ultimate means may not always be employed, but their aim is the right **preliminary aim**, --a sound individual and

social body and the satisfaction of the legitimate needs and demands of the **material mind** (physical mind), sufficient ease, leisure, equal opportunity, so that the whole of the mankind and no longer only the favoured race, class or individual may be free to develop the emotional and intellectual being to its full capacity. At present **the material and economic aim** may predominate, but always, behind, there works or there waits in reserve the higher and major impulse.” 15

10, “The assertion of a higher than the mental life is the whole foundation of Indian philosophy and its acquisition and organization is the veritable **object** served by the **methods of Yoga**. Mind is not the last term of evolution, nor an **ultimate aim**, but, like body, an instrument.” 15

11, “**All Yoga** asserts them as its ultimate experience and **supreme aim**. They form the governing principles of our highest possible state of consciousness, our widest possible range of existence. There is, we say, a harmony of supreme faculties, corresponding roughly to the psychological faculties of revelation, inspiration and intuition, yet acting not in the intuitive reason or the divine mind, but on a still higher plane, which see Truth directly face to face, or rather live in the truth of things both universal and transcendent and are its formulation and luminous activity.” 17

12, “The evolution which we observe and of which we are the terrestrial summit may be considered, in a sense, as **an inverse manifestation**, by which these supreme Powers in their unity and their diversity use, develop and perfect the imperfect substance and activities of Matter, of Life and of Mind so that they, the inferior modes, may express in mutable relativity an increasing harmony of the divine and eternal states from which they are born. If this be the truth of the universe, then **the goal** of evolution is also its cause, it is that which is immanent in its elements and out of them is liberated.” 18

13, “We perceive, then, these three steps in Nature, (1) a bodily life which is the basis of our existence here in the material world, (2) a mental life into which we emerge and by which we raise the bodily to higher uses and enlarge it into a greater completeness, (3) and a divine existence which is at once **the goal of** the other two and returns upon them to liberate them into their highest possibilities. Regarding none of them as either beyond our reach or below our nature and the destruction of none of them as essential to the ultimate attainment, we accept this liberation and fulfillment as part at least and a large and important part of the **aim of Yoga**.” 19

14, “(1) Preserving and perfecting the physical, (2) fulfilling the mental, (3) it is **Nature’s aim** and it should be ours to unveil in the perfected body and mind the transcendent activities of the Spirit. As the mental life does not abrogate but works for the elevation and better utilization of the bodily existence, so too the spiritual should not abrogate but transfigure our intellectual, emotional, aesthetic and vital activities.” 20

15, “For man, the head of the terrestrial Nature, the sole earthly frame in which her **full evolution** is possible, is a **triple birth**. (1) He has been given a living frame in

which the body is the vessel and life the dynamic means of a divine manifestation. (2) His activity is centred in a progressive mind which **aims** at perfecting itself as well as the house in which it dwells and the means of life that it uses, and is capable of awaking by a progressive self-realisation to its own true nature as a form of the Spirit. (3) He culminates in what he **always** really was, the illumined and beatific spirit which is intended at last to irradiate life and mind with its now concealed splendour.” 20

16, “Since this is the plan of the divine Energy in humanity, the whole **method and aim** of our existence must work by the interaction of these three elements in the being. As a result of their separate formulation in Nature, man has open to him a choice between three kinds of life, (1) the ordinary material existence, (2) a life of mental activity and progress and (3) unchanging spiritual beatitude. But he can, as he progresses, combine these three forms, **resolve their discords** into a harmonious rhythm and so create in himself the whole godhead, the perfect Man.” 20-21

17, “The characteristic **law of Spirit** is self-existent perfection and immutable infinity. It possesses always and in its own right the immortality which is the **aim** of Life and the perfection which the **goal** of Mind. The attainment of the eternal and the realization of that which is the same in all things and beyond all things, equally blissful in universe and outside it, untouched by the imperfections and limitations of the forms and activities in which it dwells, are the glory of the spiritual life.” 21-22

18, “Man also may seek his individual good from any or all of these spheres of activity, or identify himself in them with the collectivity and live for it, or, rising to a truer perception of this complex universe, harmonise the individual realization with the **collective aim**. For as it is the right relation of the soul with the Supreme, while it is in the universe, neither to assert egoistically its separate being nor to blot itself out in the Indefinable, but to realize its unity with the Divine and the world and unite them in the individual, so the right relation of the individual with the collectivity is neither to pursue egoistically his own material or mental progress or spiritual salvation without regard to his fellows, nor for the sake of the community to **suppress or maim** his proper development, but to sum up in himself all its best and completest possibilities and **pour them out by thought, action and all other means on his surroundings** so that the whole race may approach nearer to the attainment of its supreme personalities.” 22

19, “It follows that the **object of material life** must be to **fulfil**, above all things, **the vital aim** of Nature. The **whole aim** of the material man is to live, to pass from birth to death with as much comfort or enjoyment as may be on the way, but anyhow to live. He can **subordinate this aim**, but only to physical Nature’s other instincts, the reproduction of the individual and the conservation of the type in the family, class or community. Self, domesticity, the accustomed order of the society and of the nation are the constituents of material existence.” 22

20, “For the spiritual man the mind’s dream of perfect beauty is realized in an eternal love, beauty and delight that has no dependence and is equal behind all objective appearances; its dream of perfect Truth in the supreme, self-existent, self-apparent and eternal Variety which never varies, but explains and is the secret of all variations and the **goal of all** progress; its dream of perfect action in the omnipotent and self-guiding Law that is inherent for ever in all things and translates itself here in the rhythm of the worlds.” 26

21, “It is possible for the spiritual life in the world, and it is its **real mission**, to change the material life into its own image, the image of the Divine. Therefore, besides the **great solitaries** who have sought and attained their self-liberation, we have the great spiritual teachers who have also liberated others and, **supreme of all**, the great dynamic souls who, feeling themselves stronger in the might of the Spirit than all the forces of the material life banded together, have thrown themselves upon the world, grappled with it in a loving wrestle and striven to compel its consent to its own transfiguration.” 27

22, “The schools of Indian Yoga lent themselves to the compromise. Individual perfection or liberation was made the **aim**, seclusion of some kind from the ordinary activities the condition, the renunciation of life the culmination. The teacher gave his knowledge only to a small circle of disciples. Or if a wider movement was attempted, it was still the release of the individual soul that remained the **aim**.” 28

23, “We have to recognise once more that the individual exists not in himself alone but in the **collectivity** and that individual perfection and liberation are not the whole sense of God’s intention in the world. The free use of our liberty includes also the liberation of others and of mankind; the **perfect utility** of our perfection is, having realised in ourselves the divine symbol, to reproduce, multiply and **universalize it in others**. Therefore from a concrete view of human life in its threefold potentialities we come to the same conclusion that we had drawn from an observation of Nature in her general workings and the **three steps** of her evolution. And we begin to perceive a **complete aim** for the synthesis of Yoga.” 29

24, “But what Nature **aims** at for the mass in a slow evolution, Yoga effects for the individual by a **rapid revolution**. It works by a quickening of all her energies, a sublimation of all her faculties. While she develops the spiritual life with difficulty and has constantly to **fall back** from it for the sake of her lower realizations, the sublimated force, **the concentrated method** of Yoga can attain directly and carry with it the perfection of the mind and even, if she will, the perfection of the body. Nature seeks the Divine in her own symbols: **Yoga goes beyond Nature to the Lord of Nature**, beyond universe to the Transcendent and can return with the transcendent light and power, with the fiat of the Omnipotent.” 29-30

25, “But their (Evolution and Yoga) **aim** is one in the end.” 30

26, “These relations between the different psychological divisions of human beings and these various utilities and **objects** of effort founded on them, such as we have seen them in our brief survey of the natural evolution, we shall find repeated in the fundamental principles and **methods** of the different schools of Yoga. And if we seek to combine and harmonize their **central practices** and their **predominant aims**, we shall find that the basis provided by Nature is still our natural basis and the condition of their synthesis.” 31

27, “In one respect **the Yoga exceeds the normal operation** of cosmic Nature and climbs beyond her. For the **aim of the Universal Mother** is to embrace the divine in her own play and creations and there to realize It. But in the highest flights of Yoga she reaches beyond herself and realizes the Divine in Itself exceeding the universe and even standing apart from the cosmic play. Therefore by some it is supposed that this is not only the highest but also **the one true or exclusively preferable object of Yoga.**” 31

28, “Hathayoga **aims** at the conquest of the life and the body whose combination in the food sheath and the vital vehicle constitutes, as we have seen, the gross body and whose equilibrium is the foundation of **all Nature’s** workings in the human being.” 33

28a, “The objective of physical Nature, the preservation of the mere physical life, its highest perfection, even in a certain sense the capacity of a greater enjoyment of physical living have been carried out on an abnormal scale.” 35

29, “Rajayoga takes a higher flight. It **aims** at the liberation and perfection not of the bodily, but of the mental being, the control of emotional and sensational life, the mastery of the whole apparatus of thought and consciousness.” 35

30, “We perceive that as Hathayoga, dealing with the life and body, **aims** at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life, so Rajayoga, operating with the mind, **aims** at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the spiritual existence.” 37

31, “Our **object** (object of Integral Yoga) is to make the spiritual life and its experiences fully active and fully utilizable in the waking state and even in the normal use of the functions. But in the Rajayoga it tends to withdraw into a subliminal plane at the back of our normal experiences instead of descending and possessing our whole existence.” 37

32, “The path of knowledge **aims** at realization of the unique and supreme Self. It proceeds by **the method** of intellectual reflection, *vicara*, to right discrimination, *viveka*. It observes and distinguishes the different elements of our apparent or phenomenal being and rejecting identification with each of them arrives at their exclusion and separation in one common term as constituents of Prakriti, of phenomenal Nature, creations of Maya, the phenomenal consciousness. So it is able to arrive at its right identification with the pure and unique self which is not mutable and perishable, not determinable by any phenomenon or combination of phenomena. From this point **the path**, as ordinarily followed, leads to the rejection

of phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme.” 38

33, “But this exclusive consummation is not the sole or inevitable result of the **Path of Knowledge**. For, followed more largely and with less **individual aim**, the **method of Knowledge** may lead to an active conquest of the cosmic existence for the Divine no less than to a transcendence. The point of this departure is the realization of the supreme Self not only in one’s own being but in all beings and, finally, the realization of even the phenomenal aspects of the world as a play of the divine consciousness and not something entirely alien to its true nature. And on the basis of this realization a yet further enlargement is possible, the conversion of **all forms of knowledge, however mundane**, into activities of the divine consciousness utilizable for the projection of the one and **unique Object of knowledge** both in itself and through the play of its forms and symbols. Such a **method** might well lead to the elevation of the whole range of human intellect and perception to the divine level, to its spiritualization and to the justification of the cosmic travail of knowledge in humanity.”38-39

34, “The **Path of Devotion aims** at the enjoyment of the supreme Love and Bliss and utilizes normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realized as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. The principle of Bhakti Yoga is to utilize all the normal relations of human life into which emotion enters and apply them no longer to transient worldly relations, but to the joy of the All-Loving, the All-Beautiful and All-Blissful. Worship and meditation are **used only for the preparation and increase** of intensity of the divine relationship. And **this Yoga** (Integral and traditional BhaktiYoga) is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realization and salvation. **This path**, too, as ordinarily practiced, **leads away from world-existence** to an absorption, of another kind than the Monist’s in the Transcendent and Supra-cosmic.” 39

35, “It provides a yet more general corrective in the realization of **the divine object of Love** in all beings not only the human but animal, easily extended to all forms whatsoever. We can see how **this larger application of Yoga of Devotion** may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualization and the justification of the cosmic labour towards love and joy in our humanity.” 39

36, “The Path of Works **aims at the dedication** of every human activity to the supreme Will. It **begins** by the renunciation of all egoistic **aim for our works**, all pursuit of action for an interested **aim** or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an

instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our **works** as well as the results of our works are **finally abandoned**. **The object** is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. Karma Yoga is used like **other paths**, to lead to liberation from the phenomenal existence and a departure into the Supreme. But here too an exclusive result is not inevitable. **The end of the path** may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of **all human will and activity** to the divine level, its spiritualization and the justification of the cosmic labour towards freedom, power and perfection in the human being.” 39-40

37, “Its **object** also was special and temporal, to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that **all sects** are forms and fragments of a single integral truth and **all disciplines** labour in their different ways towards one supreme experience. To know, be and possess the Divine is the **one thing needful and it includes or leads up to all the rest**; towards this sole good we have to drive and **this attained, all the rest** that the divine Will chooses for us, all necessary form and manifestation, **will be added**.” 41-42

38, “The synthesis we propose cannot, then, be arrived at either by combination in mass or by successive practice. It must therefore be effected by **neglecting the forms and outsides of the yogic disciplines** and seizing rather on **some central principle** common to all which will include and utilize in the right place and proportion their particular principles, and on **some central dynamic force** which is common secret of their **divergent methods** and capable therefore of organizing a natural selection and combination of their varied energies and different utilities. This was the **aim we set before ourselves** at first when we entered upon our comparative examination of the **methods of Nature and the methods of Yoga** and we now return to it with the possibility of hazarding some definite solution.” 42

39, “The passage from the lower to the higher is **the aim of Yoga**; and this passage may effect itself by the rejection of the lower and escape into the higher, - -the ordinary view point, --or by transformation of the lower by the higher Nature. It is this, rather, that must be the **aim of an integral Yoga**.” 45

40, “If indeed **our aim** be only an escape from the world to God, synthesis is unnecessary and a waste of time; for then our sole **practical aim** must be to find out one path out of the thousand that lead to god, one shortest possible of short cuts, and not linger exploring different paths that end in the **same goal**. But if our **aim be a transformation of our integral being** into the terms of God-existence, it is then that a synthesis becomes necessary.” 45

41, “The **method** (of Integral Yoga) we have to pursue, then, is to put our **whole conscious being** into relation and contact with the Divine and to **call Him** in to transform our **entire being** into His. Thus in a sense God Himself, the real Person in us, becomes the sadhaka of the sadhana as well as the Master of the Yoga by whom the lower personality is used as **the centre of a divine transfiguration** and instrument of its own perfection. In effect, the pressure of the Tapas, **the force of consciousness** in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realization. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and **substitutes** its own action for all the terms of the inferior human light and mortal activity.” 45-46

42, “Therefore, also, **an integral liberation**. Not only the freedom born of unbroken contact and identification of the individual being in all its parts with the Divine, *sayujya-mukti*, by which it can become free even in its separation, even in the duality; not only the *salokya-mukti* by which the whole conscious existence dwells in the same status of being as the Divine, in the state of Sachchidananda; but also the acquisition of the divine nature by the transformation of this lower being into the human image of the Divine, *sadharmya-mukti*, and the complete and final release of all, the liberation of consciousness from the transitory mould of the ego and its unification with the One Being, universal both in the world and the individual and transcendently one both in the world and beyond all universe.” 48

43, “The divine existence is of the nature not only of freedom, but of purity, beatitude and perfection. **An integral purity** which shall enable on the one hand the perfect reflection of the divine Being in ourselves and on the perfect outpouring of its Truth and Law in us in the terms of life and through the right functioning of the complex instrument we are in our parts, is the condition of an **integral liberty**. Its result is an **integral beatitude**, in which there becomes possible at once the Ananda of all that is in the world seen as symbols of the Divine and the Ananda of that which is not-world. And it prepares the **integral perfection** of our humanity as a type of the Divine in the conditions of the human manifestation, a perfection 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. This integrality **can also be attained** by the integral Yoga.” 48-49

44, “**Perfection includes perfection of mind and body**, so that the **highest results** of Rajayoga and Hathayoga should be contained in the widest formula of the synthesis finally to be effected by mankind. At any rate **a full development of the general mental and physical faculties** and experiences attainable by humanity through Yoga must be included in the scope of the **integral method**. Nor would these have any *raison d’etre* unless employed for an integral mental and physical life. Such a mental and physical life would be in its nature a translation of the spiritual existence into its right mental and physical values. Thus we would arrive at a synthesis of the **three degrees** of Nature and of the three modes of human existence which she has evolved or is evolving. We would

include in the scope of our liberated being and perfected modes of activity the material life, our base, and the mental life, our intermediate instrument.” 49

45, “Nor would the integrality to which we **aspire be real** or even possible, if it were confined to the individual. Since our divine perfection embraces the realization of ourselves in being, in life and in love through others as well as through ourselves, the extension of our liberty and of its results in others would be the **inevitable outcome** as well as the **broadest utility** of our liberation and perfection. And the constant and inherent attempt of such an extension would be towards its increasing and ultimately complete **generalization in mankind.**” 49

46, “The divinizing of the normal material life of man and of his **great secular attempt** of mental and moral self-culture in the individual and the race by this **integralisation** of a widely perfect spiritual existence would thus be **crown alike** of our individual and common effort. Such a consummation being no other than the kingdom of heaven within reproduced in the kingdom of heaven without, would be also the true fulfilling of the great dream cherished in different terms by the world’s religions. The **widest synthesis** of perfection possible to thought is the sole effort worthy of those whose **dedicated vision** perceives that God dwells concealed in humanity.” 49-50

47, “Even so highly scientific a system as Rajayoga can be practised on other lines than the organized method of the Patanjali. Each of the three paths of the *trimarga* breaks into many bypaths which meet again **at the goal**. The general knowledge on which the Yoga depends is fixed, but the order, the succession, the devices, the forms **must be allowed to vary**; for the needs and particular impulses of the individual nature have to be satisfied even while the **general truths remain firm and constant.**” 56

48, “The inner Guide is often veiled at first by the very intensity of our personal effort and by the ego’s preoccupation with itself and **its aims**. As we gain in clarity and turmoil of egoistic effort gives place to a calmer self-knowledge, we recognize the **source of growing light within us**. We recognize it retrospectively how as we realize all our obscure and conflicting movements have been determined towards **an end** that we only now begin to perceive, how even before our entrance into the path of the Yoga the evolution of our life has been designedly led towards its **turning-point**. For now we begin to understand the sense of our struggles and efforts, successes and failures. **At last** we are able to seize the meaning of our ideals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and **stumblings**. We recognize this Divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all- attracting and all-assimilating Bliss and Love.” 62

49, ‘To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the **secret goal** and becomes now the conscious purpose of our embodied existence. To be conscious of him in all parts of our being and

equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness. To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery. To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking. This is the **entire definition of the aim of integral Yoga**; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living.’ 63

50, “Nor should he forget the **aim of** these external aids which is to awaken his soul to the Divine within him.” 66

51, “He will seek to awaken much more than to instruct; **he will aim** at the growth of the faculties and the experiences by a natural process and free expansion.” 67

52, “The soul that is **called** to this deep and vast inward change, may arrive in different ways to the initial departure. (1) It may come to it by its own natural development which has been leading it consciously towards awakening; (2) it may reach it through the influence of a religion or the attraction of a philosophy; (3) it may approach it by a slow illumination or leap to it by a sudden touch or shock; (4) it may be pushed or led to it by the pressure of outward circumstances or (5) by an inward necessity, (6) by a single word that breaks the seals of the mind or (7) by long reflection, (8) by the distant example of one who has trod the path or (9) by contact and (10) daily influence. According to the nature and the circumstances the **call will come.**” 69

53, “But if we desire to make the most of the opportunity that this life gives us, if we wish to respond **adequately to the call** we have received and to attain to the **goal** we have glimpsed, not merely advance a little towards it, it is essential that there should be **an entire self-giving**. The secret of success in Yoga is to regard it not as one of the **aims** to be pursued in life, but as the **one and only aim**, not as an important part of life, but as the whole of life.” 71

54, “And since Yoga is in its essence a turning away from the ordinary material and animal life led by most men or from the more mental but still limited way of living followed by the few to a greater spiritual life, to the way divine, every part of our energies that is given to the lower existence in the spirit of that existence is a contradiction of **our aim and our self dedication**. On the other hand, every energy or activity that we can convert from its allegiance to the lower and dedicate to the service of the higher is so much gained on our road, so much taken from the powers that oppose our progress. It is the difficulty of this wholesale conversion that is the source of **all the stumblings** in the path of Yoga. For our **entire nature** and its environment, all our personal and all our universal self, are full of habits and of influences that are opposed to our **spiritual rebirth** and work against the whole-heartedness of our endeavour ” 71

55, “The very **aim** and conception of an **integral Yoga** **debar** us from adopting this simple and strenuous high-pitched process. The hope of an integral transformation forbids us to **take a short cut** or to make ourselves light for the race by throwing away our impedimenta. For we have **set out to conquer all ourselves and the world for God**; we are determined to give him our becoming as well our being and **not merely** to bring the pure and naked spirit as a bare offering to a remote and secret Divinity in a distant heaven or abolish all we are in a holocaust to an immobile Absolute.” 73-74

56, “There is another direction in which the ordinary practice of Yoga arrives at a helpful but **narrowing simplification** which is **denied to the sadhaka of the integral aim**. **The practice of Yoga** brings us face to face with the extraordinary complexity of our own being, the stimulating but also embarrassing multiplicity of our personality, the **rich endless confusion of nature**. To ordinary man who lives upon his own waking surface, ignorant of the self’s depths and vastness behind the veil, his psychological existence is **fairly simple....** The average human being even now is in his inward existence as crude and undeveloped as was the bygone primitive man in his outward life. But as soon as we go deep within ourselves, -- and **Yoga means to plunge into all the multiple profundities of the soul**, --we find ourselves subjectively, as man in his growth has found himself objectively, surrounded by a whole complex world which we have to know and to conquer...The difficulty of our separate salvation is immensely increased by this complexity and manifold openness and subjection to the in-streaming energies of the universe. Of all this **we have to take account**, to deal with it, to know what is the secret stuff of our nature and its constituent and resultant motions and to create in it all **a divine centre** and a true harmony and luminous order.” 74-75-76

57, “To him as to **all seekers of the reason**, the clinging hold of the senses, the perturbations of the heart, the ambush of the desires, the clog of the physical body; but he has to deal **in another fashion** with their mutual and internal conflicts and their hindrance to his **aim, for he must** arrive at an **infinitely more difficult perfection** in the handling of all this rebel matter. **Accepting them as instruments** for the divine realization and manifestation, he has to convert their jangling discords, to enlighten their thick darknesses, to transfigure them separately and all together, harmonizing them in themselves and with each other, - - integrally, omitting no grain or strand or vibration, leaving no iota of imperfection anywhere.” 78

58, “The concentration of an enlightened thought, will and heart turned in unison towards one **vast goal** of our knowledge, one luminous and infinite source of our action, one imperishable **object** of our emotion **is the starting point of the Yoga**. And **the object of our seeking must be** the very fount of the Light which is growing in us, the very origin of the Force which we are **calling** to move our members. Our **one objective must be** the Divine himself to whom, knowingly or unknowingly, something **always aspires** in our secret nature. There **must be a large, many-sided** yet single concentration of the thought on the idea, the

perception, the vision, the awakening touch, the soul's realization to the one Divine. There **must be a** flaming concentration of heart on the seeking of the All and Eternal and, when once we have found him, a deep plunging and immersion in the possession and ecstasy of the All-Beautiful. There **must be** a strong and immovable concentration of the will on the attainment and fulfillment of all that the Divine is and a free and plastic opening of it to all that he intends to manifest in us. This is the **triple way** of the Yoga."80-81

59, "All that **the Light from above asks** of us that it may **begin** its work is a **call from the soul** and a sufficient point of support in the mind. This support can be reached through an insistent idea of the Divine in the thought, a corresponding will in the dynamic parts, an aspiration, a faith, a need in the heart. Any one of these may lead or predominate, if all cannot move in union or in an equal rhythm. The idea may be and **must in the beginning** be inadequate; the aspiration may be narrow and imperfect, the faith poorly illumined or even, as not surely founded on the rock of knowledge, fluctuating, uncertain, easily diminished; often it may be extinguished and need to be lit again with difficulty like a torch in a windy pass. But if once there is a **resolute self-consecration** from deep within, if there is an awakening to the **soul's call, these inadequate things** can be a sufficient instrument for the divine purpose." 81-82

60, "He is the one Existence: he is the original and universal Delight that constitutes all things and exceeds them: he is the one infinite Consciousness that composes **all consciousness** and informs all their movements: he is the one illimitable Being who sustains all action and experience: his will guides the evolution of things towards their yet unrealized but **inevitable aim and plentitude...** In the impersonality this actuating Power is a self-illumined Force that contains all results and **calmly works** until it accomplishes, in the personality an all-wise and omnipotent Master of Yoga **whom nothing can prevent from leading it to its goal.** This is the faith with which the seeker has to **begin his seeking** and endeavour; for in all his effort here, but most of all in his effort towards the Unseen, mental man must perforce proceed by faith. When the realization comes, the **faith divinely fulfilled** and completed will be transformed into an eternal flame of knowledge."83

61, "When once the **object of concentration** has possessed and is possessed by the **three master instruments**, the thought, the heart and the will, --a consummation fully **possible only when the desire-soul** in us has submitted to the Divine Law, --the perfection of mind and life and body can be effectively fulfilled in our transmuted nature." 84

62, "Our works will then be divine and done divinely; our mind and life and will, devoted to the Divine, will be used to help fulfil in others and in the world that which has been first realized in ourselves, -- all that we can **manifest** of the embodied Unity, Love, Freedom. Strength, Power, Splendour, immortal Joy which is the **goal of** the Spirit's terrestrial adventure." 85

63, “If a spiritual transformation, not a mere illumining modification of our nature, is to be done at all, we **must call in the Divine Shakti** to effect that miraculous work in the individual; for she alone has the needed force, decisive, all-wise and illimitable.” 86

64, “Life, not a remote silent or high-uplifted ecstatic Beyond-Life alone, is the field of **our Yoga**. The transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an **integrated inner and outer existence** and of our ordinary human living into the divine way of life **must be its central purpose**. The means towards this **supreme end** is a self-giving of all our nature to the Divine. Everything **must be given** to the Divine within us, to the universal All and to the transcendent Supreme.” 89

65, “The **aim set before our Yoga** is nothing less than to hasten this **supreme object of existence** here. Its process leaves behind the **ordinary tardy method** of slow and confused growth through the evolution of Nature. For the natural evolution is at its best an uncertain growth under cover, partly by the pressure of the environment, **partly by a groping education** and an ill-lighted purposeful effort, an only partially illumined and half-automatic use of opportunities with many blunders and lapses and relapses; a great portion of it is made up of apparent accidents and circumstances and vicissitudes, --though veiling a secret divine intervention and guidance. In Yoga we replace this confused crooked crab-motion by a rapid, conscious and self-directed evolution which is planned to carry us, as far as can be, in a straight line towards the **goal set before us**. In a certain sense it may **be an error to speak of a goal** anywhere in a progression which may well be infinite. Still we can conceive of an **immediate goal, an ulterior objective** beyond our present achievement towards which the soul in man can aspire. There lies before him the possibility of a new birth; there can be an ascent into a higher and wider plane of being and its descent to transform his members. An enlarged and illumined consciousness is possible that shall make of him a liberated spirit and a perfected force – and, if spread beyond the individual, it might even constitute a divine humanity or else a new, a Supramental and therefore a superhuman race. It is this new birth that we make **our aim**: a growth into a divine consciousness is the whole meaning of our Yoga, an **integral conversion to divinity** not only of the soul but of all the parts of our nature.” 90

66, “Our **purpose in Yoga** is to exile the limited outward-looking ego and to enthrone God in its place as the ruling Inhabitant of nature. And this means, first, to disinherit desire and **no longer accept the enjoyment of desire as the ruling human motive**. The spiritual life will draw its sustenance not from desire but from pure and selfless spiritual delight of essential existence. And not only the vital nature in us whose stamp is desire, but the mental being too **must undergo a new birth** and a transfiguring change. Our divided, egoistic, limited and ignorant thought and intelligence **must disappear**; in its place there **must stream in** the catholic and faultless play of a shadowless divine illumination and which shall

culminate in the **end** in a natural self-existent Truth-consciousness free from groping half-truth and **stumbling error**. Our confused and embarrassed ego-centred small-motived will and action **must cease** and make room for the total working of a swiftly powerful, lucidly automatic, divinely moved and guided unfallen Force. There **must be implanted** and activated in all our doings a supreme, impersonal, unfaltering and **unstumbling will** in spontaneous and untroubled unison with the will of the Divine. The unsatisfying surface play of our feeble egoistic emotions **must be outsted and there must be** revealed instead a secret deep and vast psychic heart within that waits behind them for its hour; all our feelings, impelled by this inner heart in which dwells the Divine, will be transmuted into calm and intense movements of a twin passion of divine Love and manifold Ananda. This is the **definition of a divine humanity** or a Supramental race.” 90-91

67, “This total consecration and surrender and this resultant entire transformation and free transmission **make up** the whole fundamental means and the **ultimate aim of an integral Karmayoga.**” 92

81, “But it is not these things that the Gita intends, useful though they are in their place; it **aims at** something absolute, unmitigated, uncompromising, a turn, an attitude that will change the whole poise of the soul. Not the mind’s control of vital impulse is its rule, but the strong immobility of an immortal spirit.” 102-03

68, “In this process we may take the passing help of many minor phases; a certain stoicism, a certain calm philosophy, a certain religious exaltation may help us towards some nearness to **our aim**, or we may call in even less strong and exalted but still useful powers of our mental nature.” 104

69, “The profounder idea of the world-wide law is at the heart of the teaching about works given in the Gita; a spiritual union with the Highest by sacrifice, an unreserved self-giving to the eternal is **the core of its doctrine.**” 108

70, “But the **true essence of sacrifice** is not self-immolation, it is self-giving; its **object** not self-effacement, but self-fulfilment; its method not self-mortification, but a greater life, not self-mutilation, but a transformation of our natural human parts into divine members, not self-torture, but a passage from a lesser satisfaction to a greater Ananda. There is only one thing painful in the **beginning** to a raw or turbid part of the surface nature; it is the **indispensable discipline** demanded, the denial necessary for the merging of the incomplete ego.” 109

71, “For what **Yoga searches after** is not truth of thought alone truth of mind alone, but the dynamic truth of a living and revealing spiritual experience. There **must** awake in us a constant indwelling and enveloping nearness, a vivid perception, a close feeling and communion, a concrete sense and contact of a true and infinite Presence always and everywhere. That Presence **must** remain with us as the living, pervading Reality in which we and all things exist and move and act, and we **must** feel it always and everywhere, concrete, visible, inhabiting all things; it **must** be patent to us as their true Self, tangible as their imperishable Essence, met us as closely as their inmost Spirit. To see, to feel, to sense, to

contact in every way and not merely to conceive this Self and Spirit here in all existence and to feel with the same vividness all existences in this Self and Spirit, is the fundamental experience which **must** englobe all other knowledge.” 115

72, “If a departure from the world and its activities, a supreme release and quietude were the sole **aim of the seeker**, the three great fundamental realizations would be sufficient for the fulfillment of his spiritual life: concentrated in them alone he could suffer all other divine and mundane knowledge to fall away from him and himself unencumbered, depart into the eternal Silence. But he has to take account of the world and its activities, learn what divine truth they may be behind them and **reconcile that apparent opposition between the Divine Truth and the manifest creation** which is the **starting point of most spiritual experience...**their interaction the very condition for the manifestation of what is within the Being, their reunion the appointed means for the reconciliation of life’s discords and for the discovery of the **integral truth** of which he is a **seeker.**” 118-119

73, “...he is intimately aware of an **essential Consciousness** of which thinking mind and life-sense and body-sense are only partial and diminished figures, a Consciousness with an illimitable Force in it of which all energies are the outcome, but which is yet not explained or accounted for by the sum of power or nature of all these energies together; he feels, he lives in an inalienable self-existent Bliss which is not this lesser transient joy or happiness or pleasure.” 119-120

74, “This fine flower of the cosmic Energy carries in it a **forecast of the aim** and a hint of the very motive of the universal labour. As an **occult vision opens in him**, he becomes aware of worlds behind in which consciousness and personality hold an enormous place and assume a premier value; even here in the material world to this occult vision in inconscience of Matter fills with a secret pervading consciousness, its inanimation harbours a vibrant life, its mechanism is the device of an indwelling Intelligence, God and soul are everywhere.” 127

75, “A multiple innumerable personality expressing that One is the very sense and **central aim** of the manifestation and if now personality seems to be narrow, fragmentary, restrictive, it is only because **it has not opened to its source** or flowered into its own divine truth and fullness packing itself with the universal and the infinite.” 128

76, “It is an integral knowledge that is being sought, an integral force, a total amplitude of union with the All and Infinite behind existence. **For the seeker of the integral Yoga** no single experience, no one Divine Aspect, --however overwhelming to the human mind, sufficient for its capacity, easily accepted as the sole or the ultimate reality, --can figure as the exclusive truth of the Eternal. For him the experience of the Divine Oneness carried to its extreme is more deeply embraced and amply fathomed by following out to the **full the experience of the Divine Multiplicity**. All that is true behind polytheism as well as behind monotheism falls within the scope of his seeking; but he passes beyond their

superficial sense to human mind to grasp their mystic truth in the Divine. He sees what is **aimed at** by the jarring sects and philosophies and accepts each facet of the Reality in its own place, but rejects their narrowness and errors and proceeds farther till he discovers the One Truth that binds them together.” 129

77, “This revelation of a highest Truth or a highest Being, Consciousness, Power, Bliss and Love, impersonal and personal at once and so taking up both sides of our own being, --since in us also is the ambiguous meeting of a Person and a mass of impersonal principles and forces, --is at once **the first aim** and the condition of the ultimate achievement of the sacrifice. The achievement itself takes the shape of a union of our own existence with That which is thus made manifest to our vision and experience, and the union has a **threefold character**. (1) There is a union in spiritual essence, by identity; (2) there is a union by the indwelling of our soul in this highest Being and Consciousness; (3) there is a dynamic union of likeness or oneness of nature between That and our instrumental being here. (1) The first is the liberation from the Ignorance and identification with the Real and Eternal, *moksa, sayujya*, which is the characteristic aim of the Yoga of Knowledge. (2) The second, the dwelling of the soul with or in the Divine, *samipyā, salokya*, is the intense hope of all Yoga of love and beatitude. (3) The third, identity in nature, likeness to the Divine, (*sadrusya, sadharmya*) to be perfect as That is perfect, is the high intention of **all Yoga** of power and perfection or of divine works and service. The combined completeness of the three together, founded here on a multiple Unity of the self-manifesting Divine, is the **complete result** of the integral Yoga, **the goal** of its triple Path and fruit of its triple sacrifice.” 130-131

78, “An increasing light of divine consciousness will make us close in soul and **one by identity in our inmost being** and spiritual substance with the Master of the world sacrifice,--the **supreme object** of existence proposed by the **ancient Vedanta**; but also it will tend to make us **one in our becomings** by resemblance to the Divine in our nature, the mystic sense of symbol of sacrifice in the sealed speech of the **seers of the Veda.**” 134 (And also refer page-417)

79, “If this is to be the character of the **rapid evolution** from a mental to a spiritual being contemplated by the **integral Yoga**, a question arises full of many perplexities but of great dynamic importance. How are we to deal with life and works as they now are, with the activities proper to our still unchanged human nature? An ascension towards a greater consciousness, an occupation of our mind, life and body by its powers has been accepted as the **outstanding object** of the Yoga: but still life here, not some other-life elsewhere, is proposed as the immediate field of the action of the Spirit, --a transformation, not an annihilation of our instrumental being and nature.” 134-135

80, “An integral Yoga **must lean** rather to the catholic injunction of the Gita that even the liberated soul, living in the Truth, **should still do all the works of life** so that **the plan of the universal** evolution under a secret divine leading may not languish or suffer. But if **all works** are to be done with the same forms and on the same lines as they are now done in the Ignorance, our gain is only inward and our

life is in danger of becoming the dubious and ambiguous formula of an inner Light doing the works of an outer Twilight, the perfect Spirit expressing itself in a mould of imperfection foreign to its own divine nature. If no better can be done for a time, --and **during a long period of transition** something like this does inevitably happen, --then so it must remain till things are ready and the spirit within **is powerful enough** to impose its own forms on the life of the body and the world outside; but this can be accepted only as **a transitional stage** and not as our soul's ideal or the **ultimate goal** of the passage." 136

81, "A fundamental transformation and a pure wideness of spiritual life are **the aim** before us and, if we are to reach it, we must find a deeper solution, a sure supra-ethical dynamic principle. To be spiritual within, ethical in the outside life, this is the **ordinary religious solution**, but it is a compromise; the spiritualization of both the inward being and the outward life and not a compromise between life and the spirit **is the goal of which we are a seeker...** It is equally impossible to accept the gospel that makes life the **one aim**, takes its elements fundamentally as they are and only calls in a half-spiritual or pseudo-spiritual light to flush and embellish it." 136-37

82, "For all must be done as a sacrifice, all activities **must have the One Divine for their object** and the heart of their meaning. **The Yogin's aim** in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces, her creative significances, her execution of the mysteries, the symbols in which she arranges the manifestation. The Yogin's **aim in practical sciences**, whether mental and physical or occult and psychic, should be to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit's mastery, joy and self-fulfilment. **The Yogin's aim in the Arts** should not be a mere aesthetic, mental or vital gratification, but, seeing the Divine everywhere, worshipping it with a revelation of the meaning of its own works, to express that One Divine in ideal forms, the One Divine in principle and forces, the One Divine in gods and men and creatures and objects." 142

83, "It is evident that the need of a concentration **indispensable** for the transition out of the Ignorance may make it necessary for the seeker to gather together his energies and focus them **only on** that which will help the transition and to leave aside or **subordinate** for the time all that is not **directly turned** towards the **one object.**" 144-45

84, "There to reach and thence to bring down a Supramental dynamism that can transform the Ignorance is the distant but imperative **supreme goal of the integral Yoga.**" 148

85, "But religious emotion itself is too constantly invaded by the turmoil and obscurity of the vital movements and it is often either crude or narrow or **fanatical** or mixed with movements that are not signs of the spirit's perfection. It is evident besides that even at the best an intense figure of **sainthood clamped in rigid**

hieratic lines is quite other than the **wide ideal of an integral Yoga**. A larger **psychic and emotional relation** with God and the world, more deep and plastic in its essence, more wide and embracing in its movements, more capable of taking up in its sweep the whole life, is **imperative.**" 151

86, "But the most intimate character of the psychic is its pressure towards the Divine through a sacred love, joy and oneness. It is a divine Love that it seeks most, it is the love of the Divine that is its spur, **its goal**, its star of Truth shining over the luminous cave of the nascent or the still obscure cradle of the new-born godhead within us." 155

87, "Adoration fulfilled in love, love in Ananda, --the surpassing love, the self-wrapped ecstasy of transcendent delight in the Transcendent which awaits us at the **end of the path** of Devotion, has for its wider result a universal love for all beings, the Ananda of all that is; we perceive behind every veil the Divine, spiritually embrace in all forms the All-Beautiful... This universal love is liberative and dynamic for transformation; for the discord of forms and appearances ceases to affect the heart that has felt the one Truth behind them all and understood their perfect significance. The impartial equality of soul of the selfless worker and knower is transformed by the magic touch of divine Love into an all-embracing ecstasy and million-bodied beatitude. All things become bodies and all movements the playings of the divine Beloved in his infinite house of pleasure." 160-161

88, "But the integral Yoga pushed towards a **complete union of the Divine with earth life** cannot stop short in this narrow province or limit this union within the lesser dimensions of an ethical rule of philanthropy and beneficence. **All action must** be made in it part of the God-life, our acts of knowledge, our acts of power and production and creation, our acts of joy and beauty and soul's pleasure, our acts of will and endeavour and struggle and not our acts only of love and beneficent service. Its **way to do these things will be not outward and mental**, but inward and spiritual, and to that **end** it will bring into all activities, whatever they are, the spirit of divine love, the spirit of adoration and worship, the spirit of happiness in the Divine and in the beauty of the Divine so as to make **all life** a sacrifice of the works of the soul's love to the Divine, its cult of the Master of its existence." 162

89, "A supreme divine Love is a creative Power and, even though it can exist in itself silent and unchangeable, **yet rejoices in external form and expression** and is not condemned to be a speechless and bodiless godhead. It has even been said that creation itself was an act of love or at least the building up of a field in which Divine Love could devise its symbols and **fulfil itself in act of mutuality and self-giving**, and, if not the initial nature of creation, this may well be its **ultimate object and motive.**" 164

90, "For a supramentalised consciousness it would be **utterly possible to embrace all contacts with men and the world** in a purified flame-force and with a transfigured significance, because the soul would then perceive always as **the**

object of all emotion and all seeking for love or beauty the One Eternal and could spiritually use a wide and liberated life-urge to meet and join with that One Divine in all things and all creatures.” 169

91, “(1) A discovery of the Divinity in oneself is his **first object**, (2) but a total discovery too of the Divinity in the world behind the apparent denial offered by its scheme and figures and, (3) **last**, a **total discovery** of the dynamism of some transcendent Eternal; for by its descent this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence.” 170

92, “This object of the integral Yoga must be **accepted wholly** by those who follow it, but the acceptance must not be in ignorance of the immense stumbling-blocks that lie in the way of the achievement; on the contrary **we must** be fully aware of the compelling cause of the refusal of so many other disciplines to regard even its possibility, much less its imperative character, as the true meaning of terrestrial existence.” 170

93, “The prominence of this true vital being under the lead of the true inmost soul within us is the condition for the divine fulfillment of the **objects** of Life-Force. Those **objects** will even remain the same in essence, but transformed in their inner motive and outer character. The Divine Life-Power too will be a will for growth, a force of self-affirmation, but affirmation of the Divine within us, not of the little temporary personality on the surface, --growth into the true divine Individual, the central being, the secret imperishable Person who can emerge only by the subordination and disappearance of ego. This is **life’s true object**: growth, but a growth of the spirit in Nature, affirming and developing itself in mind, life and body; possession, but a possession by the Divine of the Divine in all things, and not of things for their own sake by the desire of the ego; enjoyment, but an enjoyment of the divine Ananda in the universe; battle and conquest and empire in the shape of a victorious conflict with the Powers of Darkness, an **entire spiritual self-rule** and mastery over inward and outward Nature, a conquest by Knowledge, Love and Divine Will over the domains of the Ignorance.” 175-76

94, “These are the conditions and these **must be the aims** of divine effectuation of the works of Life and their progressive transformation which is the **third element of the triple sacrifice**. It is not a rationalization but a supramentalisation, not a moralizing but a spiritualizing of life that is the **object of the Yoga**. It is not a handling of externals or superficial psychological motives that is its main purpose, but a refounding of life and its action on their hidden divine element; for only such a refounding of life can bring about its direct government by the secret Divine Power above us and its transfiguration into a manifest expression of the Divinity, not as now a disguise and a disfiguring mask of the eternal Actor. It is a spiritual essential change of consciousness, **not the surface manipulation** which is the method of Mind and Reason, that can alone make Life other than it now is and rescue it out of its present distressed and ambiguous figure.” 176

95, "It is thus by an integralisation of our divided being that the Divine Shakti in the Yoga will proceed to its **object**; for liberation, perfection, mastery are dependent on this integralization, since the little wave on the surface cannot control its own movement, much less have any true control over the vast life around it." 183

96, "Equally, a combination or a compromise between two orders of consciousness, the spiritual and the mental or the spiritual and the vital or a mere sublimation from within of Life outwardly unchanged cannot be the law or **aim of the Yoga**. **All life** must be taken up but **all life** must be transformed; all must become a part, a form, an adequate expression of a spiritual being in the Supramental nature." 186

97, "Two rules alone there are that will diminish the difficulty and obviate the **danger**. (1) One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. (2) One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the master, the working of the Divine Mother. Whoever clings to the desires and weaknesses of the flesh, the cravings and passions of the vital in its turbulent ignorance, the dictates of his personal mind unsilenced and unilluminated by a greater knowledge, cannot find the true inner law and is heaping obstacles in the way of the divine fulfilment. Whoever is able to detect and renounce those obscuring agencies and to **discern** and follow the true Guide within and without will discover the **spiritual law** and **reach the goal** of the Yoga." 187

98, "There are four main standards of human conduct that make an ascending scale. The **first** is personal need, preference and desire; the **second** is the law of good of the collectivity; the **third** is an ideal ethic; the **last** is the highest divine law of the nature." 191

99, "But the material and animal man is ignorant of the **inner aim** of life; he knows only its needs and its desires and he has necessarily no other guide to what is required of him than his own perception of need and his stirrings and pointings of desire." 193

100, "If **man could live to himself**,-- and this he could only do if the development of the individual were the **sole object** of the Divine in the world, --this second law would not at all need to come into operation." 193

101, "No other **object** than the manifestation and play of the Divine Spirit in life and maintenance and conduct of the world in its march towards the **divine goal** can move him to action. Mental ideas, opinions, constructions are his no more; for his mind has fallen into silence, it is **only a channel** for the Light and Truth of the divine knowledge. **Ideals are too narrow** for the vastness of his spirit; it is **the ocean of the Infinite** that flows through him and moves him for ever." 209

102, "Whoever sincerely enters the path of works, **must leave behind** him the stage in which need and desire are the first law of acts. For whatever desires still trouble his being, **he must**, if he accepts the **high aim of Yoga**, put them away

from him into the hands of the Lord within us. The supreme Power will deal with them for the good of **the sadhaka** and for the good of all.” 209-210

103, “The total surrender, then, of all our actions to a supreme and universal Will, an unconditioned and standardless surrender of all works to the government of something eternal within us which will replace the ordinary working of the ego-nature, is the way and **end of Karmayoga.**” 213

104, “The Purusha-Prakriti realization is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and **the subjection of the being to the mechanism of the Energy that are the efficient cause of our ignorance and imperfection;** by this realization the being can liberate himself from the mechanical action of the nature and become free and arrive at a **first spiritual control** over the nature. Ishwara-Shakti stands behind the relation of the Purusha-Prakriti and its ignorant action and turns it to an evolutionary purpose. The Ishwara-Shakti realization can bring participation in a **higher dynamism and a divine working** and a total unity and harmony of the being in a spiritual nature.” 216

105, “But even before that highest approach to identity is achieved, something of the supreme Will can manifest in us as an imperative impulsion, a God-driven action; we then act by a spontaneous self-determining Force but a fuller knowledge of meaning and **aim** arises only afterwards.” 218

106, “But indifference must not settle into an inert turning away from action and experience; it must not be an aversion born of weariness, disgust and distaste, a recoil of disappointed or satiated desire, the sullenness of a baffled and dissatisfied egoism forced back from its **passionate aims.** These recoils come inevitably in the **unripe soul** and may in some way help the progress by a discouragement of the eager desire-driven vital nature, but they are not the perfection towards which we labour.” 227

107, “An entire removal of this separative ego-sense is an essential **aim** of our Yoga. If any ego is to remain in us for a while, it is only a form of it which knows itself to be a form and is ready to disappear as soon as a **true centre of consciousness** is manifested or built in us. That **true centre** is a luminous formulation of the one Consciousness and a pure channel and instrument of one Existence.” 229

108, “All that is he, and he is the More than all that is, and we ourselves, though we know it not, are being of his being, force of his force, conscious with a consciousness derived from his; even our mortal existence is made out of his substance and there is an immortal within us that is a spark of the Light and Bliss that are for ever. No matter whether by knowledge, works, love or any other means, to become aware of **this truth of our being,** to realize it, to make it effective here or elsewhere is the **object of all Yoga.**” 243

109, “Our **object** is to change into the divine nature, but the divine nature is not a mental or moral but a spiritual condition, difficult to achieve, difficult even to conceive by our intelligence.” 246

110, “Not only liberation but perfection must be the aim of the Karmayoga.” 251

111, ‘For we **aim** at the divine realisation not only in the immobility of the Spirit, but also in the movement of Nature. And this cannot be altogether until we can feel the presence and power of the Divine **in every step**, motion, figure of our activities, in every turn of our will, in every thought, feeling and impulse.’ 252

112, “This Witness Spirit, this immobile Self in things, seems to will nothing and determine nothing; yet we become aware that his very passivity, his silent presence compels all things to travel even in their ignorance towards a **divine goal** and attracts through division towards a yet unrealized oneness.” 255

113, “But this is not enough for the integral seeker; however intense and beautiful, a personal isolated achievement cannot be his **sole aim** or entire experience. A **time must come** when the personal opens out into the universal; our very individuality, spiritual, mental, vital, physical even, becomes universalized: it is seen as a power of his universal force and cosmic spirit, or else it contains the universe in that ineffable wideness which comes to the individual consciousness when it breaks its bonds and flows upward towards the Transcendent and on every side into the Infinite.” 258

114, “But none of these achievements is enough for one who **seeks** the wide completeness of an integral Yoga. An individual salvation is not enough for him; for he finds himself opening to a cosmic consciousness which far exceeds by its breadth and vastness the narrower intensity of a limited individual fulfillment, and its call is imperative; driven by that immense compulsion, he **must break** through all separative boundaries, spread himself in world-Nature, contain the universe. Above too, there is urgent upon him a dynamic realisation **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 splendour. But the cosmic consciousness too is not sufficient; for it is not all the Divine reality, not integral. There is a divine secret behind personality that **he must discover**; there, waiting in it to be delivered here into Time, stands the mystery of the embodiment of the Transcendence.” 259

115, “Action in the world is given us first as a means for our self-development and self-fulfillment; but even if reached a **last possible divine self-completeness**, it would still remain as a means for the fulfillment of the divine intention in the world and of the larger universal self of which each being is a portion—a portion that has come down with it from the Transcendence.” 265

116, “To **insist on any particular end** or to work for some great mundane object is to **fall into the illusion of works**; it is to entertain the error that terrestrial life has an intelligible intension and contains objects worthy of pursuit.” 267

116, “The desire of personal salvation, however high its form, is an outcome of ego; it rests on the idea of our own individuality and its desire for its personal good or welfare, its longing for a release from suffering or its cry for the extinction of the trouble of becoming and **makes that the supreme aim** of our existence. 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.” 269

117, “The supreme and final word of the Gita for the Yogin is that he should leave all conventional formulas of belief and action, all fixed and external rules of conduct, all constructions of the outward or surface Nature, *dharmas*, and take refuge in the Divine alone.” 274

118, “A divine action arising spontaneously, freely, infallibly from the light and force of our spiritual self in union with the Divine is **the last state** of this integral Yoga of Works.” 275

119, “An ascent into the supramental Truth not only raises our spiritual and essential consciousness to that height but brings about a descent of this Light and Truth into all our being and all our parts of nature. All then becomes part of the Divine Truth, an element and means of the supreme union and oneness; this ascent and descent must be therefore an **ultimate aim** of this Yoga.” 280

120, “A union with the Divine Reality of our being and all being is the **one essential object of the Yoga**. It is necessary to keep this in mind; we **must** remember that our Yoga is not undertaken for the sake of the acquisition of supermind itself but for the sake of the Divine; **we seek supermind not for its own joy and greatness but to make the union absolute and complete**, to feel it, possess it, dynamise it 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. It is a mistake to think, as many are apt to think, that the **object** of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception, --disastrous because it is likely to raise the pride, vanity and ambition of the rajasic vital mind in us and that, if not overpassed and overcome, **must lead to the spiritual downfall**, false because it is an egoistic conception **and the first condition of the supramental change is to get rid of ego**. It is **most dangerous** for the active and dynamic nature of the man of will and works which can easily be led away by the pursuit of power. Power comes **inevitably** by the supramental change, it is a necessary condition for a perfect action: but it is the Divine Shakti that comes and takes up the nature and the life, the power of the One acting through the spiritual individual; it is not an aggrandisement of the personal force, not the last crowning fulfilment of the separative mental and vital ego. Self-fulfilment is a result of the Yoga, but its aim is not the greatness of the individual. **The sole aim is a spiritual perfection, a finding of the true self and a union with the Divine by putting on the divine consciousness and nature**. All the rest is constituent detail and attendant circumstance. Ego-centric impulses, ambition, desire of power and greatness, motives of self-assertion are **foreign to this greater consciousness** and would be an insuperable bar against any possibility of even a distant approach towards the supramental change. One **must** lose one’s little lower self to find the greater self.

Union with the Divine **must** be the **master motive**; even the discovery of the truth of one's own being and of all being, life in that truth and its greater consciousness, perfection of the nature are only the natural results of that movement. **Indispensable** conditions of its entire consummation, they are part of **the central aim** only because they are a necessary development and a major consequence.”

281

121, “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, 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.” 281-282

121, “**All spiritual seeking** moves towards an **object** of Knowledge to which men ordinarily do not turn the eye of the mind, to someone or something Eternal, Infinite, absolute that is not the temporal things or forces of which we are sensible, although he or it may be in them or behind them or their source or creator. It **aims** at a state of knowledge by which we can touch, enter or know by identity this Eternal, Infinite and Absolute, a consciousness other than our ordinary consciousness of ideas and forms and things, a Knowledge that is not what we call knowledge but something self-existent, everlasting and infinite.” 287

122, “An exclusive path of abstract thought would be justified, only if **the object of the Supreme Will** in the universe has been nothing more than a descent into the activity of the ignorance operated by the mind as blinding instrument and jailer through false idea and sensation and an ascent into the quiescence of knowledge equally operated by the mind through correct thought as enlightening instrument and saviour. But the chances are that there is an **aim** in the world less absurd and aimless, an impulse towards the Absolute less dry and abstract, a truth of the world more large and complex, a more richly infinite height of the Infinite.” 291

123, “The object of the Supreme Will may well be a **culmination** in which the **whole being is intended to receive its divine satisfaction**, the heights enlightening the depths, the material Inconscient revealed to itself as the Divine by the touch of the supreme Superconscience.” 291

124, “The object of spiritual knowledge is **the Supreme**, the Divine, the Infinite and Absolute. This supreme has its relations to our individual being and its relations to the universe and it transcends both the soul and the universe. Neither the universe nor the individual are what they seem to be, for the report of them which our mind and our senses give us is, so long as they are unenlightened by a faculty of higher supramental and suprasensuous knowledge, a **false report**, an imperfect construction, an attenuated and erroneous figure.” 293

125, “The **object of a Yoga of spiritual knowledge** can be nothing else than this eternal Reality, this Self, this Brahman, this Transcendent that dwells over all and in all and is manifest yet concealed in the individual, manifest yet disguised in the universe.” 298

126, “The **culmination** of the path of knowledge need not necessarily entail extinction of our world-existence. For the Supreme to whom we assimilate ourselves, the Absolute and Transcendent into whom we enter has always the complete and ultimate consciousness for which we are seeking and yet he supports by it in his play in the world. Neither are we compelled to believe that our world-existence ends because by attaining to knowledge its object or consummation is fulfilled and therefore there is nothing more for us here afterwards. For what we gain at first with its release and immeasurable silence and quietude is only the eternal self-realisation by the individual in the essence of his conscious being; there **will still remain** on that foundation, unannulled by the silence, one with the release and freedom, the infinitely proceeding self-fulfilment of Brahman, its dynamic divine manifestation in the individual and by his presence, example and action in others and in the universe at large, --the work which the **Great Ones remain to do**. Our dynamic self-fulfilment cannot be worked out so long as we remain in the egoistic consciousness, in the mind’s **candle-lit darkness**, in the bondage. Our present limited consciousness can only be a field of preparation, **it can consummate nothing**; for all that it manifests is marred through and through by an ego ridden ignorance and error.” 298-99

127, “The Self, the Divine, the Supreme Reality, the All, the Transcendent, --the One in all these aspects is then **the object of Yogic knowledge**. Ordinary objects, the external appearances of life and matter, the psychology of our thoughts and actions, the perceptions of forces of the apparent world can be part of this knowledge, but only in so far as it is part of the manifestation of the One.” 300

128, “But **“all life”** includes not only, not even mainly life as humanity now leads it. It envisages rather and regards as its one true object a higher truly conscious existence which our half-conscious humanity does not yet possess and can only arrive at by a self-exceeding spiritual ascension. It is this greater consciousness

and higher existence which is the peculiar and **appropriate object** of Yogic discipline.” 300-01

129, “Still, in itself intellectual analysis can **only lead to an arrangement of clear conceptions**, perhaps to a right arrangement of true conceptions; but this is not the knowledge aimed at by Yoga. For it is not in itself **an effective knowledge**. A man may be perfect in it and yet be precisely what he was before except in the mere fact of the greater intellectual illumination. The **change of our being** at which Yoga aims, may not at all take place.” 302

130, “It is true that intellectual deliberation and right discrimination are an important part of the Yoga of Knowledge; but their object is **rather to remove a difficulty** than to arrive at the final and positive result of this path.” 302

131, “The **status of knowledge**, then, which Yoga envisages is not merely an intellectual conception or clear discrimination of the truth, nor is it an enlightened psychological experience of the modes of our being. It is a “realization”, in the full sense of the word; it is the making real to ourselves and in ourselves of the Self, the transcendent and universal Divine, and it is the **subsequent impossibility** of viewing the modes of being except in the light of that Self and in their true aspect as its flux of becoming under the psychic and physical conditions of our world-existence. This realization consists of three successive movements, **internal vision, complete internal experience and identity.**” 304

132, “That **status of knowledge** is then the **aim of this path** and indeed of all paths when pursued to their end, to which intellectual discrimination and conception and all concentration and psychological self-knowledge and all seeking by the heart through love and by the senses through beauty and by the will through power and works and by the soul through peace and joy are **only keys, avenues, first approaches** and beginnings of the ascent which we have to use and to follow till the wide and infinite levels are attained and the divine doors swing open into the infinite Light.” 307

133, “The description of the **status of knowledge** to which we aspire, determines the means of knowledge which we shall use. That status of knowledge may be summed up as a supramental realization which is prepared by mental representations through **various mental principles** in us and once attained again reflects itself more perfectly in all the members of the being. It is a re-seeing and therefore a remoulding of our whole existence in the light of the Divine and One and Eternal free from subjection to the appearances of things and the externalities of our superficial being.” 308

134, “We have, however, conceived as the **aim of an integral Yoga** something more complex and less exclusive – less exclusively positive of the highest condition of the soul, less exclusively negative of its divine radiations. We must **aim** indeed at the Highest, the Source of all, the Transcendent but not the exclusion of of that which it transcends, rather as the source of an established experience and supreme state of the soul which shall transform all other states and remould our consciousness of the world into the form of its secret Truth. We do

not seek to excise from our being all consciousness of the universe, but to realize.”
320

135, “The difficulty of harmonising the divine life with human living, of being in God and **yet living in man is the very difficulty that he is set here to solve and not to shun.** He has learned that the joy, the peace and the deliverance are an imperfect crown and no real possession if they do not form a state secure in itself, inalienable to the soul, not dependent on aloofness and inaction but **firm in the storm and the race and the battle,** unsullied whether by the joy of the world or by its suffering. The ecstasy of the divine embrace will not abandon him because he obeys the impulse of divine love for God in humanity; or if it seems to draw back from him for a while, he knows by experience that it is to try and test him still farther so that some imperfection in his own way of meeting it may fall away from him. Personal salvation he does not seek except as a necessity for the human fulfilment and because he who is himself in bonds cannot easily free others,-- though to God nothing is impossible; for a heaven of personal joys he has no hankerings even as a hell of personal sufferings has for him no terrors. **If there is an opposition between the spiritual life and that of the world, it is that gulf which he is here to bridge,** that opposition which he is here to change into a harmony. If the world is ruled by the flesh and the devil, all the more reason that the children of Immortality should be here to conquer it for God and the Spirit. If life is an insanity, then there are so many million souls to whom there **must be brought** the light of divine reason; if a dream, yet is it real within itself to so many dreamers who **must be** brought either to dream nobler dreams or to awaken; or if a lie, then the truth has to be given to the deluded. Nor, if it be said that only by the luminous example of escape from the world can we help the world, shall we accept that dogma, since contrary example of **great Avataras is there to show that not** only by rejecting the life of the world as it is can we help, but also and more by **accepting and uplifting it.** And if it is a play of the All-existence, then we may well consent to play out our part in it with **grace and courage,** well take delight in the game along with our divine Playmate.” 327-28

136, “We regard the world not as an invention of the devil or a self-delusion of the soul, but as a manifestation of the Divine although as yet a partial because a progressive and evolutionary manifestation. Therefore for us renunciation of life cannot be the **goal of life** nor rejection of world the **object** for which the world was created. We **seek** to realize our unity with God, but for us that realization involves a complete and absolute recognition of our unity with man and we cannot cut the two asunder. To use Christian language, the Son of God is also the Son of Man and both elements are necessary to the complete Christhood; or to use the Indian form of thought, the divine Narayana of whom the universe is only one ray is revealed and fulfilled in man (Nara); the complete man is Nara-Narayana and in that completeness he symbolizes the supreme mystery of existence.” 328-29

137, “Therefore renunciation **must be** for us merely an instrument and **not an object;** nor can be the only of the **chief instrument** since our **object** is the

fulfillment of the Divine in the human being, a **positive aim** which cannot be reached by negative means. The negative means can only be for the removal of that which stands in the way of positive fulfillment. It **must be a renunciation, a complete renunciation** of all that is other than and opposed to the divine self-fulfillment and a **progressive renunciation** of all that is a lesser or only a partial achievement. We shall have **no attachment to our life in the world**; if that attachment exists, we **must renounce it and renounce utterly**; but neither shall we have any attachment to the escape from the world, to salvation, to the great self-annihilation; if that attachment exists, that also we **must renounce and renounce it utterly.**" 329

138, "The **central aim** of Knowledge is the recovery of the Self, of our true self-existence, and this **aim** presupposes the admission that our present mode of being is not our true self-existence." 335

139, "We **must recognize** that our **primary aim in knowledge must** be to realise our own supreme Self more than that Self in others or as the Lord of Nature or as the All; for that is the pressing need of the 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. But we do this not in order to disappear into its source, but so that our whole existence and all the members of this inner kingdom **may find their right basis**, may live in our highest self, live for our highest self only and **obey no other law** than that which proceeds from our highest self and is given to our purified being without any falsification in the transmitting mentality." 342

140, "It may be, if we will, an entire calm, silence and indifference. But although this is a stage through which the soul has usually to pass, it is not the **final aim** we have placed before us. Therefore the Purusha becomes also the master **who wills** and whose will it is to replace wrong by right enjoyment of the psychic existence. What he wills, Nature executes." 353

141, "As with action and inaction, so it is with this dual possibility of indifference and calm on the one side and active joy and love on the other. Equality, not indifference is the basis. Equal endurance, impartial indifference, calm submission to the causes of joy and grief without any reaction of either grief or joy are the preparation of **negative basis** of equality; but equality is not fulfilled till it takes its positive form of love and delight. The sense-mind must find the equal *rasa* of the All-Beautiful, the heart the equal love and Ananda of all, the psychic Prana the enjoyment of this *rasa*, love and Ananda. This, however, is the **positive perfection** that comes by liberation; our **first object** on the path of knowledge is rather the liberation that comes by detachment from the desire-mind and by the renunciation of its passions." 354

142, "For human thought falls apart towards two opposite extremes: one, mundane and pragmatic, regards the fulfillment and satisfaction of the mental, vital and physical ego-sense individual or collective as the **object** of life and looks no farther, while the other, spiritual, philosophic or religious, regards the conquest of

the ego in the interest of the soul, spirit or whatever be **the ultimate entity**, as the one thing supremely worth doing.” 356

143, “Amidst these various and conflicting opinions the seeker of the Truth has to decide for himself which shall be for him the Knowledge. But if our **aim** is a spiritual release of a spiritual fulfillment, then the exceeding of this little mould of ego is imperative. In human egoism and its satisfaction there can be no divine culmination and deliverance. A certain purification from egoism is the condition even of ethical progress and elevation, for social good and perfection; much more is indispensable for inner peace, purity and joy. But a much more radical deliverance, not only from egoism but from ego-idea and ego-sense, is needed if our **aim** is to raise human into divine nature. Experience shows that, in proportion as we deliver ourselves from the limiting mental and vital ego, we command a wider life, a larger existence, a higher consciousness, a happier soul state, even a greater knowledge, power and scope. Even the **aim** which the most mundane philosophy pursues, the fulfillment, perfection, satisfaction of the individual, is best assured not by satisfying the narrow ego but by finding freedom in a higher and larger self.” 357

144, “The consciousness of collective humanity is only a larger comprehensive edition or a sum of individual ego. Made of the same substance, in the same mould of substance, it has not in it any greater light, any more eternal sense of itself, any pure source of peace, joy and deliverance. It is rather even more tortured, troubled and obscured, certainly more vague, confused and **unprogressive**. The individual in this respect **greater than the mass and can not be called on to subordinate his more luminous possibilities to this darker entity**. If light, peace, deliverance, a better state of existence are to come, they must descend into the soul from something wider than the individual, but also from something higher than the collective ego. Altruism, philanthropy, the service of mankind are in themselves mental or moral ideals, **not laws of the spiritual life**. If in to the **spiritual aim** there enters the impulse to deny the personal self or to serve humanity or the world at large, it comes not from the ego nor from the collective sense of the race, but from something more occult and profound transcendent of both these things; for it is founded on a sense of the **Divine in all** and it works not for the sake of the ego or the race but for the sake of the Divine and its purpose in the person or group or collective. It is **this transcendent Source we must seek and serve**, this vaster being and consciousness to which the race and the individual are minor terms of its existence.” 358-59

145, “It is by the pursuit of the eternal and not by living bound in the slow collective evolution of Nature that we can best assure even that evolutionary, collective, altruistic **aim** our modern thought and idealism has set before us. But it is in itself a **secondary aim**; to find, know and possess the Divine existence, consciousness and nature and to live in it for the Divine is our **true aim and the one perfection** to which we must aspire.” 359

146, “It is then in the way of the spiritual philosophies and religions, not in that of any earth-bound materialistic doctrine, that the seeker of the highest knowledge has to walk, even if with **enriched aims** and a more comprehensive spiritual purpose.” 359

147, “That spirit is the very Self of our self, the One and the highest, the Supreme we have to realize, the infinite existence into which we have to enter. And so far the teachers walk in company, all agreeing that this is the **supreme object** of knowledge, of works and of devotion, all agreeing that if it is to be attained, the jiva must release himself from ego-sense which belong to the lower Nature or Maya.” 361

148, “For the **disciple of an integral Yoga** there can be no hesitation; as a seeker of knowledge it is the integral knowledge and not anything either half-way and attractive or high-pinnacled and exclusive he must seek. He must soar to the utmost height, but also circle and spread to the most all-embracing wideness, not binding himself to any rigid structure of metaphysical thought, but free to admit and combine **all the soul’s highest and greatest and fullest and most numerous experiences**. If the highest height of spiritual experience, the sheer summit of all realization is the absolute union of the soul with the Transcendent who exceeds the individual and the universe, the widest scope of that union is the discovery of that very Transcendent as the source, support, continent, informing and constituent spirit and substance **of both these** manifesting powers of the divine Essence and the divine Nature. **Whatever the path, this must be the goal.**” 361-62

149, “And finally, there being no veil between, the higher peace overpowers the lower disturbance and mobility. There is a settled silence in which the soul can take sovereign possession of itself above and below and altogether. Such possession is not indeed the **aim** of the traditional Yoga of knowledge whose **object** is rather to get away from the above and below and the all into the indefinable Absolute. But whatever **the aim**, the path of knowledge must lead to one first result, an absolute quietude; for unless the old action of Nature in us be entirely quieted, it is difficult if not impossible to found either any true soul-status or any divine activity. Our nature acts on a basis of confusion and restless compulsion to action, the **Divine acts freely out of a fathomless calm.**” 365

150, “Our first imperative **aim** when we draw back from mind, life, body and all else that is not our eternal being, is to get rid of the false idea of self by which we identify ourselves with the lower existence and can realize only our apparent being as perishable or mutable creatures in a perishable or ever mutable world. We have to know ourselves as the self, the spirit, the eternal; we have to exist consciously in our true being. Therefore this must be **our primary**, if not our first one and all-absorbing idea and effort in the path of knowledge. But when we have realized the eternal self that we are, when we have become that inalienably, we still have a **secondary aim**, to establish the **true relation** between this eternal self that we are and the mutable existence and mutable world which till now we had falsely taken for our real being and our sole possible status.” 368

151, “Especially is this likely to happen if we have made the finding of the eternal Self not only our primary, but our one and absorbing **objective** in the withdrawal from the lower triplicity; for then we are likely to shoot at once from pure mind to pure spirit **without treading the stairs between this middle** and that summit and we tend to fix on our consciousness **the profound sense of a gulf which we cannot bridge** and can no longer cross over again except by a painful fall.” 368-69

152, “This principle of connection is the eternal unity between the Self and all existences; of that eternal unity the liberated soul must be capable, just as the ever free and unbound Divine is capable of it, and that we should realize equally with the pure self-existence at which we have **first to aim**. For integral self-possession we must be one not only with the Self, with God, but with all existences.” 369

153, “If in their grosser forms these religions **aim only** at the ignorant joys of the lower heavens, yet there is a far higher and profounder sense in which we may appreciate to cry of the devotee poet when in a homely and vigorous metaphor he claimed the right of the soul to enjoy for ever the ecstasy of its embrace of the Supreme. “I do not want to become sugar,” he wrote, “I want to eat the sugar.” However strongly we may find ourselves on the essential identity of the one Self in all, we need not regard that cry as the mere aspiration of a certain kind of spiritual sensuousness or the rejection by an attached and ignorant soul of the pure and high austerity of the supreme Truth. On the contrary, **it aims in its positive part** at a deep and mysterious truth of Being which no human language can utter, of which human reason can give no adequate account, to which the heart has the key and which no pride of the soul of knowledge insisting on its own pure austerity can abolish. But that belongs properly to the **summit of the path of Devotion** and there we shall have again to return to it.” 377

154, “The **sadhaka of an integral Yoga** will take an **integral view** of his **goal** and seek its **integral realization**. The Divine has many essential modes of His eternal self-manifestation, possesses and finds Himself on many planes and through many poles of his being; to each mode its purpose, to each plane or pole its fulfillment both in the apex and the supreme scope of the eternal Unity.” 377

155, “Sankhya, the abstract and analytical realization of truth, is one side of Knowledge. Yoga, the concrete and synthetic realization of it in our experience, inner state, outer life is the other. Both are means by which man can escape out of falsehood and ignorance and live in and by the truth. And since it is always the highest he can know or be capable of that **must be the aim of the thinking man**, it is the highest truth which the soul must seek out by thought and by life accomplish.” 383

156, “If attachment to mutable personality is the **cause of our self-ignorance**, of our discord and quarrel with ourself and with life and with others, and if there is an impersonal One in which no such discord and ignorance and vain and noisy effort exist because it is in eternal identity and harmony with itself, then to arrive in our souls at that impersonality and untroubled oneness of being is the one line

and **object** of human effort to which our reason can consent to give the name of practicality.” 384

157, “And it is the ancient highest experience of mankind of that only by arriving there, only by making oneself impersonal, one, still, self-gathered, superior to the mental and vital existence in that which is eternally superior to it, can a settled, because self-existent peace and internal freedom be acquired. Therefore this is the first, in a sense the **characteristic and essential object of the Yoga of Knowledge**. But, as we have insisted, this, if first, is not all; if the essential, it is not the **complete object**. Knowledge is not complete if it merely shows us how to get away from relations to that which is beyond relations, from personality to impersonality, from multiplicity to featureless unity. It must give us that key, that secret of **the whole play of relations**, the whole variation of multiplicity, the whole clash and interaction of personalities for which cosmic existence is seeking. And knowledge is still incomplete if it gives us only an idea and cannot verify it in phenomenon by the reality it represents, **heal its discords** by the hidden principle of concord and unification behind them and arrive from the converging and diverging effort of the world to the harmony of its fulfilment.” 384-385

158, “For the individual centre we call ourselves, to enter by its consciousness into this Divine and reproduce its nature in itself is the high and marvelous, yet perfectly rational and most supremely pragmatic and **utilitarian goal** before us.” 386

159, “We have come to this stage in our development of the path of Knowledge that we began by affirming the realization of our pure self, pure existence above the terms of mind, life and body, as the **first object of this Yoga**, but we now affirm that this is not sufficient and that we **must also** realize the Self or Brahman in its essential modes and primarily in its triune reality as Sachchidanada. Not only pure existence, but pure consciousness and pure bliss of its being and consciousness are the reality of the Self and the essence of Brahman.” 391

160, “Further, there are two kinds of realization of Self or Sachchidananda. (1) **One is** that of the silent passive quietistic, self-absorbed, self-sufficient existence, consciousness and delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. (2) The other is that of the same existence, consciousness, delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of the universe without attachment but without any inseparable aloofness, with a divine mastery and an innumerable radiation of his eternal luminous self-delight –as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both

in His being and employing them both as modes for His manifestation. This then is the **object of realization** for the **sadhaka of integral Yoga.**” 391

161, “But man is a mental and not yet a Supramental being. It is by the mind therefore that he has to **aim at knowledge** and realize his being, with whatever help he can get from the Supramental planes. This character of our actually realized being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be overcome by divine help or **an arduous practice**, and in reality **only by the combination of** both these aids. These **difficulties** in the way of the integral knowledge, the integral realization, the integral becoming we have **to state succinctly** before we can proceed farther.” 392

162, “And here there are **two possibilities for the mental being.** (1) **One possibility** is for it to rise for a great, prolonged, concentrated, all-forgetting effort out of itself into the Supreme. But in this effort the mind has to leave its own consciousness, to disappear into another and temporarily or permanently lose itself, if not quite abolish...The highest teaching is that even the desire for liberation with all its mental concomitants **must be surpassed** before the soul can be entirely free. Therefore not **only must the mind be able to rise** in abnormal states out of itself into a higher consciousness, but its **waking mentality also must be entirely spiritualised**... This brings into the field the **second possibility** open to the mental being; for if its first possibility is to rise out of itself into a divine supramental plane of being, (2) the other is to call down the divine into itself so that its mentality shall be changed into an image of the divine, shall be divinised and spiritualised.” 395-96-97

163, “The **integral Yoga of knowledge demands** instead a divine return upon world-existence and its first step must be to realize the Self as the All, *sarvam brahma*. First, concentrating on the Self-existent, we have to realize all of which the mind and senses are aware as a figure of things existing in this pure Self that we now are to our own consciousness.” 401

164, “We have stilled our mind and silenced the activity of the thought and the disturbances of the heart, we have arrived at an entire inner peace and indifference; we attempt now to still the mechanical action of the life and body, to reduce it to the most meager minimum possible so that it may eventually cease entirely and for ever. This, the **final aim of the ascetic Yoga** which refuses life, is evidently **not our aim** (aim of Integral Yoga). By alternative choice we can have an activity perfect enough in outward appearance along with an entire inner passivity, peace, mental silence, indifference and cessation of the emotions, absence of choice in the will.” 403

165, “But the summit of this cosmic realization by knowledge is always the power to dissolve the personality in universal being, to merge the individual in cosmic consciousness, to liberate even the soul-form into the unity and universality of the Spirit. This is the *laya*, dissolution, or *moksa*, liberation at which the **Yoga of Knowledge aims**. This may extend itself, as in the traditional Yoga, to the dissolution of mind, life and body itself into the silent Self or absolute Existence;

but the essence of the liberation is the merging of the individual in the Infinite. When the **Yogin** no longer feels himself to be a consciousness situated in the body or limited by the mind, but has lost the sense of division in the boundlessness of an infinite consciousness, that which he set out to do is accomplished. Afterwards the retaining and non-retaining of the human life is a circumstance of no essential importance, for it is always formless One who acts through its many forms of the mind and life and body and **each soul is only a station from which it chooses to watch and receive and actuate its own play.**" 412

166, "Sachchidananda is the unity of the many-sidedness of manifested things, Sachchidananda is the eternal harmony of all their variations and oppositions, Sachchidananda is the infinite perfection which justifies their limitations and is the **goal of their imperfection.**" 413

167, "When, then, by the withdrawal of **the centre of consciousness** from identification with the mind, life and body, one has **discovered one's true self, discovered the oneness** of that self with the pure, silent, immutable Brahman, discovered in the immutable, in the Akshara Brahman, that by which the individual being escapes from his own personality into the impersonal, the **first movement of the Path of Knowledge** has been completed. It is the sole that is absolutely necessary for the **traditional aim of the Yoga of Knowledge**, for emergence, for escape from cosmic existence, for release into the absolute and the ineffable Parabrahman who is beyond all cosmic being. **The seeker of this ultimate release** may take other realizations on his way, may realize the Lord of the universe, the Purusha who manifests Himself in all creatures, may arrive at the cosmic consciousness, may know and feel his unity with all beings; but these are only stages or circumstances of his journey, results of the unfolding of his soul as it approaches nearer the **ineffable goal**. To pass beyond them all is his **supreme object**. When on the other hand having attained to the freedom and the silence and the peace, we resume possession by the cosmic consciousness of the active as well as the silent Brahman and can securely live in the divine freedom as well as rest in it, we have completed the **second movement of the Path** by which the integrality of self-knowledge becomes the station of the liberated soul." 419

168, "The **complete realisation of unity** is therefore the essence of the integral knowledge and of the integral Yoga. To know Sachchidananda one in Himself and one in all His manifestation is the basis of knowledge; to make that vision of oneness real to the consciousness in its status and in its action and to become that by merging the sense of separate individuality in the sense of unity is its effectuation in the individual being and the individual life. **This realisation of oneness and this practice of oneness in difference is the whole of Yoga.**" 420

169, "The integral Yoga of knowledge has to recognise the **double nature** of this manifestation, --for there is higher nature of Sachchidananda in which he is found and the lower nature of mind, life and body in which He is veiled,--and to reconcile and unite the two in the **oneness** of the illumined realisation." 421

170, “By way of this integral knowledge we arrive at the **unity of the aims** set before themselves by the three paths of knowledge, works and devotion. Knowledge aims at the realisation of true self-existence; works are directed to the realisation of the divine Conscious-Will which secretly governs all works; devotion yearns for the realisation of the Bliss which enjoys as the Lover of all beings and all existence, --Sat, Chit-Tapas and Ananda. Each therefore **aims at** possessing Sachchidananda through one or other aspect of his triune divine nature. By Knowledge we arrive always at our true, eternal, immutable being, the self-existent which every “I” in the universe obscurely represents, and we abrogate difference in the great realisation, *So Aham*, I am He, while we arrive also at our identity with all other beings.” 424

171 “We have now to pause and consider to what this acceptance of the **relations of Purusha and Prakriti** commits us; for it means that the Yoga which we are pursuing has for end none of the ordinary **aims** of humanity. It neither accepts our earthly existence as it is, nor can be satisfied with some kind of moral perfection or religious ecstasy, with a heaven beyond or with some dissolution of our being by which we get satisfactorily done with the trouble of existence. Our **aim** becomes quite other; it is to live in the Divine, the Infinite, in God and not in any mere egoism and temporality, but at the same time not apart from Nature, from our fellow-beings, from earth and the mundane existence, any more than the Divine lives aloof from us and the world. He exists also **in relation to the world** and Nature and also these beings, but with an absolute and inalienable power, freedom and self-knowledge. Our liberation and perfection is to transcend ignorance, bondage and weakness and live in Him in relation to the world and Nature with the divine power, freedom and self-knowledge. For the **highest relation** of the Soul to existence is the **Purusha’s possession of Prakriti**, when he is no longer ignorant and subject to his nature, but knows, transcends, enjoys and controls his manifested being and determines largely and freely what shall be his self-expression.” 436

172 “**All relations** in the world, even to its greatest and most shocking apparent discords, are **relations of something eternal to itself in its own universal existence**; they are not anywhere or at any time collisions of disconnected beings who meet fortuitously or by some mechanical necessity of cosmic existence. Therefore to get back to this eternal fact of **oneness** is our essential act of self-knowledge; to live in it **must be** the effective principle of our inner possession of our being and of our **right and ideal relations** with the world. That is why we have had to **insist first and foremost on oneness as the aim and in a way the whole aim of our Yoga of knowledge.**” 437

173, “But behind this force of variation is the eternal equilibrium of the same force in an equal unity which supports impartially, governs even as it has originated the variations and directs them to whatever **aim** of its self-delight the Being, the Purusha, has conceived in its consciousness and determined by its will or power of consciousness. That is the divine Nature into unity with which we have to get

back by our Yoga of self-knowledge. We have to become the Purusha, Sachchidananda, delighting in a divine individual possession of its Prakriti and no longer mental beings subject to our egoistic nature. For that is the **real man**, the supreme and integral self of the individual, and the ego is only a lower and partial manifestation of ourselves through which a certain **limited and preparatory experience becomes possible** and is for a time indulged. But this indulgence of the lower being is not our whole possibility; it is not the sole or crowning experience for which we exist as human beings even in this material world.” 438

174, “Philosophies have been invented which justify to the intellect this need of immersion and disappearance; but what is really important and decisive is **the call** of the Beyond, the need of the soul, its delight—in this case—in a sort of impersonal existence or non-existence.” 440

175, “We see that our material being, life, nature are only one poise of the Purusha in relation to its Prakriti and that their true purpose and importance can only be **appreciated** when they are seen not as a thing in itself, but **as dependent on higher poises** by which they are supported; from those superior relations they derive their meaning and, therefore, by conscious union with them they can fulfil all their valid tendencies and **aims**. Life then becomes justified to us and no longer stultified by the possession of liberated self-knowledge. This larger integral knowledge and freedom liberates in the **end** and fulfils our whole existence. When we possess it, we see why our existence moves between **these three terms of God, ourselves and the world**; we no longer see them or any of them in opposition to each other, inconsistent, incompatible, nor do we on the other hand regard them as terms of our ignorance which all disappear at last into pure impersonal unity. We perceive their necessity as terms rather of our self-fulfilment which preserve their value after liberation or rather find then only their real value. We have no longer the experience of our existence as exclusive of the other existences which make up by our relations with them our experience of the world; in this **new consciousness** they are all contained in ourselves and we in them. They and we are no longer so many mutually exclusive egos each seeking its own independent fulfillment of self-transcendence and **ultimately aiming at** nothing else; they are all the Eternal and the self in each secretly embraces all in itself and seeks in various ways to make that higher truth of its unity apparent and effective in its terrestrial being. Not mutual exclusiveness, but mutual inclusiveness is the divine truth of our individuality, **love the higher law** and not an independent self-fulfilment.” 443-444

176, “Therefore an individual salvation in the heavens beyond careless of earth is not our highest **objective**; the liberation and self-fulfilment of others as much our own concern, --we might almost say, our **divine self-interest**, --as our own liberation. Otherwise our unity with others would have no effective meaning. To conquer the lures of egoistic existence in this world is the first victory over ourselves; to conquer the lure of individual happiness in the heavens beyond is our second victory; to conquer the highest lure of escape from life and a self-absorbed

bliss in the impersonal infinity is the last and greatest victory. Then are we rid of all individual exclusiveness and possessed of our entire spiritual freedom.” 444

177, “But it becomes necessary now to deal with **certain broad facts and principles which form its framework**, for without them **our Yoga of knowledge** cannot be complete. We find that in the various systems the fact dealt with are always the same, but there are considerable differences of theoretic and practical arrangement, as is natural and inevitable in dealing with a subject so large and difficult. Certain things are here omitted, there made all important, here understressed, there over-emphasised ; certain fields of experience which are in one system held to be merely subordinate provinces, are in others treated as separate kingdoms. But I shall follow here consistently the Vedic and Vedantic arrangement of which we find the great lines in the Upanishads, first because it seems to me at once the simplest and most philosophical and more especially because it was from the **beginning envisaged** from the point of view of the utility of these various planes to the **supreme object of our liberation**. It takes as its basis the three principles of our ordinary being, mind, life and matter, the triune spiritual principle of Sachchidananda and the link principle of *vijnana*, supermind, the free or spiritual intelligence, and thus arranges all the large possible poises of our being in a tier of seven planes, --sometimes regarded as five only, because, only the lower five are wholly accessible to us, --through which the developing being can rise to its perfection.” 448

178, “But since **Being, conscious force and delight of being** are always the three constituent terms of existence, the nature of a world is really determined by the way in which Prakriti is set to deal with **three primary things** and the forms which it is allowed to give to them. For existence itself is and must always be the stuff of its own becoming; it must be shaped into the substance with which Force has to deal. Force again must be the power **which works out** that substance and works with it to whatever ends; Force is that which we ordinarily call Nature. Again the **end, the object with which the worlds are created must be worked out by the consciousness inherent in all existence** and all force and all their workings, and the **object** must be the possession of itself and of its delight of existence in the world. To that all the circumstances and **aims** of any world existence must reduce themselves; it is existence developing its terms of being, its power of being, its conscious delight of being, if these are involved, their evolution; if they are veiled, their self-revelation.” 449

179, “What science does for our knowledge of the material world, replacing first appearances and uses by the hidden truths and as yet occult powers of its great natural forces and in our own minds beliefs and opinions by verified experiences and profounder understanding, Yoga does for the higher planes and worlds and possibilities of our being which are **aimed at by** the religions. Therefore all this mass of graded experience existing behind the closed doors to which the consciousness of man may find, if it wills, **the key, falls within the province of a comprehensive Yoga of knowledge**, which need not be confined to the seeking

after the Absolute alone or the knowledge of the Divine in itself or of the Divine only in its **isolated relations with the individual human soul**. It is true that the consciousness of the Absolute is the highest reach of the Yoga of knowledge and that the possession of the Divine is its **first, greatest and most ardent object** and to neglect it for an inferior knowledge is to **afflict our Yoga with inferiority** or even frivolity and to miss or **fall away from its characteristic object**; but, the Divine in itself being known, the Yoga of Knowledge may well embrace **all the Divine in its relations with ourselves and the world on the different planes of existence.**" 460

180, "And yet in comparison with what is beyond it, this too, **this first Gnostic splendour** is only a bright passage to a more perfect perfection. It is the secure and shining step from which we can happily mount still upwards into the absolute infinities which are the origin and the **goal** of the incarnating spirit. In this farther ascension the gnosis does not disappear, but reaches rather its own supreme Light out of which it has descended to mediate between mind and the supreme Infinite." 498

181, "We have now completed our view of the path of Knowledge and seen to what it leads. **First, the end of Yoga of Knowledge** is God-possession, it is to possess God and be possessed by him **through consciousness, through identification, through reflection** of the divine Reality. But not merely in some abstraction away from our present existence, but here also; therefore to possess the Divine in himself, the Divine in the world, the Divine within, the Divine in all things and all beings. It is to possess oneness with God and through that to possess also oneness with the universal, with the cosmos and all existences; therefore to possess the infinite diversity also in the oneness, but on the basis of oneness and not on the basis of division. It is to possess God in his personality and his impersonality; in his purity free from qualities and in his infinite qualities; in time and beyond time; in his action and in his silence; in the finite and in the infinite. It is to possess him not only in pure self, but in supermind, mind, life and body; to possess him with the spirit, with the mind, with the vital and physical consciousness; and it is again for all these to be possessed by him, so that our whole being is one with him, full of him, governed and driven by him. It is, since God is oneness, our physical consciousness to be one with the soul and the nature of the material universe; for our life, to be one with **all life**; for our mind, to be one with the universal mind; for our spirit, to be identified with the universal spirit. It is to merge in him in the absolute and find him in all relations. **Secondly, it is to put on the divine being and divine nature.** And since God is Sachchidananda, it is to raise our being into the divine being, our consciousness into the divine consciousness, our energy into the divine energy, our delight of existence into divine delight of being. And it is not only to lift ourselves into this higher consciousness, but to widen into it in all our being, because it is to be found on all the planes of our existence and in all our members, so that our mental, vital, physical existence shall become full of the divine nature. Our intelligent mentality

is to become a play of the divine knowledge-will, our mental soul-life a play of the divine love and delight, our vitality a play of the divine life, our physical being a mould of the divine substance. This God-action in us is to be realized by an opening of ourselves to the divine gnosis and divine Ananda and, in its fullness, by an ascent into and a permanent dwelling in the gnosis and the Ananda. For though we live physically on the material plane and in normal outward-going life the mind and soul are preoccupied with material existence, this externality of our being is not a binding limitation. We can raise our internal consciousness from plane to plane of the relations of Purusha with Prakriti, and even become, instead of the mental being dominated by the physical soul and nature, the Gnostic being or the bliss-self and assume the Gnostic or the bliss nature. And by this raising of the inner life we can transform our whole out-ward going existence; instead of a life dominated by matter we shall then have a life dominated by spirit with all its circumstances moulded and determined by the purity of being, the consciousness infinite even in the finite, the divine energy, the divine joy and bliss of the spirit. This is the **goal**; we have seen also what are the essentials of the method.” 511-512

182, “The **object of purification** is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues.” 515

183, “Concentration is necessary, **first**, to turn the whole will and mind from the discursive divagation natural to them, following a dispersed movement of the thoughts, running after many-branching desires, led away in the track of the senses and the outward mental response to the phenomena: we have to fix the will and the thought on the eternal and real behind all, and this demands an immense effort, a one-pointed concentration. **Secondly**, it is necessary in order to break down the veil which is erected by our ordinary mentality between ourselves and the truth; for outer knowledge can be picked up by the way, by ordinary attention and reception, but the inner, **hidden and higher truth can only be seized by an absolute concentration of the mind on its object**, an absolute concentration of the will to attain it and, once attained, to hold it habitually and securely unite oneself with it.” 515

184, “For identification is the condition of complete knowledge and possession; it is the **intense result** of a habitual purified reflecting of the reality and entire concentration on it; and it is necessary in order to break down entirely that division and separation of ourselves from the divine being and the eternal reality which is the normal condition of our unregenerated ignorant mentality.” 515

185, “Nevertheless, Yoga does not either in its path or in its attainment **exclude and throw away the forms of the lower knowledge**, except when it takes the shape of an extreme asceticism or a mysticism altogether intolerant of this other divine mystery of the world-existence. It separates itself from them by the

intensity, largeness and height of its **objective** and the specialization of its methods to **suit its aim**; but it **not only starts from them, but for a certain part of the way carries them** with it and uses them as auxiliaries. Thus it is evident how largely ethical thought and practice, -- not so much external as internal conduct, -- enter into **preparatory method of Yoga**, into its **aim at purity**. Again the **whole method of Yoga is psychological**; it might almost be termed the consummate practice of a perfect psychological knowledge. The data of philosophy are the supports from which it begins in the realization of God through the principles of his being; only it carries the intelligent understanding which is all philosophy gives, into an intensity which carries it beyond thought into vision and beyond understanding into realization and possession; what philosophy leaves abstract and remote, it brings into a living nearness and spiritual concreteness. The aesthetic and emotional mind and aesthetic forms are used by Yoga as a support for concentration even in the Yoga of knowledge and are, sublimated, the whole means of the Yoga of love and delight, as life and action, sublimated, are the whole means of the Yoga of works. **Contemplation of God in Nature, contemplation and service of God in man and in the life of man and of the world in its past, present and future, are equally elements of which the Yoga of knowledge can make use to complete the realization of God in all things.** Only, all is directed to the **one aim**, directed towards God, filled with the idea of the divine, infinite, universal existence so that the outward-going sensuous, pragmatical preoccupation of the lower knowledge with phenomena and forms is **replaced by the one divine preoccupation**. After attainment the same character remains. The Yogin continues to know and see God in the finite and be a channel of God-consciousness and God-action in the world; therefore the knowledge of the world and the uplifting of **all that appertains of life comes within his scope**. Only, in all he sees God, sees the supreme reality, and **his motive of work is to help mankind towards the knowledge of God** and the possession of the supreme reality. He sees God through the data of science, god through the conclusions of philosophy, God through the forms of Beauty and the forms of Good, God and in all the activities of life, God in the past of the world and its effects, in the present and its tendencies, in the future and its great progression.” 517-518

186, “Intimately connected with the **aim of the Yoga of Knowledge** which must always be the growth, the ascent or the withdrawal into a higher or a divine consciousness not now normal to us, is the importance attached to the phenomenon of Yogic trance, to Samadhi.” 519

187, “What then is the nature of Samadhi or the utility of its trance in an integral Yoga? It is evident that where our **objective** includes the possession of the divine in life, a state of cessation of life cannot be the last consummating step or highest desirable condition: Yogic trance cannot be **an aim**, as in so many Yogic systems, but only a means, and a means **not of escape from waking existence**, but to enlarge and raise the whole seeing, living and **active consciousness**.” 519

188, “Samadhi, as we have seen offers itself as the natural status of such a higher level and greater intensity. It assumes naturally **a great importance** in the Yoga of knowledge, because there it is the very principle of its method and its **object** to raise the mental consciousness into a clarity of and concentrated power by which it can become entirely aware of, lost in, identified with true being. But there are two great disciplines, to Rajayoga and Hathayoga, we may as well now turn; for in spite of the **wide difference of their methods from that of the path of knowledge**, they have this **same principle** as their final justification. At the same time, it will not be necessary for us to do more than regard the **spirit of their gradations in passing**; for in a synthetic and **integral Yoga** they take a secondary importance; their **aims** have indeed to be included, but their methods can either altogether be **dispensed with** or used only for a preliminary or else casual importance.” 528-29

189, “In fact the **whole aim of the Hathayogin** may be summarized from our point of view, though he would not himself put it in that language, as an attempt by fixed scientific processes to give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience which would naturally be open to it, if it dwelt here in the subtle and the developed causal vehicle.” 529

190, “**The first object of the** immobility of the Asana is to get rid of the restlessness imposed on the body and to force it to hold the Pranic energy instead of dissipating and squandering it. The experience in the practice of Asana is not that of a cessation and diminution of energy by inertia, but of a great increase, inpouring, circulation of force.” 532

191, “But the **first objects of Pranayama** are to purify the nervous system, to circulate the life-energy through all the nerves without obstruction, disorder or irregularity, and to acquire a complete control of its functionings, so that the mind and will of the soul inhabiting the body may be no longer subject to the body or life or their combined limitations.” 534

192, “Thus a complete mastery of the body and the life and a free and effective use of them established upon a purification of their workings is founded as a basis for the higher **aims of Hathayoga**.” 535

193, “*Yama* is, more largely, any self-discipline by which the rajasic egoism and its passions and desires in the human being are conquered and quieted perfect cessation. **The object** is to create a moral calm, a void of the passions, and so prepare for the death of egoism in the rajasic human being. The *niyamas* are equally a discipline of the mind by regular practices of which the highest is meditation on the divine Being, and their **object** is to create a sattwic calm, purity and preparation for concentration upon which the secure pursuance of the rest of the Yoga can be founded.” 539

194, “By itself the control of the mind and moral being only puts our normal consciousness into the right preliminary condition; it cannot bring about that

evolution or manifestation of the higher psychic being which is necessary for the greater **aims of Yoga.**" 539

195, "The **object** of the latter rule is obviously connected with the theory of the six chakras and the circulation of the vital energy between the *muladhara* and the *brahmarandhra.*" 540

196, "Rajayogic concentration is divided into **four stages**; (1) it commences with the drawing both the mind and senses from outward things, (2) proceeds to the holding of the **one object** of concentration to the exclusion of all other ideas and mental activities, (3) then to the prolonged absorption of the mind in this **object**, finally, (4) to the complete ingoing of the consciousness by which it is lost to all outward mental activity in the oneness of Samadhi. The real **object** of this mental discipline is to draw away the mind from the outward and the mental world into union with the divine Being." 540

197, "Here, it might be supposed, the whole action and **aim** of Rajayoga must end. For its action the stilling of the waves of consciousness, its manifold activities, *cittvrutti*, first, through a habitual replacing of the turbid rajasic activities by the quiet and luminous sattwic, then, by the stilling of all activities; and its **object** is to enter into silent communion of soul and unity with the Divine. As a matter of fact we find that the system of Rajayoga includes **other objects**,-- such as the practice and use of occult powers, --some of which seem to be unconnected with and even inconsistent with its main purpose. These powers or siddhis are indeed frequently condemned as dangers and distractions which draw away the Yogin from his **sole legitimate aim** of divine union. On the way, therefore, it would naturally seem as if they ought to be avoided; and once the **goal** is reached, it would seem that they are then frivolous and superfluous." 541

198, "And if will is the power of conscious being by which it fulfils itself and by union in will we become one with the Being in its characteristic infinite power, yet all the works of that power start from delight, live in the delight, have delight for their **aim and end**; love of the Being in itself and in all of itself that its power of consciousness manifests, is the way to the perfect wideness of the Ananda. Love is the power and passion of the divine self-delight and without love we may get the rapt peace of its infinity, the absorbed silence of the Ananda, but not its absolute depth of richness and fullness. Love leads us from the suffering of division into the bliss of perfect union, but without losing that joy of the act of union which is **the soul's greatest discovery** and for which the life of the cosmos is a long preparation. Therefore to approach God by love is to **prepare oneself for the greatest possible spiritual fulfilment.**" 547

199, "But the Yoga of devotion, agreeing in this with Religion, insists on a closer and warmer worship than this impersonal aspiration. It **aims** at a divine fulfillment of the humanity in us as well as of the impersonal part of our being; it **aims** at a divine satisfaction of the emotional being of man. It demands of the Supreme acceptance of our love and a response in kind; as we delight in Him and seek Him, so it believes that He too delights in us and seeks us." 557

200, “In religion the mind of man, her accomplished instrument, becomes aware of **her goal** in him, responds to her aspiration. Even popular religion is a sort of ignorant Yoga of devotion. But it does not become what we specifically call Yoga until the motive becomes in a certain degree clairvoyant, until it sees that union is its **object** and that love is principle of union, and until therefore it tries to realize love and lose its separative character in love.” 559

201, “In any case, love has necessarily a **twofold fulfilment** by its very nature, that by which the lover and the beloved enjoy their union in difference and all too that enhances the joy of various union, and that by which they throw themselves into each other and become one Self. That truth is quite sufficient to start with, for it is the very nature of love, and since love is the essential motive of this Yoga, as is the whole nature of love, so will be too the crown and fulfilment of the movement of the Yoga.” 560

202, “Still out of this conception there arise certain developments which bring us nearer to the threshold of the Yoga of devotion. First, there can emerge the idea of the Divine as **the source and law and aim** of our ethical being and from this there can come the knowledge of him as the highest Self to which our active nature aspires, the Will to which we have to assimilate our will, the eternal Right and Purity and Truth and Wisdom into harmony with which our nature has to grow and towards whose being is attracted.” 563

202a, “**All love** is indeed in its nature self-existent because it springs from a secret oneness in being and a sense of that oneness or desire of oneness in the heart between souls that are yet able to conceive of themselves as different from each other and divided. Therefore all these other relations too can arrive at their self-existent motiveless joy of being for the sake of love alone. But still they start from and to the end they to some extent find a satisfaction of their play in other motives. But here the **beginning** is love and the **end** is love and the **whole aim is love**. There is indeed the desire of possession, but even this is overcome in the fullness of the self-existent love and the final demand of the Bhakta is simply that his bhakti may never cease nor diminish. He does not ask for heaven or for liberation from birth or for any other object, but only that his love may be eternal and absolute.” 569

203, “Love is a passion and it seeks for two things, **eternity and intensity**, and in the relation of the Lover and Beloved the seeking for eternity and for intensity is instinctive and self-born. Love is the seeking for mutual possession, and it is here that the demand for mutual possession becomes absolute.” 569

204, “The aim of (*Bhakti*) Yoga being union, its **beginning must** always be a seeking after the Divine, a longing after some kind of touch, closeness or possession. When this comes on us, the adoration becomes always primarily an inner worship; we begin to make ourselves a temple of the Divine, our thoughts and feelings a constant prayer of aspiration and a seeking, our whole life an external service and worship. It is as this change, this new soul tendency grows, that the religion of the devotee becomes a Yoga, a growing contact and union. It

does not follow that outward worship will **necessarily dispensed with**, but it will increasingly become only a physical expression or outflowing of the inner devotion and adoration, the wave of the soul throwing itself out in speech and symbolic act.” 572

205, “This is the **way** that the soul follows when, while preoccupied perhaps with the normal human life, it has heard the **flute of the Godhead behind the near screen of secret woodlands** and no longer possesses itself, can have no satisfaction or rest till it has pursued and seized and possessed the divine fluteplayer. This is in essence the power of love itself in the heart and soul turning from **earthly objects** to the **spiritual source** of all beauty and delight. There live in this seeking all the sentiment and passion, all the moods and experiences of love concentrated on a **supreme object** of desire and intensified a hundredfold beyond the highest acme of intensity possible to a human love.” 575

206, “The **aim of this synthetic or integral Yoga** which we are considering, is union with the being, consciousness and delight of the Divine through every part of our human nature separately or simultaneously, but all in the long end harmonized and unified, so that the whole may be transformed into a divine nature of being. Nothing less than this can **satisfy the integral seer**, because what he sees must be that which he strives to possess spiritually and, so far as may be, become. Not with the knower in him alone, nor with the will alone, nor with the heart alone, but with all these equally and also with the whole mental and vital being in him he aspires to the Godhead and labours to convert their nature into its divine equivalents.” 587-88

207, “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

208, “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. **All aim** in their own way as a union or unity of human soul with the supreme Spirit.” 610

209, “In the ordinary process of life, body and mind this truth is quite obscured by the dispersed, dividing and distributive action of Nature which is the normal condition of all our functionings, although even there it is in the **end** evident; for all material energy contains hidden the vital, mental, psychic, spiritual energy and in the **end** it must release these forms of one Shakti, the vital energy conceals and liberates into all other forms, mental supporting itself on the life and body and their powers and functionings contains undeveloped or only partially developed the psychic and the spiritual power of the being. But when by Yoga any of these powers is taken up from the dispersed and distributive action, raised to its highest degree, concentrated, it becomes manifest soul-power and reveals the essential unity. Therefore the Hathayogic process has too its pure psychic and spiritual result, the Rajayogic arrives by psychic means at a spiritual consummation. The triple way may appear to be altogether mental and spiritual in its way of seeking and its **objectives**, but it can be attended by results more characteristic of other paths, which offer themselves in a spontaneous and involuntary flowering, and for the same reason, because **soul-power is all-power** and where it reaches its height in one direction its other possibilities also begin to show themselves in fact or in incipient potentiality. This unity at once suggests the possibility of a synthetic Yoga.” 611

210, “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. **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. 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

211, “Here we arrive at a farther enlargement of the **objects of the Yoga**. 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. (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. 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**. (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

212, “In other words, **a perfection has to be aimed at** which amounts to the elevation of the mental into the full spiritual and Supramental nature. Therefore this integral Yoga of knowledge, love and works has to be extended into a Yoga of spiritual and gnostic self-perfection. As gnostic knowledge, will and ananda are a **direct instrumentation of spirit** and can only be won by growing into the spirit, into divine being, this growth has to be **the first aim of our Yoga**. **The mental being has to enlarge itself into the oneness of the Divine before the Divine will perfect in the soul** of the individual its gnostic outflowering. That is the reason why the triple way of knowledge, works and love becomes the **key-note of the whole Yoga**, for that is the direct means for the **soul in mind to rise to its highest intensities** where it passes upward into the divine oneness. That too is the reason why the Yoga **must be integral**. For if immergence in the Infinite or some close union with the Divine were **all our aim**, an integral Yoga would be superfluous, except for such greater satisfaction of the being of man as we may get by a self-lifting of the whole of it towards its Source. But it would not be needed for the **essential aim**, since by any single power of the soul-nature we can meet with the Divine; each at its height rises up into the infinite and absolute, each therefore offers a sufficient way of arrival, for all the hundred separate paths meet in the Eternal. But the gnostic being is a **complete enjoyment and possession of the whole divine and spiritual nature**; and it is a **complete lifting of the whole**

nature of man into its power of a divine and spiritual existence. **Integrality becomes then an essential condition** of this Yoga.” 614

213, “A Divine perfection of the human being is **our aim**. We must know then first what are the essential elements that constitute man’s total perfection; secondly, what we mean by a divine as distinguished from a human perfection of our being. That man as a being is capable of self-development and of some approach at least to an ideal standard of perfection which his mind is able to conceive, fix before it and pursue is common ground to all thinking humanity, though **it may be only the minority who concern themselves with this possibility as providing the one most important aim of life**. But by some the ideal is conceived as a mundane change, by others as a religious conversion.” 616

214, “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, 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.” 617

214, “Intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, 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 working effects a conversion of the whole being which is the **indispensable condition** of our real 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**.” 618

215, “In the process of this change there must be by the very necessity of the effort **two stages** of its working. (1) **First**, there will be the personal endeavour of the human being, as soon as he becomes aware by his soul, mind, heart of this divine possibility and turns towards it as the **true object of life**, to prepare himself for it and to get rid of all in him that belongs to a lower working, of all that stands in the way of his opening to the spiritual truth and its power, so as to possess by this liberation his spiritual being and turn all his natural movements into free means of

its self expression. It is by this turn that the self-conscious Yoga aware of its **aim begins**: there is a new awakening and an upward change of the life motive. 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. A spiritual desire of the Divine and of the divine perfection, of a unity with him in all our being and a spiritual perfection in all our nature, is the effective sign of this change, the precursory power of a **great integral conversion** of our being and living... **The second stage of this Yoga** will therefore be a persistent giving up of all the action of the nature into the hands of this greater Power, **a substitution of its influence**, possession and working for the personal effort, until the Divine to whom we aspire becomes direct master of the Yoga and effects the entire spiritual and ideal conversion of the being.” 618-619

216, “This **double character** of our Yoga raises it beyond the mundane ideal of perfection, while at the same time it goes too beyond the loftier, intenser, but much narrower religious formula. **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. It is a **wide and full aim**, but yet not sufficiently full and wide, because it ignores that other greater element of our being which the mind vaguely conceives as the spiritual element and leaves it either **undeveloped or insufficiently satisfied** as merely some high occasional or added derivatory experience, the result of the action of mind in its exceptional aspects or dependent upon mind for its presence and persistence. It can become a **high aim** when it seeks to develop the loftier and the larger reaches of our mentality, but yet not sufficiently high, because it does not aspire beyond mind to that of which our purest reason, our brightest mental intuition, our deepest mental sense and feeling, strongest mental will and power or **ideal aim and purpose** are only pale radiations. Its **aim** besides is limited to a terrestrial perfection of the normal human life.” 619-20

217, “A Yoga of **integral perfection** regards man as a divine spiritual being involved in mind, life and body; **it 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... It 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

218, “In so far it admits a change of knowledge, will, aesthesis, it is in the sense of the turning of them to another object than the **aims of human life** and eventually brings a rejection of earthly objects of aesthesis, will and knowledge. The **method**, whether it lays stress on personal effort or upon divine influence, on works and knowledge or upon grace, is not like the mundane a development, but rather a conversion; but in the end the **aim is not a conversion** of our mental and physical nature, but the putting on a pure spiritual nature and being, and since that is not possible here on earth, it looks for its consummation by transference to another world or a shuffling off of all cosmic existence.” 621

219, “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

220, “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 *sadrsya-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

221, “To discover the eternal Sachchidananda, this essential self of our being within us, and live in it is the stable basis, to make its true nature evident and creative of a divine way of living in our instruments, supermind, mind, life and body, the **active principle of spiritual perfection.**” 624-25

222, “The cultivation of this second perfection need not wait for the security of the equal mind and spirit, but it is only in that security that it can become complete and act in the safety of the divine leading. **The object of this cultivation is** to make the nature a fit instrument for divine works. **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.”

223, “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

224, “But if our aim is to be not only free by self-detachment from Nature, but perfected in mastery, this type of insistence can no longer suffice.” 635

225, “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 Natural and universal being.” 640-641

226, “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

227, “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

228, “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

229, “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

230, “For certain ways of thinking liberation is a throwing off of all nature, a silent state of pure being, a nirvana of extinction, a dissolution of the natural existence into some indefinable Absolute, *moksa*. But an absorbed and immersed bliss, a wideness of actionless peace, a release of self-extinction or a self-drowning in the absolute is **not our aim**. We shall give the idea of liberation, *mukti*, only the connotation of that inner change which is common to all experience of this kind, essential to perfection and **indispensable to spiritual freedom**. We shall find that it then implies always two things, (1) a rejection and (2) an assumption, (1) a negative and (2) a positive side; (1) the negative movement of freedom is a liberation from principal bonds, the master knots of the lower soul nature, (2) the positive side a opening or growth into the higher spiritual existence...(1) they are four, desire, ego, the dualities and the three gunas of Nature; for to be desireless, egoless, equal of mind and soul and spirit and *nistraigunya*, is in the idea of the Gita to be free, *mukta*... (2) On the other hand, the positive sense of freedom is to be universal in soul, transcendently one in spirit with God, possessed of the highest divine nature, --as we may say, like to God, or one with him in the law of our being. This is the whole and full sense of liberation and this is the **integral freedom of the spirit.**” 674-75

231, “...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

232, "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

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

234, "The **integral liberation** comes when this passion for release, *mumukshutva*, 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. The liberation of the Nature becomes one with the liberation of the spirit, and there is founded in the **integral freedom the integral perfection.**" 690

235, "Purification and freedom are the **indispensable antecedents** of perfection. A spiritual self-perfection can only mean a growing into oneness with the nature of divine being, and therefore according to our conception of divine being will be **the aim, effort and method of our seeking** after this perfection." 691

236, “A perfect equality of our spirit and nature is a means by which we can move back the troubled and ignorant outer consciousness into this inner kingdom of heaven and possess the spirit’s eternal kingdom, *rajyam samruddham*, of greatness, joy and peace. The self-elevation to the divine nature is the complete fruit and the whole occasion of the discipline of equality demanded from us by the **self-perfecting aim in Yoga.**” 699

237, “The Divine deals with great and small, just and unjust, ignorant and wise as the Self of all who, deeply intimate and one with the being, leads all according to their nature and need with a perfect understanding, power and justness of proportion. But through it all he moves things according to his **large aim** in the cycles and draws the soul upward in the evolution through its apparent progress and retrogression towards the higher and ever higher development which is the sense of the cosmic urge.” 700

238, “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... But the ideal Yoga takes up **this aim** of Swarajya and Samrajya and puts it on the larger spiritual basis. There it gets its full power, opens to the diviner degrees of the spirit; for it is by oneness with the Infinite, by a spiritual power **acting upon finite things**, that some **highest integral perfection** of our being and nature finds its own native foundation.” 701-702

239, “The equality of the thinking mind will be a part and a **very important part** of the perfection of the instruments in the nature...The perfect equality of the thinking mind is **indispensable because the objective of** this progress is the greater light which belongs to a higher plane of spiritual cognizance. This equality is the **most delicate and difficult of all**, the least practiced by the human mind; its perfection is impossible so long as the Supramental light does not fall fully on the upward looking mentality. But an **increasing will to equality in intelligence** is

needed, before that light can work freely upon the mental substance. ... The stilling of the mental thought may be part of the discipline, when **the object** is to free the mind from its own partial workings, in order that it may become an equal channel of a higher light and knowledge; but there **must also be** a transformation of the mental substance; otherwise the higher light cannot assume full possession and a compelling shape for the ordered works of the divine consciousness in the human being.” 707

240, “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**. 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. 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. 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. 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.” 719-20

241 “The Shakti in its different powers of knowledge, action, enjoyment, creation, formulation, will direct itself to the different **aims of existence**, but in another spirit; they will be the **aims, the fruits, the lines of action laid down by the Divine** from his light above, not claimed by anything by the ego for its own separate sake. The mind, the heart, the vital being, the body itself will be satisfied with whatever comes to them from the **dispensation of the Master of the being** and in that find a subtlest and yet fullest spiritualised satisfaction and delight; but

the divine knowledge and will above will work forward towards its farther ends. Here both success and failure lose their present meanings. There can be no failure; for whatever happens is the intension of the Master of the worlds, not final, but a step on his way, and if it appears as an opposition, a defeat, a denial, even for the moment a total denial **of the aim set before the instrumental being**, it is so only in appearance and afterwards it will appear in its right place in the economy of his action, -- a fuller Supramental vision may even see at once or beforehand its necessity and its true relation to the eventual result to which it seems so contrary and even perhaps its definite prohibition. Or, if—while the light is deficient—there has been a misinterpretation whether **with regard to aim** or the course of action and the steps of the result, the failure comes as a rectification and is calmly accepted without bringing discouragement or a fluctuation of the will. In the **end** it is found that there is no such thing as failure and the soul takes an equal passive or active delight in all happenings as the steps and formulations of the divine Will.”
726-727

242, “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

243, “It is this Shakti with the Ishwara in her or behind her whose divine presence and way we have to **call into** all our being and life. For without this divine presence and this greater working there **can be no siddhi** of the power of the nature.” 740

244, “But the **perfection sought in integral Yoga** is not only to be one with her in her highest spiritual power and one with her in her universal action, but to realise and possess the **fullness of this Shakti** in our individual being and nature. For the supreme Spirit is one as Purusha or as Prakriti, conscious being or power of conscious being, and (1) as the Jiva in essence of self and spirit is one with the supreme Purusha (*mamaibansa jivaloke jivabhuta sanatanh*), (2) so on the side of Nature, in power of self and spirit it is one with Shakti, *para prakritir jivabhuta*. To **realise this double oneness** is the **condition of the integral self-perfection**. The Jiva is then the meeting-place of the play of oneness of the supreme Soul and Nature.” 760

245, “To **reach this perfection** we have to become aware of the divine Shakti, draw her to us and **call her** in to fill the whole system and take up the charge of all our activities. There will then be no separate personal will or individual energy trying to conduct our actions, no sense of a little personal self as the doer, nor will it be the lower energy of the three gunas, the mental, vital and physical nature. The divine Shakti will fill us and preside over and take up all our inner activities, our outer life and Yoga. She will take up the mental energy, her own lower formation, and raise it to its highest and purest and fullest powers of intelligence and will and

psychic action. She will change the mechanical energies of the mind, life and body which now govern us into delight-filled manifestations of her own living and conscious power and presence.” 760

246, “The integral Yoga **aims** at a knowledge not merely of some fundamental principle, but a knowing, a gnosis which will apply itself to and cover **all life** and the world action, and in this search for knowledge we enter on the way and are accompanied for **many miles upon it by the mind’s unregenerated activities** before these are purified and transformed by a greater light: we carry with us a number of intellectual beliefs and ideas which are by no means all of them correct and perfect and a host of new ideas and suggestions meet us afterwards demanding our credence which it would be fatal to seize on and always cling to in the shape in which they come without regard to their possible error, limitation or imperfection.” 772

247, “In the pursuit of such an **aim** there will for long be plenty of ground of objections, the carping, *asuya*, of that ignorant but persistent criticizing reason which founds itself plausibly on the appearances of the moment, the shock of ascertained fact and experience, refuses to go beyond and questions the validity of all indices and illuminations that point forward; and if he yields to it these narrow suggestions, he will either not arrive or be seriously hampered and long delayed in his journey.” 773-774

248, “This *sraddha*—the English word faith is inadequate to express it – is in reality **an influence from the supreme Spirit and its light a message from our Supramental being which is calling the lower nature to rise out of its petty present to a great self-becoming and self-exceeding**. And that which receives the influence and answers **to the call** is not so much the intellect, the heart or the life mind, but the inner soul which better knows the **truth of its own destiny** and mission. The circumstances that provoke our first entry into the path are not the real index of the thing that is at work in us. There the intellect, the heart, or the desires of life mind may take a prominent place, or even more fortuitous accidents and outward incentives; but if these are all, then there can be no surety of our fidelity to **the call and our enduring perseverance in the Yoga**. The intellect may abandon the idea that attracted it, the heart weary or fail us, the desire of the life mind turn to other **objectives**. But outward circumstances are only a cover for the real workings of the spirit, and if it is the spirit that has been touched, the inward soul that has received **the call**, the *sraddha* will remain firm and resist all attempts to defeat and slay it. ” 774

249, “There can be for **the seeker of the integral Yoga** no clinging to **resting-places on the road or to half-way houses**, he cannot be satisfied till he laid down all the great enduring bases of his perfection and broken out into its large and free infinities, and even there he has to be constantly filling himself with **more experiences of the Infinite**. His progress is an ascent from level to level and each new height brings in other vistas and revelations of the much that has still to be done, *bhuri kartavam*, till the divine Shakti has at last taken up all his endeavour

and he has only to assent and participate gladly by a consenting oneness in her luminous workings.” 776

250, “A present incapacity, however heavy may seem its pressure, is only **a trial of faith and a temporary difficulty** and to yield to the sense of inability is for the **seeker of integral Yoga a non-sense**, for his **object** is a development of a perfection that is there already, latent in the being, because man carries the seed of the divine life in himself, in his own spirit, the possibility of success is involved and implied in the effort and **victory is assured** because behind **is the call** and guidance of an omnipotent power. At the same time this faith in oneself must be purified from all touch of egoism and spiritual pride. The **sadhaka should keep** as much as possible in his mind the idea that his strength is not his own in the egoistic sense but that of the divine universal Shakti and whatever is egoistic in his use of it must be a cause of limitation and in the end an obstacle.” 780

251, “The **object of Yoga** is to raise the human being from the consciousness of the ordinary mind subject to the control of vital and material Nature and limited wholly by birth and death and Time and the needs and desires of the mind, life and body to the consciousness of the spirit free in its self and using the circumstances of mind, life and body as admitted or self-chosen and self-figuring determinations of the spirit, using them in a free self-knowledge, a free will and power of being, a free delight of being. This is **the essential difference** between the ordinary mortal mind in which we live and the spiritual consciousness of our divine and immortal being which is the highest result of Yoga.” 783

252, “It is **God-realisation and God-expression** which is the **object** of our Yoga (Integral Yoga) and more especially of its dynamic side, it is a divine self-expression in us of the Ishwara, but under the conditions of humanity and through the divinized human nature.” 798

253, “His **task** is much more complex and difficult because he is an evolutionary being and by the evolution of Nature of which he is a part he has been constituted with an inferior kind of knowledge, and this inferior, this mental power of knowledge forms by its persistent customary action an obstacle to a new formation greater than its own nature.” 800

254, “The aim of our effort at perfection **must** be to make the spiritual and supramental action no longer a miracle, even if a frequent or constant miracle, or only a luminous intervention of a greater than our natural power, but normal to the being and the very nature and law of all its process.” 805

255, “The consciousness of supermind is **a cosmic consciousness** and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the **object of knowledge**.” 857

256, “The simple will to know may bring to the Supramental consciousness the needed knowledge – or, it may be, the will to be known or communicate itself of the **object of knowledge**.” 858

257, “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

The Master Formula of Existence: (...the spirit breaks through all formulas to find its self... The Life Divine-1038)

1, “To be perpetually reborn is the condition of a material immortality.” 5

2, “The child of immemorial ages, preserved by its vitality and truth into our modern times, it is now emerging from the secret schools and **ascetic retreats** in which it had taken refuge and is seeking its place in the future sum of living human powers and utilities.” 5

3, “In the right view both of life and of Yoga **all life** is either consciously or subconsciously a Yoga... But **all life**, when we look behind its appearances, is a vast Yoga of Nature who attempts in conscious and the subconscious to realize her perfection in an ever increasing expression of her yet unrealized potentialities and to unite herself with her own divine reality.” 6

4, “Yoga, as Swami Vivekananda has said, may be regarded as a means of **compressing one’s evolution into a single life** or a few years or even a few months of bodily existence. A given system of Yoga, then, can no more than a selection or a compression, into narrower but more energetic forms of intensity, of the **general methods** which are already being used loosely, largely, in a leisurely movement, with a profuser apparent waste of material and energy but with a more complete combination by the great Mother in her vast upward labour. It is **this view of Yoga** that can alone form the basis for a sound and rational synthesis of **Yogic methods**. For then Yoga ceases to appear something mystic and abnormal which has no relation to the ordinary processes of the World-Energy or the purpose she keeps in view in **her two great movements of subjective and objective self-fulfilment**; it reveals itself rather as an **intense and exceptional use of powers** that she has already manifested or is progressively organizing in her less exalted but more general operations.” 6

5, “**All methods** grouped under the common name of Yoga are special psychological processes founded on a fixed truth of Nature and developing, out of normal functions, powers and results which were always latent but which her ordinary movements do not easily or do not often manifest.” 7

6, “**The progressive self-manifestation of Nature in man**, termed in modern language his **evolution, must** necessarily depend upon three successive elements. (1) There is that which is already evolved; (2) there is that which, still imperfect, still partly fluid, is persistently in the stage of conscious evolution; (3) and there is that which is to be evolved and perhaps be already displayed, if not constantly, then occasionally or with some regularity of recurrence, in primary formations or in others more developed and, it may well be, even in some, however rare, that are near to the highest possible realization of our present humanity.” 9-10

7, "A supreme difficulty is Nature's indication to us of a **supreme conquest** to be won and an ultimate problem to be solved; it is not a warning of an inextricable snare to be shunned or of an enemy too strong for us from whom we must flee." 11

11

8, "As the spokes of a wheel in its nave, so in the Life-Energy is all established, the triple knowledge and the Sacrifice and the power of the strong and purity of the wise. Under the control of Life-Energy is all this that is established in the triple heaven." 11

9, "For freedom and not a skilful subjection is the true means of mastery. A free, not a compulsory acceptance of the conditions, the entangled and sublimated conditions of our physical being, is the high human ideal. But beyond this intellectual mentality is the divine." 12

10, "A trinity of transcendent existence, a self awareness and self-delight is, indeed, the metaphysical description of the supreme Atman, the self formulation, to our awakened knowledge, of the Unknowable whether conceived as a pure Impersonality or as a cosmic Personality manifesting the universe. But in Yoga they are regarded also in their psychological aspects as states of subjective existence to which our waking consciousness is now **alien**, but which dwell in us in a supraconscious plane and to which, therefore, we may **always ascend**." 17

11, "Self-preservation, self-repetition, self-multiplication are necessarily, then, the predominant instincts of all material existence. Material life seems ever to move in a fixed cycle." 21

12, "The characteristic energy of pure Mind is change, and the more our mentality acquires elevation and organization, the more this **law of Mind** assumes the aspect of a continual enlargement, improvement and better arrangement of its gains and of so of a continual passage from a smaller and simpler to a larger and more complex perfection. For Mind, unlike bodily life, is infinite in its field, elastic in its expansion, easily variable in its formations. Change, then, self-enlargement and self-improvement are its proper instincts. Mind too moves in cycles, but these are ever-enlarging spirals. Its **faith is perfectibility**, its **watchword is progress**." 21

13, "In the ancient Indian distinction between the once born and the twice born, it is to this **material man** that the former description can be applied. He does Nature's **inferior works**; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth." 23

14, "The truth is that neither the mental effort nor the spiritual impulse can suffice, divorced from each other, to overcome the immense resistance of material Nature. She **demands their alliance** in a complete effort before she will suffer a complete change in humanity. But usually, these **two great agents** are unwilling to make to each other the necessary concessions." 24

15, "The Vedantic formula of the Self in all things, all things in the Self and all things as becomings of the Self is the key to this richer and all-embracing Yoga." 27

27

16, "It secured in India a society which lent itself to the preservation and the worship of spirituality, a country apart in which as in a **fortress** the highest spiritual ideal could maintain itself in its most absolute purity unoverpowered by the siege of the forces around it." 29

17, "Spirit is the crown of universal existence; Matter is its basis; Mind is the link between the two. Spirit is that which is eternal; Mind and Matter are its workings. Spirit is that which is concealed and has to be revealed; mind and body are the means by which it seeks to reveal itself. Spirit is the image of the Lord of the Yoga; mind and body are the means He has provided for reproducing that image in phenomenal existence. **All Nature** is an attempt at a progressive revelation of the concealed truth, a more and more successful reproduction of the divine image." 29

18, "The triple Path of Works, of Love and of Knowledge uses some part of the mental being, will, heart or intellect as a starting point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life. Its **method is a direct commerce** between the human Purusha in the individual body and the Divine Purusha who dwells in every body and yet transcends all form and name." 33

19, "We can see also that in the **integral view** of things these **three paths** are one. Divine Love should normally lead to the perfect knowledge of the Beloved by perfect intimacy, thus becoming a path of Knowledge, and to divine service, thus becoming a path of Works. So also should perfect Knowledge lead to perfect Love and Joy and full acceptance of the works of That which is known; dedicated Works to the entire love of the Master of the Sacrifice and the deepest knowledge of His ways and His being. It is in this triple **path** that we come most readily to the absolute knowledge, love and service of the One in all beings and entire cosmic manifestation." 40

20, "By the very **nature of the principal Yogic schools**, each covering in its operations a part of the complex human integer and attempting to bring out its highest possibilities, it will appear that a synthesis of all of them largely conceived and applied might well result in an integral Yoga. But they are so disparate in their tendencies, so **highly specialized and elaborated in their forms**, so long confirmed in the mutual opposition of their **ideas and methods** that we do not easily find how we can arrive at their right union." 41

21, "An indiscriminating combination in block would not be a synthesis, but a confusion. Nor would a successive practice of each of them in turn be in **the short span of our human life** and with our limited energies, to say nothing of the waste of labour implied in so cumbrous a process." 41

22, "But if Ananda is the creator and begetter of all becoming, **its method is Tapas** or force of the Purusha's consciousness dwelling upon its own infinite potentiality in existence and producing from it truths of conception or real Ideas, *vijnana*, which, proceeding from an omniscient and omnipotent Self-existence, have the surety of their own fulfillment and contain in themselves the nature and law of their own becoming in the terms of mind, life and matter. The eventual

omnipotence of Tapas and the infallible fulfillment of the Idea are the very foundation of **all Yoga**. In man we render these terms by Will and Faith, -- a will that is eventually self-effective because it is of the substance of Knowledge and a faith that is the **reflex in the lower consciousness of a Truth or real Idea yet unrealized** in the manifestation. It is this self-certainty of the Idea which is meant by the Gita when it says, *yo yac-chraddhah sa eva sah*, "what ever is a man's faith or the sure Idea in him, that he becomes." 44

23, "We see, then, what from the psychological point of view, --and Yoga is nothing but practical psychology, --is the conception of Nature from which we have to start. **It is the self-fulfilment of the Purusha through his Energy.**" 44

20, "The whole of life is the Yoga of Nature." 45

21, "Certainly, this is no short cut or easy sadhana. It requires a colossal faith, an absolute courage and above all an unflinching patience." 46

22, "Therefore this path is at once the most difficult imaginable and yet, in comparison with the magnitude of its effort and object, the most easy and sure of all." 46

23, "In a sense, therefore, **each man in this path has his own method of Yoga.**" 46

24, "By this **integral realization and liberation**, the **perfect harmony** of the results of Knowledge, Love and Works. For there is attained the complete release from ego and identification in being with the One on all and beyond all. But since **the attaining consciousness is not limited by its attainment**, we win also the unity in Beatitude and the harmonized diversity in Love, so that **all relations** of the play remain possible to us even while **we retain** on the heights of our being the eternal oneness with the Beloved. And by a similar wideness, being capable of a freedom in spirit that embraces life and does not depend upon withdrawal from life, we are able to become without egoism. Bondage or reaction the channel in our mind and body for a divine action poured out freely upon the world." 48

25, "**All life, all thought, all energizing of faculties, all experiences passive or active**, become thenceforward so many shocks which disintegrate the teguments of the soul and remove the obstacles to the inevitable efflorescence. He who chooses the Infinite has been chosen by the Infinite." 53

26, "So also **all perfection** of which the outer man is capable, is only realizing of the eternal perfection of the Spirit within him. We know the Divine and become the Divine, because we are That already in our secret nature. **All teaching** is a revealing, **all becoming** is an unfolding. Self-attainment is the secret; self knowledge and an increasing consciousness are the means and the process." 54

27, "Great indeed, but few are those to whom self-knowledge from within is thus sufficient and who do not need to pass under the dominant influence of a written book or a living teacher." 54

28, "But usually the **representative influence** occupies a much larger place in the life of the sadhaka... This is a **narrower practice**, but safe and effective within its limits, because it follows a well-beaten track to a long **familiar goal.**" 55

29, “**All the lines of the Yoga** are supposed to be fixed and the Teacher who has received the Shastra by tradition and realized it in practice guides the disciple along the immemorial tracks.” 56

30, “The written or traditional teaching expresses the knowledge and experiences of many centuries systematized, organized, made attainable to the **beginner.**” 56

31, Vivekananda, pointing out that the unity of all religions must necessarily express itself by an increasing richness of variety in its forms, said once that the perfect state of that **essential unity would come** when each man had his own religion, when not bound by sect or traditional form he followed the free self-adaptation of his nature in its relations with the Supreme. So also one may say that the perfection of the integral Yoga will come when **each man is able to follow his own path of Yoga**, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation.” 57

32, “**All Shastra** is the outcome of past experience and a help to future experience. It is an aid and a partial guide. It puts up sign posts, gives the name of the main roads and the already explored directions, so that the traveler may know whither and by what **paths** he is proceeding.” 57

33, “The development of the experience in its rapidity, its amplitude, the intensity and power of its results, depends primarily, **in the beginning of the path and long after**, on the aspiration and personal effort of the sadhaka. The **process of 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 can pour itself into the individual mould and transform it. **The first determining element of the siddhi is**, therefore the intensity of turning, the force which directs the soul inward. The power of aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity. The **ideal sadhaka** should be able to say in the Biblical phrase, “My zeal for the Lord has eaten me up.” 58

34, “The full recognition of this inner Guide, Master of the Yoga, lord, light, enjoyer and **goal of all sacrifice and effort**, is of utmost importance in the **path of integral perfection.**” 62

35, “In the end we perceive that he is all and more than all these things together.” 62

36, “God is the All and more than the All.” 65

37, “**All Yoga** is in its nature a new birth; it is a birth out of the ordinary, the mentalised material life of man into a higher spiritual consciousness and a greater and diviner being.” 69

38, “No Yoga can be successfully undertaken and followed unless there is a **strong awakening** to the necessity of that larger spiritual existence.” 69

39, “For the truth of the Spirit has not to be merely thought but to be lived, and to live it **demand a unified single-mindedness of the being**; so great a change as is

contemplated by the Yoga is not to be affected by a divided will or by a small portion of the energy or by a hesitating mind. He who seeks the Divine must consecrate himself to God and to God only.” 69-70

40, “Man in his effort at self-transcendence has usually to seize on some one spring or some **powerful leverage** in the complicated machine that his nature is; this spring or lever he touches in preference to others and uses it to set the machine in motion towards the **end** he has in view. In his **choice** it is always the Nature that should be his guide. But here it must be Nature at her highest and widest in him, not at her lowest or in some limiting movement. In her lower vital activities it is desire that takes as her **most powerful leverage**; but the distinct character of man is that he is a mental being, not merely a vital creature... It is, then, (1) in the highest mind of thought and light and will or (2) it is in the inner heart of deepest feeling and emotion that we **must first centre our consciousness**, -- in either of them or, if we are capable, in both together, --and use that as our **leverage** to lift the nature **wholly towards the Divine.**” 79-80

41, “Therefore the **wise have always been unwilling to limit the man’s avenues towards God**; they would not shut against his entry even the narrowest portal, the lowest and darkest postern, the humblest wicket gate. Any name, any form, any symbol, any offering has been held to **be sufficient if there is the consecration along with it**; for the Divine knows himself in the heart of the seeker and **accepts the sacrifice.**” 82

42, “(1) For our concentration on the Eternal will be consummated by the mind when we see constantly the Divine in itself and the Divine in ourselves, but also the Divine in all things and beings and happenings. (2) It will be consummated by the heart when all emotion is summed up in the love of the Divine, -- of the Divine in itself and for itself, but love too of the Divine in all its beings and powers and personalities and forms in the Universe. (3) It will be consummated by the will when we feel and receive always the divine impulsion and accept that alone as our **sole motive force**; but this will mean that, having slain to the last rebellious straggler the wandering impulses of the egoistic nature, we have universalized ourselves and can accept with a constant happy acceptance the one divine working in all things. This is the **first fundamental Siddhi of the integral Yoga.**” 85

43, “The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of the highest spiritual mind and does not cross them into splendours of the Supramental Light.” 94-95

44, “**All things** here, are the one and indivisible eternal transcendence and cosmic Brahman that is in its seeming divided in things and creatures; in seeming only, for in truth it is always one and equal in all things and creatures and the division is only a phenomenon of the surface.” 95

45, “Behind this petty instrumental action of the human will there is something vast and powerful and eternal that **oversees** the trend of the inclination and presses on the turn of the will. There is a **total Truth in Nature** greater than our individual choice.” 97

46, "This divine Will is not an alien Power or Presence' it is intimate to us and we ourselves are part of it: for it is our own highest Self that possesses and supports it. Only, it is not our conscious mental will; **it rejects often enough what our conscious will accepts and accepts what our conscious will rejects.** For while this secret One knows every whole and each detail, our surface mind knows only a little part of things." 97

47, "If we surrender our conscious will and allow it to be made one with the Eternal, then, and then only, **shall we attain to a true freedom**; living in the divine liberty, we shall no longer cling to this shackled so-called free-will, a puppet freedom ignorant, illusory, relative, bound to the error of its own inadequate vital motives and mental figures." 97-98

48, "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 divinizing principle, **a saving power** descends to limit and correct and **gradually eliminate the errors of an egoistic and self-divided creation.** This descent, this sacrifice of the Purusha, the Divine Soul submitting itself to Force and Matter so that it may inform and illuminate them, is the seed of redemption of this world of Inconscience and Ignorance. "For with sacrifice as their companion," says the Gita, "the All-Father created these people." The acceptance of the law of sacrifice is a practical recognition by the ego that it is neither alone in the world nor **chief in the world.** It is its admission that, even in this much fragmented existence, there is beyond itself and behind that which is not its own egoistic person, something greater and complete, a diviner All which demands from it **subordination and service.**" 106

49, "The sacrifice and the divine return *for* our sacrifice then become a gladly accepted means towards **our last perfection**; for it is recognized now as the road to the fulfillment in us of the eternal purpose." 107

50, "The mind's knowledge of the **law** (the law of sacrifice) and the heart's gladness in it culminate in the perception that it is to our own Self and Spirit and the one Self and Spirit of **all that we give.** And this is true even when our self-offering is still to our fellow-creatures or **to lesser Powers and Principles** and not yet to the Supreme. "Not for the sake of the wife," says Yajnavalkya in the Upanishad, "but for the sake of the Self is the wife dear to us." This in the lower sense of the individual self is the hard fact behind the coloured and passionate professions of egoistic love; but in a higher sense it is the inner significance of that love too which is not egoistic but divine. **All true love and all sacrifice** are in their essence Nature's contradiction of the primary egoism and its separative error; it is her attempt to turn from a necessary first fragmentation towards a recovered oneness. **All unity** between creatures is in its essence a self-finding, a fusion with that from which we separated, a discovery of one's self in others." 107

51, "For even though no return is demanded, yet there is the knowledge deep within us that a marvelous return is **inevitable.** The soul knows that it does not

give itself to God in vain; claiming nothing, it yet receives the infinite riches of the divine Power and Presence.” 109

52, “The one entirely acceptable sacrifice is a last and highest and uttermost self-giving, --it is that surrender made face to face, with devotion and knowledge, freely and without any reserve to One who is at once our immanent Self, the environing constituent All, the Supreme Reality beyond this or any manifestation and, secretly, all these together, concealed everywhere, the immanent Transcendence. For to the soul that wholly gives itself to him, god also gives himself altogether. **Only the one who offers his whole nature, finds the Self.** Only the one who can give everything, enjoys the Divine All everywhere. Only a supreme self-abandonment attains to the Supreme. Only the sublimation by sacrifice of all that we are, can enable us to embody the highest and live here in the immanent consciousness of the transcendent Spirit.” 110

53, “The way of works **turns by this road of sacrifice** to meet the path of Devotion; it can be itself a devotion as complete, as absorbing, **as integral as** any the desire of the heart can ask for or the passion of the mind can imagine.” 112

54, “It has all the power of works integral and absolute, but because of its law of sacrifice and self-giving to the Divine Self and Master, it is accompanied on its one side by the whole power of the path of Love and on the other by the whole power of the path of Knowledge. At its end all these three divine Powers work together, fused, united, completed, perfected by each other.” 114

55, “This fundamental experience will yet **begin** differently for different natures and take long to develop **all the Truth** that it conceals in its thousand aspects.” 116

56, “These are three fundamental realizations, so fundamental that to the Yogin of the way of Knowledge they seem ultimate, sufficient in themselves, destined to overtop and replace all others. And yet for the **integral seeker**, whether accorded to him at an early stage suddenly and easily by a miraculous grace or achieved with difficulty after a long progress and endeavour, they are neither the sole truth nor the full and only clues to the **integral truth** of the eternal, but rather the unfilled beginning, the vast foundation of a greater Divine knowledge... All the revelatory aspects of the Divine must be caught in the wide net of the **integral Yoga.**” 118

57, “The extreme opposition of view from the two poles of one Existence (the World creation and the Eternal) creates no fundamental difficulty for **the seeker of the integral Yoga**; for his whole experience has shown him the necessity of these double terms and their currents of Energy, negative and positive in relation to each other, for the manifestation of what is within the one Existence. For himself Personality and Impersonality have been the two wings of his spiritual ascension and he has the **prevision** that he will reach a height where their helpful interaction will pass into a fusion of their powers and disclose the **integral Reality** and release into action the original force of the Divine. Not only in the fundamental

Aspect but in all the working of **his sadhana he has felt** their double truth and mutually complementary working.” 128

58, “**All relations** known to human personality are there in the soul’s contact with the Divine; but they rise towards superhuman levels and compel him towards a divine nature.” 129

59, “Beyond the limited human conception of God, he will pass to the one divine Eternal, but also he will meet him in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the Vibhutis, embodied World-Forces or **human Leaders**, reverence and obey him in the Guru, worship him in the Avatar. This will be to him his **exceeding good fortune** if he can meet one who has realized or is becoming That which he seeks for and can by opening to it in this vessel of its manifestation himself realize it.” 130

60, “But if this is to be the **character** of the rapid evolution from a mental to a spiritual being contemplated by the **integral Yoga**, a question arises full of many perplexities but of great dynamic importance.” 134

61, “It is **this problem** most of all that has exercised the minds of those who have tried to trace the **paths** that lead from the human to the Divine in the long journey of the Yoga.” 135

62, “In sum it may be safely affirmed that **no solution offered can be anything but provisional** until a supramental Truth-consciousness is reached by which the appearances of things are put in their place and their essence revealed and that in them which derives straight from the spiritual essence. In the meanwhile our only safety is to find a guiding law of spiritual experience – or else to liberate a light within that can lead us on the way until that greater direct Truth-consciousness is reached above us or born within us.” 137

63, “In the transition there may well be a period in which we take up **all life** and action and (1) offer them to the Divine for purification, change and deliverance of the truth within them, (2) another period in which we draw back and **build a spiritual wall** around us admitting through its gates only such activities as consent to undergo the **law of spiritual transformation**, (3) a third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit, can again be made possible. These things, however, will be decided by no mental rule but in the light of the soul within us and by the ordaining force and progressive guidance of the Divine Power that (1) secretly or overtly first impels, (2) then begins clearly to control and order and (3) finally takes up the **whole burden of the Yoga.**” 138-139

64, “In accordance with the **triple character** of the sacrifice we may divide works too into a triple order, (1) the works of Knowledge, (2) the works of Love, (3) the works of the Will-in-Life, and see how this more plastic spiritual rule applies to each province and effects the transition from the lower to the higher nature.” 139

65, “The Yogin’s distinction from other men is this that he lives in a higher and vaster spiritual consciousness; all his work of knowledge or creation must then

spring from there: it must not be made in the mind, --for it is a greater truth and vision than mental man's that he has to express or rather that presses to express itself through him and mould his works, **not for his personal satisfaction**, but for a divine purpose." 143

66, "But, whatever may be the **method** or the course of development chosen by the hidden Master of the Yoga, the common culmination of this stage is the growing consciousness of him alone as the mover, decider, shaper of all the movements of the mind and all the activities of knowledge." 146

67, "If knowledge is the **widest power of the consciousness** and its function is to free and illumine, yet love is the **deepest and most intense** and its privilege is to be the key to the most profound and secret recesses of the Divine Mystery." 149

68, "It is one of the **decisive moments of integral Yoga** when this psychic being, liberated, brought out from the veil to the front, can pour the full flood of its divinations, seeings and impulsions on the mind, life and body of man and begins to prepare the upbuilding of divinity in the earthly nature." 150

69, "It is therefore through the sacrifice of love, works and knowledge with the psychic being as the leader and **priest of the sacrifice** that life itself can be transformed into its own true spiritual figure." 158

70, "**All love**, indeed, that is adoration has a spiritual force behind it, and even when it is offered ignorantly and to a limited object, something of that splendour appears through the poverty of the rite and the smallness of its issues." 159

71, "It is for this reason that the worship of god, the worship of idol, **the human magnet** or ideal are **not to be despised**; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite which, even in limiting it, they yet represent for our imperfect vision when we have still to use the inferior steps Nature has hewn for our feet and admit the stages of our progress. Certain idolatries are **indispensable** for development of our emotional being, nor will the man who knows be hasty at any time to shatter the images unless he can replace it in the heart of the worshipper by the Reality it figures." 159

72, "An ultimate inexpressible adoration offered by us to the Transcendent, to the Highest, to the Ineffable, is yet no **complete worship** if it is not offered to him wherever he manifests or wherever even he **hides his godhead** – in man and object and every creature." 159-160

73, "For there is, **concealed behind** individual love, obscured by its ignorant human figure, a **mystery which the mind cannot seize**, the mystery of the body of the Divine, the secret of a mystic form of the Infinite which we can approach only through the ecstasy of the heart and the passion of the pure and sublimated sense, and its attraction which is the call of the **divine Flute-player**, the mastering compulsion of the All-Beautiful, can only be seized and seize us through **an occult love** and yearning which in the end makes one the Form and the Formless, and identifies Spirit and Matter." 160

74, “It is not altogether difficult for the mind to envisage, even though it may be difficult for the human will with its many earth-ties to accept, this transformation of the spirit and nature of love from the character of a mixed and limited human emotion to a supreme and all-embracing divine passion.” 161

75, “Or it may be said that a **complete act of divine love and worship** has in it **three parts** that are the expressions of a single whole, (1) –a practical worship of the Divine in the act, (2) a symbol of worship in the form of act expressing some vision and seeking or (3) some relation with the Divine, an inner adoration and longing for oneness or feeling of oneness in the heart and soul and spirit.” 163

76, “Always the symbol is legitimate in so far as it is true, sincere, beautiful and delightful, and even one may say that a spiritual consciousness without any aesthetic or **emotional content** is not entirely or at any rate **not integrally spiritual**. In the spiritual life the basis of the act is a spiritual consciousness perennial and renovating, moved to express itself **always in new forms** or able to renew the truth of a form always by the flow of the spirit, and to so express itself and make every action a living symbol of some truth of the soul is the very nature of its creative vision and impulse. It is so that the spiritual seeker **must deal with life** and transmute its form and glorify it in its essence.” 164

77, “There in the Supramental Gnosis is the fulfillment, the culminating height, the all-embracing extent of the inner adoration, the profound and **integral union**, the flaming wings of Love and upbearing the power and joy of a supreme Knowledge. For Supramental Love brings an active ecstasy that surpasses the void passive peace and stillness which is the heaven of the liberated Mind and does not betray the deeper greater calm which is the beginning of the **Supramental silence**. The unity of a love which is able **to include in itself all differences** without being diminished or abrogated by their present limitations and apparent dissonances is raised to its full potentiality on the Supramental level. For there an intense oneness with all creatures founded on a profound oneness of the soul with the Divine can harmonise with a play of relations that only makes the oneness more perfect and absolute. The power of Love supramentalised can take hold of **all living relations without hesitation or danger** and turn them Godwards delivered from their crude, mixed and petty human settings and sublimated into the happy material of a divine life. For it is the **very nature** of the Supramental experience that it can perpetuate the play of difference **without forfeiting or in the least diminishing either the divine union or the infinite oneness**.” 168-169

78, “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.” 179

80, “A radical and **total change of consciousness** is not only the whole meaning but, in an increasing force and by progressive stages, the **whole method of the integral Yoga**.” 187

81, “The Divine Will acts through the aeons to reveal progressively not only in the unity of the cosmos, not only in the collectivity of living and thinking creatures, but in the soul of each individual something of its divine Mystery and the hidden truth of the Infinite. Therefore there is in the cosmos, in the collectivity, in the individual, **a rooted instinct or belief in its own perfectibility**, a constant drive towards an ever increasing and more adequate and more harmonious self-development nearer to the secret truth of things. This effort is **represented** to the **constructing mind** of man by standards of knowledge, feeling, character, aesthesis and action, --rules, ideals, norms and laws that he essays to turn into universal dharmas.” 190-91

82, “This, then, stands fixed for us that **all standards** by which we may seek to govern our conduct are only our temporary, imperfect and evolutive attempts to represent to ourselves our **stumbling mental progress** in the universal self-realisation towards which Nature moves. But the divine manifestation cannot be bound by our **little rules and fragile sanctities**; for the consciousness behind it is too vast for these things... For we have to see how they stand in relation to that other standardless spiritual and Supramental mode of working for which Yoga seeks and to which it moves by the surrender of the individual to the divine Will and, more effectively, through his ascent by this surrender to the greater consciousness in which a certain identity with the dynamic Eternal becomes possible.” 192

83, “There are **four main standards** of human conduct that make an ascending scale. The **first** is the personal need, preference and desire; the **second** is the law and good of the collectivity; the **third** is an ideal ethic; the **last** is the highest divine law of the nature.” 192-93

84, “**The true business of man** upon earth is to express in the type of humanity a growing image of the Divine; whether knowingly or unknowingly, it is to this end that Nature is working in him under the thick veil of her inner and outer processes.” 193

85, “For the sign of *Satya Yuga* is that the Law is spontaneous and conscious in each creature and does its own works in a perfect harmony and freedom. Unity and universality, not separative division, would be the foundation of the consciousness of the race; love would be absolute; equality would be consistent with hierarchy and perfect in difference; absolute justice would be secured by the spontaneous action of the being in harmony with the truth of things and the truth of himself and others and therefore sure of true and right result; right reason, no longer mental but Supramental, would be satisfied not by the observation of artificial standards but by the free automatic perception of right relations and their inevitable execution in the act. The quarrel between the individual and society or disastrous struggle between one community and another could not exist: the cosmic consciousness imbedded in embodied beings would assure a harmonious diversity in oneness.” 206-207

86, “There are **three stages of the ascent**, -- (1) at the bottom the bodily life enslaved to the pressure of necessity and desire, (2) in the middle the mental, higher emotional and psychic rule that feels after greater interests, aspirations, experiences, (3) at the summits first a deeper psychic and spiritual state and then a Supramental eternal consciousness in which all our aspirations and seekings discover their own intimate significance.” 208-209

87, “**All personal will** is either a temporary delegation from on high or usurpation by the ignorant Asura.” 210

88, “There is still left the moral law or the ideal and these, even to many who think themselves free, appear for ever sacred and intangible. But the sadhaka, his gaze turned always to the heights, will abandon them to Him whom all ideals seek imperfectly and fragmentarily to express; all moral qualities are only a poor and rigid travesty of his spontaneous and illimitable perfection.” 212

89, “This sacrifice, this self-consecration has two sides to it; there is the work itself and there is the spirit in which it is done, the spirit of worship to the Master of Works in all that we see, think and experience.” 221

90, “The fruit belongs solely to the Lord of all works; our only **business** with it is to prepare success by a true and careful action and to offer it, if it comes, to the divine Master.” 222

91, “**All have their** rajasic moods and impulses and turbid parts of desire and passion and struggle, perversion and falsehood and error, unbalanced joy and sorrow, aggressive push to work and eager creation and strong or bold or fiery or fierce reactions to the pressure of the environment and life’s assault and offers. **All have their** tamasic states and constant obscure parts, their moments or points of unconsciousness, their long habit or their temporary velleities of weak resignation or dull acceptance, their constitutional feebleness or movements of fatigue, negligence and indolence and their lapses into ignorance and incapacity, depression and fear and cowardly recoil or submission to the environment and to the pressure of the men and events and forces.” 235

92, “The transcendence of the three modes of Nature is the first condition, their transformation the decisive step of this change by which the Way of Works climbs out of the pit of narrowness of our darkened human nature into the unvalled wideness of the Truth and Light above us.” 242

93, “The Master of our works **respects our nature** even when he is transforming it; he works always through the nature and not by any arbitrary caprice. This imperfect nature of ours **contains the materials** of our perfection, but inchoate, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be **patiently** perfected, purified, reorganized, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial.” 245

94, “The difference between knowledge and ignorance is a grace of the Spirit; the breath of divine Power **blows** where it lists and fills today one and tomorrow another with the word or the puissance. If the **potter shapes one pot more**

perfectly than another, the merit lies not in the vessel but the maker. The attitude of our mind must not be “This is my strength” or “Behold god’s power in me”, but rather “A Divine Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate.” This large view of One working in all and of the whole world as the equal instrument of a divine action and gradual self-expression, if it becomes our entire experience, **will help to eliminate all rajasic egoism** out of us and even the sattwic ego-sense will begin to pass away from our nature.” 250

95, “At each step we can say in the language of the Sanskrit verse, “Even as I am appointed by Thee seated in my heart, so, O Lord, I act.” *Yatha prayukto’smi (niyukto’smi) tatha karomi. (Pandvagita)* 252

96, “But the seat of the Transcendent Consciousness is above in an absolute of divine Existence – and there too is the absolute Power, Truth, Bliss of the Eternal—of which our mentality can form no conception and of which even our greatest spiritual experience is only a diminished reflection in the spiritualised mind and heart, a faint shadow, a thin derivative. Yet proceeding from it there is a **sort of golden corona** of Light, Power, Bliss and Truth—a divine Truth-Consciousness as the ancient mystics called it, a Supermind, a Gnosis, with which this world of a lesser consciousness proceeding by Ignorance is in **secret relation** and which alone maintains it and prevents it from falling into a disintegrated chaos.” 254

97, “Ourselves are free, but the earth-consciousness remains in bondage; only a further transcendental ascent and descent can **entirely heal** the contradiction and transform and deliver.” 256

98, “The **entire self-consecration** has been made not only in thought and heart but in all the complexities of the being. **A complete purity** or transcendence of the three gunas has been harmoniously established.” 264

99, “For in reality, no man works, but Nature works through him for the self-expression of a Power within that proceeds from the Infinite.” 265

100, “Even in doing works he does not work at all; he undertakes **no personal initiative**. It is the Divine Shakti that works in him...” 265-66

101, “The major part of the work done in the universe is accomplished **without any interference of desire**; it proceeds by the calm necessity and spontaneous law of Nature. Even man constantly does work of various kinds by a spontaneous impulse, intuition, instinct or acts of obedience to a natural necessity and law of forces without either mental planning or the urge of a conscious vital volition or emotional desire.” 266

102, “In an **advanced stage of the Yoga** it is indifferent to the seeker, in the sense of **any personal preference**, what action he shall do or not do; even whether he shall act or not, is not decided by his **personal choice or pleasure**.” 267

25c, “A divine action arising spontaneously, freely, infallibly from the light and force of our spiritual self in union with the Divine is the **last state of this integral Yoga of Works.**” 275

103, “In reality, thought is only a scout and pioneer; it can guide but not command or effectuate. The leader of the journey, the **captain of the march**, the first and most ancient priest of our sacrifice is the Will. This Will is not the wish of the heart or the demand or preference of the mind to which we often give the name. It is that inmost, dominant and often veiled conscious force of our being and of all being, *Tapas, Shakti, Sraddha*, that sovereignly determines our orientation and of which the intellect and the heart are more or less **blind and automatic servants and instruments.**” 289-90

104, “But a **concrete ever deepening wisdom** waiting on more and more riches of infinite experience and not the confident abstract logic of the narrow and incompetent human mind is likely to be the **key** to a divine super human knowledge.” 291

105, “Truth proceeds by correction of the values our mind and sense give us, and first by the action of a higher intelligence that enlightens and sets right as far as may be the conclusions of the ignorant sense-mind and limited physical intelligence; that is the **method of all human knowledge and science**. But beyond it there is a knowledge, a Truth-consciousness, that exceeds our intellect and brings us into the true light of which it is a refracted ray. There the abstract terms of the pure reason and the **construction of the mind disappear** or are converted into concrete soul-vision and the **tremendous actuality of spiritual experience.**” 293

106, “The highest truth, the integral self-knowledge **is not to be gained** by this self-blinded leap into the Absolute but by a patient transit beyond the mind into the Truth-consciousness where the Infinite can be known, felt, seen, experienced in all the fullness of its unending riches.” 296

107, “The Self and Spirit cannot be expressed by the mind’s abstract generalizations; all the inspired descriptions of the seers and mystics cannot **exhaust** its contents and its splendours.” 296

108, “The liberated knower lives and acts in the world not less than the bound soul and ignorant mind but more, doing all actions, *sarvakrt*, only with true knowledge and a greater conscient power. And by so doing **he does not forfeit** the supreme unity **nor fall from the supreme consciousness** and the highest knowledge.” 299

109, “Yogic knowledge seeks to enter into a secret consciousness beyond mind which is **only occultly here**, concealed at the basis of all existence. For it is that consciousness alone that truly knows and **only by its possession** can we possess God and rightly know the world and its real nature and secret forces.” 301

110, “It may even be said while each member our being has its own proper principles of purification, yet it is the purified understanding that in man is the **most potent cleanser** of his turbid and disordered being and most sovereignly **imposes their right working** on his other members.” 309

111, “Knowledge says the Gita, is the sovereign purity; light is the source of all clearness and harmony even as the darkness of ignorance is the cause of **all stumblings**. Love, for example, is the purifier of the heart and by reducing all our emotions into terms of divine love the heart is perfected and fulfilled; yet love itself needs to be clarified by divine knowledge. The heart’s love of God may be blind, narrow and ignorant and lead to **fanaticism and sectarianism** and obscurantism; it may, even when otherwise pure, limit our perfection by refusing to see Him except in a limited personality and by recoiling from the true and infinite vision. The heart’s love of man may equally lead to distortions and exaggerations in feeling, action and knowledge which have to be corrected and prevented by the purification of the understanding.” 309

112, “But for real knowledge something more is necessary, since real knowledge is by our very definition of it supra-intellectual. In order that the understanding may not interfere with our attainment to real knowledge, we have to reach to that something more and cultivate a power **exceedingly difficult for the active intellectual thinker** and distasteful to his proclivities, the power of **intellectual passivity**. The object served is double and therefore **two different kinds of passivity have to be acquired**... (1) separation between the understanding and sense mind and (2) separation between intuitive and intellectual element.” 315

113, “Or else, because the mind is a principle of light and knowledge, however imperfect, and can have some notion of what is beyond it, it sees the possibility of **a dissolution of the mental being** into that which is beyond, some void or some eternal Existence, and it says, “There I, the mental soul, cease to be.” Such dissolution it dreads or desires, denies or affirms according to its measure of attachment to or repulsion from this present play of embodied mind and vitality.” 338

114, “**The Self is an eternal utter Being and pure existence of which all these things are becomings**. From **this knowledge we have to proceed**; this knowledge we have to realize and make it the **foundation** of the inner and outer life of the individual.” 338

115, “Realising in ourselves the “I am He” of the Vedanta, we cannot but realize in looking upon all around us the identical knowledge on its other side, “Thou art That.” We have only to see how practically **the discipline must be conducted** in order that we may arrive successfully at this great unification.” 342

116, “The Purusha, the soul that knows and commands has got himself involved in the workings of his executive conscious force, so that (1) he mistakes the physical working of it which we call the body for himself; (2) he forgets his own nature as the soul that knows and commands; (3) he believes his mind and soul to be subject to the law and working of the body; (4) he forgets that the mind is really greater than Matter and ought not to submit to its obscurations, reactions, habit of inertia, habit of incapacity; (5) he forgets that he is more even than the mind, a Power which can raise the mental being above itself; (6) that he is the Master, the Transcendent and it is not fit the Master should be enslaved to his own workings,

the Transcendent imprisoned in a form which exists only as a trifle in its own being. **All this forgetfulness** has to be cured by the Purusha remembering his own true nature and first by remembering that the body is only a working and only one working of Prakriti.” 343

117, “The **characteristics of Life** are (1) action and movement, a reaching out to absorb and assimilate what is external to the individual and (2) a principle of satisfaction or dissatisfaction in what it seizes upon or what comes to it, which is associated with the (3) all-pervading phenomenon of attraction and repulsion. These **three things** are everywhere in Nature because Life is everywhere in Nature.” 350

118, “**The proper function of the life-energy** is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not to desire at all.” 351

119, “**The proper function of the sense mind** is to lie upon passively, luminously to the contacts of Life and transmit their sensations and the *rasa* or right taste and principle of delight in them to the higher function; but interfered with by the attractions and repulsions, the acceptances and refusals, the satisfactions and dissatisfaction, the capacities and incapacities of the life-energy in the body it is, to begin with, limited in its scope and secondly, forced in these limits to associate itself with all these discords of the life in Matter. It becomes an instrument of pleasure and pain instead of for delight of existence.” 351

120, “Similarly the **emotional mind** compelled to take note of all these discords and subject itself to their emotional reactions becomes a hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion which is the drama of life in the world. This chaos we call our soul. But the real soul, the real psychic entity which for the most part we see little of and only a **small minority in mankind** has developed, is an instrument of pure love, joy and the luminous reaching out to fusion and unity with God and our fellow creatures. This psychic entity is covered up by the play of mentalised Prana or desire mind which we mistake for the soul; the emotional mind is unable to mirror the real soul in us, the Divine in our hearts, and is obliged instead to mirror the desire-mind.” 351

121, “So too **the proper function of the thought-mind** is to observe, understand, judge with a dispassionate delight in knowledge and open itself to messages and illuminations playing upon all that it observes and upon all that is yet hidden from it but must progressively be revealed, messages and illuminations that secretly flash down to us from the divine Oracle concealed in light above our mentality whether they seem to descend through the intuitive mind or arise from the seeing heart. But this it cannot do rightly because it is pinned to the limitations of the life-energy in the senses, to the discords of sensation and emotion, and to its own limitations of intellectual preference, inertia, straining, self-will which are the

form taken in it by the interference of the **desire-mind this psychic Prana.**” 351-52

122, “As is said in the Upanishads, our whole mind-consciousness is shot through with the threads and currents of this Prana, this Life-energy that strives and limits, grasps and misses, desires and suffers, and only by its **purification** can we know and possess our real and eternal self.” 352

123, “But the silence is necessary; **in the silence and not in the thought we shall find the Self**, we shall become aware of it, not merely conceive it, and we shall withdraw out of the mental Purusha into that which is the source of mind. But for this withdrawal a **final liberation** is needed, the release from ego-sense in the mind.” 355

124, “There is no happiness in smallness of the being, says the Scripture, it is with the large being that happiness comes. The ego is by its nature a smallness of being; it brings contraction of the consciousness and with the contraction limitation of knowledge, disabling ignorance, --confinement and a diminution of power and by that diminution incapacity and weakness, --scission of oneness and by that scission disharmony and failure of sympathy and love and understanding, --inhibition or fragmentation of delight of being and by that fragmentation pain and sorrow. To recover what is lost we must break out the walls of ego. The ego must either disappear on impersonality or fuse into a larger I: it must fuse into the wider cosmic “I” which comprehends all these smaller selves or the transcendent of which even the cosmic self is a diminished image.” 358

125, “But the perfection and satisfaction of humanity like the perfection and satisfaction of the individual, can only be securely compassed and founded upon a more eternal yet unseized truth and right of things. Minor terms of some greater Existence, they can fulfil themselves only when that of which they are the terms is known and possessed. The **greatest service to humanity, the surest foundation for its true progress**, happiness and perfection is to prepare or find the way by which the individual and collective man can transcend the ego and live in its true self, no longer bound to ignorance, incapacity, disharmony and sorrow.” 359

126, “That substance (the spirit’s unclouded substance) is the self of man called in European thought the Monad, in Indian philosophy, Jiva or Jivatman, the living entity, the self of the living creature. The Jiva is not the mental ego-sense constructed by the workings of Nature for her temporary purpose. It is not a thing bound, as the mental being, the vital, the physical are bound, by her habits, laws or processes. **The Jiva is a spirit and self, superior to nature.** It is true that it consents to her acts, reflects her moods and upholds the triple medium of mind, life and body through which she casts them upon the soul’s consciousness; but it is itself a living reflection or a soul-form or a self-creation of the Spirit universal and transcendent.” 360-61

127, “**The Yoga of Action** also is not fulfilled, is not absolute, is not victoriously complete until the seeker has felt and lives in his essential and integral oneness with the Supreme. One he must be with the Divine both in his highest and inmost

and in his widest being and consciousness, in his work, his will, his power of action, his mind, body, life. Otherwise he is only released from the illusion of individual works, but not released from the illusion of a separate being and instrumentality. As the **servant and instrument** of the divine he works, but the crown of his labour and its perfect base or motive is oneness with that which he serves and fulfils. **The Yoga of devotion** too is complete only when the lover and the Beloved are unified and difference is abolished in the ecstasy of a divine oneness; and yet in the mystery of this unification there is the sole existence of the Beloved but no extinction or absorption of the lover. It is the highest unity which is the express direction of **the path of knowledge**, the call to absolute oneness is its impulse, the experience of its magnet, but it is this very highest unity which takes as its field of manifestation in him the largest possible cosmic wideness.”
362

128, “But the self and the world are in an eternal close relation and there is a connection between them, not a gulf that has to be overleaped. Spirit and material existence are highest and lowest rung of an orderly and progressive series. Therefore between the two there **must be a real relation** and principle of connection by which the eternal Brahman is able to be at once pure Spirit and Self and yet hold in himself the universe of himself; and it must be possible for the soul that is one with or in union with the Eternal to adopt the same poise of divine relation in place of our present ignorant immersion in the world.” 369

129, “But since we **must embrace** all this in the double term of the Being and Becoming, the knowledge we shall possess **must be complete and integral**. It must not stop with the realization of the pure Self and Spirit, but include also all those modes of the Spirit by which it supports, develops and throws itself out into its cosmic manifestation. Self knowledge and world knowledge must be made one in the all-ensphering knowledge of the Brahman.” 373

130,. “...the knowledge of Self includes also the knowledge of the principles of Being, its fundamental modes and its relations with the principles of the phenomenal universe. This was what was meant by the Upanishad when it spoke of the Brahman as that which being known all is known, *yasmin vijnate sarvam vijnatam.*” 374

131, “To know the highest Truth and to be in harmony with it is the condition of right being, to express it in all that we are, experience and do it is **the condition of right living.**” 374-75

132, “Until we have transformed the habits of our mentality so that it shall live entirely in this knowledge reconciling all differences in the One, we do not live in the real Truth, because we do not live in the real Unity. **The accomplished sense of Unity** is not that in which all are regarded as parts of one whole, waves of one sea, but that in which each as well as the All is regarded wholly as the Divine, wholly as our Self in a supreme identity.” 375

133, “There is a real and stable power of our being behind the constant mutation of our mental, vital and physical personality, and **this we have to know and**

preserve in order that the infinite may manifest Himself through it according to His will in whatever range and for whatever purpose of His eternal cosmic activity.” 376

134, “We may keep **even our relation with the personal Deity** in His forms and names; if for instance, our work is predominantly a work of Love it is as the Lord of Love that we can seek to serve and express Him, but we shall have at the same time an **integral realization of Him** in all His names and forms and qualities and not mistake the front of Him which is prominent in our attitude to the world for all the infinite Godhead.” 382

135, “It is at least a fundamental principle of the ancient wisdom, the wisdom of the East on which we are founding ourselves, that philosophy ought not to be merely a lofty intellectual pastime or a play of dialectical subtlety or even a pursuit of metaphysical truth for its own sake, but a **discovery by all right means of the basic truths** of all-existence which ought then to become the guiding principles of our own existence.” 383

136, “What we call **unconsciousness** is simply other consciousness; it is the going in of this surface wave of our mental awareness of outer objects into our subliminal self-awareness and into our awareness too of other planes of existence. We are really no more unconsciousness when we are asleep or stunned or drugged or “dead” or in any other state, than when we are plunged in inner thought oblivious of physical selves and surroundings. For anyone who has **advanced a little way in Yoga**, this is a most elementary proposition and one which offers no difficulty whatever to the thought because it is proved at every point by experience.” 386-387

137, “But in this **Yogic status of** action by the mere organs, *kebalair indriyair*, it is the universal intelligence and will of Nature itself working from centres superconscious and subconscious as it acts in the mechanically purposeful energies of plant-life or of the inanimate material form, but here with a living instrument who is the conscious witness of the action and instrumentation. It is a remarkable fact that the **speech, writing and intelligent activities** of such a state may convey a perfect force of thought, luminous, faultless, logical, inspired, perfectly adapting means to ends, far beyond what the man himself could have done in his old normal poise of mind and will and capacity, yet all the time he himself perceives but does not conceive the thought that comes to him, observes in its works but does not claim as his own the powers which play upon the world through him as through a passive channel. But this phenomenon is not really abnormal or contrary to the general law of things. For do we not see a perfect working of the secret universal Will and Intelligence in the apparently brute (*jada*) action of material Nature? And it is precisely this universal Will and Intelligence which thus acts through the calm, **indifferent and inwardly silent Yogin** who offers no obstacle of limited and ignorant personal will and intelligence to its operations. He dwells in the silent Self; he allows the active Brahman to work

through his natural instruments, accepting impartially, without participation, the formations of its universal force and knowledge.” 405

138, “All existences will be to the **consciousness of the Yogin** soul-forms and not merely idea-forms of the Self, of himself, one with him, contained in his universal existence. All the soul-life, mental, vital, bodily existence of all that exists will be to him one indivisible movement and activity of the Being who is the same for ever. The Self will be realized as the all in its double aspect of immutable status and mutable activity and it is this that will be seen as the **comprehensive truth of our existence.**” 407-408

139 “The ordinary existence of man is not only an individual but an egoistic consciousness; it is, that is to say, the individual soul or Jivatman identifying himself with the nodus of his mental, vital, physical experiences in the movement of universal Nature, that is to say, with his mind-created ego, and less intimately, with the mind, life and body which receive the experiences... By detaching himself from all identification with mind, life and body, he can get back from his ego to the consciousness of the true Individual, the Jivatman, who is the real possessor of mind, life and body.” 409

140, “...for the many souls of the universal manifestation are only faces of the one Divine, the many minds, lives, bodies are only His masks and disguises. We perceive each being **to be the universal Narayana** presenting to us many faces; we lose ourselves in that universality and perceive our own mind, life and body as only one presentation of the Self, while all whom we formerly conceived of as others, are now to **our consciousness our self in other minds, lives and bodies.**” 411

141, “We suffer the joys of others, suffer their griefs; and this oneness can be carried even into the body, as in the story of the **Indian saint** who, seeing the bullock tortured in the field by its cruel owner, cried out with the creature’s pain and the weal of the lash was found reproduced on his own flesh.” 416

142, “The transformation cannot be complete or really executed without the awakening of the **truth-mind** which corresponds in the mental being to the Supermind and is capable of receiving mentally its illuminations.” 422

143, “Our direct truth perceptions on the other hand come from that Supermind, -- a Will that knows and a Knowledge that effects, --which creates universal order out of infinity. Its awakening into action brings down, says the Veda, 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.” 423

144, ‘The Knowledge brings also the Power and the Joy. “How shall he be deluded, whence shall he have sorrow who sees everywhere the Oneness?”’ 425

145, “If we are to possess perfectly the world in our new divinized consciousness as the Divine himself possesses it, we have to know also each thing in its absoluteness, first by itself, secondly in its union with all that completes it; for so has the Divine imaged out and seen its being in the world. To see things as parts, as incomplete elements is a lower analytic knowledge. The Absolute is

everywhere; it has to be seen and found everywhere. Every finite is an infinite and has to be known and sensed in its intrinsic infiniteness as well as in its surface finite appearance. But **to know the world**, so to perceive and experience it, it is not enough to have an intellectual idea or imagination that so it is; a certain divine vision, divine sense, divine ecstasy is needed, an experience of union of ourselves with the objects of our consciousness. In that experience not only the Beyond but all here, not only the totality, the All in its mass, but each thing in the All becomes to us our self, God, the Absolute and Infinite, Sachchidananda. This is the secret of **complete delight** in God's world, **complete satisfaction** of the mind and heart and will, **complete liberation** of the consciousness." 426

146, "The **whole problem of life resolves** itself into this one question, -- "What are we to do with this soul and nature set face to face with each other, --we who have as one side of our existence the Nature, this personal and cosmic activity, which tries to impress itself upon the soul, to possess, control, determine it, and as the other side this soul which feels that in some mysterious way it has a freedom, a control over itself, a responsibility for what it is and does, and tries therefore to turn upon Nature, its own and the world's, and to control, possess, enjoy, or even, it may be, reject and escape from her?" In order to answer that question we have to know, --to know what the soul can do, to know it can do with itself, to know too what it can do with Nature and the world. The whole human philosophy, religion, science is really nothing but an attempt **to get at the right data** upon which it will be possible to answer the question and solve, as satisfactorily as our knowledge will allow, the problem of our existence." 428-429

147, "There may be in our soul life a perfect spiritual knowledge and understanding not only of all our internal activities but of all the unrolling of things, events, human, animal, natural activities around us, **the world-vision of the Rishi**. This may not be attended by an active putting forth of power upon the world, though that is seldom entirely absent; for **the Rishi** is not uninterested in the world or in his fellow-creatures, but one with them by sympathy or by accepting **all creatures as his own self in many minds and bodies**. The **old forest-dwelling anchorites** even are described continually as busily engaged in doing good to all creatures. This can only be done in the spiritual realization, not by an effort, for effort is a diminution of freedom, but by a spiritual influence or by a spiritual mastery over the minds of men and the workings of Nature, which reflects the divine effective immanence and the divine effective mastery." 434

148, "In the lower being the enjoyment is of a twofold kind, positive and negative, which in the electricity of sensation translates itself into joy and suffering; but in the higher it is an actively equal enjoyment of the divine delight in self-manifestation. That enjoyment again may be limited to a **silent spiritual delight or an integral divine joy** possessing all things around us and all activities of all parts of our being." 434

149, “**All life**, spiritual, mental or material, is the play of the soul with the possibilities of its nature; for without this play there can be no self-expression and no relative self-experience.” 438

150, “For the **nature of the divine existence** is to possess always unity, but to possess it also in an infinite experience, from many standpoints, on many planes, through many conscious powers or selves of itself, individualities—in our limited intellectual language – of the one conscious being.” 438-439

151, “To be able to live permanently in this new consciousness of our real, our integral being is to attain liberation and enjoy immortality.” 439

152, “Death is the king of the material world, for life seems to exist here only by submission to death, by a constant dying; immortality has to be conquered here with difficulty and seems to be in its nature a rejection of **all death** and therefore of **all birth** into the material world.” 440

153, “For it is in God alone, by the possession of the Divine only that **all the discords of life** can be resolved, and therefore the raising of men towards the Divine is in the end the one effective way of helping mankind. All other activities and realizations of our self-experience have their use and power, but in the end these crowded side-tracks or these lonely paths must circle round to converge into the wideness of the integral way by which the liberated soul transcends all, embraces all and becomes the promise and the power of the fulfillment of all in their manifested being of the Divine.” 445

154, “Therefore the whole principle and effort of a material world must be the evolution of what is involved and the development of what is undeveloped. Here everything is shut up from the first in the violently working inconscient sleep of material force; therefore the whole **aim of any** material becoming must be the waking of consciousness out of the inconscient; **the whole consummation of the material becoming** must be the removal of the veil of matter and the luminous revelation of the entirely self-conscient Being to its own imprisoned soul in the becoming. Since Man is such an imprisoned soul, this luminous liberation and coming to self-knowledge must be his **highest object and condition of his perfection.**” 449

155, “But to our ordinary materialized consciousness all this (constituent principles of the various worlds of cosmic existence) does not exist because it is hidden from us by our preoccupation with our existence in **a little corner of the material universe and with the petty experiences of the little hour of time** which is represented by our life in a single body upon this earth. To that consciousness the world is a mass of material things and forces thrown into some kind of shape and harmonized into a system of regulated movements by a number of **fixed self-existent laws** which we have to obey, by which we are governed and circumscribed and of which we have to get the best knowledge we can so to make the most of this one brief existence which begins with birth, ends with death and has no second recurrence. Our own being is a sort of accident or at least **a very small and minor circumstance** in the universal life of Matter or the eternal

continuity of the workings of material Force. Somehow or other a soul or mind has come to exist in a body and it **stumbles** about among things and forces which it does not very well understand, at first preoccupied with the difficulty of managing to live in a **dangerous and largely hostile world** and then with the effort to understand its laws and use them so as to make life as tolerable or as happy as possible so long as it lasts.” 457

156, “The Transcendence of this lower triple being and this lower triple world, to which ordinarily our consciousness and its powers and results are limited, -- a transcendence described by the **Vedic seers** as an exceeding or breaking beyond two firmaments of heaven and earth, --opens out a hierarchy of infinitudes to which the normal existence of man even in its highest and widest flights is still a stranger. Into that altitude, even to the lowest step of its hierarchy, it is difficult for him to rise.” 465

157, “The higher hemisphere is the perfect and eternal reign of the Spirit; for there it manifests without cessation or diminution its infinities, deploys the unconcealed glories of its illimitable existence, its illimitable consciousness and knowledge, its illimitable force and power, its illimitable beatitude. The lower hemisphere belongs equally to the Spirit; but here it is veiled, closely, thickly, by its inferior self-expression of **limiting mind, confined life and dividing body**. The Self in the lower hemisphere is shrouded in name and form; its consciousness is broken up by the **division between internal and external, the individual and universal**; its vision and sense are turned outward; its force, limited by division of its consciousness, works in fetters; its knowledge, will, power, delight, divided by this division, limited by this limitation, are open to the experience of their contrary or perverse forms, to ignorance, weakness and suffering. We can indeed become aware of the true Self or Spirit in ourselves by turning our sense and vision inward; we can discover too the same Self or Spirit in the external world and its phenomena by plunging them there also inward through the veil of names and forms to that which dwells in these or else stands behind them.” 465-66

158, “All is determined by the Spirit, for all from subtlest existence to grossest matter is manifestation of the Spirit. But the Spirit, Self or Being determines the world it lives in and the experiences of its consciousness, force and delight in that world by some poise—among many possible—of the relations of Purusha and Prakriti, soul and Nature, -- some basic poise in one or other of its own cosmic principles.” 466

159, “The **character** of these higher states of the soul and their greater worlds of spiritual Nature is necessarily difficult to seize. Even the Upanishads and the Veda only shadow them out by **figures, hints and symbols**. Yet it is necessary to attempt some account of their principles and practical effect so far as they can be grasped by the mind that stands on the border of the two hemispheres. The passage beyond that border would be the culmination, the completeness of the Yoga of self-transcendence by self-knowledge. The soul that aspires to perfection, draws back and upward, says the Upanishad, from the physical into the vital and from the

vital into the mental Purusha, from mental into the knowledge-soul and from that self of knowledge into the bliss Purusha. This self of bliss is the conscious foundation of perfect Sachchidananda and to pass into it **completes the soul's ascension.**" 474

160, "But the transition from the mind-self to the knowledge-self is the great and the **decisive transition in the Yoga.** It is the shaking off of the last hold on us of the cosmic ignorance and our firm foundation in the Truth of the things, in a consciousness infinite and eternal and inviolable by obscurity, falsehood, suffering or error." 475

161, "But the *vijnana* or gnosis is not only truth but truth power, it is the very working of the infinite and divine nature; it is the divine knowledge one with the divine will in the force and delight of a spontaneous and luminous and inevitable self-fulfilment. By the gnosis, then, we change our human into a divine nature." 476

162, "**Reason or intellect** is only the lower *buddhi*; it is dependent for its action on the percepts of the sense-mind and on the concepts of the mental intelligence. It is not like the gnosis, self-luminous, authentic, making the subject one with the object." 477

163, "There is, indeed, a higher form of the *buddhi* that can be called the **intuitive mind or intuitive reason**, and this by its intuitions, its inspirations, its swift revelatory vision, its luminous insight and discrimination can do the work of the reason with a higher power, a swifter action, a greater and spontaneous certitude. It acts in a self-light of the truth which does not depend upon the torch-flares of the sense-mind and its limited uncertain percepts; it proceeds not by intelligent but by visional concepts: it is a kind of **truth-vision, truth-hearing, truth-memory, direct truth-discernment.**" 477

164, "**The logical reason** proceeds pace after pace and tries the sureness of each step like a man who is walking over unsafe ground and has to test by the hesitating touch of his foot each span of soil that he perceives with his eye." 478

165, "**The true intuition** on the contrary carries in itself its own guarantee of truth; it is sure and infallible within its limits. And so long as it is pure intuition and does not admit into itself any mixture of sense-error or intellectual ideation, it is never contradicted by experience: the intuition may be verified by the reason or the sense-perception afterwards, but its truth does not depend on that verification, it is assured by an automatic self-evidence. If the reason depending on its inferences contradicts the greater light, it will be found in the end on ampler knowledge that the intuitional conclusion was correct and that the more plausible rational and inferential conclusion was an error. For the true intuition proceeds from the self-existent truth of things and is secured by that self-existent truth and not by any indirect, derivatory or dependent method of arriving at knowledge." 478-479

166, "**The higher mental intuition** of the human being is an inner visional, not a sense intuition; for it illumines the intelligence and not the sense-mind, it is self-

conscious and luminous, not half-subconscious blind light: it is freely self-acting, not mechanically automatic.” 479-480

167, “These three movements are described in the Isha Upanishad, the **first** as *vyuha*, the marshalling of the rays of the Sun of gnosis in the order of the Truth-consciousness, the **second** as *samuha*, the gathering together of the rays into the body of the Sun of gnosis, the **third** as the vision of that Sun’s fairest form of all in which the soul most intimately possesses its oneness with the infinite Purusha.” 486

168, “Now we come to realize with a very living force of reality, normal and continuous, what the sages meant when they spoke of the soul carrying the body or when they said that soul is not in the body, **but the body in the soul**. It is from above the body and not from the brain that we shall ideate and will; the brain action will become only a response and movement of the physical machinery to the shock of the thought-force and will-force from above. All will be originated from above; from above, all that corresponds in the gnosis to our present mental activity takes place.” 491

169, “Therefore too in the action of the *vijnanamaya* will there is no place for sin; **for all sin is an error of the will, a desire and an act of the Ignorance.**” 495

170, “For if knowledge and force are the twin sides or powers of the action of consciousness, delight, Ananda—which is something higher than what we call pleasure—is the very stuff of consciousness and natural result of the interaction of knowledge and will, force and self-awareness.” 495

171, “And the **Yogin** who enters into these lesser realizations, may find them so complete and compelling that he will imagine there is nothing greater, nothing beyond it. For each of the divine principles contains in itself the whole potentiality of all the other **six notes** of our being; each plane of Nature can have its own perfection of these notes under its own conditions. But the **integral perfection** can come **only** by a mounting ascent of the lowest into the highest and an incessant descent of the highest into the lowest till all becomes one at once solid block and plastic sea-stuff of the Truth infinite and eternal.” 499

172, “But the Gnostic soul, the *vijnanamaya purusha*, is the first to participate not only in the freedom, but in the power and sovereignty of the Eternal. For it receives the fullness, it has the sense of plentitude of the Godhead in its action; it shares the free, splendid and royal march of the Infinite, is a vessel of the original knowledge, the immaculate power, the inviolable bliss, transmutes **all life** into the eternal Light and the eternal Fire and the eternal Wine of the nectar.” 501

173, “If on the other hand the soul moves in its impulse of freedom towards the discovery of another and **divine centre of control** through which the Infinite can consciously govern its own action in the individual, it is moving towards the gnosis where that **centre** pre-exists, **the centre of an eternal harmony and order.**” 502

174, "The Gnostic soul is the child, but the king-child; here is the royal and eternal childhood whose toys are the worlds and all universal Nature is the miraculous garden of the play that tires never." 503

175, "The bliss soul finds and feels itself everywhere; it has no mansion, is *aniketa*, or has the all for its mansion, or, if it likes, it has all things for its many mansions open to each other for ever." 506

176, "In the Ananda **all law** ceases and there is an absolute freedom without binding term or limit." 507

177, "**All knowledge** is ultimately the knowledge of God, through himself, through Nature, through her works. Mankind has first to seek the knowledge through the external life; **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." 513

178, "The systematic purification of the whole being for **an integral reflection** and taking in of the divine reality can only be done by the **special methods of Yoga**. Its absolute concentration has to take the place of the dispersed concentrations of the lower knowledge; the vague and ineffective identification which is all the lower knowledge can bring, has to be replaced by the complete, intimate, imperative and living union which Yoga brings." 516

179, "The old Indian psychology expressed this fact by **dividing consciousness** into three provinces, waking state, dream state, sleep state, *jagrat, svapna, suspti*; and it supposed in the human being a waking self, a dream self, a sleep self, with the supreme or absolute self being, the fourth or Turiya, beyond of which all these are derivations for the enjoyment of relative experience in the world." 520

180, "**All Yoga** is in its nature an attempt and an arriving at unity with the Supreme, --unity with the being of the Supreme, unity with the consciousness of the Supreme, unity with the bliss of the Supreme,-- or, if we repudiate the idea of absolute unity, at least at some kind of union, even if it be only for the soul to live in one status and periphery of being with the Divine, *salokya*, or in a sort of indivisible proximity, *samipyra*. This can only be gained by rising to a higher level and intensity of consciousness than our ordinary mentality possesses." 528

181, "**All Yoga proceeds in its method** by three principles of practice; **first**, purification, that is to say, the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system; **secondly**, concentration, that is to say, the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end; **thirdly**, liberation, that is to say, the release of our being from the narrow and painful knots of the individualized energy in a false and limited play, which at present are the law of our nature." 530

182, "Action is **the first power of life**. Nature begins with force and its works which, once conscious in man, become will and its achievements; therefore it is that by **turning his action God-wards** the life of man best and most surely **begins**

to become divine. It is the door of **first access, the starting point of initiation.** When the will in him is made one with the divine will and the whole action of the being proceeds from the Divine and is directed towards the Divine, the union in works is perfectly accomplished.” 545

183, “The knowledge is the **foundation** of a constant living in the Divine. For consciousness is the **foundation** of all living and being, and knowledge is the action of the consciousness, the light by which it knows itself and its realities, the power by which, starting from action, we are able to hold the inner results of thought and act in a firm growth of our conscious being until it accomplishes itself, by union, in the infinity of the divine being.” 545-546

184, “Love is the crown of all being and its fulfillment, that by which it rises to all intensity and all fullness and the ecstasy of utter self-finding. For if the **Being is the very nature consciousness and by consciousness we become one with it,** therefore by perfect knowledge of it fulfilled in identity, yet is **delight the nature of consciousness** and of acme of delight love is the key of the secret.” 546-547

186, “By Bhakti as by knowledge, as the Gita tells us, we arrive at unity with the Purushottama, the Supreme who contains in himself the impersonal and numberless personalities, the qualityless and infinite qualities, pure being, consciousness and delight and the endless play of their relations.” 550

187, “**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.” 559

188, “Ordinarily, ethics is regarded as a sort of machinery of right action, the act is everything and how to do the right act is the whole question and the whole trouble. But to the **Yogin** action is chiefly important not for its own sake, but rather as a means for the growth of the soul Godward. Therefore what **Indian spiritual writings** lay stress upon is not so much the quality of the action to be done as the quality of the soul from which the action flows, upon its truth, fearlessness, purity, love, compassion, benevolence, absence of the will to hurt, and upon the actions as their outflowings.” 564

189, “**All Yoga** is a turning of the human mind and human soul, not yet divine in realization, but feeling the divine impulse and attraction in it, towards that by which it finds its greater being.” 571

190, “At the same time we have seen that each of the three ways at its height, if it is pursued with a certain largeness, can take into itself the powers of the others and lead to their fulfillment. It is therefore **sufficient to start by one of them** and find the point at which it meets the other at first parallel lines of advance and melts into them by its own widenings. At the same time a more difficult, complex, wholly powerful process would **be to start,** as it were, **on three lines together, on a triple wheel of soul-power.** But the consideration of this possibility must be postponed till we have seen what are the conditions and means of the Yoga of self-perfection. For we shall see that this also need not be postponed entirely, but a

certain preparation of it is part of and a certain initiation into it proceeds by the growth of the divine works, love and knowledge.” 615

191, “But the **integral Yoga** finds 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. It **substitutes** for the form of religious piety its completer spiritual seeking of a divine union. It 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. The conversion its 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.” 621-22

192, “To open oneself to the supracosmic Divine is an **essential condition of this integral perfection**; to unite oneself with the universal Divine is **another essential condition**. Here the Yoga of self-perfection coincides with the Yoga of knowledge, works and devotion; for **it is impossible to change the human nature into the divine** or to make it an instrument of divine knowledge, will and joy of existence, **unless there is a union with the supreme Being, Consciousness and Bliss and unity with its universal Self** in all things and beings. A wholly separative possession of the divine nature by the human individual, as distinct from a self-withdrawn absorption in it, is not possible.” 622

193, “These three elements, (1) a union with the supreme Divine, (2) unity with the universal self, (3) and a Supramental life action from this transcendent origin and through this universality, but still with the individual as the soul-channel and natural instrument, constitute the **essence of the integral divine perfection** of human being.” 622

194, “To perceive and have a right view of our way to such a transformation we must form some **sufficient working idea** of the complex thing that this human nature at present is in the confused interminglings of its various principles, so that we may see the precise nature of the conversion each part of it **must undergo** and the most effective means for the conversion.” 623

195, “The whole difference between man and animal is that the animal mind, as we know it, cannot get for one moment away from its origins, cannot break out from the covering, the close chrysalis which the bodily life has spun around the

soul, and become something greater than its present self, a more free, magnificent and noble being; but in man mind reveals itself as a greater energy escaping from the restrictions of the vital and physical formula of being. But even this is not all that man is or can be: he has in him the power to evolve and release a still greater ideal energy which in its turn escapes out of the restrictions of the mental formula of his nature and discloses the Supramental form, the ideal power of spiritual being.” 624

196, “**The spirit** is an infinite existence limiting itself in apparent being for individual experience. It is an infinite consciousness which defines itself in finite forms of consciousness for joy of various knowledge and various power of being. It is an infinite delight of being expanding and contracting itself and its powers, concealing and discovering, formulating many terms of its joy of existence, even to an apparent obscuration and denial of its own nature.” 624

197, “**All energy** of the spirit in action works in the two terms of existence and consciousness, for self-formation of existence and the play and self-realisation of consciousness, for the delight of existence and the delight of consciousness.” 626

198, “Man himself has, besides this gross material body, an encasing vital sheath, a mental body, a body of bliss and gnosis. But **all matter, all body** contains within it the secret powers of these higher principles; matter is a formation of life that has no real existence apart from the informing universal spirit which gives it its energy and substance.” 627

199, “The power of the soul over its nature is of the **utmost importance in the Yoga of self-perfection**; if it did not exist, we could never get by conscious endeavour and aspiration out of the fixed groove of our present imperfect human being; if any greater perfection were intended, we should have to wait for Nature to effect it in her own slow or swift process of evolution.” 628

200, “It is only by increasing that control that he can move towards perfection, -- and it is only by developing soul-power that he can reach it. Nature-power in him has to become more and more completely a conscious act of soul, a conscious expression of all the will and knowledge of spirit. Prakriti has to reveal itself as shakti of the Purusha.” 631

201, “Yet the free will seems to be imperfect, almost illusory, since the actual will itself is a machinery of Nature and each separate willing determined by the stream of past action and the sum of conditions it created, --although, because the result of the stream, the sum, is at each moment a new development, a new determination, it may seem to be self-born willing, **virginally creative** at each moment.” 636-37

202, “If there is to be an active perfection of our being, the first necessity is a purification of the working of the instruments which it now uses for a **music of discord**. The being itself, the spirit, the divine reality in man stands in no need of purification; it is for ever pure, not affected by the faults of its instrumentation or the **stumblings** of mind and heart and body in their work, as the sun, says the Upanishad, is not touched or stained by the faults of the eye of vision.” 643

203, “Moreover, it is a **total purification** of all the complex instrumentality in all the parts of each instrument that is demanded of us by the **integral perfection.**” 644

204, “In other words, purification must not be understood in any limited sense of a selection of **certain outward** kinetic movements, their regulation, the inhibition of other action or a liberation of certain forms of character or particular mental and moral capacities. These things are **secondary signs** of our derivative being, not essential powers and first forces. We have to take a **wider psychological view** of the primary forces of our nature.” 645

205, “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

205a, “Buddhi, pending the evolution of any higher Supramental power the intelligent will must be our main force for effectuation and to purify it becomes a very primary necessity.” 654

206, “But that perfection depends on the possession of a purified and enlightened buddhi; for the buddhi is the **chief power** in the mental being and the **chief mental instrument of the Purusha.**” 662

207, “The buddhi only comes in as a secondary power which has in the evolution taken the first place, but is still dependent in the inferior instrument it uses; it depends for its workings on the sense mind and does what it can on its own higher range by **a difficult, elaborate and rather stumbling extension of knowledge** and action from the physical or sense basis. A half-enlightened physical or sense mentality is the ordinary type of the mind of man.” 663

208, “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

209, “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

210, “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

211, "**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. **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 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

212, "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

213, "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

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

215, "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

216, "*Suddhi* is the condition for *mukti*. **All purification** is a release, a delivery; for it is a throwing away of limiting, binding, obscuring imperfections and confusions: purification from desire brings the freedom of the psychic prana, purification from wrong emotions and troubling reactions the freedom of the heart, purification from the obscuring limited thought of the sense mind the freedom of the intelligence, freedom from mere intellectuality the freedom of the gnosis. But all **this is an instrumental liberation**. The freedom of the soul, *mukti*, is of a larger and more essential character; it is an opening out of mortal limitation into the illimitable immortality of the Spirit." 674

217, "**This tapas** is the will of the transcendent spirit who creates the universal movement, of the universal spirit who supports and informs it, of the free individual spirit who is the **soul centre** of its multiplicities." 675

218, “Tamas is the principle and power of inertia; rajas is the principle of kinesis, passion, endeavour, struggle, initiation (*arambha*); sattwa is the principle of assimilation, equilibrium and harmony.” 683

219, “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.” 684

220, “But if this is sufficient for a quietistic release, it is not sufficient for the freedom of an integral perfection.” 688

221, “The very first necessity for spiritual perfection is a perfect equality. Perfection in the sense in which we use it in Yoga, means **a growth out of a lower undivine into a higher divine nature**. 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. 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

222, “Desire is the impurity of the Prana, the life-principle, and its chain of bondage. 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

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

224, “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

225, “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

226, “The distinctions that have already been made, will have shown in sufficiency what is meant by the **status of equality.** It is not mere quiescence and indifference, not the withdrawal from experience, but a superiority to the present reactions of the mind and life. It is the spiritual way of replying to life or rather of embracing it and compelling it to become a perfect form of action of the self and spirit. It is the **first secret** of the soul’s mastery of existence... to be equal, not to be overborne by any stress of desire, is the **first condition** of real mastery, self empire is its basis.... It is only the spirit which is capable of sublime undisturbed rapidities of will as well as an **illimitable patience**, equally just in a slow and deliberate or a swift and violent, equally secure in a safely lined and limited or a vast and enormous action. It can accept **smallest work in the narrowest circle of the cosmos**, but it can work too upon the whirl of chaos with an understanding and creative force; and these things it can do because by its detached and yet intimate acceptance it carries into both and infinite calm, knowledge, will and power.” 721

227, “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

228, “If we see unity everywhere, if we recognize that all comes by the divine will, see God in all, in our enemies or rather our opponents in the game of life as well as our friends, in the powers that oppose and resist us as well as the powers that favour and assist, in all energies and forces and happenings. And if besides we can feel that all is undivided from our self, all the world one with us within our universal being, **then this attitude becomes much easier to the heart and mind.** But even before we can attain or are firmly seated in that universal vision, we have by all the means in our power to insist on this receptive and active equality and calm. Even something of it, *alpam api asya dharmasya*, is a great step towards perfection; a first firmness in it is the beginning of liberated perfection; its completeness is the **perfect assurance of a rapid progress** in all the other members of perfection. For without it we can have no solid basis; and by the pronounced lack of it we shall be constantly falling back to the lower status of desire, ego, duality, ignorance.” 724

229, “Then there can come the living reality of the perception that all in us is done and directed by the Master of our being, *yatha prayukto ’smi, tataha karomi*, which was before only a strong idea and faith with the occasional and derivative glimpses of the divine action behind the becomings of our personal nature.” 725

230, “The control of the body and life by the mind and its thought and will is the first step towards this change. **All Yoga** implies the carrying of that control to a very high pitch.” 731

231, “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

232, “Askesis, tapasya, patience and faithfulness and rectitude of knowledge and will are the things required until a greater Power than our mental selves directly intervenes to effect a more easy and rapid transformation.” 739

233, “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, *vibhutam 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

234, “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

235, “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

236 “It has been seen that a **most effective way of purification** is for the mental Purusha to draw back, to stand as the passive witness and observe and know himself and the workings of Nature in the lower, the normal being; but **this must be combined**, for perfection, with a will to raise the purified nature into the higher spiritual being. When that is done, the Purusha is no longer only a witness, but also the master of his prakriti, *isvara*. At first it may not be apparent **how this ideal of active self-mastery can be reconciled with the apparently opposite ideal of self-surrender and become the assenting instrument of the divine Shakti**. But in fact on the spiritual plane there is no difficulty. The jiva cannot **really become the master except in proportion as he arrives at oneness with the Divine who is the supreme Self**. And in that oneness and in his unity with the universe he is one too in the universal self with the will that directs all the operations of Nature. But more directly, less transcendently, in his individual

action too, he is a portion of the Divine and participates in the mastery over his nature of that to which he has surrendered himself.” 767-768

237, “The Jiva, as has been seen, is the **meeting-place** of the play of the dual aspect of the Divine, Prakriti and Purusha, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction. This it is that makes possible the dual attitude.” 768

238, “The Divine holds our hand through all and **if he seems to let us fall**, it is only to raise us higher. This saving return we shall experience so often that the denials of doubt will become eventually impossible and, when once the foundation of equality is firmly established and still more when the sun of the gnosis has risen, doubt itself will pass away because its cause and utility have ended.” 775

239, “...is a firm faith in the Shakti that is at work and reliance on the guidance of the Master of the Yoga whose wisdom is not in **haste** and whose steps through all the perplexities of the mind are assured and just and sound, because they are founded on a perfectly comprehending transaction with the necessities of our nature.” 776

240, “The progress of the Yoga is a procession from the mental ignorance through imperfect formations to a perfect foundation and increasing of knowledge and in its more satisfying **positive parts a movement from light to greater light**, and it cannot cease till we have the greatest light of the Supramental knowledge.” 776

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

242, “A momentous question however arises as light grows, the question through what medium is the divine Shakti to act in the human being? Is it always through the **mind only** and on the mind plane or in some greater **Supramental formulation** which is more proper to a divine action and which will take up and replace the mental functions?... The **question is** how far the perfected human being can raise himself above mind, enter into some kind of fusing union with the Supramental and build up in himself a level of supermind, a developed gnosis by the form and power of the divine Shakti can **directly act, not through a mental translation**, but organically in her supramental nature.” 784-785

243, “It is here necessary in a matter so remote from the ordinary lines of our thought and experience to state (1) first what is the universal gnosis or divine supermind, (2) how is it represented in the actual movement of the universe and (3) what are its relations to the present psychology of the human being.” 785

51h, “**All things** are a manifestation of the infinite spirit out of its own being, out of its own consciousness and by the self-realising, self-determining, self-fulfilling power of the consciousness.” 785-86

244, “**The fundamental nature of this supermind** is that all its knowledge is originally a knowledge by identity and oneness and even when it makes

numberless apparent divisions and discriminating modifications itself, still all the knowledge that operates in its workings, even in these divisions, is founded upon and sustained and lit and guided by this perfect knowledge by identity and oneness... **This is the second character of the supreme Supermind** that its knowledge is a real because a total knowledge. It has in the **first place** a transcendental vision and sees the universe not only in universal terms, but in its right relation to the supreme and eternal reality from which it proceeds and of which it is an expression...It is in the **second place** universal and sees all that is individual in the terms of the universal as well as in its own individual terms and holds all these individual figures in their right and complete relation to the universe. It is in the **third place**, separately with regard to individual things, total in its view because it knows each in its inmost essence of which all else is the resultant, in its totality which is its complete figure and in its parts and their connections and dependences, --as well as in its connections with and its dependences upon other things and its nexus with the total implications and the explicit of the universe... **The third characteristic of the supermind** arising from this difference, which brings us to the practical distinction between two kinds of knowledge, is that it is directly truth-conscious, a divine power of immediate, inherent and spontaneous knowledge, an Idea holding luminously all realities and not depending on indications and logical or other steps from the known to the unknown like the mind which is a power of Ignorance.” 786-787-788

245, “If the spirit is everywhere, even in matter – in fact matter itself is only an obscure form of spirit—and if the supermind is the universal power of the spirit’s omnipresent self-knowledge **organizing all the manifestation of the being**, then in matter and everywhere there must be present a Supramental action and, however concealed it may be by another, lower and obscurer kind of operation, yet when we look close we shall find that it is **really the supermind which organizes** matter, life, mind and reason. And this actually is the knowledge towards which we are now moving.” 793

246, “The supermind in the lower nature is present most strongly as intuition and it is therefore by a development of an intuitive mind that we can make the **first step** towards the self-existent spontaneous and direct Supramental knowledge.” 796

247, “The original nature of supermind is (1) the self-conscience and all-conscience of the Infinite, of the universal Spirit and Self in things, (2) organizing on the foundation and according to the character of a direct self-knowledge its own wisdom and effective omnipotence for the unfolding and (3) the regulated action of the universe and of all things in the universe.” 799

248, “The organizing supermind of a divine being in the universe would be a delegation of this omnipotence and omniscience for the purpose and within the scope of his own action and nature and of all that comes into its province. The supermind in an individual would be a similar delegation on whatever scale and within whatever province. But while in the god this would be a direct and an

immediate delegation of a power illimitable in itself and limited only in action, but otherwise unaltered in operation, natural to the being and full and free always, in man any emergence of the supermind **must be gradual and at first an imperfect creation** and to his **customary mind** the activity of an exceptional and supernormal will and knowledge.” 799

249, “In the first place it will not be for him a native power enjoyed without interruption, but a secret potentiality which has to be discovered and one for which there are no organs in his present physical or mental system: he has either to evolve a new organ for it or else to adopt or transform existing ones and make them utilizable for the purpose. 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

250, “The **supermind lives** in the light of spiritual certitudes: it is to man knowledge opening the actual body of its own native effulgence.” 810

251, “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

252, “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

253, “It is difficult for the intellect to grasp at all what is meant by these Supramental distinctions: the mental terms in which they can be rendered are lacking or inadequate and they can only be understood after a certain sight or certain approximations in experience. A number of indications are all that at present it can be useful to give. And first it will be enough to take certain clues from the thinking mind; for it is there that some of the **nearest keys** to the Supramental action are discoverable. 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

254, “And of these **four** the discrimination here is hardly recognizable as a separate power, but is constantly inherent in the three others and is their own determination of the scope and relations of their knowledge. There are three elevations in this reason, (1) one in which the action of what we may call a Supramental intuition gives the form and the predominant character, (2) one in which a rapid Supramental inspiration and (3) one in which a large Supramental revelation leads and imparts the general character, and each of these raises us to a

more concentrated substance and a higher light, sufficiency and scope of the truth will and the truth knowledge.” 820

255, “**All thought** is here seen and experienced as a luminous body of substance, a luminous movement of force, a luminous wave of Ananda of the being; it is not an idea in the void air of mind, but experienced in the reality and as the light of a reality of the infinite being. The will and impulsions are similarly experienced as a real power and substance of the Sat, the Chit, the Ananda of the Ishwara. **All the spiritualised sensation and emotion** are experienced as pure moulds of the consciousness and Ananda.” 823

256, “At present all that is necessary to note is that here too there is in the field of the thought and the will a **triple action**. (1) The spiritual reason is lifted and broadened into a greater representative action that formulates to us mainly the actualities of the existence of the self in and around us. (2) There is then a higher interpretative action of the Supramental knowledge, a greater scale less insistent on actualities, that opens out yet greater potentialities in time and space and beyond. (3) And lastly there is a highest knowledge by identity that is a gate of entrance to the essential self-awareness and the omniscience and omnipotence of the Ishwara.” 823-24

257, “The universal and infinite consciousness can always seize on and surround the mind and it is when it does so with a certain continuity, frequency or persistence that the mind can **most easily** transform itself into the intuitive mentality and that again into the Supramental movement. Only as we rise we grow more intimately and integrally into the infinite consciousness and it becomes more fully our own self and nature.” 824

258, “The mind eventually becomes wholly intuitivised and exists only as a **passive channel** for the Supramental action; but this condition too is not ideal and presents, besides, still a certain obstacle, because the higher action has still to pass through a **retarding and diminishing conscious substance**,-- that of the physical consciousness. 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

259, “This is the **fundamental relation** that all the action of the mind is a derivation from the supermind, although we do not know this until we come to know our higher self, and draws from that source all it has of truth and value. **All our thoughts**, willings, feelings, sense representations have in them or at their roots **an element of truth**, which originates and sustains their existence, however in the actuality they may be perverted or false, and behind them **a greater ungrasped truth, which if they could grasp it, would make them soon unified, harmonious and at least relatively complete**. Actually, however such truth as they have is diminished in scope, degraded into a lower movement, divided and

falsified by fragmentation, afflicted with incompleteness, marred by perversion.”
826-27

260, “This representative supermind has a lower action in what **I have called the Supramental reason**, nearest to the mental and into which the mental can **most easily** be taken up, and a higher action in the integral supermind that sees all things in the unity and infinity of the divine consciousness and self existence.” 827

52n, “A second difference that we experience is a greater and a spontaneous harmony and unity. **All consciousness** is one, but in action it takes on many movements and each of these fundamental movements has many forms and processes.” 828

261, “Man is obliged by a Power within him to be the labourer of a more or less conscious self-evolution that shall lead him to self-mastery and self-knowledge.”
829

262, “A mental intuitive vision or a spiritualised mental sight, a psychic vision, an emotional vision of the heart, a vision in the sense mind are parts of the Yogic experience.” 834

263, “It is necessary **to bear this in mind**; for otherwise the mentality, looking up to the ranges of the supermind as they reveal themselves, may think it has got the vision of the highest heights when it is only the highest range of the lower ascent that is being presented to its experience. At each height, *sanoh sanum aruhah*, the power of the supermind increase in **intensity, range and completeness.**” 836

264, “The **Supramental word** 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 and it pours into the language, even though the same as that of the mental speech, another than the limited intellectual, emotional or sensational significance. It is formed and heard in the intuitive mind or supermind and need not at first except in certain **highly gifted souls** come out easily into speech and writing, but that too can be freely done when the physical consciousness and its organs have been **made ready**, and this is a **part of the needed fullness** and power of the **integral perfection.**” 837

265, “The Supramental man on the contrary will **think more** with the universal mind or even may rise above it, and his individuality will rather be a vessel of radiation and communication to which the universal thought and knowledge of the Spirit will converge. The mental man thinks and acts in a radius determined by the smallness or largeness of his mentality and of its experience. The range of the Supramental man will **be all the earth** and all that lies behind it on other planes of existence.” 837

266, “In all these respects Supramental man **must proceed from the opposite principle** of truth vision.” 838

267, “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

268, “The higher operations are not dependent on the lower assistance, but rather the lower operations depend on the higher not only for their guidance but for their existence. The lower mental operations are therefore not only changed in character by the transformation, but are made **entirely subordinate.**” 842

269, “The supermind perceives **always action** as a manifestation and expression of the Self and creation as a revelation of the Infinite. All its creative and pragmatic thought is an instrument of the self’s becoming, a power of illumination for that purpose, an intermediary between the eternal identity and infinite novelty and variety of illimitable Being and its self-expression in the worlds and life.” 846

270, “The **Supramental thought**, organizing the harmony of manifested existence of the Supramental being, founds it on eternal principles, cast 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. There is an order of the thought, a cycle of the will, a stability in the motion. At the same time its freedom prevents it from being shut up by the recurrence into a groove of habitual action turning always mechanically round a limited stock of thinking. It does not like the habitual mind refer and assimilate all new thought and experience to a fixed customary mould of thinking, taking that for its basis. Its basis, that to which all is referred, is above, *upari budhne*, in the largeness of the self, in the supreme foundation of the Supramental truth, *budhne ratasya.*” 847-48

271, “Its roots and place of perfection are in the subconscious from which it emerges and **man’s business** is to increase in the sense of a more and more conscient knowledge and action. Man **reverting** to a governance of his being by the life mind would become either irrational and erratic or dull and imbecile and would lose the essential character of manhood.” 850

272, “The reasoning intelligence is an intermediate agent between the life mind and the yet undeveloped Supramental intuition. Its **business is that of an intermediary**, (1) on the one side to enlighten the life mind, to make it conscient and govern and regulate as much as may be its action until Nature is ready to evolve the supramental energy which will take hold of life and illumine and perfect all its movements by converting its obscurely intuitive motions of desire, emotion, sensation and action into a spiritually and luminously spontaneous life manifestation of the self and spirit. (2) On the other higher side **its mission** is to take the rays of light which come from above and translate them into terms of intelligent mentality and to accept, examine, develop, intellectually utilize the intuitions that escape the barrier and descend into mind from the superconscience. It does this until man, becoming more and more intelligently conscient of himself and his environment and his being, becomes also aware that he cannot really know these things by his reason, but can only make a mental representation of them to his intelligence.” 850-51

272a, “Made confident by success and predominance, by the comparative greatness of its own light, it (reason) regards itself as a thing primary and absolute,

assures itself of its own entire truth and sufficiency and endeavours to become the absolute ruler of mind and life. This it cannot do successfully, because it depends on the lower life intuition and on the covert supermind and its intuitive messages for its own real substance and existence. It (reason) can only appear to itself to succeed because it reduces all its experience to **rational formulas** and blinds itself to half the real nature of the thought and action that is behind it and to the infinite deal that breaks out of its **formulas.**” 851

273, “The **first business** of the logical reason is therefore a right, careful and complete observation of its available material and data. The **first and easiest** field of data open to our knowledge is the world of Nature, of the physical objects made external to it by the separative action of mind, things not ourself and therefore only indirectly knowable by an interpreting of our sense perceptions, by observation, accumulated experience, inference and reflective thinking.” 852

274, “The first well-organised action of the supermind in the ascending order is the Supramental reason, not a higher logical intellect, but a directly luminous organization of intimately subjective and intimately objective knowledge, the higher *buddhi*, the logical or rather the logos Vijnana. The Supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and in a different fashion. 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.” 855-56

275, “The **Supramental thinking** is felt at its basis as a conscious contact or union or identity of the substance of being of the thing known and its figure of thought as the power of awareness of the self revealing through the meeting or the oneness, because carrying in itself, a certain knowledge form of the object’s content, action, significance.” 856

276, “The supermind sees everything in the self and its observation **must therefore be subjectively objective** and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge.” 856

277, “And the **Supramental method** with error is to eliminate it, not by any other device, but by an increasing spontaneity of **the Supramental discrimination** and a constant heightening of its own energy.” 856-57

278, “The **Supramental observation** is of things with which we are one in the being and consciousness and are capable of knowing them even as we know ourselves by the force of that oneness; **the act of observation is a movement towards bringing out the latent knowledge.**” 857

279, “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. But the necessity of concentration becomes slight or nil when the active oneness grows; the luminous consciousness of the object and its contents becomes more spontaneous, normal, facile.” 858

280, “The elaborate process of analytical observation and synthetical construction adopted by the logical intelligence is not the **method of the supermind** and yet there is a corresponding action. The supermind distinguishes by a direct seeing and without any mental process of taking to pieces the particularities of the thing, form, energy, action, quality, mind, soul that it has in view, and it sees too with an equal directness and without any process of construction the significant totality of which these particularities are the incidents.” 858

281, “The logic of the supermind is different from that of the mind: it sees always the self as what is, the essentiality of the thing as a fundamental expression of the being and power of the self, and the whole and particulars as a consequent manifestation of this power and its active expression. In the fullness of the Supramental consciousness and cognition this is the constant order. All perception of unity, similarity, difference, kind, uniqueness arrived at by the Supramental reason is consonant with and depends on this order.” 859

282, “**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.” 860

283, “**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 realized things.” 860

284, “**The Supramental judgment** acts inseparably from the **Supramental observation** or 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 observed confirms visibly the truth of the idea.” 860-61

285, “There is a logic of the **supramental reason**, but its function is not to test or scrutinize, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilize harmonies and arrangement and relations, to organize the movement of Supramental knowledge. This it does not by any formal rule or construction of inferences but by a direct, living and immediate seeing and placing of connection and relation.” 861

286, “**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 knowledge.” 861

287, “As there is a Supramental thought and essential consciousness, so too there is a **Supramental sense**. Sense is fundamentally not the action of certain physical organs, **but the contact of consciousness with its objects, *samjnana***.” 862

288, “**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.” 863

289, “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***.” 864

290, “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*.” 865

291, “**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.” 870

292, “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.” 870

293, “**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.” 870

294, “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

295, “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

296, “For always the effect of the Supramental growth is to **universalize the individual consciousness**.” 880

297, “**All truth** is to this mind a thing it originally had not and has had to acquire or has still to acquire, a thing external to it and to be gathered by experience or by following certain **ascertained methods** and rules of enquiry, calculation, application of discovered law, interpretation of signs and indices.” 887

298, “A completer opening of the **psychical consciousness** leads us **far beyond this faculty of vision by images** and admits us not indeed to a new time consciousness, but to many ways of the triple time knowledge.” 894

299, “**All intuitive knowledge** comes more or less directly from the light of the self-aware spirit entering into the mind, the spirit concealed behind mind and conscious of all in itself and in all its selves, omniscient and capable of illumining

the ignorant or the self-forgetful mind whether by rare or constant flashes or by a steady instreaming light, out of its omniscience.” 897

300, “The difference between the **ordinary mind** and the **intuitive** is that the former, seeking in the darkness or at most by its own unsteady torchlight, first, sees things only as they are presented in that light and, secondly, where it does not know, constructs by imagination, by uncertain inference, by others of its aids and makeshifts things which it readily takes for truth, shadow projections, cloud edifices, unreal prolongations, deceptive anticipations, possibilities and probabilities which do duty for certitudes. The **intuitive mind** constructs nothing in this artificial fashion, but makes itself a receiver of the light and allows the truth to manifest in it and organize its own constructions.” 898

301, “An **intuitive mind** thus constituted and aided by an active **psychic consciousness** may be in command of a very remarkable power of **time knowledge**.” 902-3

302, “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

303, “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

304, “The Supreme organizes through the power of self realization and self-manifestation that resides in this self-knowledge and **all-knowledge all truth** of his being that he has the will and delight to put forth in his universal existence, --to create, as we say from our standpoint.” 907

305, “**All that manifests** itself in time, is the coming into play, effective disclosure, result, form, power, evolution, movement of some truth of being, a truth of Sat, of the eternal existence of the Supreme and Eternal.” 907

Indispensable self-disciplines of Integral Yoga:

1, “There are **two necessities of Nature’s workings** which seem **always** to intervene in the greater forms of human activity. (1) Every such form (ordinary fields of movements or exceptional high and divine spheres) tends towards a harmonized complexity and totality which again breaks apart into various channels of special effort and tendency, only to unite once more in a larger and more puissant **synthesis**. (2) Secondly development into forms is an imperative rule of effective manifestation; yet all truth and practice **too strictly formulated** becomes old and loses much, if not all, of its virtue; it **must be** constantly renovated by fresh streams of spirit revivifying the dead and dying vehicle and changing it, if it is to acquire a new life.” 5

2, “But in order that we may be wisely guided in our effort, we **must know, first**, the general principle and purpose underlying this separative impulse and, next, the particular utilities upon which **the method** of each school of Yoga is founded. For

the general principle we **must interrogate** the universal workings of Nature herself, recognizing in her no merely specious and illusive activity of a distorting Maya, but the cosmic energy and working of God himself in His universal being formulating and inspired by a vast, an infinite and yet a minutely selective Wisdom, *prajna prasrta purani* of the Upanishad, Wisdom that went forth from the Eternal since the **beginning**. For the particular utilities we **must cast** a penetrative eye on the different **method** of Yoga and distinguish among the mass of their details the **governing idea** which they serve and the radical force which gives birth and energy to their processes of effectuation. Afterwards we may more easily find the **one common principle and the one common power** from which all derive their being and tendency, towards which all subconsciously move and in which, therefore, it is possible for all consciously to unite.” 9

3, “The ultimate knowledge is that which perceives and accepts God in the universe as well as beyond the universe; **the integral Yoga is that** which, having found the Transcendent, can return upon the universe and possess it, retaining the power freely to descend as well as ascend the great stair of existence. For if the eternal Wisdom exists at all, the faculty of Mind also **must** have some high use and destiny. That use **must depend** on its place in the ascent and in the return and that destiny **must** be a fulfillment and transfiguration, not a rooting out or an annulling.” 18-19

4, “The generalization of Yoga in humanity **must** be the last victory of Nature over her own delays and concealments. Even as by the progressive mind in Science she seeks to make all mankind fit for the full development of the mental life, so by Yoga **must** she inevitably seek to make all mankind fit for higher evolution, the second birth, the spiritual existence. And as the mental life uses and perfects the material, so will the spiritual use and perfect the material and mental existence as the instruments of a divine self-expression.” 30

5, “For the contact of the human and individual consciousness with the divine is the **very essence of Yoga**. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. The contact may take place at any point of the complex and intricately organized consciousness which we **call our personality**. It may be effected in the physical through the body; in the vital through the action of those functionings which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. It may equally be accomplished through a direct awakening to the universal or transcendent Truth and Bliss by the conversion of the central ego in the mind. And according to **the point of contact** that we choose will be the type of the Yoga that we practice.” 32-33

6, “The triple Path of devotion, knowledge and works attempts the province which Rajayoga leaves unoccupied. It differs from Rajayoga in that it does not occupy itself with the **elaborate training of the whole mental system** as the condition of

perfection, but seizes on some **central principles**, the intellect, the heart, the will, and seeks to convert their normal operations by turning them away from their ordinary and external preoccupations and activities and concentrating them on the Divine. It differs also in this, --and here from the point of view of an integral Yoga there (1) **seems to be a defect**, --that it is indifferent to mental and bodily perfection and **aims** only at purity as a condition of the divine realization. (2) A second **defect** is that as actually practised it chooses one of the three parallel paths exclusively and almost in antagonism to the others instead of effecting a synthetic harmony of the intellect, the heart and the will in an **integral divine realization.**” 37-38

7, “But in the **integral conception** the Conscious soul is the Lord, the Nature-Soul is his executive Energy. Purusha is of the nature of Sat, the being of conscious self-existence pure and infinite; Shakti or Prakriti is of the nature of Chit, --it is the power of the Purusha’s self-conscious existence, pure and infinite. The relation of the two exists between the poles of **rest and action**. (1) When the energy is absorbed in the bliss of conscious self-existence, there is rest; (2) when the Purusha pours itself out in action of its Energy, there is action, creation and enjoyment or Ananda of becoming.” 43-44

8, “But in either case it is **always through** something in the lower that we **must rise** into the higher experience, and the schools of Yoga each select their own point of departure or their own gate of escape. They specialize certain activities of the lower Prakriti and turn them towards the Divine. But the normal action of Nature in us is an **integral movement** in which the full complexity of all our elements is affected by and affects all our environments. The whole of life is the Yoga of Nature. The Yoga that we (Integral Yoga) seek **must** also be an integral action of Nature, and the whole difference between the (Integral) Yogin and the natural man will be this, that the (Integral) Yogin seeks to **substitute** in himself for the integral action of the lower Nature working in and by ego and division the integral action of the higher Nature working in and by God and unity.” 45

9, “In psychological fact this **method** translates itself into the progressive surrender of the ego with its whole field and all its apparatus to Beyond-ego with its vast and incalculable but **always inevitable workings**. Certainly, this is no short cut or easy sadhana. It requires a colossal faith, an absolute courage and above all an unflinching patience. For it implies **three stages** of which only the last can be wholly blissful or rapid, --(1) the attempt of the ego to enter into contact with the Divine, (2) the wide, full and therefore laborious preparation of the whole lower Nature by the divine working to receive and become the higher Nature, (3) and the eventual transformation.” 46

10, “There are **three outstanding features** of this action of the **higher** when it works integrally on the lower nature. (1) In the first place it does not act according to a fixed system and succession as in the specialized methods of Yoga, but with a sort of free, scattered and yet gradually intensive and purposeful working determined by the temperament of the individual in whom it operates, the helpful

materials which his nature offers and obstacles which it presents to purification and perfection... (2) Secondly, the process, being integral, accepts our nature such as it stands organized by our past evolution and rejecting anything essential compels all to undergo a divine change. Everything in us is seized by the hands of a mighty Artificer and transformed into a clear image of that which it now seeks confusedly to present... (3) Thirdly, the divine Power in us uses **all life** as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or however disastrous, is used for the work, and every inner experience, even to the most repellent suffering or the most **humiliating fall**, becomes a step on the path to perfection. And we recognize in ourselves with opened eyes **the method of God** in the world, His purpose of light in the obscure, of might in the weak and fallen, of delight in what is grievous and miserable. We see the **divine method** to be the same on the lower and in the higher working; only in the one it is pursued tardily and obscurely through the subconscious in Nature, in the other it becomes swift and self-conscious and the instrument confesses the hand of the Master. **All life** is a Yoga of Nature seeking to manifest God within itself.” 46- 47

11, “An **integral method and an integral result**. First, an **integral realization** of Divine Being; not only a realization of the One in its indistinguishable unity, but also in its multitude of aspects which are also necessary to the complete knowledge of it by the relative consciousness; not only realization of unity in the Self, but of unity in the infinite diversity of activities, worlds and creatures.” 47-48

12, “He who chooses the Infinite has been chosen by the Infinite. He has received the divine touch without which there is no awakening, no opening of the spirit; but once it is received, attainment **is sure**, whether conquered swiftly in the course of one human life or pursued patiently through many stadia of the cycle of existence in the manifested universe.” 53

13, “For the Sadhaka of Integral Yoga it is necessary to remember that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself even by the greatest Scripture. Where the Scripture is profound, wide, catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning varieties and his realization of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively,—if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Vedas. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that **is best in the past**. But in the end **he must take his station**, or better still, if he can, **always** and from the **beginning he must live in his own soul** beyond the limitations of the word that he uses. The Gita itself thus declares that the Yogin in his progress **must pass beyond the written Truth**,—*sabdabrahmativartate*—beyond all that he has heard and all that he has yet to hear,

--*srotavyasya srutasya ca*. For he is not the sadhaka of a book or of many books; he is a **sadhaka of the Infinite.**" 55-56

14, "An integral and synthetic Yoga needs especially not to be bound by any written or traditional Shastra; for while it embraces the knowledge received from the past, it **seeks to organize** it anew for the present and the future. An absolute liberty of experience and of the restatement of knowledge in **new terms and new combinations** is the condition of its self-formation. Seeking to embrace **all life** in itself, it is in the position not of a pilgrim following the highroad to his destination, but, to that extent at least, **of a path finder hewing his way through a virgin forest.** For Yoga has long diverged from life and the ancient systems which sought to embrace it, such as those of our Vedic forefathers, are far away from us, expressed in terms which are no longer accessible, thrown into forms which are no longer applicable. Since then mankind has moved forward on the current of eternal Time and the same problem **has to be approached from a new starting point.**" 56-57

15, "By this Yoga we not only seek the Infinite, but we call upon the Infinite to unfold himself in human life. Therefore the Shastra of **our Yoga must provide for an infinite liberty in the receptive human soul.** A free adaptability in the manner and the type of individual's acceptance of the Universal and Transcendent into himself is the right condition **for the full spiritual life in man.**" 57

16, "Meanwhile **certain general lines** have to be formed which may help to guide the thought and practice of the sadhaka. But these **must take as much as possible** the form of general truths, general statements of principle, the most powerful broad directions of effort and development rather than **a fixed system** which has to be followed as a routine." 57

17, "The process of integral Yoga has **three stages**, not indeed sharply distinguished or separate, but in a certain measure successive. **There must be, first,** the effort towards at least an initial and enabling self-transcendence and contact with the Divine; **next,** the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; **last,** utilization of our transformed humanity as a **divine centre** in the world. So long as the contact with the Divine is not in some considerable degree established, so long as there is not some measure of sustained identity, *sayujya*, the element of personal effort **must normally predominate.** But in proportion as this contact establishes itself, the sadhaka **must become conscious** that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power **he learns progressively to submit himself** and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital, physical being with an impartial wisdom and provident activity of which the eager and interested ego is not capable. It is when this identification and this self-

merging are complete that the **divine centre** in the world is **ready**. Purified, liberated, plastic, illumined, it can begin to serve as a means for the direct action of a supreme Power in the larger Yoga of humanity or superhumanity, of the earth's spiritual progression or its transformation." 58-59

18, "The personal will of the **sadhaka** has first to seize on the egoistic energies and turn them towards the light and the right; once turned, he has still to **train** them to recognize **that always, always to accept, always to follow that**. Progressing, he **learns**, still using the personal will, personal effort, personal energies, to employ them as **representatives of the higher Power** and in conscious obedience to the higher Influence. Progressing, yet farther, his will, effort, energy become no longer personal and separate, but activities of that higher Power and Influence at work in the individual. But there is still a sort of **gulf or distance** which necessitates an obscure process of transit, not always accurate, the emerging human current. At the end of the process, with the progressive disappearance of egoism and impurity and ignorance, this **last separation** is removed; all in the individual becomes the divine working." 60-61

19, "As the supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every man, so its supreme Guide and teacher is the inner Guide, the World-Teacher, *jagad guru*, secret within us. It is he who destroys our darkness by the resplendent light of his knowledge; that light becomes within us the increasing glory of his own self-revelation." 61

20, "What is his method and his system? He has **no method and every method**. His system is a natural organization of the highest processes and movements of which the nature is capable. Applying themselves even to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest, they in the end lift all into the Light and transform all. For in his Yoga there is nothing too small to be used and nothing too great to be attempted. As the servant and disciple of the Master he has **no business with pride and egoism** because all is done for him from above, so also he has no right to despond because of his **personal deficiencies or stumblings of his nature**. For the Force that works in him is impersonal –or superpersonal- and infinite." 61-62

21, "On the contrary, the sadhaka of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own Ishta Devata in all others, unified all Avatars in the unity of Him who descends in the Avatara, welded the truth in **all teachings** into the harmony of the Eternal Wisdom." 66

22, "The ideal attitude of the sadhaka towards Time is to have an **endless patience** as if he had all eternity for his fulfillment and yet to develop the energy that shall realize now with an ever-increasing mastery and pressure of rapidity till it reaches the miraculous instantaneous of the supreme divine Transformation." 68

23, "What we propose in our Yoga (Integral Yoga) is nothing less than to break up the whole formation of our past and present which makes up the ordinary material and mental man and to create a **new centre** of vision and a new universe of

activities in ourselves which shall constitute a divine humanity or a superhuman nature.” 72

24, “The first necessity is to dissolve that **central faith** and vision in the mind which concentrate it on its development and satisfaction and interests in the old externalised order of things. It is **imperative** to exchange this surface orientation for the deeper faith and vision which **see only the Divine and seek only after the Divine**. The next need is to compel all our lower being to pay homage to this new faith and greater vision. All our nature **must make an integral surrender**; it must offer itself in every part and every movement to that which seems to the unregenerated sense-mind so much less real than the material world and its objects. Our whole being – soul, mind, sense, heart, will, life, body – must consecrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine. This is no easy task; for everything in the world follows the fixed habit which is to it a law and resists a radical change. And no change can be more radical than the revolution attempted in the integral Yoga. Everything in us has constantly to be called back to the **central faith** and will and vision. Every thought and impulse has to be reminded in the language of Upanishad that, “That is the Divine Brahman and not this which men here adore.”” 72

25, “Life then we must accept in our Yoga (Integral Yoga) in order utterly to transmute it; we are **forbidden to shrink from the difficulties** that this acceptance may add to our struggle. Our compensation is that even if the path is more rugged, the effort more complex and bafflingly arduous, yet after a certain point we gain an immense advantage. For once our minds are reasonably fixed in the **central vision** and our wills are on the whole converted to the single pursuit, Life becomes our helper. Intent, vigilant, integrally conscious, **we can take every detail of its forms and every incident of its movements as food for the sacrificial Fire within us**. Victorious in the struggle, we can compel Earth herself to be an aid towards our perfection and can enrich our realization with the booty torn from the Powers that oppose us.” 74

26, “But for the sadhaka of the integral Yoga this inner or this outer solitude can **only be incidents** or periods in his spiritual progress. Accepting life, he has to bear not only his own burden, but a great part of the world’s burden too along with it, as a continuation of his own sufficiently heavy load. Therefore his Yoga has much more of the nature of a battle than others; but this is not only an individual battle, it is a collective war waged over a considerable country. He has not only to conquer in himself the forces of egoistic falsehood and disorder, but to conquer them as representatives of the same adverse and inexhaustible forces in the world.” 77

27, “Nor is the seeker of the **integral fulfillment** permitted to solve too arbitrarily even the conflict of his own inner members. He has to harmonise deliberate knowledge with unquestioning faith; he must conciliate the gentle soul of love with the formidable need of power; the passivity of the soul that lives content in

transcendent calm has to be fused with the activity of the divine helper and the divine warrior.” 78

28, “An exclusive concentration, or even a succession of concentration of that kind, can be in his complex work only a temporary convenience; it has to be abandoned as soon as its utility is over. **An all-inclusive concentration is the difficult achievement towards which he must labour...** Concentration is indeed the first condition of any Yoga, but it is an all-receiving concentration that is the very nature of the integral Yoga. A separate strong fixing of thought, of the emotions or of the will on a single idea, object, state, inner movement or principle is no doubt a frequent need here also; but this is only a **subsidiary helpful process**. A wide massive opening, a harmonized concentration of the whole being in all its parts and through all its powers upon the One who is the All is the larger action of this Yoga (Integral Yoga) without which it cannot achieve its purpose. For it is the **consciousness that rests in the One and that acts in the All** to which we aspire; it is this that we seek to impose on every element of our being and on every movement of our nature. This wide and concentrated totality is the **essential character** of the Sadhana and its **character must determine** its practice.” 78

29, “If we are to attempt an integral Yoga, it will be as **well to start with** an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realization without any narrow limits. Not only should we avoid a sectarian religious out-look, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula. The dynamic conception or impelling sense with which **our Yoga can best set out** would be naturally the idea, the sense of a conscious all-embracing but all-exceeding Infinite.” 82

30, “The Yoga **must start** with an effort or at least a settled turn towards this total concentration. A constant and unflinching will of consecration of all ourselves to the Supreme is demanded of us, an offering of our whole being and our many-chambered nature to the Eternal who is All. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will’s ignorance.” 85

31, “For here, there are two movements with a transitional stage between them, **two periods of this Yoga**, -- (1) one of the process of surrender, (2) the other of its crown and consequence. (1) In the first the individual prepares himself for the reception of the Divine into his members. For all this first period he has to work by means of the instruments of the lower Nature, but aided more and more from above. (2) But in the later transitional stage of this movement our personal and necessarily ignorant effort more and more dwindles and a higher Nature acts; the eternal Shakti descends into this limited form of mortality and progressively possesses and transmutes it. In the second period the greater movement wholly

replaces the lesser, **formerly indispensable first action**; but this can be **done only when** our self-surrender is complete.” 86

32, “(1) In the first movement of self-preparation, the period of personal effort, the method we have to use is this concentration of the whole being on the Divine that it seeks and, as its corollary, this constant rejection, throwing out, *katharsis*, of all that is not the true Truth of the Divine. An **entire consecration of all that we are, think, feel and do** will be the result of this persistence. This consecration in its turn **must culminate in an integral self-giving** to the Highest; for its crown and sign of completion is the whole nature’s all-comprehending absolute surrender. (2) In the second stage of the Yoga, transitional between the human and the divine working, there will supervene an increasing purified and **vigilant passivity**, a more and more luminous divine response to the Divine Force, but not any other; and there will be as a result the growing inrush of a great and conscious miraculous working from above. (3) In the **last period there is no effort at all, no set method, no fixed sadhana**; the place of endeavour and tapasya will be taken by natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature. These are natural successions of the action of the Yoga.”87

33, “In the ordinary human existence an outgoing action is obviously three-fourths or even, more of our life. It is only the exceptions, saint and the seer, the rare thinker, poet and artist who can live more within themselves; these indeed, at least in the most intimate parts of their nature, shape themselves more in inner thought and feeling than in the surface act. **But it is not either of these sides separated from other, but rather a harmony of the inner and the outer life made one in fullness** and transfigured into a play of something that is beyond them which will create the form of a perfect living. A Yoga of works, a union with the Divine in our will and acts---and not only in knowledge and feeling---is then an **indispensable**, an inexpressibly **important element** of an integral Yoga. The conversion of our thought and feeling without a corresponding conversion of the spirit and body of our works would be a **maimed achievement**.” 91-92

34, “But if this total conversion is to be done, there **must** be a consecration of our actions and outer movements as much as of our mind and heart to the Divine. There **must** be accepted and progressively accomplished a surrender of our capacities of working into the hands of a greater Power behind us and our sense of being the doer and worker **must disappear**. **All must** be given for a more direct use into the hands of the divine Will which is hidden by these frontal appearances; for by that permitting Will alone is our action possible. A hidden power is the true Lord and overruling Observer of our acts and only he knows through all the ignorance and perversion and deformation brought in by the ego their entire sense and ultimate purpose. There **must be** effected a complete transformation of our limited and distorted egoistic life and works into the large and direct outpouring of a greater divine Life, Will and Energy that now secretly supports us. This greater Will and Energy must be made conscious in us and master; no longer **must it**

remain, as now, only a superconscious, upholding and permitting Force. There **must be achieved** an undistorted transmission through us of the all-wise purpose and process of a now hidden omniscient Power and omnipotent Knowledge which will turn into its pure, unobstructed, happily consenting and participating channel all our transmuted nature.” 92

35, “Yet would the ideal working of an integral Yoga be a movement, even from the **beginning, integral in its process and whole and many-sided in progress.** In any case our present preoccupation is with a Yoga, integral in its **aim** and complete movement, but **starting from works** and proceeding by works although at each step more and more moved by a vivifying divine love and more and more illumined by a helping divine knowledge.” 93-94

36, “And yet its (The Gita) secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of absolute surrender to the Divine Guide, Lord and Inhabitant of our nature, is the **central secret.** This surrender is the **indispensable means** of the Supramental change and, again, it is through the Supramental change that the dynamic identity becomes possible.” 95

37, “What then are the lines of Karmayoga laid down by the Gita? Its key principle, **its spiritual method,** can be summed up as the union of **two largest and highest states** or powers of consciousness, **equality and oneness.** **The kernel of its method** is an unreserved acceptance of the Divine in our life as in our inner self and spirit. An inner renunciation of personal desire leads to equality, accomplishes our total surrender to the Divine, supports a delivery from dividing ego which brings us oneness. But this **must be** a oneness in dynamic force and not only on static peace or inactive beatitude. The Gita promises us freedom for the spirit even in the midst of works and the full energies of Nature, if we accept subjection of our whole being to that which is higher than the separating and limiting ego. It proposes an **integral dynamic activity** founded on a **still passivity**; a largest possible action irrevocably based on an immobile calm is its secret, --free expression out of a supreme inward **silence.**” 95

38, “Attaining to a perfect equality in the soul, mind and heart, we realize our true self of oneness, one with all beings, one too with That which expresses itself in them and in all that we see and experience. This equality and this oneness are the **indispensable twin foundation we must lay down** for a divine being, a divine consciousness, a divine action. Not one with all, **we are not spiritual,** not divine. Not equal-souled to all things, happenings and creatures, we cannot see spiritually, cannot know divinely, cannot feel divinely towards others. The Supreme Power, the one Eternal and Infinite is equal to all things and to all beings; and because it is equal, it can act with an absolute wisdom according to the truth of its works and its force and according to the truth of each thing and of every creature.” 96

39, “And here, (1) **first,** not to choose action by reference to personal needs and standards, but in obedience to the dictates of the living highest Truth above us. (2) **Next,** as soon as we are sufficiently founded in the spiritual consciousness, not to act any longer by our separate will or movement, but more and more to allow

action to happen and develop under the impulsion and guidance of a divine Will that surpasses us. And (3) **last**, the supreme result, to be exalted into an identity in knowledge, force, consciousness, act, joy of existence with the Divine Shakti; to feel a dynamic movement not dominated by mortal desire and vital instinct and impulse and illusive mental free will, but luminously conceived and evolved in an immortal self-delight and an infinite self-knowledge.” 101

40, “Therefore the **first rule** of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niskama karma*... (The **second rule** of action laid down by the Gita) is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us, but not otherwise. The **tinest reaction is a proof that the discipline is imperfect** and that some part of us accepts ignorance and bondage as its law and clings still to the old nature. Our self-conquest is only partially accomplished; it is still imperfect or unreal in some stretch or part or smallest spot of the ground of our nature. And that pebble of imperfection may throw down the whole achievement of the Yoga!... The Gita replies with its **third great secret** of the divine life (of surrender). All action must be done in a more and more Godward and finally a God possessed consciousness, our works must be a sacrifice to the Divine and in the end a surrender of all our being, mind, will, heart, sense, life and body to the One **must** make God-love and God- service our only motive. This **transformation of motive force** and very character of works is indeed its master idea; **it is the foundation** of its unique synthesis of works, love and knowledge.” 102-104

41, “For it is certain that **so great a result** cannot be arrived at immediately and without any previous stages. At first we have to learn to bear the shocks of the world with the **central part of our being** untouched and silent, even when the surface mind, heart, life are strongly shaken; unmoved there on the bedrock of our life, we **must separate** the soul watching behind or immune deep within from these outer workings of our nature. Afterwards extending this calm and steadfastness of the detached soul to its instruments, it will become slowly possible to radiate peace from the luminous centre to the darker peripheries.” 103-104

42, “(1) Equality, (2) renunciation of all desire for the fruit of our works, (3) action done as a sacrifice to the supreme Lord of our nature and of **all nature**, --these are the three first Godward approach in the Gita’s way of Karmayoga.” 105

43 “But the Gita discourages any excess violence done to oneself; for the self within is really the Godhead evolving, it is Krishna, it is the Divine; it has not to be troubled and tortured as the Titans of the world trouble and torture it, but to be **increased, fostered, cherished, luminously opened** to a divine light and strength and joy and wideness. It not one’s self, but the band of the **spirit’s inner enemies**

that we have to discourage, expel, slay upon the altar of the growth of the spirit; these can be **ruthlessly excised**, whose names are desire, wrath, inequality, greed, attachment to outward pleasures and pains, the cohort of usurping demons that are the cause of the soul's errors and sufferings. These should be regarded not as part of oneself but as intruders and perverters of our self's real and diviner nature; these have **to be sacrificed in the harsher sense of the word**, whatever pain in going they may throw by **reflection on the consciousness of the seeker.**" 108-109

44, "The sacrifice may be offered to others or it may be offered to divine Powers; it may be offered to the cosmic All or it may be offered to the transcendent Supreme. The worship given may take any shape from the dedication of a leaf or flower, a cup of water, a handful of rice, a loaf or bread, to consecration of all that we possess and the submission of all that we are. Whoever the recipient, whatever the gift, it is the Supreme, the Eternal in things, who receives and accepts it, **even if it be rejected or ignored by the immediate recipient.** For the Supreme who transcends the universe, is yet here too, however veiled, in us and in the world and in its happenings; he is there as the omniscient Witness and Receiver of all our works and their secret Master. All our actions all our efforts, even our sins and stumblings and sufferings and struggles are obscurely or consciously, known to us and seen or else unknown and in a disguise, governed in their last result by the One. All is turned towards him in his numberless forms and offered through them to the single Omnipresence. In whatever form and with whatever spirit we approach him, in that form and with that spirit he receives the sacrifice." 109-110

45, "This, in short, is the **demand** made on us, that we should turn our whole life into a conscious sacrifice. Every moment and every movement of our being is to be resolved into a continuous and a devoted self-giving to the Eternal. All our actions, not less the smallest and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our individualized nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings. Our commonest or most grossly material actions must assume this sublimated character; **when we eat, we should be conscious that we are giving our food to that Presence in us; it must be a sacred offering in a temple and the sense of a mere physical need or self-gratification must pass away from us.** In any great labour, in any high discipline, in any difficult or noble enterprise, whether undertaken for ourselves, for others or for the race, it will no longer be possible to stop short at the idea of the race, of ourselves or of others. The thing we are doing **must be consciously offered** as a sacrifice of works, not to these, but either through them or directly to the One Godhead; the Divine Inhabitant who was hidden by these figures must be no longer hidden but ever present to our soul, our mind, our sense. The workings and results of our acts must be put in hands of

that One in the feeling that that Presence is the Infinite and Most High by whom alone our labour and our aspiration are possible... Even for those things in which Nature is herself very plainly the worker and we only the witnesses of her working and its containers and supporters, there should be the **same constant memory and insistent consciousness of a work** and of its divine Master. Our very inspiration and respiration, our very heart-beats **can and must be made conscious** in us as the living rhythm of universal sacrifice.” 111

46, “It is clear that a conception of this kind and its effective practice must carry in them **three results** that are of a **central importance for our spiritual ideal**. (1) It is evident, to **begin** with, that, even if such a discipline is begun without devotion, it leads straight and inevitably towards the highest devotion possible; for it **must** deepen naturally into the completest adoration imaginable, the most profound God-love. There is bound up with it a growing sense of the Divine in all things, a deepening communion with the Divine in all our thought, will and action and at every moment of our lives, a more and more moved consecration to the Divine of the totality of our being... (2) Next, the practice of this Yoga demands constant inward remembrance of the **one central liberating knowledge**, and a constant active externalizing of it in works comes in too to intensify the remembrance. In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe, this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker. A memory, a self-dynamising meditation of this kind, **must** and does in its end turn into a profound and uninterrupted vision and a vivid and all-embracing consciousness of that which we so powerfully remember or on which we so constantly meditate. For it **compels** a constant reference at each moment to the Origin of all being and will and action and there is at once an embracing and exceeding of all particular forms and appearances in That which is their cause and upholder... (3) Lastly, the practice of this Yoga of sacrifice **compels us** to renounce all the inner supports of egoism, casting them out of our mind and will and actions, and to eliminate its seed, its presence, its influence out of our nature. All must be done for the Divine; all must be directed towards the Divine. Nothing **must be attempted** for ourselves as a separate existence; nothing done for others, whether neighbours, friends, **family**, country or mankind or other creatures merely because **they are connected with our personal life** and thought and sentiment or the ego takes a **preferential interest in their welfare**. In this way of doing and seeing all works and **all life** become only a daily dynamic worship and service of the Divine in the unbounded temple of his own vast cosmic existence...” 111-113

47, “But the Divine is in his essence infinite and his manifestation too is multitudinously infinite. If that is so, it is not likely that our true integral perfection in being and in nature can come by one kind of realisation alone; it must combine **many different strands of divine experience**. It cannot be reached by the exclusive pursuit of a single line of identity till that is raised to its absolute; it must harmonise many aspects of the Infinite. An **integral consciousness** with a

multiform dynamic experience is essential for the complete transformation of our nature.” 114

48 “There is one **fundamental principle indispensable** towards any integral knowledge or many-sided experience of this Infinite. It is **to realize the Divine in its essential self** and truth unaltered by forms and phenomena. Otherwise we are likely to remain caught in the net of appearances or wander confusedly in a chaotic multitude of cosmic or particular aspects, and if we avoid this confusion, it will be at the price of getting chained to some mental formula shut up in a limited personal experience. The one secure and **all-reconciling** truth which is the very **foundation** of the universe is this that life is the manifestation of an uncreated Self and Spirit, and **the key to life’s hidden secret is the true relation** of this Spirit with its own created existences. There is behind all this life the look of an eternal Being upon its multitudinous becomings; there is around and everywhere in it the envelopment and penetration of a manifestation in time by an unmanifested timeless Eternal. But this knowledge is valueless for Yoga if it is only an intellectual and metaphysical notion void of life and **barren of consequence**; a mental realisation alone cannot be sufficient for the seeker.” 114-115

49, “On the other hand – and to some this is an **easier way** – (1) I may see the Divinity **first** in the world outside me, not in myself but in others. I meet it there from the **beginning** as an indwelling and all-containing Infinite that is not bound up with all these forms, creatures and forces which it bears on its surface. (2) Or else I see and feel it as a pure solitary Self and Spirit which contains all these powers and existences, and I lose my sense of ego in the silent Omnipresence around me. (3) Afterwards it is this that **begins** to pervade and possess my instrumental being and out of it seem to proceed all my impulses to action, all my light of thought and speech, all the formations of my consciousness and all its relations and impacts with other soul-forms of this one world-wide Existence. I am already no longer this little personal self, but That with something of itself put forward which sustains a selected form of its workings in the universe.” 116-117

50, “There is another **basic realization**, the most extreme of all, that yet comes sometimes as the first decisive opening or an early turn of the Yoga. (1) It is the awakening to an ineffable high transcendent Unknowable above myself and above this world in which I seem to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in me, the one thing that is to it overwhelmingly real. (2) This experience 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 me may seem to be a moving of cinematographic shadow forms or surface figures and my own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside me. 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, --Moksha, Nirvana. (3) But this is not the only line of issue; it is possible, on the contrary, for me **to wait** till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet ungrasped Source of myself and my 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 our being an absolute, a fathomless, almost an abyssal 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.” 117-118

51, “In this Duality too there is possible a separative experience. (1) At one pole of it the seeker may be conscious only of the Master of Existence putting forth on him His energies of knowledge, power and bliss to liberate and divinize; the Shakti may appear to him only an impersonal Force expressive of these things or an attribute of the Ishwara. (2) At the other pole he may encounter the World-Mother, creatrix of the universe, putting forth the Gods and the worlds and all things and existences out of her spirit-substance. Or even if he sees both aspects, it may be with an unequal separating vision, subordinating one to the other, regarding the Shakti only as a means for approaching the Ishwara. There results a one-sided tendency or lack of balance, a power of effectuation not perfectly supported or a light of revelation not perfectly dynamic. (3) It is when a complete union of two sides of the Duality is effected and rules his consciousness that he begins to open to a fuller power that will draw him altogether out of the confused clash of Ideas and Forces here into a higher Truth and enable the descent of that Truth to illumine and deliver and act sovereignly upon this world of Ignorance. He has begun to lay his hand on **the integral secret** which in its fullness can be grasped only when he overpasses the double term that reigns here of Knowledge inextricably intertwined with an original Ignorance and crosses the border where spiritual mind disappears into Supramental Gnosis. It is through **this third and most dynamic dual aspect of the One** that the seeker **begins** with the **most integral completeness** to enter into the deeper secret of the being of the Lord of the Sacrifice.” 125-126

52, “A Yoga of works would seem to require Personality as its mainstay, almost its source, but here too the impersonal is found to be the most direct liberating force; it is through a wide egoless impersonality that one can **become a free worker and a divine creator**. It is not surprising that the overwhelming power of this experience from the impersonal pole of the Duality should have moved the **sages** to declare this to be the one way and an impersonal Superconscience to be the sole truth of the Eternal.” 127

53, “A union of our **instrumental being** no less than our soul and spirit must change our imperfect nature into the very likeness and image of Divine Nature; it must put off the blind, marred, mutilated, discordant movements of the Ignorance and put on the inherence of that light, peace, bliss, harmony, universality, mastery,

purity, perfection; it must convert itself into a receptacle of divine knowledge, an instrument of divine Will-Power and force of Being, a channel of divine Love, Joy and Beauty. This is the transformation to be effected, **an integral transformation** of all that we now are or seem to be, by the joining –Yoga –of the finite being in Time with the Eternal and Infinite.” 131-132

54, “All this difficult result can become possible only if there is an immense conversion, **a total reversal of our consciousness**, a supernormal entire transfiguration of the nature. There must be an ascension of the whole being, an ascension of spirit chained here and trammled by its instruments and its environment to sheer Spirit free above, an ascension of soul towards some blissful Super-soul, an ascension of mind towards some luminous supermind, an ascension of life towards some vast Super-life, an ascension of our very physicality to join its origin in some pure and plastic spirit-substance. And this cannot be a single swift upsoaring but like the ascent of sacrifice described in *the Veda*, a climbing from peak to peak in which from each summit one looks up to the much that has still to be done. At the same time there must be a descent too to affirm below what we have gained above: on each height we conquer we have to turn to bring down its power and its illumination into the lower mortal movement; the discovery of the Light for ever radiant on high must correspond with the release of the same Light secret below in every part down to the deepest caves of subconscious Nature. And this pilgrimage of ascension and this descent for the labour of transformation must be inevitably a battle, a long war with ourselves and opposing forces around us which, while it lasts, may well seem interminable. For all our old obscure and ignorant nature will contend repeatedly and obstinately with the transforming Influence, supported in its lagging unwillingness or its stark resistance by most of the established forces of environing universal Nature; the powers and principalities and the ruling beings of the Ignorance will not easily give up their empire.” 132

55, “It is for this that a surrender and submission to That which is beyond us enabling the full and free working of its Power is **indispensable**. As that self-giving progresses, the work of the sacrifice becomes easier and more powerful and the prevention of the **opposing Forces loses much of its strength**, impulsion and substance. Two inner changes help most to convert what now seems difficult or impracticable into a thing possible and even sure. (1) There takes place a coming to the front of some secret inmost soul within which was veiled by the restless activity of the mind, by the turbulence of our vital impulses and by the obscurity of the physical consciousness, the three powers which in their confused combination we now call our self. (2) There will come about as a result a less impeded growth of a Divine Presence at the centre with its liberating Light and effective Force and an irradiation of it into all the conscious and subconscious ranges of our nature. These are the two signs, one marking our completed conversion and consecration to the great Quest, the other the final acceptance by the Divine of our sacrifice.” 133

56, "A Yoga turned towards an all-embracing realization of the Supreme will not despise the works or even the dreams, if dreams they are, of the Cosmic Spirit or **shrink from the splendid toil** and many-sided victory which he has assigned to himself in the human creature. But its first condition for this liberality is that our works in the world too must be part of the sacrifice offered to the Highest and to none else, to the Divine Shakti and to no other Power, in the right spirit and with the right knowledge, by the free soul and not by the hypnotized bondsman of material Nature. If a division of works has to be made, it is between those that are nearest to the heart of the sacred flame and those that are least touched or illumined by it because they are more at a distance, or between the fuel that burns strongly and brightly and the logs that if too thickly heaped on the altar may impede the ardour of the fire by their rather damp, heavy and diffused abundance." 141

57, "The Yogin's distinction from other men is this that he lives in a higher and vaster spiritual consciousness; all his work of knowledge or creation **must** then spring from there: it **must not be** made in the mind, --for it is a greater truth and vision than mental man's that he has to express or rather that pressed to express itself through him and mould his works, not for his personal satisfaction, but for a divine purpose." 143

58, "At the same time the Yogin who knows the Supreme is not subject to any need or compulsion in these activities; for to him they are neither a duty nor a necessary occupation for the mind nor a high amusement, nor imposed by the loftiest human purpose. He is not attached, bound and limited by any nor has he any **personal motive of fame**, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of higher integral knowledge." 143

59, "The Gita teaches that the man of knowledge shall by his way of life give to those who have not yet the spiritual consciousness, **the love and habit of all works** and not only of actions recognised as pious, religious or ascetic in their character; he should not draw men away from the world-action by his example. For the world **must proceed** in its great upward aspiring; men and nations must not be led to fall away from even an ignorant activity into a worse ignorance of inaction or to sink down into that miserable disintegration and tendency of dissolution which comes upon communities and peoples when there predominates the tamasic principle, the principle whether of obscure confusion and error or of weariness and inertia." 143-144

60, "In the spiritual domain the essence is always one, but there is yet an infinite variety and, **at any rate in the integral Yoga, the rigidity of a strict and precise mental rule is seldom applicable**; for, even when they walk in the same direction, no two natures proceed on exactly the same lines, in the same series of steps or with quite identical stages of their progress. It may yet be said that a logical succession of the states of progress would be very much in this order. First, there is **a large turning** in which all the natural mental activities proper to the

individual nature are taken up or referred to a higher standpoint and dedicated by the soul in us, the psychic being, the priest of the sacrifice, to the divine service; next, there is an attempt at an ascent of the being and a bringing down of the Light and Power proper to some new height of consciousness gained by its upward effort into the whole action of the knowledge.” 145

61, “Here there may be a strong concentration on the **inward central change** of the consciousness and abandonment of a large part of the outward-going mental life or else its relegation to a small and **subordinate** place. At different stages it or parts of it may be taken up again from time to time to see how far the new inner psychic and spiritual consciousness can be brought into its movements, but that compulsion of temperament or the nature which in human beings necessitates one kind of activity or another and makes it seem almost an **indispensable** portion of the existence, will diminish and eventually no attachment will be left, no lower compulsion or driving force felt anywhere. Only the Divine will matter, the Divine alone will be the one need of the whole being; if there is **any compulsion to activity** it will be not that of implanted desire or of force of Nature, but the luminous driving of some greater Consciousness-Force which is becoming more and more the sole motive power of the whole existence.” 146

62, “There are **two signs of the transformation of the seeker’s (1) mind of knowledge and (2) works of knowledge** from the process of the Ignorance to the process of a liberated consciousness working partly, then wholly in the light of the Spirit. (1) There is first a **central change** of the consciousness and a growing direct experience, vision, feeling of the Supreme and the cosmic existence, the Divine in itself and the Divine in all things; the mind will be taken up into a growing preoccupation with this first and foremost and will feel itself heightening, widening into a more and more illumined means of expression of the one fundamental knowledge. But also the **central Consciousness** in its turn will take up more and more the outer mental activities of knowledge and turn them into a parcel of itself or an annexed province; it will infuse into them its more authentic movement and make a more and more spiritualised and illumined mind its instrument in these surface fields, its new conquests, as well as in its own deeper **spiritual empire**. (2) And this will be the **second sign**, the sign of a certain completion and perfection, that the Divine himself has become the Knower and all the inner movements, including the activities of what was once a purely human mental action, have become his field of knowledge. There will be less and less individual choice, opinion, preference, less and less of intellectualization, mental weaving, **cerebral galley-slave labour**; a Light within will see all that has to be seen, know all that has to be known, develop, create, organize. It will be the Inner Knower who will do in the liberated and universalized mind of the individual the works of an all-comprehending knowledge.” 147

63, “**All the works of mind and intellect must be first** heightened and widened, then illumined, lifted into the domain of a higher intelligence, afterwards translated into workings of a greater non-mental Intuition, these again transformed

into the dynamic outpourings of the Overmind radiance, and those transfigured into the full light and sovereignty of the Supramental Gnosis.” 149

64, “But the spiritual consciousness belongs to a higher than the mental plane and there the dualities cease; for there falsehood confronted with the truth by which it profited through a usurping falsification of it and evil faced by the good of which it was a perversion or a **lurid substitute**, are obliged to perish for want of sustenance and to cease. **The integral Yoga**, refusing to rely upon the fragile stuff of mental and moral ideals, puts its whole emphasis in this field on **three central dynamic processes**, ---(i) the development of the true soul or psychic being to take the place of the false soul of desire, (ii) the sublimation of human into divine love, (iii) the elevation of consciousness from its mental to its spiritual and supramental plane by whose power alone both the soul and the life-force can be **utterly delivered** from the veils and prevarications of the Ignorance.” 153

65, “At a certain stage in the Yoga when the mind is sufficiently quieted and no longer supports itself at every step on the sufficiency of its mental certitudes, 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.” 154-55

66, “It is possible so to **turn life into an act of adoration to the Supreme** by the spirit in one’s works; for, says the Gita, “He who gives to me with a heart of adoration a leaf, a flower, a fruit or a cup of water, I take and enjoy that offering of his devotion”; and it is not only any dedicated external gift that can be so offered with love and devotion, but all our thoughts, all our feelings and sensations, all our outward activities and their forms and objects can be such gifts to the Eternal.” 162-163

67, “It does not so appear now because, even if a Divine Love is there in the world **upholding all this evolution of creatures**, yet the stuff of life and its action is made up of an egoistic formation, a division, a struggle of life and consciousness to exist and survive in an apparently indifferent, inclement or even hostile world of inanimate and inconscient Matter. In the confusion and obscurity of this struggle **all are thrown against each other** with a will in each to assert its own existence first and foremost and only secondarily to assert itself in others and very partially for others; for even man’s altruism remains essentially egoistic and **must be** so till the soul finds the secret of the divine Oneness. It is to discover that at its supreme

source, to bring it from within and to radiate it out up to the extreme confines of life that is turned the effort of the Yoga. **All action**, all creation **must be turned** into a form, a symbol of the cult, the adoration, the sacrifice; **it must** carry something that makes it bear in it the stamp of **a dedication**, a reception and translation of the Divine Consciousness, a service of the Beloved, a self giving, a surrender. This has to be done wherever possible in the outward body and form of the act; **it must be done always** in its inward emotion and an intensity that shows it to be an outflow from the soul towards the Eternal.” 164-65

68, “If the 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. The **indispensable surrender** of all our will and works and activities to the Supreme is indeed only perfect and perfectly effective when it is a surrender of love. **All life** turned into this cult, all actions done in the love of the Divine and in the love of the world and its creatures seen and felt as the Divine **manifested in many disguises** become by that very fact part of an integral Yoga.” 165

69, “If this offering is to be complete and universal, then a turning of all our emotions to the Divine is **imperative**. This is the **intensest way of purification** for the human heart, more powerful than any ethical and aesthetic catharsis could ever be by its half power and superficial pressure. A psychic fire **within must** be lit into which all is thrown with the Divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than the **ineffective mental ideal of brotherhood** can ever be. It is this (divine love) 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.” 165-166

70, “It is here that the emergence of the secret psychic being in us as the leader of the sacrifice is of **the utmost importance**; for this inmost being alone can bring with it the full power of the spirit in the act, the soul in the symbol. It alone can assure, even while the spiritual consciousness is incomplete, the perennial freshness and sincerity and beauty of the symbol and prevent it from becoming a dead form or a corrupted and corrupting magic; it **alone** can preserve for the act its power with its significance... It is for this reason that Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the **least frontally present in earthly life**, the least successfully redemptive, the least creative. Human nature has been unable to bear it in its purity for the very reason that it is the most powerful, pure, rare and intense of all the Divine energies; what little could be seized has been corrupted at once into a vital

pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its inability to house the Mystic Flame that could rebuild the world with its tongues of sacrifice. It is only the inmost psychic being unveiled and emerging in its full power that can lead the pilgrim sacrifice unscathed through these ambushes and pitfalls; at each moment **it 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." 166-167

71, "It is here that an ascetic or other-worldly spirituality feels an insurmountable denial of the Truth which it seeks after and is compelled to turn away from terrestrial existence, rejecting it as for ever the dark playground of incurable Ignorance. **Yet it is precisely these activities that are claimed for a spiritual conquest and divine transformation by the integral Yoga.** Abandoned altogether by the more ascetic disciplines, accepted by others only as a field of temporary ordeal or a momentary, superficial and ambiguous play of the concealed spirit, **this existence is fully embraced and welcomed by the integral seeker as a field of fulfilment**, a field for divine works, a field of the total self-discovery of the concealed and indwelling spirit." 170

72, "The Life-Force is an **indispensable intermediary**, the effectuating element in Nature here; mind needs its alliance if the works of mind are not to remain shining inner formations without a body; the spirit needs it to give an outer force and form to its manifested possibilities and arrive at a complete self-expression incarnated in Matter. If Life refuses the aid of its intermediary energy to the spirit's other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a **static seclusion or a golden impotence**; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it. Yet if life brings its forces to the spirit but unregenerate, **a worse result** may follow since it is likely to reduce the spiritual action of Love or Knowledge to diminished and corrupted motions or make them accomplices of its own inferior or perverse workings. Life is **indispensable** to the completeness of the creative spiritual realisation, but life released, transformed, uplifted, not the ordinary mentalised human-animal life, nor the demoniac or Titanic, nor even the divine and the undivine mixed together. Whatever may be done by other world-shunning or heaven-seeking disciplines, this is **the difficult but unavoidable task of the integral Yoga**; it cannot afford to leave unsolved the problem of the outward works of Life, it must find in them their native Divinity and ally it firmly and for ever to the divinities of Love and Knowledge." 173

73, "However corrupted and misused, as Love and Knowledge too are corrupted and misused, Power is divine and put here for a divine use. Shakti, Will, Power is the **driver of the worlds** and, whether it be Knowledge-Force or Love-Force or Life-Force or Body-Force, is always spiritual in its origin and divine in its native

character. It is the use of it made in the Ignorance by brute, man or Titan that has to be cast aside and replaced by its greater natural –even if to us supernormal— action led by the Light of an inner consciousness which is in tune with the Infinite and the Eternal. **The integral Yoga** cannot reject the works of Life and be satisfied with an inward experience only; **it has to go inward in order to change the outward**, making the Life-Force **a part and a working of a Yoga-Energy** which is in touch with the Divine and divine in its guidance.” 175

74, “It is then by a transformation of life in its very principle, not by an external manipulation of its phenomena, that the integral Yoga proposes to change it from a troubled and ignorant into a luminous and harmonious movement of Nature. There are **three conditions** which are **indispensable** for the achievement of this **central inner revolution** and new formation; none of them is altogether sufficient in itself, but by their united threefold power the uplifting can be done, the conversion made and completely made. For, (1) **first**, life as it 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. (2) **Next**, 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. (3) **Last**, life as it is is turned towards the satisfaction of the separative ego; ego must disappear and be replaced by the true spiritual person, the central being, and terrestrial existence; it **must** feel a Divine Force awaking within it and become an obedient instrumentation of its purpose.” 176-177

75, “The **nature of the integral Yoga** so conceived, so conditioned, progressing by these spiritual means, turning upon this integral transformation of the nature, determines of itself its **answer to the question of the ordinary activities of life and their place in the Yoga**...There is not and cannot be here any ascetic or contemplative or mystic abandonment of works and life altogether, any gospel of an absorbed meditation and inactivity, any cutting away or condemnation of the Life-Force and its activities, any rejection of the manifestation in the earth-nature. It may be necessary for the seeker at any period to withdraw into himself, to remain plunged in his inner being, to shut out from him the noise and turmoil of the life of the Ignorance **until a certain inner change has been accomplished** or something achieved without which a further effective action on life has become difficult or impossible. But this can only be a period or an episode, a temporary necessity or a preparatory spiritual manoeuvre; **it cannot be the rule of his Yoga or its principle**...A splitting up of the activities of human existence on a religious

or an ethical basis or both together, a restriction to the works of worship only or the works of philanthropy and beneficence only would be contrary to the spirit of the integral Yoga. Any merely mental rule or merely mental acceptance or repudiation is alien to the **purpose and method** of its discipline. All must be taken to a spiritual height and placed upon a spiritual basis; **the presence of an inner spiritual change and an outer transformation must be enforced upon the whole of life and not merely on a part of life**; all must be accepted that is helpful towards this change or admits it, all must be rejected that is incapable or inapt or refuses to submit itself to the transforming movement. There must be no attachment to any form of things or of life, any object, any activity; all must be renounced if need be, all must be admitted that the Divine chooses as its material for the divine life. But what accepts or rejects must be neither mind nor open or camouflaged vital will of desire nor ethical sense, but the insistence of the psychic being, the command of the Divine Guide of the Yoga, the vision of the higher Self or Spirit, the illumined guidance of the Master. The way of the spirit is not a mental way; a mental rule or mental consciousness cannot be its determinant or its leader.” 185-186

76, “It is **indispensable to** recognize clearly, not only in our mode of thought but in our way of feeling, sensing, doing, that this movement, this universal action is not helpless impersonal wave of being which lends itself to the will of any ego according to that ego’s strength and insistence. It is the movement of a cosmic Being who is the Knower of his field, the steps of a Divinity who is the Master of his own progressive force of action.” 189-90

77, “In the actual state of humanity, it is the **individual who must climb** to this height as a pioneer and precursor. His **isolation** will necessarily give a determination and a form to his outward activities **that must be quite other than those of a consciously divine collective action**. The inner state, the root of his acts, will be the same; but the acts themselves may well be very different from what they would be on earth liberated from ignorance. Nevertheless his consciousness and the divine mechanism of his conduct, if such a word can be used of so free a thing, would be such as has been described, free from that subjection to vital impurity and desire and wrong impulse which we call sin, unbound by the rule of prescribed moral formulas which we call virtue, spontaneously sure and pure and perfect in a greater consciousness than the mind’s governed in all its steps by the light and truth of the Spirit. But if a collectivity or group could be formed of those who had reached the Supramental perfection, there indeed some divine creation could take shape; a new earth could descend that would be a new heaven, a world of Supramental light could be created here amidst the receding darkness of this terrestrial ignorance.” 207

78, “**All standards and rules are temporary constructions** founded upon the needs of the ego in its transition from Matter to Spirit. These **make shifts** have a relative imperativeness so long as we rest satisfied in the stages of transition, content with the physical and vital life, attached to the mental movement, or even

fixed in the ranges of the mental plane that are touched by the spiritual lustures. But beyond is the unwall'd wideness of a Supramental infinite consciousness and there all **temporary structures cease**. It is not possible to enter utterly into the spiritual truth of the Eternal and the Infinite if we have not the faith and courage to trust ourselves into the hands of the Lord of all things and the Friend of all creatures and leave utterly behind us our mental limits and measures. At one moment we **must plunge** without hesitation, reserve, fear or scruple into the ocean of the free, the infinite, the Absolute. **After the Law, Liberty**; after the personal, after the general, after the universal standards there is something greater, the impersonal plasticity, the divine freedom, the transcendent force and the supernal impulse. After the strait path of the ascent the wide plateaus on the summit." 208

79, "In the spiritual life, or when a higher power than Mind has manifested and taken possession of the nature, these limited motive forces recede, dwindle, tend to disappear. The spiritual or Supramental Self, the Divine Being, the supreme and immanent Reality, **must be** alone the Lord within us and shape freely our final development according to the highest, widest, most integral expression possible of the law of our nature. In the end that nature acts in the perfect Truth and its spontaneous freedom; for it obeys only the luminous power of the Eternal. The individual has nothing further to gain, no desire to fulfil; he has become a portion of the impersonality or universal personality of the Eternal." 209

80, "Alone the supreme and universal Will **must choose**; action **must change** into a dynamic movement of that Will; enjoyment **must be replaced** by the play of a pure spiritual Ananda." 210

81, "It is binding on the developing but not yet perfectly developed individual in the shape of social duty, **family obligation**, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the **sadhaka of the Karmayoga will** abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and **a divine government** will alone abide. He will be identified with the Divine and **with others only** through the divine consciousness and not through the mental nature." 210-211

82, "For, even after he is free, **the sadhaka** will be in the world and to be in the world is to remain in works. But to remain in works without desire is to act for the good of the world in general or for the kind or the race or some new creation to be evolved on the earth or some work imposed by the Divine Will within him. And this **must be done** either in the frame work provided by the environment or the grouping in which he is born or placed or else in one which is chosen or created for him by a divine direction. Therefore in our **perfection there must be** nothing left in the mental being which conflicts with or prevents our sympathy and free identification with the kind, the group or whatever collective expression of the

Divine he is meant to lead, help or serve. But in the end **it must** become a free self-identification through identity with the Divine and not a mental bond or moral tie of union or a **vital association** dominated by any kind of personal, social, national, communal or credal egoism. If any **social law** is obeyed, it will not be from physical necessity or from the sense of personal or general interest or for expediency or because of the pressure of the environment or from any sense of duty, but solely for the sake of the Lord of works and because it is felt or known to be the Divine Will that the social law or rule or relation as it stands can still be kept as a figure of the inner life and the minds of men **must not be disturbed by its infringement**. If, on the other hand, the social law, rule or relation is **disregarded**, that too will not be for the indulgence of desire, personal will or personal opinion, but because a greater rule is felt that expresses the law of the Spirit or because it is known that there **must be** in the march of the divine All-Will a movement towards the changing, exceeding or abolition of existing laws and forms for the sake of a freer larger life necessary to the world's progress." 211

83, "At first, the higher Love and Truth will fulfil its movement in the **sadhaka** according to the essential law or way of his own nature... He will manifest the divine Truth-movement according to the temperament of the sage or the lion-like fighter or the lover and enjoyer or the worker and servant or in any combination of essential attributes (gunas) that may constitute the form given to his being by its own inner urge." 212-213

84, "Truly, we do not think, will or act but thought occurs in us, will occurs in us, impulse and act occur in us; our ego-sense gathers around itself, refers to itself all this flow of natural activities. It is cosmic Force, it is Nature that forms the thought, imposes the will, imparts the impulse. Our body, mind and ego are a wave of that sea of force in action and do not govern it, but by it are governed and directed. The **sadhaka** in his progress towards truth and self-knowledge **must** come to a point where the soul opens its eyes of vision and **recognize this truth of ego and this truth of works**. He gives up the idea of a mental, vital, physical "I" that acts or governs action; he recognizes that Prakriti, Force of cosmic nature following her fixed modes, is the **one and only worker** in him and in all things and creatures." 214

85, "If this is the truth of works, the **first thing the sadhaka** has to do is to recoil from the egoistic forms of activity and get rid of the sense of an "I" that acts." 216

86, "There is a personality on his surface that chooses and wills, submits and struggles, tries to make good in Nature or prevail over Nature, but this personality is itself a construction of Nature and so dominated, driven, determined by her that it cannot be free. It is a formation or expression of the Self in her, --it is a self of Nature rather than a self of Self, his natural and processive, not his spiritual and permanent being, a **temporary constructed personality**, not the true immortal Person. It is that Person that he **must** become. He **must succeed** in being inwardly quiescent, detach himself as the observer from the outer active personality and learn the play of the cosmic forces in him by standing back from all binding

absorption in its turns and movements. Thus calm, detached, a student of himself and a witness of his nature, he realizes that he is the individual soul who observes the works of Nature, accepts tranquilly her results and sanctions or withholds his sanction from the impulse of her acts.” 216-217

87, “When the individual soul is entirely at one in its being and knowledge with the Lord and directly in touch with the original Shakti, the transcendent Mother, the supreme Will can then arise in us too in the high divine manner as a thing that **must be** and is achieved by the spontaneous action of Nature. There is then no desire, **no responsibility**, no reaction; all takes place in the peace, calm, light, power of the supporting and enveloping and inhabiting Divine.” 218

88, “But the divine Will may descend too as a luminous single command or a total perception or a continuous current of perception of what is to be done into the will or into the thought or as a direction from above spontaneously fulfilled by the lower members. When the Yoga is imperfect, only some actions can be done in this way, or else a general action may so proceed but only during periods of exaltation and illumination. When the Yoga is perfect, all action becomes of this character. We may indeed distinguish three stages of a growing progress by which, (1) first the personal will is occasionally or frequently enlightened or moved by a supreme Will or conscious Force beyond it, (2) then constantly replaced and, (3) last, identified and merged in that divine Power-action. (1) The first is the stage when we are still governed by the intellect, heart and senses; these have to seek or wait for the divine inspiration and guidance and do not always find or receive it. (2) The second is the stage when human intelligence is more and more replaced by a high illumined or intuitive spiritualised mind, the external human heart by the inner psychic heart, the senses by a purified and selfless vital force. (3) The third is the stage when we rise even above spiritualised mind to the supramental levels.” 218-219

89, “The first necessity is an entire spirit of self-consecration in our works; it **must** become first the constant will, then the ingrained need in all the being, finally its automatic but living and conscious habit, the self-existent turn to do all action as a sacrifice to the Supreme and to the veiled Power present in us and in all beings and in all the workings of the universe. Life is the altar of this sacrifice, works are our offering; a transcendent and universal Power and Presence as yet rather felt or glimpsed than known or seen by us is the Deity to whom they are offered.” 221

90, “The essential of the sacrifice of works **must** be there and the essential is the surrender of all desire for the fruit of our works, the renunciation of all attachment to the result for which yet we labour. For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego.” 221

91, “Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work also; at any moment we **must be** prepared to change one work, one course or one field of action for another or abandon all works if that is the clear command of the Master. Otherwise we do the act not for his sake but for our satisfaction and pleasure in the work, from the kinetic nature’s

need of action or for the fulfillment of our propensities; but these are all stations and refuges of the ego.” 222

92, “In the end, as the attachment to the fruit of the work and the work itself has been excised from the heart, so also **the last clinging attachment** to the idea and sense of ourselves as the doer has to be relinquished; the Divine Shakti **must be** known and felt above and within us as the true and sole worker.” 222-23

93, “The renunciation of attachment to the work and its fruit is the beginning of a wide movement towards an absolute equality in the mind and soul which must become all-enveloping if we are to be perfect in the spirit. For the worship of the Master of works demands a clear recognition and glad acknowledgement of him in ourselves, in all things and in all happenings. Equality is the sign of this adoration; it is the soul’s ground on which true sacrifice and worship can be done. The Lord is there equally in all beings, **we have to make no essential distinctions between ourselves and others**, the wise and the ignorant, friend and enemy, man and animal, the saint and the sinner. **We must hate none**, despise none, be repelled by none; **for in all we have to see the One disguised or manifested at his pleasure**. He is little revealed in one or more revealed in another or concealed and wholly distorted in others according to his will and his knowledge of what is best for that which he intends to become in form in them and to do in works in their nature.” 223

94, “In the God-nature to which we have to rise there can be an adamant, even a destructive severity but not hatred, a divine irony but not scorn, a calm, clear-seeing and forceful rejection but not repulsion and dislike. Even what we have to destroy, **we must not abhor** or fail to recognize as a disguised **or temporary movement of the Eternal**.” 223

95, “For we shall know that all things express or disguise, develop or distort, as best they can or with whatever defect they **must**, under the circumstances intended for them, in the way possible to the immediate status or function or evolution of their nature, some truth or fact, some energy or potential of the Divine necessary by its presence in the progressive manifestation both to the whole of the present sum of things and for the perfection of the ultimate result. That truth is what we **must** seek and discover behind the transitory expression; undeterred by appearances, by the deficiencies or the disfigurements of the expression, we can then worship the Divine for ever unsullied, pure, beautiful and perfect behind his masks. All **indeed** has to be changed, not ugliness accepted but divine beauty, not imperfection taken as our resting place but perfection striven after, the supreme good made the universal aim and not evil.” 224

99, “This equality cannot come except by a protracted ordeal and **patient self-discipline**; so long as desire is strong, equality cannot come at all except in periods of quiescence and the fatigue of desire, and it is more likely to be an inert indifference or desire’s recoil from itself than the true calm and the **positive spiritual oneness**. Moreover, this discipline or this growth into equality of spirit has its necessary epochs and stages. Ordinarily we have to begin with a period of

endurance; for **we must learn** to confront, to suffer and to assimilate all contacts. Each fibre in us **must be taught** not to wince away from that which pains and repels and not to run eagerly towards that which pleases and attracts, but rather to accept, to face, to bear and to conquer. All touches we **must be** strong to bear, not only those that are proper and personal to us but those born of our sympathy or our conflict with the worlds around, above or below us and with their peoples. We shall **endure tranquilly** the action and impact on us of men and things and forces, the pressure of the Gods and the assaults of the Titans; we shall face and engulf in the unstirred seas of our spirit all that can possibly come to us down the ways of the soul's infinite experience. This is the stoical period of the preparation of equality, its most elementary and yet **its heroic age**. But this steadfast endurance of the flesh and heart and mind **must be reinforced** by a sustained sense of spiritual submission to a divine Will: this living clay **must yield** not only with a stern or courageous acquiescence, but with knowledge or with resignation, even in suffering, to the touch of the divine Hand that is preparing its perfection." 226

100, "But indifference **must not** settle into an inert turning away from action and experience; it must not be an aversion born of weariness, disgust and distaste, a recoil of disappointed or satiated desire, the sullenness of a baffled and dissatisfied egoism forced back from its passionate aims. These recoils come inevitably in the unripe soul and may in some way help the progress by a discouragement of the eager desire-driven vital nature, but they are not the perfection towards which we labour. The indifference and impartiality that **we must seek** after is a calm superiority of the high-seated soul above the contacts of things; it regards and accepts or rejects them but is not moved in the rejection and is not subjected by the acceptance." 227

101, "But if this greater perfection is to arrive, the soul's impartial high-seatedness looking down from above on the flux of forms and personalities and movements and forces **must be modified** and changed into a new sense of strong and calm submission and a powerful and intense surrender.... A lonely power, peace and stillness is the last word of the philosophic equality of the sage; but the soul in its **integral experience** liberates itself from this self-created status and enters into the sea of a supreme and all-embracing ecstasy of the beginningless and endless beatitude of the Eternal. Then we are **at last** capable of receiving **all contacts** with a blissful equality, because we feel in them the touch of the imperishable Love and Delight, the happiness absolute that hides ever in the heart of things." 228

102, "Before this labour for the annihilation of desire and the conquest of the soul's equality can come to its absolute perfection and fruition, that turn of the spiritual movement **must have been completed** which leads to the abolition of the sense of ego." 228

103, "For not only the fruit of works belong to the Lord alone, but our works also **must be his**; he is the true lord of our actions no less than our results. This we **must not see with the thinking mind only**, it **must be** become entirely true to our entire consciousness and will. The sadhaka has not only to think and know but to

see and feel concretely and intensely even in the moment of the working and in its initiation and whole process that his works are not his at all, but are coming through him from the Supreme Existence. He **must be always** aware of a Force, a Presence, a Will that acts through his individual nature.” 229

104, “Immediately **he must take the further step** of relegating himself to the position of Witness. Aloof from the Prakriti, impersonal and dispassionate, he **must watch** the executive Nature-Force at work within him and understand its action; he **must learn** by this separation to recognize the play of her universal forces, distinguish her interweaving of light and night, the divine and the undivine, detect her formidable Powers and Beings that use the ignorant human creature. Nature works in us, says the Gita, through the triple quality of Prakriti, the quality of light and good, the quality of passion and desire and the quality of obscurity and inertia. The **seeker must learn** to distinguish, as an impartial and **discerning witness** of all that proceeds within this kingdom of his nature, the separate and combined action of these qualities; he **must** pursue the workings of the cosmic forces in him through all the labyrinth of their subtle unseen processes and **disguises and know every intricacy of the maze**. As he proceeds in knowledge, he will be able to become the **giver of the sanction** and no longer an ignorant tool of Nature. At first he **must induce** the Nature-Force in its action on his instruments to subdue the workings of its two lower qualities and bring them into subjection to the quality of light and good and, afterwards, he **must persuade that again** to offer itself so that all three may be transformed by a higher Power into their divine equivalents, supreme repose and calm, divine illumination and bliss, the eternal divine dynamis, Tapas. The first part of this discipline and change can be firmly done in principle by the will of the mental being in us; but its full execution and the subsequent transformation can be done only when the deeper psychic soul increases its hold on the nature and replaces the mental being as its ruler.” 230-31

105, “To transcend the natural action of the lower Prakriti is **indispensable** to the soul, if to be free in its self and free in its works. Harmonious subjection to this actual universal Nature, a condition of good and perfect for the natural instruments, is **not the ideal for the soul**, which should rather be subject to God and his Shakti, but master of its own nature. As agent or channel of the Supreme Will it **must determine** by its vision and sanction or refusal the use that shall be made of the storage of energy, the conditions of environment, the rhythm of combined movement which are provided by Prakriti for the labour of natural instruments, mind, life and body. But this inferior Nature can **only be mastered** if she is surmounted and used from above. And this can **only be done** by a transcendence of her forces, qualities and modes of action; otherwise we are subject to her conditions and helplessly dominated by her, not free in the spirit.” 232

106, “An escape from the action of the two inferior gunas is very evidently **indispensable** if we are to transmute our present nature into a power and form of

the divine consciousness and an instrument of its forces. Tamas obscures and prevents the light of the divine knowledge from penetrating into the dark and dull corners of our nature. Tamas incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater Shakti. Rajas perverts knowledge, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. Rajas captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure. Tamas unenlightened and rajas unconverted, no divine change or divine life is possible.”
236-37

107, “The error that accepts the action of the modes of Nature **must cease**; for as long it is accepted, the soul is involved in their operations and subjected to their law. Sattwa **must** be transcended as well as rajas and tamas; **the golden chain must be broken** no less than the leaden fetters and the bond-ornaments of a mixed alloy. The Gita prescribes to this end **a new method of self discipline**. It is to stand back in oneself from the action and the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He is one who watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, observes, but neither accepts nor for the moment interferes with their course. First there **must be** the freedom of the impersonal Witness; afterwards there can be the control of the Master, the Ishwara.” 238

108, “If on this basis the nature, the motion of Prakriti, is also to become free, it **must** be by a quiescence of action in a luminous peace and silence in which all necessary movements are done without any conscious reaction or participation or initiation of action by the mind or by the life-being, without any ripple of thought or eddy of the vital parts: it **must** be done under the impulsion, by the initiation, by the working of an impersonal cosmic or a transcendent Force. A cosmic Mind, Life, Substance **must act**, or a pure transcendent Self-Power and bliss other than our own personal being or its building of Nature. This is a state of freedom which can come in the Yoga of works through **renunciation of ego and desire and personal initiation** and the surrender of the being to the cosmic Self or to the Universal Shakti; it can come in the Yoga of knowledge by cessation of thought, the silence of the mind, the opening of the whole being to the cosmic consciousness, the cosmic Self, the cosmic Dyanmis or to the supreme Reality; it can come in the Yoga of devotion by the surrender of the heart and the whole nature into the hands of the All-Blissful as the adored Master of our existence. But the culminating change intervenes by a more positive and dynamic transcendence: there is a transference or transmutation into a superior spiritual status, *trigunatita*, in which we participate in a greater spiritual dynamisation; for the three lower

unequal modes pass into an equal triune mode of eternal calm, light and force, repose, kinesis, illumination of the divine Nature.” 241-42

109, “The supreme harmony **cannot come** except by the cessation of egoistic will and choice and act and the quiescence of our limited intelligence. The individual ego **must** cease to strive, the mind fall silent, the desire-will learn not to initiate. Our personality **must** join its source and all thought and initiation **come from above**. The secret Master of our activities will be slowly unveiled to us and from the security of the supreme Will and Knowledge give the sanction to the Divine Shakti who will do all works in us with a purified and exalted nature for her instrument; **the individual centre of personality** will be only the upholder of her works here, their recipient and channel, the reflector of her power and luminous participator in her light, joy and force. Acting it will not act and no reaction of the lower Prakriti will touch it.” 242

110, “But the passage is long and the labour arduous before we can look on him with eyes that see true, and still longer and **arduous must** be our endeavour if we would rebuild ourselves in his true image. The Master of the work does not reveal himself at once to the seeker. Always it is his Power that acts behind the veil, but it is manifest **only when** we renounce the egoism of the worker, and its direct movement increases in proportion as that renunciation becomes more and more complete. **Only when our surrender** to his Divine Shakti is absolute, shall we have the right to live in his absolute presence. And **only then** can we see our work throw itself naturally, completely and simply into the mould of the Divine Will.” 243

111, “There **must**, therefore, be stages and gradations in our approach to this perfection, as there are in the progress towards all other perfection in any plane of Nature. The vision of the full glory may come to us before, suddenly or slowly, once or often, but until the **foundation is complete**, it is a summary and concentrated, not a durable and all-enveloping experience, not a lasting presence. The amplitudes, the infinite contents of the Divine Revelation come afterwards and unroll gradually their power and their significance. Or, even, the steady vision can be there on the summits of our nature, but the perfect response of the lower members comes only by degrees. In **all Yoga the first requisites are faith and patience**. The ardours of the heart and the violences of the eager will that seek to take the kingdom of heaven by storm can have miserable reactions if they disdain to support their vehemence on these humbler and quieter auxiliaries. And in the long and difficult integral Yoga there **must be** an integral faith and an unshakable patience.” 244

112, “Always we **must** adhere to the injunction of the Gita, “Yoga must be continually applied with a heart free from despondent sinking.” Always we **must** repeat to the doubting intellect the promise of the Master, “I will surely deliver thee from all sin and evil; do not grieve.” At the end, the **flickerings of faith** will cease; for we shall **see his face and feel always the Divine Presence**.” 245

113, “If we **stumble**, it is to learn in the end the secret of a more perfect walking. Let us not be in **too furious a haste** to acquire even peace, purity and perfection. Peace must be ours, but not the peace of an empty or devastated nature or of slain or **mutilated capacities** incapable of unrest because we have made them incapable of intensity and fire and force. Purity **must be our aim**, but not the purity of a void or of a bleak and rigid coldness. Perfection is demanded of us, but not the perfection that can exist only by confining its scope within narrow limits or putting an arbitrary full stop to the ever self-extending scroll of the Infinite.” 246

114, “The movement of Ignorance is egoistic at its **core** and nothing is more difficult for us than to get rid of egoism while yet we admit personality and adhere to action in the half-light and half-force of our unfinished nature. It is easier to starve the ego by renouncing the impulse to act or to kill it by cutting away from us all movement of personality. It is easier to exalt it into self-forgetfulness immersed in a trance of peace or an ecstasy of divine Love. But our **more difficult problem is to** liberate the true person and attain to a divine manhood which shall be the pure vessel of a divine force and the perfect instrument of the divine action. Step after step has to be firmly taken; difficulty after difficulty has to be entirely experienced and entirely mastered. **Only** the Divine Wisdom and Power can do this for us and it will do all **if we yield to it** in an entire faith and follow an assent to its workings with a constant courage and patience. The first step on this long path is to consecrate all our works as a sacrifice to the Divine in us and in the world; this is an attitude of the mind and heart, **not too difficult to initiate, but very difficult to make absolutely sincere and all-pervasive**. The second step is to renounce attachment to the fruit of our works; for the only true, inevitable and utterly desirable fruit of sacrifice—the one thing needful—is the Divine Presence and the Divine Consciousness and Power in us, and if that is gained, all else will be added. This is a transformation of the egoistic will in our vital being, our desire-soul and desire-nature, and it is far more difficult than the other. The third step is to get rid of the **central egoism** and even the ego-sense of the worker. That is the **most difficult transformation of all** and it cannot be perfectly done if the first two steps have not been taken; but these first steps too cannot be completed unless the third comes in to crown the movement and, by the extinction of egoism, **eradicates the very origin of desire**. Only when the small ego-sense is rooted out from the nature can the seeker know his true person that stands above as a portion and power of the Divine and **renounce all motive-force** other than the will of the Divine Shakti.” 247

115, “There is another greater step to be taken after the surrender of our instrumental ego to the Divine Shakti. It is not enough to know her as the one Cosmic force that moves us and all creatures on the planes of mind, life and matter; for this is the lower Nature and, although the Divine Knowledge, Light, Power are there concealed and at work in this Ignorance and can break partly its veil and manifest something of their true character or descend from above and uplift these inferior workings, yet even if we realize the One in a spiritualised

mind, a spiritualised life-movement, a spiritualised body-consciousness, an **imperfection remains in the dynamic parts**. There is a **stumbling response** to the Supreme Power, a veil over the face of the Divine, a constant mixture of the Ignorance. It is only when we open to the Divine Shakti in the truth of her Force which transcends this lower Prakriti that we can be perfect instruments of her power and knowledge.” 251

116, “Out of the individual we wake into a vaster freer cosmic consciousness; but out of the universal too with its complex of forms and powers we **must emerge by a still greater self-exceeding** into a consciousness without limits that is founded on the Absolute. And yet in this ascension we do not really abolish but take up and transfigure what we seem to leave; for there is a height where the three (the Individual or Immanent, the Cosmic and the Transcendent) live eternally in each other, on that height they are blissfully joined in a nodus of their harmonized oneness. But that summit is above the highest and largest spiritualized mentality, even if some reflection of it can be experienced there; mind, to attain to it, to live there, **must exceed** itself and be transformed into a Supramental Gnostic light, power and substance. In this lower diminished consciousness a harmony can indeed be attempted, but it **must always** remain imperfect; a coordination is possible, not a simultaneous fused fulfillment. An ascent out of the mind is, for any greater realization, **imperative**. Or else, there **must be**, with the ascent or consequent to it, a dynamic descent of the self-existent Truth that exists always uplifted in its own light above Mind, eternal, prior to the manifestation of Life and Matter.” 260

117, “In a certain sense, when his Yoga has reached a certain culmination, works cease for a man; for he has no further personal necessity of works, no sense of works being done by him; but there is no need to flee from action or to take refuge in a blissful inertia. For now he acts as the Divine existence acts without any binding necessity and without any compelling ignorance. Even in doing works he does not work at all; he undertakes **no personal initiative**. It is the Divine Shakti that works in him through his nature; his action develops through the spontaneity of a supreme Force by which his instruments are possessed, of which he is a part, with whose will his will is identical and his power is her power. The spirit within him contains, supports and watches this action; it presides over it in knowledge but is not glued or clamped to the work by attachment or need, is not bound by desire of its fruit, is not enslaved to any movement or impulse.”265-266

118, “He who is free inwardly, even doing actions, does nothing at all, says the Gita; for it is Nature that works in him under the control of the Lord of Nature. Equally, even if he assumes a hundred times the body, he is free from any chain of birth or mechanical wheel of existence since he lives in the unborn and undying spirit and not in the life of the body. Therefore attachment to the escape from **rebirth is one of the idols which, whoever keeps, the sadhaka of the integral Yoga must break and cast away from him**. For his Yoga is not limited to the realisation of the Transcendent beyond all world by the individual soul; it

embraces also the realisation of the Universal, “the sum-total of all souls”, and cannot therefore be confined to the movement of a personal salvation and escape. Even in his transcendence of cosmic limitations he is still one with all in God; a divine work remains for him in the universe.” 270

119, “The action of the liberated doer of works **must** be even such an outflowing from the soul; it **must** come to him or out of him as a natural result of **his spiritual union with the Divine** and not be formed by an edifying construction of the mental thought and will, the practical reason or the social sense. In the ordinary life a personal, social or traditional constructed rule, standard or ideal is the guide; once the spiritual journey has begun, **this must be replaced** by an inner and outer rule or way of living necessary for our self-discipline, liberation and perfection, a way of living proper to the path we follow or enjoined by the spiritual guide and master, the Guru, or else dictated by a Guide within us. But in the last state of the soul’s infinity and freedom all outward standards are replaced or laid aside and there is left only a spontaneous and integral obedience to the Divine with whom we are in union and an action spontaneously fulfilling the integral spiritual truth of our being and nature.” 273

120, “But in the Way of Works another prospect opens; for travelling on that path, we can enter into liberation and perfection by becoming of one law and power of nature with the Eternal; we are identified with him in our will and dynamic self as much as in our spiritual status; a divine way of works is the natural outcome of this union, a divine living in a spiritual freedom the body of its self-expression. In the Integral Yoga **these three lines of approach** (*Karma, Bhakti and Jnana*) give up their exclusions, meet and coalesce or spring out of each other; liberated from the mind’s veil over the self, we live in the Transcendence, enter by the adoration of the heart into the oneness of a supreme love and bliss, and all our forces of being uplifted into the one Force, our will and works surrendered into the one Will and Power, assume the dynamic perfection of the divine Nature.” 276

121, “An Integral Yoga includes as a vital and **indispensable** element in its total and **ultimate aim** the conversion of the whole being into a higher spiritual consciousness and a larger divine existence. Our parts of will and action, our parts of knowledge, our thinking being, our emotional being, our being of life, all our self and nature **must seek** the Divine, enter into the Infinite, unite with the Eternal. But man’s present nature is limited, divided, unequal, --it is **easiest for him to concentrate in the strongest part of his being** and follow a definite line of progress proper to his nature: only **rare individuals** have the strength to take a large immediate plunge straight into the sea of the Divine Infinity. Some therefore **must choose** as a starting point a concentration in thought or contemplation or the mind’s one-pointedness to find the eternal reality of the Self in them; others can more easily withdraw into the heart to meet there the Divine, the Eternal: yet others are predominantly dynamic and active; for these it is to best to centre themselves in the will and **enlarge being** through works.” 279

122, "But the path, whatever its point of starting, must debouch into a vaster domain; it **must proceed** in the end through a totality of integrated knowledge, emotion, will of dynamic action, perfection of the being and the entire nature. In the supramental consciousness, on the level of the supramental existence this integration becomes consummate; there knowledge, will, emotion, the perfection of the self and the dynamic nature rise each to its absolute of itself and all to their perfect harmony and fusion with each other, to a divine integrality, a divine perfection." 279-80

123, "And although it may or even necessarily **must**, since man is a mental creature, **start** from our ordinary instruments of knowledge, yet it **must** as necessarily go beyond them and use supra-sensuous and supramental means and faculties, for it is in search of something that is itself supra-sensuous and supramental and beyond the grasp of the mind and senses, even if through mind and sense there can come a first glimpse of it or a reflected image." 287

124, "The true and divine self-fulfilment of Brahman in the manifestation is **only possible** on the foundation of the Brahman-consciousness and therefore through the acceptance of life by the liberated soul, the Jivanmukta." 299

125, "What are these operations? They are not mere psychological self-analysis and self-observation. Such analysis, such observation are, like the process of right thought, of immense value and **practically indispensable**. They may even, if rightly pursued, lead to a right thought of considerable power and effectivity. Like intellectual discrimination by the process of meditative thought they will have an effect of purification; they will lead to self-knowledge of a certain kind and to the setting right of the disorders of the soul and the heart and even of the disorders of understanding. Self-knowledge of all kinds is on the straight path to the knowledge of the real Self. The Upanishad tells us that the Self-existent has so set the doors of the soul that **they turn outwards** and most men look outward into the appearances of things; only the **rare soul that is ripe** for a calm thought and steady wisdom turns its eye inward, sees the Self and attains to immortality. To **this turning of the eye inward** psychological self observation and analysis is a great and effective introduction." 303

126, "It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over awakened mentality, *jyotirmaya brahman*, and conception give place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen. After that revelation, whatever fading of the light, whatever the periods of darkness may afflict the soul, it cannot irretrievably lose what it has once held. The experience is inevitably renewed and **must** become more frequent till it is constant; when and how soon depends on the devotion and persistence with which we insist on the path and besiege by our will or our love the hidden Deity." 305

127, "We must not only see God and embrace Him, but become that Reality. We must become one with the Self in its transcendence of all form and manifestation

by the resolution, the sublimation, the escape from itself of ego and all its belongings into that from which they proceed, as well as become the Self in all its manifested existence and becomings, one with it in the infinite existence, consciousness, peace, delight by which it reveals itself in us and one with it in the action, formation, play of self-conception with which it garbs itself in the world.”

306

128, “Such a passage from the human to the divine, from the divided and discordant to the One, from the phenomenon to the eternal Truth, such an entire rebirth or new birth of the soul **must necessarily involve** two stages, (1) one of preparation in which the soul and its instruments must become fit and (2) another of actual illumination and realization in the prepared soul through its fit instruments. There is indeed no rigid line of demarcation in sequence of Time between two stages; rather they are necessary to each other and continue simultaneously. For in proportion as the soul becomes fit it increases in illuminations and rises to higher and higher, completer and completer realizations, and in proportion as these illuminations and these realizations increase, becomes fit and its instruments more adequate to their task: there are **soul seasons of unilluminated preparation** and **soul seasons of illumined growth** and culminating soul-moments more or less prolonged of illumined possession, moments that are transient like the flash of the lightening, **yet change the whole spiritual future**, moments also that extend over many human hours, days and weeks in a constant light or blaze of the Sun of Truth and through all these the soul once turned Godwards grows towards the permanence and perfection of its new birth and real existence.” 308-09

129, “The first necessity of preparation is the purifying of all the members of our being; especially, for the path of knowledge, the purification of understanding, the **key that shall open** the door of Truth; and **a purified understanding is hardly possible without the purification of the other members**. An unpurified heart, an unpurified sense, an unpurified life confuse the understanding, disturb its data, distort its conclusions, darkens its seeing, misplay its knowledge; an unpurified physical system clogs and chokes up its action. There **must be** an integral purity.”

309

130, “We must, however, consider deeply and clearly what we mean by the understanding and by its purification. We use the word as the nearest equivalent we can get in the English tongue to the Sanskrit philosophical term *buddhi*; therefore we exclude from it **the action of the sense mind** which merely consists of the recording of perceptions of all kinds without distinction whether they be right or wrong, true or merely illusory phenomenon, penetrating or superficial. We exclude that mass of confused conception which is merely a rendering of these perceptions and is equally void of the higher principle of judgment and discrimination. Nor can we include that constant leaping current of **habitual thought** which does duty for understanding in the mind of the average unthinking man, but is only a constant repetition of **habitual associations, desires,**

prejudices, prejudgments, received or inherited preferences, even though it may constantly enrich itself by a fresh stock of concepts streaming in from the environment and admitted without the challenge of the sovereign discriminating reason. Undoubtedly this is a sort of understanding which has been very useful in the development of man from the animal; but it is only one remove above the animal mind; it is a half-animal reason subservient to habit, to desire and the senses and is of no avail in the search whether for scientific or philosophical or spiritual knowledge. We have to go beyond it; its purification can only be effected (1) either by dismissing or silencing it altogether or (2) by transmuting it into the true understanding.” 309-10

131, “The first cause of impurity in the understanding is the intermixture of desire in the thinking functions, and desire itself is an impurity of the Will involved in the vital and emotional parts of our being... The second cause of impurity in the understanding is the illusion of the senses and the intermixture of the sense-mind in the thinking functions... A third cause of impurity has its source in the understanding itself and consists in an **improper action of the will to know.** That will is proper to understanding, but here again choice and unequal reaching after knowledge **clog and distort.** They lead to a partiality and attachment which makes the intellect cling to certain ideas and opinions with a more or less obstinate will to **ignore the truth in other ideas** and opinions, cling to certain fragments of a truth and shy against the admission of other parts which are yet necessary to its fullness, cling to certain predilections of knowledge and repel to **all knowledge** that does not agree with the personal temperament of thought which has been acquired by the past of the thinker. The remedy lies in perfect equality of mind, in the cultivation of **entire intellectual rectitude** and in the perfection of mental disinterestedness. The purified understanding as it will not lend itself to any desire or craving, so will not lend itself either to any **predilection or distaste for any particular idea or truth,** and refuse to be attached even to those ideas of which it is most certain or to lay on them **such an undue stress** as is likely to disturb the balance of truth and depreciate the values of other elements of a complete and perfect knowledge.” 313-314-15

132, “So long as we are dominated by the intellectual habit and by the lower workings, the intuitive mind can only send its messages to us subconsciously and subject to a distortion more or less entire before it reaches the conscious mind; or if it works consciously, then only with an inadequate rarity and a great imperfection in its functioning. In order to **strengthen the higher knowledge-faculty** in us we have to effect the same separation between **the intuitive and intellectual elements** of our thought as we have already effected between the **understanding and the sense-mind;** and **this is no easy task,** for not only do our intuitions come to us incrusting in the intellectual action, but there are a great number of mental workings which masquerade and ape the appearances of the higher faculty. **The remedy** is to train first the intellect to recognize the true intuition, to distinguish it from the false and then to accustom it, when it arrives at

an intellectual perception or conclusion, 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. In this way it is possible to transmute a great part of our intellectual thinking into the luminous truth-conscious vision, -- the ideal would be a complete transition, -- or at least to increase greatly the frequency, purity and conscious force of the ideal knowledge working behind the intellect. The latter **must learn** to subject and passive to the ideal faculty.” 315-16
133, “But for **the knowledge of the Self** it is necessary to have the power of intellectual passivity, the power of dismissing all thought, the power of the mind to think not at all which the Gita in one passage enjoins (*na kinchit api chintayet*).” 316

134, “Only when the mind is thus **entirely still**, like clear, motionless and level water, in a perfect purity and peace of the whole being and the soul transcends the thought, can the Self which exceeds and originates all activities and becomings, the Silence from which all words are born, the Absolute of which all relativities are partial reflections manifest itself in the pure essence of our being. In a complete silence only is the Silence heard; in a pure peace only is its Being revealed. Therefore to us the name of That is the Silence and the Peace.” 316

135, “It is by the thought that we dissipate ourselves in the phenomenal; it is by gathering back of the thought into itself that we **must draw** ourselves back into the real. Concentration has three powers by which **this aim** can be effected. By concentration on anything whatsoever we are able to know that thing, we make it deliver up its concealed secrets; **we must use this power to know not things**, but the one Thing-in-itself. By concentration again the whole will can be gathered up for the acquisition of that which is still ungrasped, still beyond us; this power, if it is sufficiently trained, sufficiently single-minded, sufficiently sincere, sure of itself, faithful to itself alone, absolute in faith, we can use for the acquisition of any object whatsoever; **but we ought to use it not for** the acquisition of many objects which the world offers to us, but to grasp spiritually that **one object** worthy of pursuit which is also **one subject** worthy of knowledge. By concentration of our whole being on one status of itself, we can become whatever we choose; we can become for instance, even if we were a mass of weakness and fears, a mass instead of strength and courage, or we can become all a great purity, holiness and peace or a single universal soul of Love; but we ought, it is said, to **use this power to become not even these things**, high as they may be in comparison with what we now are, **but rather to become that which is above all things and free from all action and attributes, the pure and absolute Being**. All else, all other concentration can only be valuable for preparation, for previous steps, for a gradual training of the dissolute and self-dissipating thought, will and being towards their grand and unique object.” 318

136, “To arrive then at this settled divine status (of integral concentration) must be the **object** of our concentration. The **first step** in concentration must be always to accustom the discursive mind to a settled unwavering pursuit of a single course of

connected thought on a single subject and this it must do undistracted by all lures and alien **calls** on its attention. Such concentration is common enough in our ordinary life, but it becomes more difficult when we have to do it inwardly without any **outward object** or action on which to keep the mind; yet this inward concentration is what the seeker of knowledge must effect ... In this process (**second step**) thought ceases and passes into the absorbed or ecstatic contemplation of the object or by a merging into it in an inner Samadhi. If this be the process followed, then subsequently the state into which we rise must still be called down to take possession of the lower being, to shed its light, power and bliss on our ordinary consciousness. For otherwise we may possess it, as many do, in the elevated condition or in the inward Samadhi, but we shall lose our hold of it when we awake or descend into the contacts of the world; and **this truncated possession is not the aim of an integral Yoga**. A **third process** is neither at first to concentrate in a strenuous meditation on the one subject nor in a strenuous contemplation of the one object of thought-vision, but first to still the mind altogether. This may be done by various ways; **one is to** stand back from the mental action altogether not participating in but simply watching it until, tired of its unsanctioned leaping and running, it falls into an increasing and finally an absolute quiet. **Another** is to reject the thought- suggestions, to cast them away from the mind whenever they come and firmly hold to the peace of the being which really and always exists behind the trouble and riot of the mind. When this secret peace is unveiled, a great calm settles on the being and there comes usually with it the perception and experience of the all-pervading silent Brahman, everything else at first seeming to be mere form and eidolon... Ordinarily, once this state is obtained, strenuous concentration will be found no longer necessary. A free concentration of will using thought merely for suggestion and **the giving of light to the lower members** will take its place. This Will will then insist on the physical being, the vital existence, the heart and the mind remoulding themselves in the forms of the Divine which reveal themselves out of the silent Brahman. By swifter or slower degrees according to the previous preparation and purification of the members, they will be obliged with more or less struggle to obey **the law of the Will** and its thought-suggestion, so that eventually the knowledge of the Divine takes possession of our consciousness on **all its planes** and the image of the Divine is formed in our human existence even as it was done by the **old Vedic sadhakas**. For the integral Yoga this is one of the **most direct and powerful discipline.**" 323-25

137, "If discipline of all the members of our being by purification and concentration may be described as the right arm of the body of Yoga, renunciation is its left arm. By discipline or positive practice we confirm in ourselves the truth of things, truth of being, truth of knowledge, truth of love, truth of works and replace with these the falsehoods that have overgrown and perverted our nature; by renunciation we seize upon the falsehoods, **pluck up their roots** and cast them out of our way so that they shall no longer hamper by their persistence, their

resistance or their recurrence the happy and harmonious growth of our divine living. Renunciation is an **indispensable instrument** of our perfection.” 326

138, “Again our **renunciation must** obviously be an inward renunciation; especially and above all, a renunciation of (1) attachment and the (2) craving of desire in the senses and the heart, of self-will in the thought and action and of (3) egoism in the centre of consciousness. For these things are the **three knots** by which we are bound to our lower nature and if we can renounce these **utterly**, there is nothing else that can bind us. Therefore **attachment and desire must be utterly cast out**; there is nothing in the world to which we must be attached, not wealth nor poverty, nor joy nor suffering, nor life nor death, nor greatness nor littleness, nor vice nor virtue, nor friend, nor wife, nor children, nor country, **nor our work and mission**, nor heaven nor earth, nor all that is within them or beyond them. And this does not mean that there is nothing at all that we shall love, nothing in which we shall take delight; for **attachment is egoism in love** and not love itself, **desire is limitation and insecurity in a hunger for pleasure and satisfaction** and not the seeking after the divine delight in things.” 329-30

139, “Self-will in thought and action has, we have already seen, to be quite renounced if we would be perfect in the way of divine works; it has equally to be renounced if we are to be perfect in divine knowledge. This self-will means an **egoism in mind** which attaches itself to its preferences, its habits, its past or present formations of thought and view and will because it regards them as itself or its own, weaves around them the delicate threads of “I-ness” and “my-ness” and lives in them like a spider in its web. It hates to be disturbed, as a spider hates attack on its web, and feels foreign and unhappy if transplanted to fresh view-points and formations as a spider feels foreign in another web than its own. This **attachment must be entirely excised from the mind**. Not only give up the ordinary attitude to the world and life to which the unawakened mind clings as its natural element; but **we must not remain bound** in any mental construction of our own or in any intellectual thought system or arrangement of religious dogmas or logical conclusions; we **must not only cut asunder** the snare of the mind and the senses, but flee also beyond the snare of the thinker, the snare of the theologian and the church builder, the meshes of the Word and the bondage of the Idea. All these are within us waiting to **wall in the spirit** with forms; but we must always go beyond, always renounce the lesser for the greater, the finite for the Infinite; we must be prepared to proceed from illumination to illumination, from experience to experience, from soul-state to soul-state so as to reach the utmost transcendence of the Divine and its utmost universality. Nor must we attach ourselves even to the truths we hold most securely, for they are but forms and expressions of the Ineffable who refuses to limit himself to any form or expression; always we **must keep ourselves open** to the higher Word from above that does not confine itself to its own sense and the light of the Thought that carries in it its own opposites.” 330-31

140, "It must give up from within everything to which it is attached in order that it may gain that which they are in their reality. The external renunciation is not the essential, but even that is necessary for a time, **indispensable in many things** and sometimes useful in all; we may even say that **a complete external renunciation is a stage through which the soul must pass at some period of its progress**, -- though always it should be without those self-willed violences and fierce self-torturings which are an offence to the Divine seated within us. But in the end this renunciation or self-denial is always an instrument and the period for its use passes. The rejection of the **object** ceases to be necessary when the **object** can no longer ensnare us because what the soul enjoys is no longer the **object as an object** but the Divine which it expresses; the inhibition of pleasure is no longer needed when the soul no longer seeks pleasure but possesses the delight of the Divine in all things equally without the need of a personal or physical possession of the thing itself; self-denial loses its field when the soul no longer claims anything, but obeys consciously the will of the one Self in all beings. It is then that we are freed from the Law and released into to the liberty of the Spirit." 333

141, "We **must be prepared** to leave behind on the path not only that which we stigmatise as evil, but that which seems to us to be good, yet is not the one good. There are things which were beneficial, helpful, which seemed perhaps at one time the one thing desirable, and yet once their work is done, once they are attained, they become obstacles and even hostile forces when we are called to advance beyond them. There are desirable states of the soul which it is **dangerous to rest in** after they have been mastered, because then we do not march on to the wider kingdoms of God beyond. Even divine realizations **must not be clung** to, if they are not the divine realization in its utter essentiality and completeness. We **must rest** at nothing less than the All, nothing short of the utter transcendence." 334

142, "But we must now turn more particularly to the actual steps of the Path of Knowledge on which the double force of concentration and renunciation **must aid us to advance**. Practically, this path is a reascent up the great ladder of being down which the soul has descended into the material existence." 335

143, "The Yoga of Knowledge, starting from the primary truth, has conceived a **negative and positive method of discipline** by which we shall get rid of **these false identifications** and recoil back from them into true self-knowledge. The **negative method** is to say always "I am not the body" so as to contradict and root out the false idea "I am the body", to concentrate on this knowledge and by renunciation of the attachment of the soul to the physical get rid of the body sense. We say again "I am not the life" and by concentration on this knowledge and renunciation of attachment to the vital movements and desires, we get rid of the life-sense. We say finally, "I am not the mind, the motion, the sense, the thought" and by concentration on this knowledge and renunciation of the mental activities, get rid of the mind-sense. When we thus **constantly create a gulf** between ourselves and the things with which we identified ourselves, their veils progressively fall away from us and the Self begins to be visible to our experience.

Of that then we say “I am That, the pure, the eternal, the self-blissful” and by concentrating our thought and being upon it we become That and are able finally to renounce the individual existence and the Cosmos. **Another positive method** belonging rather to the Rajayoga is to concentrate on the thought of the Brahman and shut out from us all ideas, so that this dynamo of mind shall cease to work upon our external or varied internal existence; by mental cessation the vital and physical play also shall fall to rest in an eternal Samadhi, some inexpressible deepest trance of the being in which we shall pass into the absolute Existence.” 338-39

144, “Therefore we **must concentrate** again and see and realize also this which persists so sovereignly and **must know** the Self as no other than the Supreme Soul which is the Lord of Nature, the upholder of cosmic existence by whose sanction it proceeds, whose will compels its multitudinous actions and determines its perpetual cycles. And **we must yet concentrate** once again and see and realize and **must know the Self** as the one Existence who is both the **Soul of all and the Nature of all**, at once Purusha and Prakriti and so able both to express himself in all these forms of things and to be all these formulations. Otherwise we have excluded what the Self does not exclude and made a willful choice in our knowledge.” 340-41

145, “Our view (Integral Yoga) of the world **insists on unity**; the universal Self is not different from the perceptive and creative, nor the perceptive from the causal, nor the causal from the Absolute, but it is one “Self-being which has become all becomings”, and which is not any other than the Lord who manifests Himself as all these individual existences nor the Lord any other than the sole-existing Brahman who verily is all this that we can see, sense, live or mentalise. That Self, Lord, Brahman, we would know that we may realize our unity with it and with all that it manifests and **in that unity we would live**. For we **demand** of knowledge that it shall unite; the knowledge that divides must always be a partial knowing good for certain practical purposes; the knowledge that unites is the knowledge.” 341

146, “Therefore our integral Yoga will **take up these various disciplines** and concentrations, but harmonise and if possible fuse them by a synthesis which removes there **mutual exclusions**. Not realising the Lord and the All only to reject them for silent Self or unknowable Absolute as would an exclusively transcendental, nor living for the Lord alone or in All alone as would an exclusively theistic or an exclusively pantheistic Yoga, the seeker of integral knowledge will limit himself neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. **He will seek the Truth of existence in its completeness**. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an **orientation** in conformity with his **aim**.” 342

147, “Our first step in this path of knowledge, having once determined in our intellect that what seems is not the Truth, that the self is not the body or life and

mind, since these are only its forms, **must** be to set right our mind in its practical relation with the life and the body so that it may arrive at its own right relation with the Self. This it is **easiest to do** by a device with which we are already familiar, since it played a great part in our view of **the Yoga of Works**; it is to create a separation between the Prakriti and the Purusha.” 343

148, “We say then to the mind “This is a working of Prakriti, this is neither thyself nor myself; stand back from it.” We shall find, if we try, that the mind has this power of detachment and can stand back from the body not only in idea, but in act and as it were physically or rather vitally. This detachment of the mind **must be strengthened** by a certain attitude of indifference to the things of the body; we **must not care essentially about** its sleep or its waking, its movement or its rest, its pain or its pleasure, its health or ill-health, its vigour or its fatigue, its comfort or its discomfort, or what it eats or drinks. This does not mean that we shall not keep the body in right order so far as we can; we have not to fall into **violent asceticisms** or a positive neglect of the physical frame. But we have not either to be effected in mind by hunger or thirst or discomfort or ill-health or attach the importance which the physical and vital man attaches to the things of the body, or indeed any but a quite **subordinate and instrumental importance**. Nor **must** this instrumental importance be allowed to assume the proportions of a necessity; we **must not imagine** that the purity of the mind depends on the things we **eat or drink**, although during a certain stage restrictions in eating and drinking are useful to our inner progress; nor on the other hand **must we continue** to think that dependence of the mind or even of the life on food and drink is anything more than a habit, a customary relation which Nature has set up between these principles. As a matter of fact the **food we take can be reduced** by contrary habit and new relation to a minimum without the mental or vital vigour being in any way reduced; even on the contrary with a judicious development they can be trained to a greater potentiality of vigour by learning to **rely on the secret fountains of mental and vital energy** with which they are connected more than upon the minor aid of physical ailment. This aspect of self-discipline is however **more important** in the Yoga of self-perfection than here; for our present purpose the **important point** is the renunciation by the mind of attachment to or dependence on the things of the body.” 344

149, “This will come to be so much the normal attitude of the whole being to the physical frame that the latter will feel to us as if something external and **detachable like the dress we wear** or an instrument we happen to carry in our hand we may even come to feel that the body is in a certain sense non-existent except as a sort of partial expression of our vital force and of our mentality. These experiences are signs that the mind is coming to the right poise regarding the body, that it is exchanging the **false view-point of the mentality** obsessed and captured by physical sensation for the view-point of the true truth of things... This detachment can be made so normal and carried so far that there will be a kind of division between the mind and the body and the former will observe and

experience the hunger, thirst, pain, fatigue, depression, etc. of the physical being as if they were experiences of some other person with whom it has so close a rapport as to be aware of all that is going on within him.” 345

150, “It is ordinarily considered that the Yogin should draw away from action as much as possible and especially that too much action is a hindrance because it **draws off the energies outward**. To a certain extent this is true; and we must note farther that when the mental Purusha takes up the attitude of mere witness and observer, a tendency to silence, solitude and physical calm and bodily inaction grows upon the being. **So long as this is not associated with inertia, incapacity or unwillingness to act, in a word, with the growth of the tamasic quality, all this is good**. The power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is **as necessary** for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states **is not yet fit for the path** that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet unfit for its acquisition... The seeker of the integral state of knowledge **must be** free from attachment to action and equally free from attachment to inaction. Especially must any tendency to mere inertia of mind or vitality or body be surmounted, and if that habit is found growing on the nature, **the will of the Purusha must be used to dismiss it**.” 347-48

151, “When we attain **this perfection** (master of the physical), then action and inaction become immaterial, since neither interferes with the freedom of the soul or draws it away from its urge towards the Self or its poise in the Self. But this state of perfection arrives later in the Yoga and till then the **law of moderation** laid down by the Gita is **the best for us**; too much mental and physical action then is not good since excess draws away too much energy and reacts unfavourably upon the spiritual condition; too little also is not good since defect leads to a habit of inaction and even to an incapacity which has afterwards to be surmounted with difficulty. Still, periods of absolute calm, solitude and cessation from works are highly desirable and should be secured as often as possible for that recession of the soul into itself which is **indispensable to knowledge**.” 348

152, “Along with the attachment to the body and its works the attachment to life in the body is overcome. For when we feel the physical being to be not ourselves, but only a dress or an instrument, the repulsion to death of the body which is so strong and vehement as instinct of vital man **must necessarily weaken and can be thrown away**. Thrown away it **must be and entirely**. The fear of death and the aversion to bodily cessation are the stigma left by his animal origin on the human being. That brand **must be utterly effaced**.” 349

153, “But the ascending soul has to separate itself not only from the life in the body but from the action of the life-energy in the mind; it has to make the mind

say as the representative of the Purusha “I am not the Life; the Life is not the self of the Purusha, it is only a working and only one working of Prakriti.”” 350

154, “Therefore the mental Purusha has to separate himself from association and self-identification with **this desire-mind**. He has to say “I am not this thing that struggles and suffers, grieves and rejoices, loves and hates, hopes and is baffled, is angry and afraid and cheerful and depressed, a thing of vital moods and emotional passions. All these are merely workings and habits of Prakriti in the sensational and emotional mind.” The mind then draws back from its emotions and becomes with these, as with the bodily movements and experiences, the observer or witness. There is again an inner cleavage. There is this **emotional mind** in which these moods and passions continue to occur according to the habits of the modes of Nature and there is the **observing mind** which sees them, studies and understands but is detached from them. It observes them as if in a sort of action and play on a mental stage of personages other than itself, at first with interest and a habit of relapse into identification, then with entire calm and detachment, and, finally, attaining not only to calm but to the pure delight of its own silent existence, with a smile at their unreality as at the imaginary joys and sorrows of a child who is playing and loses himself in the play. Secondly it becomes aware of itself as master of the sanction who by his withdrawal of sanction can make this play to cease. When the sanction is withdrawn, another significant phenomenon takes place; the emotional mind becomes normally calm and pure and free from these reactions, and even when they come, they no longer rise from within but seem to fall on it as impressions from outside to which its fibres are still able to respond; but this habit of response dies away and the emotional mind is in time entirely liberated from the passions which it has renounced. Hope and fear, joy and grief, liking and disliking, attraction and repulsion, content and discontent, gladness and depression, horror and wrath and fear and disgust and shame and the passions of love and hatred fall away from the liberated psychic being.” 352-53

155, “The **desire mind must also be rejected** from the instruments of thought and this is best done by the detachment of the Purusha from the thought and opinion itself. Of this we have already had occasion to speak when we considered in what consists the **integral purification** of the being. For all this movement of knowledge which we are describing is a **method** of purification and liberation whereby **entire and final self-knowledge** becomes possible, a progressive self-knowledge being itself the instrument of the purification and liberation.” 354

156, “**The method with the thought-mind** will be the same as with all the rest of the being. The Purusha, having used the thought-mind for release from identification with the life and body and with the mind of desire and sensations and emotions, will turn round upon the thought-mind itself and will say “This too I am not; I am not the thought or the thinker; all these ideas, opinions, speculations, strivings of the intellect, its predilections, preferences, dogmas, doubts, self-corrections are not myself; all this is only a working of Prakriti which takes place in the thought-mind.” **Thus a division is created between the mind that thinks**

and wills and the mind that observes and the Purusha becomes the witness only; he sees, he understands the process and laws of his thought, but detaches itself from it. Then as the master of the sanction he withdraws his past sanction from the tangle of the mental undercurrent and reasoning intellect and causes both to cease from their importunities. He becomes liberated from subjection to the thinking mind and capable of the **utter silence.**” 354-55

157, “In **the path of knowledge** one attempts this abolition (ego-sense), negatively by a denial of the reality of the ego, positively by a constant fixing of the thought upon the idea of the One and the Infinite in itself or the One and Infinite everywhere.” 363

158, “When there is insufficient purity in the mental being, the release appears at first to be partial and temporary; the Jiva seems to descend again into the egoistic life and the higher consciousness to be withdrawn from him. In reality, what happens is that a cloud or veil intervenes between the lower nature and the higher consciousness and the Prakriti resumes for a time its old habit of working under the pressure but not always with a knowledge or present memory of that high experience. What works in it then is **a ghost of the old ego** supporting a mechanical repetition of the old habits upon the remnants of confusion and impurity still left in the system. The cloud intervenes and disappears, the rhythm of ascent and descent renews itself until the impurity has been worked out. This **period of alternations (of ego) may easily be long in the integral Yoga**; for there an **entire perfection** of the system is required; it **must be capable** at all times and in all conditions and all circumstances, whether of action or inaction, of admitting and then **living in the consciousness of the Supreme Truth**. Nor is it enough for the **sadhaka** to have the utter realisation only in the trance of Samadhi or in a motionless quietude, but **he must in trance or in waking**, in passive reflection or energy of action be able to remain in the **constant Samadhi** of the firmly founded Brahmic consciousness.” 364

159, “In reality, the Prakriti does not act for itself or by its own motion, but with the Self as lord; for out of that Silence wells all this action, that apparent Void looses out as if into movement all these infinite riches of experience. **To this realisation the sadhaka of the integral Yoga must arrive** by the process that we shall hereafter describe.” 366

160, “But in the first place, if we have proceeded rightly on the path **of our Yoga**, we shall have attained to Self through a purified mind and heart, (1) and a purified mind is one that is necessarily passive and open to the knowledge. (2) Secondly, even the mind in spite of its tendency to limit and divide can be taught to think in the rhythm of the unifying Truth instead of the broken terms of the limiting appearance. We **must therefore accustom it by meditation and concentration to cease to think** of things and beings as separately existent in themselves and rather to think always of the One everywhere and of all things as the One. Although we have spoken hitherto of (1) the withdrawing motion of the Jiva as the first necessity of knowledge and as if it were to be pursued alone and by itself, yet

in fact it is **better for the sadhaka of the integral Yoga to unite the two movements.** (1) By one he will find the self within, (2) by the other he will find that self in all that seems to us at present to be outside us. It is possible indeed to begin with the latter movement, to realize all things in this visible and sensible existence as God or Brahman or Virat Purusha and then to go beyond to all that is behind the Virat. But this **has its inconveniences** and it is better, if that be found possible to combine the two movements.” 370-371

161, “The **place of the divine Personality** in our synthesis will best be considered when we come to speak of the Yoga of devotion; it is enough here **to include that** it has its place and keeps it in the integral Yoga even when liberation has been attained. There are practically three grades of the approach to the personal Deity; (1) the first in which He is conceived with a particular form or particular qualities as the name and form of the Godhead which our nature and personality prefers; (2) a second in which He is the one real Person, the All-Personality, the Ananta-guna, (3) a third in which we get back to the ultimate source of all idea and fact of personality in that which the Upanishad indicates by the single word *He* without fixing any attributes. It is there that our realizations of the personal and the impersonal divine meet and become one in the utter Godhead.” 381-382

162, “The highest teaching is that even the desire for liberation with all its mental concomitants must be surpassed before the soul can be entirely free. Therefore not only must the mind be able to rise in abnormal states out of itself into a higher consciousness, but **its waking mentality also must be entirely spiritualised.** This brings into the field the **second possibility** open to the mental being; for its **first possibility** is to rise out of itself into a divine Supramental plane of being, **the other** is to call down the divine into itself so that its mentality shall be changed into an image of the divine, shall be divinized or spiritualised. This may be done and primarily **must** be done by the **mind’s power of reflecting** that which it knows, relates to its own consciousness, contemplates. For the mind is really a reflector and a medium and none of its activities originate in themselves, none exist *per se*. Ordinarily, the mind reflects the status of mortal nature and the activities of the Force which works under the conditions of the material universe. But if it becomes **clear, passive, pure** by the renunciation of these (ordinary mortal nature) activities and of the characteristic ideas and outlook of mental nature, then as in a clear mirror or like the sky in clear water which is without ripple and unruffled by winds, the divine is reflected. The mind still **does not entirely possess the divine** or become divine, but **is possessed by it** or by a luminous reflection of it so long as it remains in this **pure passivity**. If it becomes active, it falls back into the disturbance of the mortal nature and reflects that and no longer the divine. For this reason an absolute quietism and a **cessation first of all outer action** and then of all inner movement is the ideal ordinarily proposed; here too, for the **follower of the path of knowledge, there must be a sort waking Samadhi.** Whatever action is unavoidable, **must** be a purely superficial working of the organs of perception and motor action in which the quiescent mind

takes eventually no part and from which it seeks no result or profit... But this is **insufficient for the integral Yoga**. There **must be a positive transformation** and not merely a negative quiescence of the waking mentality. The transformation is possible because, although the divine planes are above the mental consciousness and to **enter actually into them** we have **ordinarily to lose the mental in Samadhi**, yet there are in the mental being divine planes superior to our normal mentality which reproduce the conditions of the divine plane proper, although modified by the conditions, dominant here, of mentality. All that belongs to the experience of divine plane can there be seized, but in the mental way and in a mental form. **To these planes of divine mentality it is possible for the developed human being to arise in the waking state**; or it is possible for him to derive from them a stream of influences and experiences which shall eventually open to them and **transform into their nature his waking existence**. These higher mental states are the immediate sources, the large actual instrument, **the inner stations** of his perfection.” 396-97-98

163, “The difficulty which the mental being experiences in arriving at an integral realization of true being and world-being may be met by following **one or other of two different lines of his self-development**. (1) He may evolve himself from plane to plane of his own being and embrace on each successively his oneness with the world and with Sachchidananda realized as the Purusha and Prakriti, Conscious-Soul and Nature-Soul of that plane, taking into himself the action of the lower grades of being as he ascends. He may, that is to say, work out by a sort of inclusive process of self-enlargement and transformation the evolution of the material into the divine or spiritual man. This seems to have been the **method of the most ancient sages** of which we get some glimpse in the **Rig Veda** and some of the Upanishadas. (2) He may, on the other hand, **aim** straight at the realization of pure self-existence on the higher plane of mental being and from that secure basis realize spiritually under the conditions of his mentality the process by which the self-existent becomes all-existences, but without that **descent into the self-divided egoistic consciousness** which is a circumstance of evolution in the Ignorance. Thus identified with Sachchidananda in the universal self-existence as the spiritualised mental being, he may then ascend beyond to the Supramental plane of the pure spiritual existence. It is the latter method the stages of which we may now attempt to trace for the seeker by the path of knowledge.” 400

164, “The status of an inner passivity and an outer action independent of each other is a state **of entire spiritual freedom**. The Yogin, as the Gita says, even in acting does no actions, for it is not he, but universal Nature directed by the Lord of Nature which is at work. He is not bound by his works, nor do they leave any after effects or consequences in his mind, nor cling or leave any mark on his soul, *na karmalipyate nare* (Isha Upanishad-1.2); they vanish and are dissolved, *praviliyante karmani* (The Gita-4.23) by their very execution and leave the immutable self unaffected and the soul unmodified. Therefore this would seem to be the poise the uplifted soul ought to take, if it has still to preserve and relations

with human action in the world-existence, an unalterable silence, tranquility, passivity within, an action without regulated by the universal Will and Wisdom which works, as the Gita says, without being involved in, bound by or ignorantly attached to its works. And certainly this poise of a perfect activity founded upon perfect inner passivity is that which the **Yogin has to possess**, as we have seen in the Yoga of Works. But here in this status of self-knowledge at which we have arrived, there is an evident **absence of integrality; for there is still a gulf or a cleft of consciousness** between the passive and active Brahman. We have still to possess consciously the active Brahman without losing the possession of the silent Self. We have to preserve the inner silence, tranquility, passivity as a foundation; but in place of an aloof indifference to the works of the active Brahman we have to **arrive at an equal and impartial delight in them**; in place of a refusal to participate lest our freedom and peace be lost we have to arrive at conscious possession of the active Brahman whose joy of existence does not abrogate His peace, nor His lordship at all workings impair His calm freedom in the midst of His works.” 405-406

165, “But **the sadhaka** who has once seen firmly the essence of things and tasted thoroughly the peace of silent Self, is not likely to be content with any state which involves loss of self-knowledge or a sacrifice of the peace of the soul. He will not precipitate himself back into the mere individual movement of mind and life and body with all its ignorance and straining and disturbance. Whatever new status he may acquire, will only satisfy him if it is founded upon and includes that which he has **already found to be indispensable to real self-knowledge, self-delight and self-possession.**” 406-407

166, “If we can break down the veil of intellectual, emotional, sensational mind which our ordinary existence has built between us and the Divine, we can then take up through the Truth-mind all our mental, vital and physical experience and offer it up to the spiritual –this was the secret of mystic sense of the **old Vedic “sacrifice”** –to be converted into the terms of the infinite truth of Sachchidanada, and we can receive the powers and illuminations of the infinite Existence in forms of a divine knowledge, will and delight to be imposed on our mentality, vitality, physical existence till the lower members are transformed into the perfect vessel of the higher nature. This was the **double Vedic movement** of (1) the descent and birth of the gods in the human creature and the (2) 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, fulfil the individual in the complete harmony of the cosmic consciousness and realize in the cosmic being the epiphany of the transcendent Sachchidananda.” 417-418

167, “The **complete realisation of unity** is therefore the essence of the integral knowledge and of the integral Yoga. To know Sachchidananda one in Himself and one in all His manifestation is the basis of knowledge; to make that vision of oneness real to the consciousness in its status and in its action and to become that by merging the sense of separate individuality in the sense of unity is its effectuation in the individual being and the individual life. This realisation of oneness and this **practice of oneness in difference** is the whole of Yoga.” 420

168, “The **integral Yoga of knowledge** has to **recognise the double nature** of this manifestation, --for there is higher nature of Sachchidananda in which he is found and the lower nature of mind, life and body in which He is veiled,--and to reconcile and unite the two in the oneness of the illumined realisation. We have not to live them separate so that we live a sort of double life, spiritual within or above, mental and material in our active and earthly living; we have to re-view and remould the lower living in the light, force and joy of the higher reality. (1) We have to realize Matter as a sense-created mould of spirit, a vehicle for all manifestation of the light, force and joy of Sachchidananda in the highest conditions of terrestrial being and activity. (2) We have to see Life as a channel for the infinite Force divine and break the barrier of a sense-created and mind-created farness and division from it so that the divine Power may take possession of and direct and change all our life-activities until our vitality transfigured ceases in the end to be the limited life-force which now supports mind and body and becomes a figure of all-blissful conscious-force of Sachchidananda. (3) We have similarly to change our sensational and emotional mentality into a play of the divine Love and universal Delight; and (4) we have to surcharge the intellect which seeks to know and will in us with the light of the divine Knowledge-Will until it is transformed into a figure of that higher and sublime activity. ” 421

169, “To arrive by **an intense spirituality** at the absolute of the soul is our possibility on one side of our dual existence; to enjoy the absolute of Nature and of everything in Nature is our possibility on the other side of this eternal duality. To unify these **highest aspirations** in a divine possession of God and ourselves and the world, should be our **happy completeness**. In the lower poise this is not possible because the soul acts through the mind and the mind can only act individually and fragmentarily in a contented obedience or a struggling subjection to that universal Nature through which the divine knowledge and divine Will are worked out in the cosmos. But the Spirit is in possession of knowledge and will, of which it is the source and cause and not a subject; therefore **in proportion as the soul assumes its divine or spiritual being**, it assumes also control of the movements of its nature. It becomes, in the ancient language, Swarat, free and a self-ruler over the kingdom of its own life and being. But also it increases in control over its environment, its world.” 431

170, “It **must accept the world truths, the world energies, the world tendencies, the world purposes** as its own instead of clinging to its own intellectual ideas, desires and endeavours, preferences, objects, intentions,

impulses; these so far as they remain, **must be harmonized** with the universal. It **must then submit** its knowledge and will at their very source to the divine Knowledge and the divine Will and so arrive **through submission** at immergence, losing its personal light in the divine Light and its personal initiative in the divine initiative. To be first in tune with the Infinite, in harmony with the Divine, and then to be unified with the Infinite, taken into the Divine is its condition of perfect strength and mastery, and this is precisely the very nature of the spiritual life and the spiritual existence.” 431

171 “We have no longer the experience of our existence as exclusive of the other existences which make up by our relations with them our experience of the world; in this **new consciousness** they are all contained in ourselves and we in them. They and we are no longer so many mutually exclusive egos each is seeking its own independent fulfilment or self-transcendence and ultimately **aiming** at nothing else; **they are all the Eternal and the self in each secretly embraces all in itself and seeks in various ways to make that higher truth of its unity apparent and effective in its terrestrial being.** Not mutual exclusiveness, but mutual inclusiveness is the divine truth of our individuality, love the higher law and not an independent self-fulfilment.” 443-4

172, “But this **causal body** is, as we may say, little developed in the majority of men and to live in it or to ascend to the supramental planes, as distinguished from corresponding sub-planes in the mental being, or still more to dwell consciously upon them is the **most difficult thing of all for the human being.** It can be done in trance of Samadhi, but otherwise only by new evolution of the capacities of the individual Purusha of which few are even willing to conceive. Yet is that the condition of the perfect self-consciousness by which alone the Purusha can possess the full conscious control of Prakriti; for there not even the mind determines, but the Spirit freely uses the lower differentiating principles as the minor terms of its existence governed by the higher and reaching by them their own perfect capacity.” 456

173, “If he rises into the knowledge-self beyond the highest mental stature, if he becomes the knowledge-soul, the Spirit poised in gnosis, *vijnamaya purusha*, and puts on the nature of its infinite truth and power, if he lives in the **knowledge-sheath, the causal body** as well as in these subtle mental, interlinking vital and grosser physical sheaths or bodies, then, but then only he will be able to **draw down entirely** into his terrestrial existence fullness of the infinite spiritual consciousness; only then will he avail to raise his total being and even his whole manifested, embodied expressive nature into the spiritual kingdom. But this is **difficult in the extreme; for the causal body opens itself readily to the consciousness and capacities of the spiritual planes** and belongs in its nature to the higher hemisphere of existence, but it is either not developed at all in man or only yet crudely developed and organized and veiled behind many intervening portals of the subliminal in us. It draws its stuff from the plane of the truth-knowledge and the plane of the infinite bliss and these pertain altogether to a still

inaccessible higher hemisphere. Shedding upon this lower existence their truth and light and joy they are the source of all that we call spirituality and all that we call perfection. But this infiltration comes from behind thick coverings **through which they arrive so tempered and weakened** that they are entirely obscured in the materiality of our physical perceptions, grossly distorted and perverted in our vital impulses, perverted too though a little less grossly in our ideative seekings, minimized even in the comparative purity and intensity of the highest intuitive ranges of our mental nature. The Supramental principle is secretly lodged in all existence. It is there even in the grossest materiality, it preserves and governs the lower worlds by its hidden power and law; but that power veils itself and that law works unseen through the shackled limitations and limping deformations of the lesser rule of our physical, vital, mental Nature. Yet its governing presence in the lowest forms assures us, because of the unity of all existence, that there is a possibility of their awakening, a possibility **even of the their perfect manifestation** here in spite of every veil, in spite of all the mass of our apparent disabilities, in spite of the incapacity or unwillingness of our mind and life and body. And what is possible, must one day be, for that is the law of the omnipotent Spirit.” 473-474

174, “In the plane of the gnosis the infinite is at once our **normal consciousness** of being, its first fact, our sensible substance. It is very concretely to us there the foundation from which everything finite forms itself and its boundless incalculable forces are the origination of all our thought, will and delight. (1) But this infinite is not only an infinite of pervasion or of extension in which everything forms and happens. (2) Behind that immeasurable extension the Gnostic consciousness is always aware of a **spaceless inner infinite**. It is through this **double infinite** that we shall arrive at the essential being of the Sachchidananda, the highest self of our own being and the totality of our cosmic existence. There is opened to us an illimitable existence which we feel as if it were an infinity above us to which we attempt to rise and an infinity around us into which we strive to dissolve our separate existence. Afterwards we widen into it and rise into it; we break out the ego into its largeness and are that for ever. If this liberation is achieved, its power can take, if so we will, increasing possession of our lower being also until even our **lowest and perversest activities** are refashioned into the truth of the Vijnana.” 492

175, “For even sense of the infinite is only a **first foundation** and much more has to be done before the consciousness can become dynamically Gnostic. The Supramental knowledge is the play of supreme light; there are many other lights, other level of knowledge higher than human mind which can open in us and receive or reflect something of that effulgence even before we rise into the gnosis. But to command or wholly possess it **we must** first enter into and become the being of the supreme light, our consciousness **must be** transformed into that consciousness, its principle and power of self-awareness and all-awareness by identity **must be** the very stuff of our existence. For our means and ways of

knowledge and action **must necessarily** be according to the nature of our consciousness and it is the consciousness that **must radically change** if we are to command and not only be occasionally visited by that higher power of knowledge. But it is not confined to a higher thought or the action of a sort of divine reason. It takes up **all our present means of knowledge** immensely extended, active and effective where they are now debarred, blind, infructuous, and turns them into a high and intense perceptive activity of the Vijnana.” 493

176, “The gnosis takes up not only our intelligent will, but our wishes, desires, even what we call the lower desires, the instincts, the impulses, the reachings out of sense and sensation and it transforms them. They cease to be wishes and desires, because they cease first to be personal and then cease to be that struggling after the ungrasped which we mean by craving and desire. No longer blind and half-blind reachings out of the instinctive or intelligent mentality, they are transformed into a various **action of the Truth-will**; and that will acts with an inherent knowledge of the right measures of its decreed action and therefore with an effectivity unknown to our mental willing.” 494-95

177, “**The fully evolved soul** will be one with all beings in the status and dynamic effects of experience of a bliss-consciousness intense and illimitable. And since love is the effective power and soul-symbol of bliss-oneness he will approach and enter into this oneness by the gate of universal love, a sublimation of human love at first, a divine love afterwards, at its summits a thing of beauty, sweetness and splendour now to us inconceivable. 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.” 509-510

178, “In the system of an **integral Yoga** the principle must be that **all life is a part of the Yoga**; but the knowledge which we have been describing seems to be not the knowledge of what is ordinarily understood as life, but of something behind life. There are two kinds of knowledge, that which seeks to understand the apparent phenomenon of existence externally, by an approach from outside, through the intellect, -- this is the lower knowledge, the knowledge of the apparent world; secondly, the knowledge which seeks to know the truth of existence from within, in its source and reality, by spiritual realization. Ordinarily, a sharp distinction is drawn between the two, and it is supposed that when we get to the higher knowledge, the God-knowledge, then the rest, the world knowledge,

becomes of no concern to us: but in reality **they are two sides of one seeking.**” 512-513

179, “It is here that Yoga steps in. It begins by using knowledge, emotion and action for the possession of the Divine. For Yoga is the conscious and perfect seeking of union with the Divine towards which all the rest was an ignorant and imperfect moving and seeking. At first, then, Yoga separates itself from the action and **method of the lower knowledge.** For while this lower knowledge **approaches God indirectly** from outside and **never enters his secret dwelling place,** Yoga calls us within and approaches him directly; while that seeks him through the intellect and becomes conscious of him from behind a veil, Yoga seeks him through realization, lifts the veil and gets the full vision; where that only feels the presence and influence, Yoga enters into the presence and fills itself with the influence; where that is only aware of the workings and through them gets some glimpse of the Reality, Yoga identifies our inner being with the Reality and sees from that the workings. Therefore the methods of Yoga are different from the **methods of the lower knowledge.**” 514

180, “The method of Yoga in knowledge must always be a turning of the eye inward and, so far as it looks upon outer things, a penetrating of the surface appearances to get at the one eternal reality within them. The lower knowledge is preoccupied with the appearances and workings; it is the first necessity of the higher to get away from them to the Reality of which they are the appearances and the Being and Power of conscious existence of which they are the workings. It does this by three movements each necessary to each other, by each of which the others become complete,--purification, concentration, identification.” 515

181, “For the integral Yoga this **method of Samadhi** may seem to have the disadvantage that when it ceases, the thread is broken and the soul returns into the distraction and imperfection of the outward life, with only such an elevating effect upon that outer life as the general memory of these deeper experiences may produce. But this gulf, this break is not inevitable. In the **first place,** it is only in the untrained psychic being that the experiences of the trance are a blank to the waking mind; as it becomes the master of its Samadhi, it is able to pass without any gulf of oblivion from the inner to the outer waking. **Secondly,** when this has been once done, what is attained in the inner state, becomes easier to acquire by the waking consciousness and to turn into the normal experience, powers, mental status of the waking life. The subtle mind which is normally eclipsed by the insistence of the physical being, becomes powerful even in the waking state, until even there the enlarging man is able to live in **his several subtle bodies** as well as in his physical body, to be aware of them and in them, to use their senses, faculties, powers, to dwell in possession of supraphysical truth, consciousness and experience.” 525

182, “It is sufficient to note its (Yogic trance) **double utility in the integral Yoga.** It is true that up to a point difficult to define or delimit almost all that Samadhi can give, can be acquired without recourse to Samadhi. But still there are certain

heights of spiritual and psychic experience of which the direct as opposed to a reflecting experience can only be acquired deeply and in its fullness by means of the Yogic trance. And even for that which can be otherwise acquired, it offers a ready means, a facility which becomes more helpful, **if not indispensable**, the higher and more difficult of access become the planes on which the heightened spiritual experience is sought. Once attained, it has to be brought **as much as possible** into the waking consciousness. For in a Yoga which embraces **all life** completely and without reserve, the full use of Samadhi comes only when its gain can be made the normal possession and experience for an **integral waking** of the embodied soul in the human being.” 526-27

183, “The gross body begins to acquire something of the nature of the subtle body and to possess something of its relations with the life-energy; that becomes a greater force more powerfully felt and yet capable of a lighter and freer and more resolvable physical action, powers which culminate in the Hathayogic *siddhis* or extraordinary powers of *garima, mahima, anima* and *laghima*.” 534

184, “Will, Knowledge and Love are the three divine powers in human nature and the life of man, and they point to the three paths by which the human soul rises to the divine. The integrality of them, the union of man with God in all the three, **must therefore**, as we have seen, be the **foundation of an integral Yoga**.” 545

185, “But worship is only the **first step** on the path of devotion. Where external worship changes into the inner adoration, real Bhakti begins; that deepens into the intensity of divine love; that love leads to the joy of closeness passes into the bliss of union. Love too as well as knowledge brings us to a highest oneness and it gives to that oneness its greatest possible depth and intensity.” 549

186, “**If knowledge is the very state of oneness and love its bliss, divine works are the living power of its light and sweetness.** There is a movement of love, as in the aspiration of human love, to separate the lover and the loved in the enjoyment of their exclusive oneness away from the world and from all others, shut up in the **nuptial chambers of the heart**. That is perhaps an inevitable movement of this path. But still the widest love fulfilled in knowledge sees the world not as something other and hostile to this joy, but as the being of the Beloved and all creatures as his being, and in that vision divine works find their joy and their justification. This is the knowledge in which **an integral Yoga must live**. We have to start Godward from the powers of the mind, the intellect, the will, the heart, and in the mind all is limited. Limitations, exclusiveness there can hardly fail to be at the beginning and for a long time on the way. But an integral Yoga will wear these more loosely than more exclusive ways of seeking, and it will sooner emerge from the mental necessity. It may commence with the way of love, as with the way of knowledge or of works; but where they meet, is the beginning of its joy of fulfilment. Love it cannot miss, even if does not start from it; for love is the crown of works and the flowering of knowledge.” 551

187, “Therefore that there may be at all any possibility of a Yoga of devotion, we must assume **first** (first method of Yoga of Integral Bhakti) that the supreme

Existence is not an abstraction or a state of existence, but a conscious Being; **secondly**, that he meets us in the universe and is in some way immanent in it as well as its source,--otherwise, we should have to go out of cosmic life to meet him; **thirdly**, he is capable of personal relations with us and must therefore be not incapable of personality; **finally**, that when we approach him by our human emotions, we receive a response in kind.” 557

188, “Thus the motives of devotion have first to direct themselves engrossingly and predominantly towards the Divine, then to transform themselves so that they are rid of their more earthly elements and finally to take their stand in pure and perfect love. All those that cannot coexist with perfect union of love, must eventually fall away, while only those that can form themselves into expressions of divine love and into means of enjoying divine love, can remain. For love is the one emotion in us which can be **entirely motiveless and self-existent**; love need have no other motive than love.” 559

189, “By this way we arrive at the Yoga of works, and this Yoga has a place for personal devotion to the Divine, for the divine Will appears as the Master of our works to whose voice **we must listen**, whose divine impulsion **we must obey** and whose work it is the sole business of our active life and will to do.” 564

190, “Necessarily in the end prayer either ceases in the greater thing for which it prepared us, --in fact the form we call prayer is not itself essential so long as the **faith, the will, the aspiration** are there, --or remains only for the joy of the relation. Also its objects, the *artha* or interest it seeks to realize, become higher and higher until we reach the highest motiveless devotion, which is that of divine love pure and simple without any other demand or longing.” 567-68

191, “Really, however, the more intimate yoga of Bhakti resolves itself simply into these four movements, (**first**) the desire of the Soul when it turns towards God and the straining of its emotion towards him, (**second**) the pain of love and the divine return of love, (**third**) the delight of love possessed and the play of that delight, (**fourth**) and the eternal enjoyment of the divine Lover which is the heart of celestial bliss.” 571

192, “But there is the **wider self-consecration, proper to any integral Yoga**, which, accepting the fullness of life and the world in its entirety as the play of the Divine, offers up the whole being into his possession; it is a holding of all one is and has as belonging to him only and not to ourselves and a doing of **all works** as an offering to him. By this comes the complete active consecration of both the inner and the outer life, the unmutilated self-giving.” 573-74

193, “There are supposed by those who systematize to be three stages of seeking through the devotion of the mind, **first**, the constant hearing of the divine name, qualities and all that has been attached to them, **secondly**, the constant thinking on them or on the divine being or personality, **thirdly**, the settling and fixing of the mind on the object; and by this comes the full realization.” 574

194, “As in the other Yogas, so in this (**Integral Yoga**), one comes to see divine everywhere and in all and to pour out the realization of the Divine in all one’s

inner activities and outward actions. But all is supported by the primary force of emotional union: for it is by love that the entire self-consecration and the entire possession is accomplished, and thought and action become shapes and figures of the divine love which possesses the spirit and its members.” 575

195, “But **the sadhaka of the integral Yoga** has to know the eternal and ultimate truth and not to persist to the end in the delight of a Shadow. If the impersonal is the sole enduring truth, then a firm synthesis is impossible. He can at most take the divine personality as a symbol, a powerful and effective fiction, but he will have in the end to overpass it and to abandon devotion for the sole pursuit of the ultimate knowledge. He will have to empty being of all its symbols, values, contents in order to arrive at the featureless Reality.” 578

196, “Spiritual intuition is **always** a more luminous guide than the discriminating reason, and spiritual intuition addresses itself to us not only through the reason, but through the rest of our being as well, through the heart and the life also. The **integral knowledge** will then be that which takes account of all and unifies their diverse truths. The intellect itself will be more deeply satisfied if it does not confine itself to its own data, but accepts truth of the heart and the life also and gives to them their absolute spiritual value.” 578

200, “The **integral seeker** has to see in this light that he can reach one and the same Reality on both lines, either successively or simultaneously, as if on two connected wheels traveling on parallel lines, but parallel lines which in defiance of intellectual logic but in obedience to their own inner truth of unity do meet in infinity.” 582

201, “So too to seek him only in ourselves, and for ourselves, is to limit both ourselves and our joy in him. The integral delight embraces him not only within our own individual being, but **equally in all men and in all beings**. And because in him we are one with all, it seeks him not only for ourselves, but for all our fellows. A perfect and complete delight in the Divine, perfect because pure and self-existent, complete because all-embracing as well as all-absorbing, is the meaning of the way of Bhakti for the seeker of the integral Yoga.” 590

202, “The way of the **integral Yoga of bhakti** will be to **universalise this conception of the Deity**, to personalise him intimately by a multiple and an all-embracing relation, to make him constantly present to all the being and to devote, give up, surrender the whole being to him, so that he shall dwell near to us and in us and we with him and in him. *Manana* and *darsana*, a constant thinking of him in all things and seeing of him always and everywhere is essential to this way of devotion.” 601

203, “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 from the method of Vedanta to arrive at the **aim** of the Tantra. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis (Integral Yoga) spirit, soul is all-important, becomes the secret of the taking up of Shakti. 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. 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. 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; 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. 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

204, “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. 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; **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. 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. His life will be a **direct stream from the eternal fountains**, not a form cut to some temporary human pattern. 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; **the outward perfection** of his works will be freely shaped as the self-expression of this inner spiritual transcendence and universality. For this change he **must** make conscient in him that power of spirit and supermind which is now superconscient to our mentality. But that cannot work in him so long as his present mental, vital, physical being is not liberated **from its actual inferior working**. This purification is the first necessity.” 644-45

205, “**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? 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. Pending the evolution of any higher Supramental power the **intelligent will must** be our main force of

effectuation and to purify it 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. But this purification cannot be effected without preliminary clearing of its natural obstacles in the other lower parts of the *antahkarana*, and the **chief natural obstacle** running through the whole action of the *antahkarana*, through the sense, the mental sensation, emotion, dynamic impulse, intelligence, will, is the intermixture and the compelling claim of the **psychic prana**. This then **must be dealt with**, its dominating intermixture ruled out, its claim denied, itself quieted and prepared for purification.” 654-55

206, “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. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative and action, *niskriya, sarvarambhaparityagi*. But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*.” 676

207, “But for **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.” 691

208, “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. 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*... (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*... (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... (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... (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... (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.” 692-96

209 “A perfect equality and peace of the soul is **indispensable** to change the whole substance of our being into substance of the self out of its present stuff of troubled mentality. It is equally **indispensable** if we aspire to replace our present confused and ignorant action by the self-possessed and luminous works of a free spirit governing its nature and in tune with universal being. A divine action or even a perfect human action is impossible if we have not equality of spirit and an equality in the motive-forces of our nature...**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

210, “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. 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

211, “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. The divine acts with a mighty power in the myriad workings of the universe, but with the supporting light and force of an imperturbable oneness, freedom and peace. That must be the type of the **perfected soul’s divine work.**” 701

212, “The **first** lives in the peace of the one Brahman and puts away from it the nature of the **active Ignorance**. The **second** lives in that peace, but also in the Ananda of the Divine and imposes on the life of the soul in nature the signs of the divine knowledge, power and bliss of being. It is this **double orientation** united by the common principle which will determine the movement of equality in the **integral Yoga.**” 709

213, “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

214 “But to get the universal Ananda all our instruments must learn to take not any partial or perverse, but the essential joy of all things. In all things there is a principle of Ananda, which the understanding can seize on and the aesthesis feel as the taste of delight in them, their *rasa*, but ordinarily they put upon them instead arbitrary, unequal and contrary values: they have to be led to perceive things in the light of the spirit and to transform these provisional values into the real, the equal and essential, the spiritual *rasa*.” 717

215, “This can only come in its fullness by rising to the ideal supermind, and therefore **the equal seeker of truth** will not be attached to the intellect and its workings or think that all ends there, but be prepared to rise beyond, accepting each stage of ascent and the contributions of each power of his being, but **only to** lift them into a higher truth. 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. This equality of the intelligence is **an essential condition** for rising to the higher supramental and spiritual knowledge.” 718

216, “The will in us, because it is the **most generally forceful power** of our being, --there is a will of knowledge, a will of life, a will of emotion, a will acting in every part of our nature, -- takes many forms and returns various reactions to things, such as incapacity, limitation of power, mastery, or right will, wrong or perverted will, neutral volition, -- in the ethical mind virtue, sin and non-ethical volition, -- and others of the kind. These too the **positive equality** accepts as a tangle of provisional values from which it **must start**, but which it **must transform** into universal mastery, into the will of the Truth and universal Right, into the freedom of the divine Will and action. The equal will need not feel remorse, sorrow or discouragement over its **stumbings**; if these reactions occur in the habitual mentality, it will only see how far they indicate an imperfection and the thing to be corrected, --for they are not always just indicators, --and so get beyond them to a calm and equal guidance. It will see that these **stumbings themselves** are necessary to experience and in the end steps towards the **goal**. Behind and within all that occurs in ourselves and in the world, it will look for the

divine meaning and divine **guidance**; it will look beyond imposed limitations to the voluntary self-limitation of the universal Power by which it regulates its steps and gradations, imposed on our ignorance, self-imposed in the divine knowledge, -and go beyond to unity with the illimitable power of the Divine. **All energies and actions** it will see as forces proceeding from one existence and their perversions as imperfections, inevitable in the developing movement, of powers that were needed for that movement; it will therefore have **charity for all imperfections**, even while pressing steadily towards a universal perfection. This equality will open the nature to the guidance of the divine and universal Will and **make it ready for that Supramental action** in which the power of the soul in us is luminously full of and one with the power of the supreme Spirit.” 719

217, “Therefore there **must be a constant insistence** of one main idea, the self-surrender to the Master of our being, God within us and in the world, the supreme Self, the universal Spirit. **The buddhi dwelling always in this master idea must** discourage all its own lesser insistences and preferences and teach the whole being that the ego whether it puts forth its claim through the reason, the personal will, the heart or the desire-soul in the prana, has no just claim of any kind and all grief, revolt, impatience, trouble as a violence against the Master of the being.” 723

218, “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. The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself must not be allowed to become a reason for discouragement and impatience. It 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. When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the spiritualised buddhi. Thus persisting, it will be found that these things lose their force more and more, become more and more external and brief in their recurrence, until finally calm becomes the law of the being. This rule persists so long as the mental buddhi is the chief instrument; but when the Supramental light takes possession of mind and heart, then there can be no trouble, grief or disturbance, for that brings with it a spiritual nature of illumined strength in which these things can have no place. There the only vibrations and emotions are those which belong to the *anandamaya* nature of divine unity.” 723-24

219, “The first thing the will has to do with the body is to impose on it progressively a new habit of all its being, consciousness, force and outward and inward action. It must be taught an **entire passivity** in the hands first of the higher instruments, but eventually in the hands of the spirit and its controlling and informing Shakti. It **must be accustomed** not to impose its own limits on the nobler members, but to shape its action and its response to their demands, to

develop, one might say, a higher notation, a higher scale of responses. At present the notation of the body and the physical consciousness has a very large determining power on the music made by this human harp of God; the notes we get from the spirit, from the psychic soul, from the greater life behind our physical life cannot come in freely, cannot develop their high, powerful and proper strain. **This condition must be reversed;** the body and the physical consciousness **must** develop the habit of admitting and shaping themselves to these higher strains and not they, but the nobler parts of the nature **must** determine the music of our life and being.” 730

220, “But as the consciousness becomes more and more subtle by practice of Yoga, we can come to be aware of the sea of pranic shakti around us, feel it with the mental consciousness, concretely with a mental sense, see its courses and movements, and **direct and act upon it immediately by the will.** But until we thus become aware of it, we have to possess a working or at least **an experimental faith** in its presence and in the power of the will to develop a greater command and use of this prana force. There is necessary a faith, *sraddha*, in the power of the mind to lay its will on the state and action of the body, such as those have who heal disease by faith, will or mental action; but **we must seek this control not only for this or any other limited use, but generally as a legitimate power of the inner and greater over the outer and lesser instrument.** The faith is combated by our past habits of mind, by our actual normal experience of its **comparative helplessness in our present imperfect system** and by an opposing belief in the body and physical consciousness. For they too have a limiting *sraddha*, of their own which opposes the idea in the mind when it seeks to impose on the system the **law of a higher yet unattained perfection.** But as we persist and find this power giving evidence of itself to our experience, the faith in the mind will be able to found itself more firmly and grow in vigour and opposing faith in the body will change, admit what it first denied and not only accept in its habits the new yoke but itself call for this higher action.” 733

221, “There are **four members** in this **second part** of the sadhana or discipline of self-perfection and the (1) first of them is the right shakti, the right condition of the powers of intelligence, heart, vital, mind and body... 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-samrthya*. (2) Then again there is the psychic prana, psychic mind or desire soul; this too calls of its own perfection... (a) Fullness, *puṇnata*, (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. (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*. (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." 729-738

222, **"The Yoga of self-perfection** brings out this soul-force and gives it its largest scope, takes up all the fourfold powers and throws them into the free circle of an integral and harmonious spiritual dynamis... The full consummation comes in the greatest souls most capable of perfection, but some large manifestation of

this fourfold soul-power must be sought and can be attained by all who practice **integral Yoga.**” 750-751

223, “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

224, “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 –for perversion comes by a conversion into lower forms—by transmission through the ego and the gunas.” 763

225, “The transformation, the perfection **cannot for the integral Yoga be complete** until the link between the mental and the spiritual action is formed and a higher knowledge applied to all the activities of our existence. That link was the Supramental or Gnostic energy in which the incalculable infinite power of the supreme being, consciousness, delight formulates itself as an ordering divine will and wisdom, a light and power in the being which shapes all the thought, will, feeling, action and replaces the corresponding individual movements.” 764

226, “In any case **this is the first necessity of this part of the Yoga**, or lose the ego of the doer, the ego idea and the sense of one’s own power of action and initiation of action and control of the result of action and merge it in the sense and vision of the universal Shakti originating, shaping, turning to its ends the action of ourselves and others and of all the persons and forces of the world. And this realization can become absolute and complete in all the parts of our being only if we can have that sense and vision of it in all its forms, on all the levels of our being and the world being, as the material, vital, mental and Supramental energy of the Divine, but all these, all the powers of all the planes must be seen and known as self-formulations of the one spiritual Shakti, infinite in being, consciousness and Ananda. It **is not the invariable rule** that this power should first manifest itself on the lower levels in the lower forms of energy and then reveal its higher spiritual nature. And if it does so come, first in its mental, vital or physical universalism, we must be careful **not to rest content there**. It may come instead at once in its higher reality, in the might of the spiritual splendour. **The difficulty** then will be to bear and hold the Power until it has laid powerful hands on and transformed the energies of the lower levels of the being. **The difficulty will be less** in proportion as we have been able to attain to a large quiet and equality, *samata*, and either to realize, feel and live in the one tranquil immutable

self in all or else to make a genuine and complete surrender of ourselves to the divine master of the Yoga.” 765

227, “In this **kinetic movement** there are **three stages**. (1) In the **first** the Jiva is aware of the supreme Shakti, receives the power into himself and uses it under her direction, with a certain sense of being the subordinate doer, a sense of minor responsibility in the action, --even at first, it may be, a responsibility for the result; but that disappears, for the result is seen to be determined by the higher Power, and only the action is felt to be partly his own. **The sadhaka then feels** that it is he who is thinking, willing, doing, but feels too the divine Shakti or Prakriti behind driving and shaping all his thought, will, feeling and action: the individual energy belongs in a way to him, but is still only a form and an instrument of the universal divine Energy. The Master of the Power may be hidden from him for a time by the action of the Shakti, or he may be aware of the Ishwara sometimes or continually manifest to him. In the latter case there are **three things present** to his consciousness, (a) himself as the servant of the Ishwara, (b) the Shakti behind as a great Power supplying the energy, shaping the action, formulating the results, (c) the Ishwara above determining by his will the whole action. (2) In the second stage the individual doer disappears, but there is not necessarily the quietistic passivity; there may be a full kinetic action, only all is done by the Shakti. It is her power of knowledge which takes shape as thought in the mind; the **sadhaka** has no sense of himself thinking, but of the Shakti thinking in him. The will and the feelings and action are also in the same way nothing but a formation, operation, activity of the system. The **sadhaka** does not think, will, act, feel, but thought, will, feeling, action happen in his system... Here too there are **three things** present to the consciousness, (a) the Shakti carrying on all the knowledge, thought, will, feeling, action for the Ishwara in an instrumental human form, (b) the Ishwara, the Master of existence governing and compelling all her action, and ourself as the soul, the Purusha of her individual action enjoying all the relations with him which are created by her workings. (c) There is another form of this realization in which the Jiva disappears into and becomes one with the Shakti and there is then only the play of the Shakti with the Ishwara... This is the intensest possible form of the Jiva’s realization of himself as a manifestation of Nature, a power of the being of the Divine, *para prakritir jiva-bhuta*. (3) A third stage comes by the increasing manifestation of the Divine, the Ishwara in all our being and action. This is when we are constantly and uninterruptedly aware of him... The distinction between the Shakti and Ishwara begins to disappear... This is the highest realization of the perfection and delight of the active oneness; for beyond it there could be only the consciousness of the Avatara, the Ishwara himself assuming a human name and form for action in the Lila.” 768-770

228, “The three parts of the perfection of our instrumental nature of which we have till now been reviewing the general features, (1) the perfection of the intelligence, heart, vital consciousness and body, (2) the perfection of the fundamental soul powers, (3) the perfection of the surrender of our instruments

and action to the divine Shakti, depend at every moment of their progression on a (4) fourth power that is covertly or overtly the **pivot of all endeavour** and action, faith, *sraddha*.” 771

229, “**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. 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. 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

230, “And indeed at **one stage in the Yoga it becomes necessary to refuse to accept** as definite and final any kind of intellectual idea or opinion whatever in its intellectual form and to hold it in a questioning suspension until it is given its right place and luminous shape of truth in a spiritual experience enlightened by supramental knowledge. **And much more must this be the case** with the desires or impulses of the life mind, which have often to be provisionally accepted as immediate indices of a temporarily necessary action before we have the full guidance, but not always clung to with the soul’s complete ascent, for eventually all these desires and impulses have to be rejected or else transformed into and replaced by impulses of the divine will taking up the life movements. The heart’s faith, emotional beliefs, assents are also needed upon the way, but cannot be always sure guides until they too are taken up, purified, transformed and are eventually replaced by the luminous assents of a divine ananda which is at one with the divine will and knowledge. In nothing in the lower nature from the reason to the vital will can the **seeker of the Yoga put a complete and permanent faith**, but only at last in the spiritual truth, power, Ananda which become in the spiritual reason his sole guides and luminaries and masters of action.” 772-773

231, “And yet faith is necessary throughout and at every step because it is a needed ascent of the soul and without this ascent there can be no progress. Our faith must first be abiding in the essential truth and principles of the Yoga, and even if this is clouded in the intellect, despondent in the heart, outwearied and

exhausted by the constant denial and failure in the desire of the vital mind, there must be something in the inmost soul which **clings and returns to it**, otherwise **we may fall on the path** or abandon it from weakness and inability to bear **temporary defeat**, disappointment, difficulty and peril. In the Yoga as in life it is the **man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified** because to the soul and Shakti in man nothing is impossible. And even a blind and ignorant faith is a better possession than the **sceptical doubt** which turns **its back on our spiritual possibilities** or the constant carping of the narrow pettily critical uncreative intellect, *asuya*, which pursues our endeavour with a paralysing incertitude. **The seeker of integral Yoga must however conquer both these imperfections.**" 773

232, "On the other hand ignorance and blindness in the faith are obstacles to a **large success**, invite much disappointment and disillusionment, fasten on false finalities and prevent advance to greater formulations of truth and perfection. The Shakti in her workings will strike ruthlessly at all forms of ignorance and blindness and all even that trusts wrongly and superstitiously in her, and we must be prepared to abandon a **too persistent attachment to forms of faith** and cling to the saving reality only. A great and wide spiritual and intelligent faith, intelligent with the intelligence of that larger reason which **assents to high possibilities**, is the **character of the *sraddha* needed for integral Yoga.**" 774

233 "The intellect **cannot be a sufficient guide** in the search for spiritual truth and realization and yet **it has to be utilised in the integral movement** of our nature. And while, therefore, we have to reject paralysing doubt or mere intellectual scepticism, the seeking intelligence has to be trained to admit a certain large questioning, **an intellectual rectitude** not satisfied with half-truths, mixtures of error or approximations and, **most positive** and helpful, a perfect readiness always to move forward from truths already held and accepted to the greater corrective, completing or transcending truths which at first it was unable or, it may be, disinclined to envisage. **A working faith of the intellect is indispensable**, not a superstitious, dogmatic or limiting credence attached to every temporary support or formula, but a large assent to the successive suggestions and steps of the Shakti, a faith fixed on realities, moving from the lesser to the completer realities and ready to throw down **all scaffolding** and keep only the large and growing structure... A constant *sraddha*, faith, assent of the heart and the life too are **indispensable**...The faith of the heart and the life mind, like that of the intelligence, **must be capable of constant correction**, enlarging and transformation. This faith is essentially the secret *sraddha* of the soul, and it is brought more and more to the surface and there satisfied, sustained and increased by an increasing assurance and certainty of spiritual experience." 777-778

234, "In the **integral Yoga psychical experience**, especially of the kind associated with what is often called occultism and savours of the miraculous, should be altogether **subordinated** to spiritual truth and **wait upon** that for its

own interpretation, illumination and sanction. But even in the purely spiritual domain, there are experiences which are partial and, however attractive, only receive their full validity, significance or right application when we can advance to a fuller experience. And there are others which are in themselves quite valid and full and absolute, but if **we confine ourselves to them**, will prevent other sides of the spiritual truth from manifestation and **mutilate the integrality of the Yoga.**" 778-779

235, "A complete conversion of all the parts of being into mould and instruments of the spiritual consciousness is **demande**d of him before he can make quite real, constant, present to himself this greater thing that he can and entirely live in what is now to him at the best a luminous aspiration. He must seek to develop and grow altogether into a greater divine consciousness by an integral Yoga." 783-84

236, "It **must** be remembered that there is always a difference between the supreme Supermind of the omniscient and omnipotent Ishwara and that which can be attained by the Jiva. The human being is climbing out of the ignorance and when he ascends into the Supramental nature, he will find in it grades of its ascension, and he **must first** form the lower grades and limited steps before he rises to higher summits. He will enjoy there the full essential light, power, Ananda of the infinite self by oneness with the Spirit, but in the dynamical expression it **must** determine and individualise itself according to the nature of the self-expression which the transcendent and universal Spirit seeks in the Jiva." 797-98

60b, "It appears at once that there are **two necessary** lines of progress which **we must follow**, and the **first** is to extend the action of the intuition and make it more constant, more persistent and regular and all-embracing until it is so intimate and normal to our being that it can take up all the action now done by the ordinary mind and assume its place in the whole system. This cannot wholly be done so long as the ordinary mind continues to assert its power of independent action and intervention or its habit of seizing on the light of the intuition and manipulating it for its own purposes. The higher mentality cannot be complete or secure so long as the inferior intelligence is able to deform it or even to bring in any of its own intermixture. And either then (1) we **must** silence altogether the intellect and the intellectual will and the other inferior activities and leave room only for the intuitive action or (2) we **must** lay hold on and transform the lower action by the constant pressure of the intuition. Or else (3) there must be an alternation and combination of the **two methods** if that be the most natural way or at all possible. The actual process and experience of Yoga manifests the possibility of **several methods** or movements none of which by itself produces the **entire result** in practice, however it may seem at first sight that logically each should or might be adequate. And when we learn to insist on **no particular method** as exclusively the right one and leave the whole movement to a greater guidance, we find that the divine Lord of the Yoga commission his Shakti to use one or the other at different times and all in combination according to the need and turn off the being and the nature." 802

237, “At **first** (the first method proposed for integral Yoga of self-perfection) it might seem the straight and right way to **silence the mind** altogether, to silence the intellect, the mental and personal will, the desire mind and the mind of emotion and sensation, and to allow in that perfect silence the Self, the Spirit, the Divine to disclose himself and leave him to illuminate the being by the supramental light and power and Ananda. And this is indeed **a great and powerful discipline**...It is therefore an immense gain if we can acquire the capacity of always being able at will to command an absolute tranquillity and silence of the mind free from any necessity of mental thought or movement and disturbance and, based in that silence, allow thought and will and feeling to happen in us only when the Shakti wills it and when it is needful for the divine purpose. It becomes **easier then** to change the manner and character of the thought and will and feeling. Nevertheless it is not the fact that by **this method** the Supramental light will immediately replace the lower mind and reflective reason. When the inner action proceeds after the silence, even if it be then a more predominantly intuitive thought and movement, the old powers will yet interfere, if not from within, then by a hundred suggestions from without, and an inferior mentality will mix in, will question or obstruct or will try to lay hold on the greater movement and to lower or darken or distort or minimize it in the process. Therefore the necessity of a process of elimination or transformation of the inferior mentality remains **always imperative**, --or perhaps both at once, an elimination of all that are native to the lower being, its disfiguring accidents, its depreciations of value, its distortions of substance and all else that the greater truth cannot harbour, and a transformation of **essential things** our mind derives from the supermind and spirit but represents in the manner of the mental ignorance. The **second** (second method) movement is one which commence the Yoga with the initiative that is proper to the way of Bhakti. It is natural to them to reject the intellect and its action and to listen for the voice, wait for impulsion or the command, the *adesa*, obey only the idea and will and power of the Lord within them, the divine Self and Purusha in the heart of the creature, *isvarah sarvabhutanam hrddese*. This is a movement which **must** tend more and more to intuitivise the whole nature, for the ideas, the will, the impulsions, the feelings which come from the secret Purusha in the heart are of the direct intuitive character. This **method** is consonant with a certain truth of our nature. The secret Self within us is an intuitive self and this intuitive self is seated in **every centre** of our being, the physical, the nervous, the emotional, the volitional, the conceptual or cognitive and the higher more directly **spiritual centres**. And in each part of our being it exercises a secret intuitive initiation of our activities which is received and represented imperfectly by our outer mind and converted into the movements of the ignorance in the external action of these parts of our nature. The heart or emotional centre of the thinking desire mind **is the strongest in ordinary man**, gathers up at least affects the presentation of things to the consciousness and is the capital of the system. It is from there that the Lord seated in the heart of all

creatures turns them mounted on the machine of Nature by the Maya of the mental ignorance. It is possible then by referring back all the initiations of our action to this secret intuitive Self and Spirit, the ever-present Godhead within us, and replacing by its influences the initiations of our personal and mental nature to get back from the inferior external thought and action to another, internal and intuitive, of a highly spiritualised character. Nevertheless the result of this movement cannot be complete, because the heart is not the highest centre of our being, is not Supramental not directly moved from the Supramental sources ... The highest organised centre (the **third proposed method** of integral Yoga of self perfection) of our embodied being and of its action in the body is the supreme mental centre figured by the yogic symbol of the thousand-petalled lotus, *sahasradala*, and it is at its top and summit that there is the direct communication with the supramental levels. It is then possible to adopt a different and a more **direct method**, not to refer all our thought and action to the Lord secret in the heart-lotus but to the veiled truth of the Divinity above the mind and to receive all by a sort of descent from above, a descent of which we become not only spiritually but physically conscious. The siddhi or full accomplishment of this movement can only come when we are able to lift the **centre of thought** and conscious action above the physical brain and feel it going on in the subtle body. If we can feel ourselves thinking no longer with the brain but from above and outside the head in the subtle body, that is a sure physical sign of a release from the limitations of the **physical mind**, and though this will not be complete at once nor of itself bring the supramental action, for the subtle body is mental and not supramental, still it is a subtle and pure mentality and makes an easier communication with the **supramental centre**... A **fourth method** is one which suggests itself naturally to the developed intelligence and suits the thinking man. This is to develop our intellect instead of eliminating it, but with the will not to cherish its limitations, but to heighten its capacity, light, intensity, degree and force of activity until it borders on the thing that transcends it and can easily be taken up and transformed into that higher conscious action... The intellectual being (**the fifth proposed method** of integral Yoga of Self-perfection) too has to be taken up by the Shakti in the Yoga and raised to its fullest and its most heightened powers. The subsequent transformation of the intellect is possible because all the action of the intellect **derives secretly** from the supermind, each thought and will contains some **truth of it** however limited and altered by the inferior action of the intelligence. The transformation can be brought about by the removal of the limitation and the elimination of the distorting or perverting element. This however cannot be done by heightening and greatening of the intellectual activity alone; for that **must always** be limited by the **original inherent defects** of the mental intelligence. An intervention of the supramental energy is needed that can light up and get rid of its **deficiencies of thought and will and feeling**. This intervention too cannot be completely effective unless the supramental plane is manifested and acts above the mind no longer from behind a lid or veil, however

thin the veil may have grown, but more constantly in an open and luminous action till there is seen the full sun of Truth with no cloud to **moderate** its splendour. It is not necessary, either, to develop the intellect fully in its separateness before calling down this intervention or opening up by it the supramental levels. The intervention may come in earlier and at once develop the intellectual action and turn it, as it develops, into the higher intuitive form and substance.

The widest natural action of the Shakti combines **all these (five) methods.**"
802-07

238, "The **first character** of this (Supramental) change is a complete reversal, a turning over, one might almost say, upside down of the whole activity... 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. 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... 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.**" 818-819-823-826

238a, "It **must not** however be supposed that these superimposed stages are shut off in experience from each other. **I have placed** them in what might be a regular order of ascending development for the better possibility of understanding in an intellectual statement." 824

239, "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

240, “As soon as we arise above mind to the supermind, this **initial harmony** will be replaced by a greater and a more **integral unity**. The thoughts of the Supramental reason meet together and understand each other and fall into a natural arrangement even when they have started from quite **opposite quarters**. The movements of will that are in conflict in the mind, come in the supermind to **their right place and relation to each other**. The Supramental feelings also discover their own affinities and fall into a natural agreement and harmony. At a higher stage this harmony intensifies towards unity. The knowledge, will, feeling and all else become a single movement. This unity reaches **its greatest completeness** in the highest supermind. The harmony, the unity are inevitable because (1) the **base in the supermind is knowledge** and characteristically self-knowledge, the knowledge of the self in all its aspects. (2) The Supramental will is the dynamic expression of this self-knowledge, (3) the Supramental feeling the expression of the luminous joy of the self and all else in supermind a part of this one movement. At its **highest range** it becomes something greater than what we call knowledge; there it is the essential and **integral self-awareness** of the Divine in us, his being, consciousness, Tapas, Ananda, and all is the harmonious, unified, luminous movement of that one existence.” 830-31

241, “The Supramental thought, as has already been indicated, has three elevations of its intensity, (1) one of direct thought vision, (2) another of interpretative vision pointing to and preparing the greater revelatory idea-sight, (3) a third of representative vision recalling as it were to the spirit’s knowledge the truth that is called out more directly by the higher powers.” 835-36

242, “At first, at the beginning of the conversion into this greater status, the thought will continue to move for a shorter or a longer time to a greater or a less extent on the lines of the mind but with a greater light and increasing flights and spaces and movements of freedom and transcendence. Afterwards the freedom and transcendence will begin to predominate; the inversion of the thought view and conversion of the **thought method** will take place in different movements of the thought mind one after the other, subject to whatever difficulties and relapse, until it has gained on the whole and effected a complete transformation. (1) Ordinarily the Supramental knowledge will be organized first and with the most ease in the processes of pure thought and knowledge, *Jnana*, because here the human mind has already the upward tendency and is the most free. (2) Next with less ease it will be organized in the processes of **applied thought** and knowledge because there the mind of man is at once most active and most bound and wedded to its **inferior methods**. (3) The last and most difficult conquest, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladrsti*. In all these there will be the same character of a spirit seeing and willing directly above and around and not only in the body it possesses and there will be the same (a) action of the Supramental knowledge by identity, (b) the supramental vision, (c) the Supramental thought and (d) Supramental word, separately or in a united movement.” 839

243, “The supermind in its completeness **reverses the whole order of the mind’s thinking**. It lives not in **the phenomenal**, but in the essential, in the self, and sees all as being of the self and its power and form and movement, and all the thought and the process of the thought in the supermind **must** also be of that character. All its fundamental ideation is a rendering of the spiritual knowledge that acts by identity with all being and of the Supramental vision.” 844

244, “But while the highest truths or the pure ideas are to the ideative mind abstractions, because mind lives partly in the phenomenal and partly in intellectual constructions and has to use the **method of abstraction** to arrive at higher realities, the supermind lives in the spirit and therefore in the very substance of what these ideas and truths represent or rather fundamentally are and truly realizes them, not only thinks but in the act of thinking feels and identifies itself with their substance, and to it they are among the most substantial things that can be. Truths of consciousness and of essential being are to the supermind the very stuff of reality, more intimately and, as one might almost say, densely real than **outward movement** and form of being, although these too are to it movement and form of the reality and not, as they are to a certain action of the spiritualised mind, an illusion.” 844-45

245, “Obstacle, inner struggle, disparity, difficulty, discord of parts and movements continues in the transformation of mind to supermind only so long as the action, influence or pressure of the mind insisting on its **own methods of construction continues** or its process of building knowledge or thought and will of action on the foundation of a primal ignorance resists the opposite process of supermind organizing all as a luminous manifestation out of the self and its inherent and eternal self-knowledge. It is thus that the supermind acting as a representative, interpretative, revealingly imperative power of the spirit’s knowledge by identity, turning the light of the infinite consciousness freely and illimitably into substance and form of real idea, creating out of power of conscious being and power of real-idea, stabilizing a movement which obeys its own law but is still a supple and plastic movement of the infinite, uses its thought and knowledge and a will identical in substance and light with the knowledge to organize in each Supramental being his own right manifestation of the one self and spirit.” 848-49

246, “A time **must come**, is already coming when the mind perceives the necessity of calling to its aid and developing fully the intuition and all the great range of powers that lie concealed behind our vague use of the word and uncertain perception of its significance. In the end it **must** discover that these powers can not only aid and complete but even replace its own proper action. That will be the **beginning** of the discovery of the Supramental energy of the spirit.” 855

247, “There are **three possible movements** of this kind of Supramental observation. (1) First, the knower may project himself in consciousness on the object, feel his cognition in contact or enveloping or penetrating it and there, as it were in the **object** itself, become aware of what he has to know. (2) Or he may by

the contact become aware of that which is in it or belongs to it, as for example the thought or feeling of another, coming from it and entering into himself where he stands in **his station of the witness**. (3) Or he may simply know in himself by a sort of Supramental cognition in his **own witness station** without any projection or entrance. The starting point and apparent basis of the observation may be the presence of the object to the physical or other senses, but to the supermind this is not indispensable.” 858

248, “These characteristics, it **must be remembered**, do not even apply to the strongest action of the intuitive mentality, but are there seen only in their first glimpses... It is **only** when mentality is overpassed and drops away into a **passive silence** that there can be the **full disclosure** and the sovereign and integral action of the Supramental gnosis.” 861

249, “The lifting of the level of consciousness from the mind to the supermind and the consequent transformation of the being from the state of the mental to that of the Supramental Purusha **must** bring with it to be complete a transformation of all the parts of the nature and all its activities. The whole mind is not merely made into a **passive channel** of the Supramental activities, a channel of their downflow into the life and body and of their outflow or communication with the outward world, the material existence, -- that is only the first stage of the process, --but is itself supramentalised along with all its instruments. There is accordingly a change, a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, etc., that creates or reveals to us a quite different view, not merely of life and its meaning, but even of the material world and all its forms and aspects.” 867-68

250, “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

251, “But only when the substance of the lower consciousness has been changed, filled potently, wonderfully transformed, swallowed up as it were into the greater energy and sense of being, *mahan, brhat*, of which it is a derivation and projection, do we have the **perfected, entire and constant Supramental consciousness**.” 881

252, ‘If our present mind untransformed by the Supramental influence tries to enter into the timeless, it **must** either disappear and be lost in the trance of Samadhi or else, remaining awake, it feels itself diffused in an Infinite where there

is perhaps a sense of supra-physical space, vastness, a boundless extension of consciousness, but no time self, time movement or time order.” 885-86

253, “But in the ascent of human consciousness through the uplifting and transmuting evolutionary – that is to say, self-unveiling, self-developing, progressively self-perfecting – process of Yoga, we have to take account of **three successive conditions** all of which have to be overpassed before we are able to move on the highest levels. (1) **The first condition of our consciousness**, that in which we now move, is this mind of ignorance that has arisen out of the inconscience and nescience of material Nature, -- ignorant but capable of seeking for knowledge and finding it at least in a series of mental representations which may be made clues to the true and, more and more refined and illuminated and rendered transparent by the influence, the infiltration and the descent of the light from above, prepare the intelligence for opening to the capacity of true knowledge... (2) **The second condition of consciousness** is potential only to the human being and gained by an inner enlightening and transformation of the mind of ignorance; it is that in which the mind seeks for its source of knowledge rather within than without and becomes to its own feeling and self-experience, by whatever means, a mind not of original ignorance, but of **self-forgetful knowledge**. This mind is conscious that the **knowledge of all things** is hidden within it or at least somewhere in the being, but as if veiled and **forgotten**, and knowledge comes to it not as a thing acquired from outside, but always secretly there and now remembered and known at once to be true, --each thing in its own place, degree, manner and measure. This is its attitude to knowledge even when the occasion of knowing is some external experience, sign or indication, because that is to it only the occasion and its reliance for the truth of the knowledge is not on the external indication or evidence but **on the inner confirming witness**. The **true mind** is the universal within us and the individual is only a projection on the surface, and therefore this **second state of consciousness** we have (a) either when the individual mind goes more and more inward and is always consciously or subconsciously near and sensitive to the touches of the universal mentality in which all is contained, received, capable of being made manifest, (b) or still more powerfully, when we live in the consciousness of the universal mind with the personal mentality only as a projection, a marking board or a communicating switch on the surface. (3) **The third state of consciousness** is that of the mind of knowledge in which all things and all truths are perceived and experienced as already present and known and immediately available by merely turning the inner light upon it, as when one turns the eye upon things in a room already known and familiar, --though not always present to the vision because that is not attentive, -- and notes them as objects of a pre-existent knowledge.” 887-88

254, “It is by progressive **extrusion of the ordinary action of the intelligence**, the acquiring of a complete and total reliance on the intuitive self and a consequent intuitivising of all the parts of the mental being that the mind of ignorance can be, more successfully, if not as yet wholly, replaced by the mind of self-contained

knowledge. But, -- and especially for this kind of knowledge, -- what is **needed is the cessation of mental construction** built on the foundation of the mind of ignorance.” 898

255, “All this which is **indispensable** to our thought and action in mind, has to be excluded or transformed before the intuitive knowledge can have a chance of organizing itself on a sound basis. (1) A transformation is possible because the intuitive mind has to do the same work and cover the same field, but with a different handling of the materials and another light upon their significance. (2) An exclusion is possible because all is really contained in the truth consciousness above and a silencing of the mind of ignorance and a pregnant receptivity is not beyond our compass in which the intuitions descending from the truth consciousness can be received with a subtle or strong exactitude and all the materials of the knowledge seen in their right place and true proportion. As a matter of practice it will be found that **both methods are used** alternatively or together to effect the transition from the one kind of mentality to the other.” 900

256, “The intuitive mind dealing with the triple time movement has to see rightly in thought sense and vision three things, (1) actualities, (2) possibles and (3) imperatives.” 900-01

Dispensable self-disciplines of Integral Yoga:

1, “Yogic **methods** have something of the same relation to the customary psychological workings of man as has the scientific handling of the force of electricity or of steam to their normal operations in Nature. And they, too, like the operations of Science, are formed upon a knowledge developed and confirmed by **regular experiment, practical analysis and constant result**. All Rajayoga, for instance, depends on this perception and experience that our inner elements, combinations, functions, forces, can be separated or dissolved, can be new combined and set to novel and formerly impossible workings or can be transformed and resolved into a new general synthesis by fixed internal processes. Hathayoga similarly depends on this perception and experience that the vital forces and functions to which our life is normally subjected and whose ordinary operations seem set and **indispensable**, can be mastered and the operations changed or suspended with results that would otherwise be impossible and that seem miraculous to those who have not seized the rationale of their process. And if in some other of its forms this character of Yoga is less apparent, because they are **more intuitive and less mechanical**, nearer, like the Yoga of Devotion, to a supernal ecstasy or, like the Yoga of Knowledge, to a supernal infinity of consciousness and being, yet they too **start** from the use of **some principal faculty in us** by ways and for ends not contemplated in its everyday spontaneous workings.” 7

2, “If Mind is indeed Nature’s highest term, then the **entire development** of the rational and imaginative intellect and the harmonious satisfaction of the emotions and sensibilities must be to themselves sufficient. But if, on the contrary, man is

more than a reasoning and emotional animal, if beyond that which is being evolved, there is something that has to be evolved, then it may well be that the **fullness of mental life**, the suppleness, flexibility and wide capacity of intellect, the ordered richness of emotion and sensibility may be only **a passage towards the development of a higher life** and of more powerful faculties which are yet to manifest and take possession of the lower instrument, just as mind itself has so taken possession of the body that the physical being no longer lives only for its own satisfaction but provides the foundation and materials for a superior activity.”

15

3, “In any case, in order to be known it (mind) **must** at one time have been partly developed. And if since then Nature has sunk back from her achievement, the reason **must** always be found in some unrealized harmony, some insufficiency of the intellectual and material basis to which she has now returned, some over-specialization of the higher to the detriment of the lower existence.” 16

1bb, “In India, for the last thousand years and more, the spiritual life and the material have existed side by side to the exclusion of the **progressive mind**. Spirituality has made terms for itself with Matter by **renouncing the attempt at general progress**. It has obtained from society the right of free spiritual development of all who assume some distinctive symbol, such as the garb of the Sannyasin, the recognition of that life as **man’s goal** and those who live it as worthy of an absolute reverence, and the casting of society itself into such a religious mould that its most customary acts should be accompanied by a formal reminder of the spiritual symbolism of life and its ultimate destination. On the other hand, there was conceded to society the right of inertia and immobile self-conservation. The concession destroyed much of the value of terms. The religious mould being fixed, the formal reminder tended to become a routine and to lose its living sense. The constant attempts to change the mould by new routine or a modification of the old; **for the saving element of the free and active mind had been exiled**. The material life, **handed over to the Ignorance**, the purposeless and endless duality, became a leaden and dolorous yoke from which flight was the only escape.” 28

4, “For if, leaving aside the complexities of their particular processes, we fix our regard on the **central principle** of the chief schools of Yoga still prevalent in India, we find that they arrange themselves in an ascending order which starts from the lowest rung of the ladder, the body, and ascends to the direct contact between the individual soul and the transcendent and universal Self. Hathayoga selects the body and the vital functionings as its instruments of perfection and realization; its concern is with the gross body. Rajayoga selects the mental being in its different parts as its lever power; it concentrates on the subtle body.” 33

5, “It (Rajayoga) fixes its eyes on the *citta*, that stuff of mental consciousness in which all these activities arise, and it seeks, even as Hathayoga with its physical material, first to purify and tranquilise. The **normal state of man** is a condition of trouble and disorder, a kingdom either at war with itself or badly governed; for the

lord, the Purusha, is subjected to his ministers, the faculties, subjected even to his subjects, the instruments of sensation, emotion, action, enjoyment. Swarajya, self-rule, **must be substituted** for this subjection. First, therefore, the powers of order must be helped to overcome the powers of disorder. The preliminary movement of Rajayoga is a careful self-discipline by which good habits of mind are **substituted** for the lawless movements that indulge the lower nervous being. By practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to others, by purity, by constant meditation and inclination to the divine Purusha who is true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established.” 35-36

6, “Nevertheless, in its origin, Tantra was a great and puissant system founded upon ideas which were at least partially true. Even its twofold division into the right-hand and left-hand paths, Dakshina Marga and Vama Marga, started from a profound perception. In the ancient symbolic sense of the words Dakshina and Vama, it was the distinction between the way of Knowledge and the way of Ananda, --(1)Nature in man liberating itself by **right discrimination in power** and practice of its own energies, elements and potentialities and (2) Nature in man liberating itself by a **joyous acceptance in power** and practice of its own energies, elements and potentialities. But in both paths there was in the end an obscuration of principles, a deformation of symbols and a fall.” 42-43

7, “If, however, we leave aside, here also, the actual **methods** and practices and seek for the **central principle**, we find, first, that Tantra expressly differentiates itself from the **Vedic methods of Yoga**. In a sense, all the schools we have hitherto examined are Vedantic in principle; their force is in knowledge, their method is knowledge, though it is not always discernment by the intellect, but may be, instead, the knowledge of the heart expressed in love and faith or a knowledge in the will working out through action. In all of them the lord of the Yoga is the Purusha, the Conscious Soul that knows, observes, attracts, governs. But in the Tantra it is rather Prakriti, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. It was by **learning and applying the intimate secrets of this Will-in-Power, its method**, its Tantra, that the Tantric Yogin pursued the **aims** of his discipline, --mastery, perfection, liberation, beatitude. Instead of drawing back from manifested Nature and its difficulties, he confronted them, seized and conquered. But in the **end**, as is the general tendency of Prakriti, Tantric Yoga largely lost its principle in its machinery and became a thing of formulae and occult mechanism still powerful when rightly used but fallen from the clarity of their original intention.” 43

8, “We have in this **central** Tantric conception one side of the truth, the worship of the Energy, the Shakti, as the sole effective force for all attainment. We get the other extreme in the Vedantic conception of the Shakti as a power of illusion and in the search after the silent inactive Purusha as the means of liberation from the deceptions created by the active Energy.” 43

9, “The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energies the whole lower nature and **substitutes** its own action for all the terms of the inferior human light and mortal activity.” 46

10, “In fact, however, the divine Strength, **often unobserved** and behind the veil, **substitutes** itself for our weakness and supports us through all our failings of faith, courage and patience. It “makes the blind to see and the lame stride over the hills.” 46

11, “Another kind of Shastra is not Scripture, but a statement of science and **methods**, the effective principles and way of working of the path of Yoga which the sadhaka elects to follow. Each path has its Shastra, either written or traditional, passing from mouth to mouth through a long line of Teachers. In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching.” 56

12, “The **easiest way** is to turn away from all that belongs to the one and to retreat by a naked and precipitous ascent into the other. Thus arises the attraction and, it would seem, the necessity of the principle of **exclusive concentration** which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate.” 73

13, “In the ordinary paths of Yoga the method used for dealing with these conflicting materials is **direct and simple**. One or another of the principal psychological forces in us is selected as our single means for attaining to the Divine; the rest is quieted into inertia or left to starve in its smallness. The Bhakta, seizing on the emotional forces of the being, the intense activities of the heart, abides concentrated in the love of God, gathered up as into a single one-pointed tongue of fire; he is indifferent to the activities of thought, throws behind him the importunities of the reason, cares nothing for the mind’s thirst for knowledge. All the knowledge he needs is his faith and the inspirations that well up from a heart in communion with the Divine. He has no use for any will to works that is not turned to the direct worship of the Beloved or the service of the temple. The man of Knowledge, self-confined by a deliberate choice to the force and activities of discriminative thought, finds release in the mind’s hushed inward-drawn endeavour. He concentrates on the idea of the self, succeeds by a subtle inner discernment in distinguishing its silent presence amid the veiling activities of Nature, and through the perceptive idea arrives at the concrete spiritual experience. He is indifferent to the play of the emotions, deaf to the hunger call of passion, closed to the activities of Life, --the more blessed he, the sooner they fall away from him and leave him free, still and mute, the eternal non-doer. The body is his **stumbling block**, the **vital functions** are his enemies; if their demands can be reduced to a minimum, that is his great good fortune. The endless difficulties that arise from the envioning world are dismissed by erecting firmly against them a defence of outer physical and inner **spiritual solitude**; safe behind a wall of

inner silence, he remains impassive and untouched by the world and others. To be alone with oneself or alone with the Divine, to walk apart with God and his devotees, to entrench oneself in the single self-ward endeavour of the mind or Godward passion of the heart is the trend of these Yogas. The problem is solved by excision of all but **the one central difficulty** which pursues the one chosen motive-force; into the midst of the **dividing calls** of our nature the principle of an **exclusive concentration** comes sovereignly to our rescue.” 76-77

14, “It is **not enough to devote ourselves by reading of Scriptures** or by the stress of philosophic reasoning to an intellectual understanding of the Divine; for at the end of our **long mental labour we might know all that has been said of the Eternal**, possess all that can be thought about the Infinite and **yet we might not know him at all**. The intellectual preparation can indeed be the first stage in a powerful Yoga, but it is **not indispensable**: it is not a step which all need or can be called upon to take. Yoga would be impossible, except for a very few, if the intellectual figure of knowledge arrived at by speculative or meditative Reason were **indispensable** condition or a binding preliminary.” 81

15, “Purusha knows and is still and inactive; he contains the action of Prakriti within his consciousness and knowledge and enjoys it. He gives the sanction to Prakriti’s works and she works out what is sanctioned by him for his pleasure. Purusha himself does not execute; he maintains Prakriti in her action and allows her to express in energy and process and formed result what he perceives in his knowledge. This is the distinction made by *the Sankhyas*; and although it is not all the true truth, not any way the highest truth either of Purusha or of Prakriti, still it is a valid and **indispensable practical knowledge** in the lower hemisphere of existence.” 98

16, “The extreme solution insisted by the **world-shunning ascetic** or the inward-turned ecstatic and self-oblivious mystic is evidently foreign to the purpose of an integral Yoga, --for if we are to realise the Divine in the world, it cannot be done by leaving aside the world-action and action itself altogether. At a less high pitch it was laid down by the religious mind in ancient times that one should keep only such actions as are in their nature part of the seeking, service or cult of the Divine and such others as are attached to these or, in addition, those that are **indispensable** to the ordinary setting of life but done in a religious spirit and according **to the injunctions of traditional religion and Scripture**. But this is too formalist a rule for the fulfilment of the free spirit in works, and it is besides professedly **no more than a provisional solution** for tiding over the transition from life in the world to a life in the Beyond which still remains the **ultimate purpose**.” 135-136

17, “For the same reason the **ethical solution** is insufficient; for an ethical rule merely puts a bit in the mouth of the wild horses of Nature and exercises over them a difficult and partial control, but it has no power to transform Nature so that she may move in a secure freedom fulfilling the intuitions that proceed from a divine self-knowledge. At best **its method** is to lay down limits, to coerce the

devil, to put the wall of a relative and very doubtful safety around us. This or some similar device of self-protection may be necessary for a time whether in ordinary life or in Yoga; but in Yoga it can **only be a mark of a transition.**” 136

18, “The theory that sees an intimate connection between religious aspiration and the truest and greatest Art is in essence right; but we **must substitute** for the mixed and doubtful religious motive a spiritual aspiration, vision, interpreting experience.” 142-143

19, “The spiritual life does not need, for its purity, to destroy interest in all things except the Inexpressible or to cut at the roots of the Sciences, the Arts and Life. It may well be one of the effects of an integral spiritual knowledge and activity to lift them out of their limitations, **substitute** for our mind’s ignorant, limited, tepid or trepidant pleasure in them a free, intense and uplifting urge of delight and supply a new source of creative spiritual power and illumination by which they can be carried more swiftly and profoundly towards their absolute light in knowledge and their yet undreamed possibilities and most dynamic energy of content and form and practice.” 144

20, “This voice of the soul is not what we call conscience—for that is only a mental and often conventional erring **substitute**; it is a deeper and more seldom heard call; yet to follow it when heard is **wisest**: even, it is better to wander at the **call of one’s soul** than to go apparently straight with the reason and the outward moral mentor. But it is **only when the life turns** towards the Divine that the soul can truly come forward and **impose** its power on the outer members; for, itself a spark of the Divine, to grow in flame towards the Divine is its **true life** and its very reason of existence.” 154

21, “A divine Force is at work and will choose at each moment what has to be done or has not to be done, what has to be momentarily or permanently taken up, momentarily or permanently abandoned. For provided we do not **substitute** for our desire or our ego, and to that end the soul **must be** always awake, always on guard, alive to the divine guidance, resistant to the undivine misleading from within or without us, that Force is sufficient and alone competent and she will lead us to the fulfillment along ways and by means too large, too inward, too complex for the mind to follow, much less to dictate. **It is an arduous and difficult and dangerous way**, but there is none other.” 187

22, “It (the Divine Power) **substitutes** for the divided straining of the individual nature, for the passion and strife of the separate ego, the calm, profound, harmonious and happy law of the universalized person within us, the central being, the spirit that is a portion of the supreme Spirit.” 205

23, “Even if Mind is able to reflect some image of essential Truth in its substance, yet the dynamic force and action of Truth appears in it always broken and divided. **All Mind** can do is to piece together the fragments or deduce a unity; truth of Mind is only a half-truth or a portion of a puzzle. Mental knowledge is always **relative, partial and inconclusive**, and its outgoing action and creation come out still more confused in its steps or precise only in narrow limits and by imperfect

piecings together. Even in this diminished consciousness the Divine manifests as a Spirit in Mind, just as he moves as a Spirit in Life or dwells more obscurely as a Spirit in Matter; but not here in his full dynamic revelation, not here the perfect identities of the Eternal. Only when we cross the border into a larger luminous consciousness and self-aware substance where divine Truth is a native and not a stranger, will there be revealed to us the Master of our existence in the imperishable integral Truth of his being and his powers and his workings. Only there, too, will his works in us assume the flawless movement of his unending supramental purpose.” 260-61

24, “Desire is an additional lure to which Nature has given a great part in the life of animated beings in order to produce a certain kind of rajasic action necessary for her intermediate ends; but it is not her sole or even her **chief engine**. It has its great use while it endures: it helps us to rise out of inertia, it contradicts many tamasic forces which would otherwise inhibit action. But the seeker who has advanced far on the way of works has passed beyond this intermediate stage in which desire is a helpful engine. Its push is no longer indispensable for his action, but is rather a terrible hindrance and source of stumbling, inefficiency and failure. Others are obliged to obey a personal choice or motive, but he has to learn to act with an impersonal or a universal mind or as a part or an instrument of an infinite Person. A calm indifference, a joyful impartiality or a blissful response to a divine Force, whatever its dictate, is the condition of his doing any effective work or undertaking any worth-while action. Not desire, not attachment must drive him, but a Will that stirs in a divine peace, a Knowledge that moves from the transcendent Light, a glad Impulse that is a force from the supreme Ananda.” 266

25, “The desire of personal salvation, however high its form, is an outcome of ego; it rests on the idea of our own individuality and its desire for its personal good or welfare, its longing for a release from suffering or its cry for the extinction of the trouble of becoming and makes that the **supreme aim** of our existence. 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. The pursuit of liberation, of the soul’s freedom, of the realisation of our true and highest self, of union with the Divine, is justified only because it is the highest law of our nature, because it is the attraction of that which is lower in us to that which is highest, because it is the Divine Will in us. That is its sufficient justification and its one truest reason; all other motives are excrescences, minor or incidental truths or useful lures which **the soul must abandon**, the moment their utility has passed and the **state of oneness with the Supreme** and with all beings has **become our normal consciousness** and the bliss of that state our spiritual atmosphere.” 269

26, “Often, we see this desire of personal salvation overcome by another attraction which also belongs to the higher turn of our nature and which indicates the essential character of the action the **liberated soul must pursue**. It is that which is

implied in the great legend of the Amitabha Buddha who turned away when his spirit was on the threshold of Nirvana and took the vow never to cross it while a single being remained in the sorrow and the Ignorance. It is that which underlies the sublime verse of the Bhagavata Purana, "I desire not the supreme state with all its eight siddhis nor the cessation of rebirth; may I assume the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." It is that which inspires a remarkable passage in a letter of Swami Vivekananda, "I have lost all wish for my salvation," wrote the great Vedantin, "may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls,-- and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship. He who is the high and low, the saint and the sinner, the god and the worm, Him worship, the visible, the knowable, the real, the omnipresent; break all other idols. In whom there is neither past life nor future birth, nor death nor going nor coming, in whom we always have been and always will be one, Him worship; break all other idols." 270

27, "And since men are mental beings, thought, if not truly their best and highest, is at least their most constant, normal and effective means for enlightening their ignorance. Armed with its functioning of **gathering and reflection, meditation, fixed contemplation, the absorbed dwelling of the mind on its object**, *sravana, manana, nididhyasana*, it stands at our tops as **indispensable aid** to our realization of that which we pursue, and it is not surprising that it should claim to be the leader of the journey and the only available guide or at least the direct and innermost door of the temple." 289

28, "And yet Mind also, our mentality, our thinking, understanding part, is not our Self, is not That, not the end or the beginning; it is a half light thrown from the Infinite. The experience of mind as creator of forms and things and of these forms and things existing in the Mind only, the thin subtle basis of idealism, is also a delusion, a half view taken for the whole, a pale refracted light idealized as the burning body of the Sun and its splendour. The idealized vision also does not arrive at the essence of being, does not even touch it but only an inferior mode of Nature. Mind is the dubious outer penumbra of a conscious existence which is not limited by mentality but exceeds it. The **method of traditional way of knowledge**, eliminating all these things, arrives at the conception and realization of a pure conscious existence, self-aware, self-blissful, unconditioned by mind and life and body and to its ultimate positive experience that is Atman, the Self, the original and essential nature of our existence. Here at last there is something **centrally true**, but **in its haste** to arrive at it this knowledge assumes that there is nothing between the thinking mind and the Highest, *buddheh paratas tu sah* (The Gita-3.42), and shutting its eyes in Samadhi, tries to rush through all that actually intervenes without even seeing these great and luminous kingdoms of the Spirit. Perhaps it arrives at its object, but only to **fall asleep in the Infinite**. Or, if it

remains awake, it is in the highest experience of the Supreme into which the self-annulling Mind can enter, **but not in the supreme of the Supreme**, Paratpara. The Mind can **only** be aware of the Self in a mentalised spiritual thinness, only of the mind reflected Sachchidananda.” 295-96

29, “It becomes at once evident that knowledge for which Yoga strives **must be** different from what men ordinarily understand by the word. For we mean ordinarily by knowledge an intellectual appreciation of the facts of life, mind and matter and the laws that govern them. This is a knowledge founded upon our sense-perception and upon reasoning from our sense-perception and it is undertaken partly for the pure satisfaction of the intellect, partly for practical efficiency and the added power which knowledge gives in managing our lives and the lives of others, in utilizing for human ends the overt or secret forces of Nature and in helping or hurting, in saving and ennobling or in oppressing and destroying our fellow men. Yoga, indeed, is commensurate with **all life** and can include all these subjects and objects. There is even a Yoga which can be used for self-indulgence as well as for self-conquest, for hurting others as well as for their salvation.” 300

30, “The knowledge which the senses and intellectual reasoning from the data of the senses can bring us, is not true knowledge; it is a **science of appearances**. And even appearances cannot be properly known unless we know first the Reality of which they are images. This Reality is their self and there is one self of all; **when that is seized**, all other things then can be known in their truth and no longer as now only in their appearance.” 301

31, “Our ordinary intellectual notions are a **stumbling block** in the way of knowledge; for they are governed by the error of the senses and they found themselves on the notion that matter and body are the reality, that life and force are the reality, that position and emotion, thought and sense are the reality; and with these things we identify ourselves, and because we identify ourselves with these things we cannot get back to the real self. Therefore **it is necessary for the seeker of knowledge to remove this stumbling-block** and to get right notions about himself and the world; for how shall we pursue by knowledge the real self if we have no notion of what it is and are on the contrary burdened with ideas quite opposite to the truth? Therefore right thought **is a necessary preliminary**, and once the habit of right thought is established, free from sense-error and desire and **old association** and intellectual prejudgment, the understanding becomes purified and offers no serious obstacle to the farther process of knowledge. Still, **right thought only becomes effective** when in the purified understanding it is followed by other operations, by vision, by experience, by realization.” 303

32, “By the understanding we mean that which **at once (1) perceives, (2) judges and (3) discriminates**, the **true reason** of the human being not subservient to the senses, to desire or to the blind force of habit, but working in its own right for mastery, for knowledge. Certainly, the reason of man as he is at present does not even at its best act entirely in this free and sovereign fashion; but so far as it fails,

fails because it is still mixed with the lower half animal action, because it is impure and constantly hampered and pulled down, from its characteristic action. In its purity it should not be involved in these lower movements, but stand back from the object, and observe disinterestedly, put it in its right place in the whole by force of **comparison, contrast, analogy, reason** from its rightly observed data by **deduction, induction, interference and holding all its gains** in memory and supplementing them by a chastened and rightly-guided imagination view all in the light of a trained and disciplined judgement. Such is the pure intellectual understanding of which **disinterested observation, judgment and reasoning** are the law and characterising action.” 310-11

33, “In **all Yoga** there are indeed **many preparatory objects** of thought-concentration, forms, verbal formulas of thought, significant names, all of which are supports to the mind in this movement, all of which have to be **used and transcended**; the highest support according to the Upanishads is the mystic syllable AUM, whose three letters represent the Brahman or Supreme Self in three degrees of status, the Waking Soul, the Dream Soul and the Sleep Soul, and the whole potent sound rises towards that which is beyond status as beyond activity.” 319

34, “There is an established tradition long favoured by great religious teachings and by men of profound spiritual experience that **renunciation must not only be** complete as a discipline but definite and final as an end and that it shall fall nothing short of the renunciation of life itself and of **our mundane existence**. Many causes have contributed to the growth of this pure, lofty and august tradition. (1) There is **first** the profounder cause of the radical opposition between the sullied and imperfect nature of life in the world as it now is in the present stage of our human evolution and the nature of spiritual living; and this opposition has led to the entire rejection of world-existence as a lie, an insanity of the soul, a troubled and unhappy dream or at best a flawed, specious and almost worthless good or to its characterisation as a kingdom of the world, the flesh and the devil, and therefore for the divinely led and divinely attracted soul only a place of ordeal and preparation or at best a play of the All-existence, a game of cross-purposes which He tires of and abandons. (2) A **second** cause is the soul’s hunger for personal salvation, for escape into some farther or farthest height of unalloyed bliss and peace untroubled by the labour and the struggle; or else it is its unwillingness to return from the ecstasy of the divine embrace into the lower field of work and service. But there are **other slighter causes** incidental to spiritual experience,--strong feeling and practical proof of the great difficulty, which we willingly exaggerate into an impossibility, of combining the life of works and action with spiritual peace and the life of realisation; or else the joy which the mind comes to take in the mere act and state of renunciation, --as it comes indeed to take joy anything that it has attained or to which it has inured itself,--and the sense of peace and deliverance which is gained by indifference to the world and to the objects of man’s the selfishness that cares not what becomes of those left

behind us desire. (3) **Lowest causes of all** are the weakness that shrinks from the struggle, the disgust and disappointment of the soul baffled by the great cosmic labour, so long as we personally can be free from the monstrous ever-circling wheel of death and rebirth, the indifference to the cry that rises up from a labouring humanity...For the sadhaka of an integral Yoga **none of these reasons are valid**. With weakness and selfishness, however spiritual in their guise or trend, he **can have no dealings**; a divine strength and courage and a divine compassion and **helpfulness** are the very stuff of that which he would be, they are that very nature of the Divine which he would take upon himself **as a robe** of spiritual light and beauty. The revolvings of the great wheel bring to him no sense of terror or giddiness; he rises above it in his soul and **knows from above their divine law** and their divine purpose.” 326-27

35, “The Buddhist denies the existence of a real self or ego, admits no universal or transcendent Being. The Advaitin declares the apparently individual soul to be none other than the supreme Self and Brahman, its individuality an illusion; the putting off of individual existence is the only true release. Other systems assert, in flat contradiction of this view, the eternal persistence of the human soul; a basis of multiple consciousness in the One or else a dependent but still separate entity, it is constant, real, imperishable.” 357

36, “The Monist fixes his feet on the path of an exclusive Knowledge and sets for us as sole ideal an entire return, loss, immersion or extinction of the Jiva in the Supreme. The Dualist or the partial Monist turns to the path of Devotion and directs us to shed indeed the lower ego and material life, but see as the highest destiny of the spirit of man, not the self-annihilation of the Buddhist, not the self-immersion of the Advaitin, not a swallowing up of many by the One, but an eternal existence absorbed in the thought, love and enjoyment of the Supreme, the One, the All-Lover.” 361

37, “In that larger play of the Divine the **joy of the relations** of divine love also is possible without the lapse into ego sense, --just as **the supreme state of human love** likewise is described as the unity of one soul in two bodies. The ego-sense is **not indispensable** to the world-play in which it is so active and so falsifies the truth of things; the truth is always the One at work on itself, at play with itself, infinite in unity, infinite in multiplicity. When the individualized consciousness rises to and lives in that truth of the cosmic play, then even in full action, even in possession of the lower being the jiva remains still one with the Lord, and there is no bondage and no delusion. He is in possession of Self and released from the ego.” 367

38, “This is the realization of the ancient Vedantins spoke of (1) as seeing all existences in the self and (2) the self in all existences; (3) and in addition they speak of the crowning realization of the man in whom the original miracle of existence has been repeated, self-being has become all these existences that belong to the worlds of the becoming. In these three terms is expressed, fundamentally, the whole of that real relation between the self and the world which we have to

substitute for the **false relation** created by the limiting ego. This is the new vision and sense of infinite being which we have to acquire, this the **foundation** of that unity with all which we have to establish.” 369-370

39, “This persistent soul existence is the real Individuality which stands behind the constant mutations of the thing we **call our personality**. It is not a limited ego but a thing in itself infinite; it is in truth the Infinite itself consenting from one plane of its being to reflect itself in a perpetual soul-experience. This is the truth which underlies the Sankhya theory of many Purushas, many essential, infinite, free and impersonal souls reflecting the movements of a single cosmic energy. It stands also, in a different way, behind the very different philosophy of qualified Monism which arose as a protest against the metaphysical excesses of Budhistic Nihilism and illusionist Adwaita. The old semi-Buddhistic, semi-Sankhya theory which saw only the Quiescent and nothing else in the world except a constant combination of the five elements and the three modes of inconscient Energy lighting up their false activity by the consciousness of the Quiescent in which it is reflected, is **not the whole truth of the Brahman.**” 376

40, “But if we cannot define the Eternal, we can unify ourselves with it. It has been said we can become the Impersonal, but not the personal God, but this is only true in the sense that **no one can become individually the Lord of all the universe**; we can free ourselves into the existence of the active Brahman as well as that of the Silence; we can live in the both, go back to our being in both, but each in its proper way, by becoming one with the Nirguna in our essence and one with the Saguna in the liberty of our active being, in our nature.” 380

41, “**Realised mental being and realized spiritual being** are really two different planes in the arrangement of our existence, the one superior and divine, the other inferior and human. (1) To the former belong infinite being, infinite consciousness and will, infinite bliss and the infinite comprehensive and self-effective knowledge of supermind, four divine principles; to the latter belong mental being, vital being, physical being, three human principles. In their apparent nature the two are opposed; each is a reverse of the other. (2) The divine is infinite and immortal being; the human is life limited in time and scope and form, life that is death attempting to become life that is immortality. (3) The divine is infinite consciousness transcending and embracing all that it manifests within it; the human is **consciousness rescued from a sleep of inconscience, subjected to the means it uses, limited by body and ego** and attempting to find its relation to other consciousness, bodies, egos positively by various means of uniting contact and sympathy, negatively by various means of hostile contact and antipathy. (4) The divine is inalienable self-bliss and inviolable all-bliss; the human is sensation of mind and body seeking for delight, but finding only pleasure, indifference and pain. (5) The divine is Supramental knowledge comprehending all and Supramental will effecting all; the human is ignorance reaching out to knowledge by the comprehension of things in parts and parcels which it has to join clumsily together, and it is incapacity attempting to acquire force and will through a gradual

extension of power corresponding to its gradual extension of knowledge; and this extension it can only bring about by a partial and parceled exercise of will corresponding to the partial and parceled method of its knowledge. (6) The divine founds itself upon unity and is master of the transcendences and totalities of things; the human founds itself on separated multiplicity and is the subject even when the master of their division and fragmentations and their difficult solderings and unifying. Between the two there are for the human being **a veil and a lid** which prevent the human not only from attaining but even from knowing the divine.” 392-93

42, “For this reason the **Raja and other systems of Yoga** give a supreme importance to the state of Samadhi or Yogic trance in which the mind withdraws not only from its ordinary interests and preoccupations, but first from **all consciousness** of inward mental activities. In this its inward-gathered state the mental being may have different kinds of realization of the Supreme in itself or in various aspects or on various levels, but the ideal is to get rid of mind altogether and, going beyond mental realization, to enter into the **absolute trance** in which all sign of mind or lower existence ceases. But this is a state of consciousness to which few can attain and **from which not all can return.**” 395

43, “In the first place the mind is an inveterate divider of the indivisible and its whole nature is to dwell on **one thing at a time to the exclusion of others** or to stress it to the subordination of others. Thus in approaching Sachchidananda it will dwell on its aspect of the pure existence, Sat, and consciousness and bliss are compelled then to lose themselves to remain quiescent in the experience of pure, infinite being which leads to the realization of the **quietistic Monist**. Or it will dwell on the aspect of consciousness, Chit, and existence and bliss become then dependent on the experience of an infinite transcendent Power and Conscious-Force, which leads to the realization of the **Tantric worshipper** of Energy. Or it will dwell on the aspect of delight, Ananda, and existence and consciousness seem to disappear into a bliss without basis of self-possessing awareness or constituent being, which leads to the realization of the **Buddhistic seeker of Nirvana**. Or it will dwell on some aspect of Sachchidananda which comes to the mind from the Supramental Knowledge, Will, or Love, and then the infinite impersonal aspect of Sachchidananda is almost or quiet lost in the experience of the Deity which leads to the realizations of **various religions** and to the possession of **some supernal world** or divine status of the human soul in relation to God. And those whose **object** is to depart anywhere from cosmic existence, this is enough, since they are able by the mind’s immergence into or seizure upon any one of these principles or aspect to effect through status in the divine planes of their mentality or the possession by them of their waking state this desired transit.” 398-99

44, “In other words, the mental being has put away from himself by **exclusive concentration** the dynamic aspect of consciousness, has taken refuge in the static and built a wall of non-communication between the two; between the passive and active Brahman **a gulf** has been created and they stand on either side of it, the one

visible to the other but with no contact, no touch of sympathy, no sense of unity between them. Therefore to the passive Self all conscious being seems to be non-conscious in itself and mechanical (*jada*) in its movement. The realization of this status is the basis of the ancient **Sankhya philosophy** which taught that the Purusha or Conscious-Soul is a passive, inactive, immutable entity, Prakriti or the Nature-Soul including the mind and the understanding active, mutable, mechanical, but reflected in the Purusha which identifies itself with what is reflected in it and lends to it its own light of consciousness. When the Purusha learns not to identify himself, then Prakriti begins to fall away from its impulse of movement and returns towards equilibrium and rest. **The Vedantic view** of the same status led to the philosophy of the inactive Self or Brahman as the one reality and of all the rest as name and form imposed on it by a false activity of mental illusion which has to be removed by right knowledge of the immutable Self and refusal of imposition. **The two views** really differ in their language and their viewpoint; substantially, they are the same intellectual generalization from the same spiritual experience.” 402-403

45, “The soul thus possesses itself in the unity of Sachchidananda upon **all the manifest planes** of its own being. This is the **characteristic of the integral knowledge** that it unifies all in Sachchidananda because not only is Being one in itself, but it is one everywhere, in all its poises and in every aspect, in its utmost appearance of multiplicity as in its utmost appearance of oneness. **The traditional knowledge** while it admits this truth **in theory**, yet reasons practically as if the oneness were not equal everywhere or could not be equally realized in all. (1) It finds it in the unmanifest Absolute, but not so much in the manifestation, (2) finds it purer in the Impersonal than in the Personal, (3) complete in the Nirguna, not so complete in the Saguna, (4) satisfyingly present in the silent and inactive Brahman, not so satisfyingly present in the active. Therefore it places all these other terms of the Absolute below their opposites in the scale of ascent and urges their final rejection as if it were **indispensable** to the utter realization. **The integral knowledge** makes no such division; it arrives at a different kind of absoluteness in its vision of unity. It finds (1) the same absolute oneness in the Unmanifest and the Manifest (2) in the Impersonal and the Personal, (3) in Nirguna and Saguna, (4) in the infinite depths of universal silence and the infinite largeness of the universal action. (5) It finds the same absolute oneness in the Purusha and Prakriti; (6) in the divine Presence and the works of the divine Power and Knowledge; (7) in the eternal manifestness of the one Purusha and the constant manifestation of many Purushas; (8) in the inalienable unity of Sachchidananda keeping constantly real to itself its own manifold oneness and in the apparent divisions of mind, life and body in which oneness is constantly, if secretly real and constantly seeks to be realized. (9) **All unity** is to it an intense, pure and infinite realization, **all difference** an abundant, rich and boundless realisation of the same divine and eternal Being.” 419-20

46, “If there were not this constant knowledge in it (the soul) that it is, that it exists in itself, not the body or life but something other which at least receives and accepts the cosmic experience if it does not determine it, it would be compelled in the end to suppose that **Nature is all and the soul an illusion**. This is the conclusion modern Materialism affirms and to that nihilistic Buddhism arrived; the Sankhya, perceiving the dilemma, solved it (the soul) by saying that the soul in fact only mirrors Nature’s determinations and itself determines nothing, is not the lord, but can by **refusing to mirror them fall back into eternal immobility and peace**. There are too the **other solutions** which arrive at the same practical conclusion, but from the other end, the spiritual; for they affirm either that Nature is an illusion or that both the soul and Nature are impermanent and they point us to a state beyond in which their duality has no existence, either they cease by the extinction of both in something permanent and ineffable or their discordances end by the exclusion of the active principle altogether. Though they do not satisfy humanity’s larger hope and deep seated impulse and aspiration, these are valid **solutions** so far as they go; for they arrive at an Absolute in itself or at the separate absolute of the soul, even if they reject the many rapturous infinities of the Absolute which the true possession of Nature by the soul in its divine existence offers to **the eternal seeker in man**.” 430

47, “It is the ego recognizing its own insufficiency and both itself and its contraries that its own essential instinct of independent self-experience may be accomplished; for it finds that its effort to achieve it by relations with God and others is **afflicted throughout with a sentence of illusion, vanity and nullity**. It ceases to admit them because by admitting them it becomes dependent on them; it ceases to admit its own persistence, because the persistence of ego means the admission of that which it tries to exclude as not-self, of the cosmos and other beings. The self-annihilation of the Buddhist is in its nature absolute exclusion of all that the mental being perceives; the self-immersion of the Advitin in his absolute being is the self-same aim differently conceived: **both are a supreme self-assertion of the soul** of its exclusive independence of Prakriti.” 441

48, “In the ordinary Yoga of knowledge it is only necessary to recognize two planes of our consciousness, the spiritual and the materialized mental; the pure reason standing between these two views them both, cuts through the illusions of the phenomenal world, exceeds the materialized mental plane, sees the reality of the spiritual; and then the will of the individual Purusha unifying itself with this poise of knowledge rejects the lower and draws back to the supreme plane, dwells there, loses mind and body, sheds life from it and merges itself in the supreme Purusha, is delivered from individual existence. It knows that this is not the whole truth of our existence, which is much more complex; it knows there are many planes, **but it disregards them** or pays little attention to them because they are not **essential to this liberation**. They indeed rather hamper it, because to live on them brings new attractive psychical experiences, psychical enjoyments, psychical powers, a new world of phenomenal knowledge the pursuit of which creates

stumbling-blocks in the way of **its one object, immergence in Brahman**, and brings a succession of innumerable way-side snares on the road which leads to God. But since we accept world-existence, and for us all world-existence is Brahman and full of presence of God, these things can have **no terrors for us; whatever dangers of distraction** there may be, we have to face and overcome them. If the world and our own existence are so complex, we must know and embrace their complexities in order that our self-knowledge and our knowledge of the dealings of Purusha with its Prakriti may be complete. If there are many planes, we have to possess them all for the Divine, even as we seek to possess spiritually and transform our ordinary poise of mind, life and body.” 446-447

48, “Science gives us the objective truth of existence and superficial knowledge of our physical and vital being; but we feel that there are truths beyond which possibly through the **cultivation of our subjective being and enlargement of its powers** may come to lie more and more open to us. When the knowledge of this world is ours, we are irresistibly impelled to **seek for the knowledge of other states of existence beyond**, and that is the reason why an age of strong materialism and scepticism is always followed by an age of occultism, of mystical creeds, of new religions and profounder seekings after the Infinite and the Divine. The knowledge of our superficial mentality and the laws of our bodily life is not enough; it brings us always to all that mysterious and hidden depth of subjective existence below and behind of which our surface consciousness is only a fringe or an outer court. We come to see that what is present to our physical senses is only the material shell of cosmic existence and what is obvious in our superficial mentality is only the margin of immense continents which lie behind unexplored. To explore them must be the work of another knowledge than that of physical science or of a superficial psychology.” 458

49, “Religion in fact is not knowledge, but a faith and aspiration; it is justified indeed both by an imprecise intuitive knowledge of large spiritual truths and by the subjective experience of souls that have risen beyond the ordinary life, but in itself it only gives us the hope and faith by which we may be induced to aspire to the intimate possession of the hidden tracts and larger realities of the Spirit. That we turn always the few distinct truths and the symbols or the particular discipline of a religion into hard and fast dogmas, is a sign that as yet we are only infants in the spiritual knowledge and are yet far from **the science of the Infinite.**” 459-460

50, “Therefore the truth gained by the intellect is an acquisition over which there hangs always a certain shadow of doubt, an incompleteness, a surrounding penumbra of night and ignorance or half-knowledge, a possibility of alteration or annihilation by farther knowledge. The **truth of the gnosis** is free from doubt, self-evident, self-existent, irrefragable, absolute.” 482

51, “The reason has as its first instrument observation general, analytical and synthetic; it aids itself by comparison, contrast and analogy, --proceeds from experience to indirect knowledge by logical processes of deduction, induction, all kinds of inference, --rests upon memory, reaches out beyond itself by imagination,

secures itself by judgement: all is a process of **groping and seeking**. The gnosis does not seek, it possesses. Or if it has to enlighten, it does not even seek; it reveals, it illumines. In a consciousness transmuted from intelligence to gnosis, **imagination would be replaced by truth-inspiration, mental judgement would give place to a self-luminous discerning**. The slow and stumbling logical process from reasoning to conclusion would be pushed out by a swift intuitive proceeding; the conclusion or fact would be seen at once in its own right, by its own self-sufficient witness, and all the evidence by which we arrive at it would be seen too at once, along with it, in the same comprehensive figure, not as its evidence, but as its intimate conditions, connections and relations, its constituent parts or its wings of circumstance.” 482-483

52, “But the gnosis dwells in the unity and knows by it all the nature of the diversities; it starts from the unity and sees diversities only of unity, not diversities constituting the one, but a unity constituting its own multitudes. The Gnostic knowledge, the Gnostic sense does not recognize any independent of their true and original oneness. The reason deals with the finite and is helpless before the infinite: it can conceive of it as an indefinite extension in which the finite acts, but the infinite in itself it can with difficulty conceive and cannot at all grasp or penetrate. But the gnosis is, sees and lives in the infinite; it starts always from the infinite and knows finite things only in their relation to the infinite and in the sense of the infinite.” 484

53, “For it knows that the purpose and law of birth-series is for the soul in the body to rise from plane to plane and **substitute always** the rule of the higher for the rule of the lower play even down to the material field.” 509

54, “For the mental being at present reflects only the confusions created by the mental and physical view of the world, is a channel only for the disorders of the ignorant lower nature and full of obstructions and impurities which prevent the higher from acting; therefore the whole shape of our being is deformed and imperfect, indocile to the highest influences and turned in its action to ignorant and inferior utilities. It reflects even the world falsely; it is incapable of reflecting the Divine.” 515

55, “None of these things can be done by **the methods of the lower knowledge**. It is true that here also they have a **preparing action**, but up to a certain point and to a certain degree of intensity only, and it is where their action ceases that the action of Yoga takes up our growth into the Divine and finds the means to complete it. (1) All pursuit of knowledge, if not vitiated by a too earthward tendency, tends to refine, to subtilise, to purify the being. (2) In proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, a less physical truth, more inward influences. (3) The power of ethical knowledge and the ethical habit of thought and will to purify is obvious. (4) Philosophy not only purifies the reason and predisposes it to the contact of the universal and the Infinite, but tends to stabilize the nature and create the tranquility of the sage; and tranquility is a sign

of **increasing self-mastery and purity.** (5) The preoccupation with universal beauty even in its aesthetic forms has an intense power for refining and subtilising the nature, and at its highest it is a great force of purification. (6) Even the scientific habit of mind and the disinterested preoccupation with the cosmic law and truth not only refine the reasoning and observing faculty, but have, when not counteracted by other tendencies, a steadying, elevating and purifying influence on the mind and moral nature which has not been sufficiently noticed.” 516

56, “Samadhi is not so all-important in the Yoga of devotion, but it still has its place there as swoon of being into which the ecstasy of divine love casts the soul. To enter into it is the supreme step of the ladder of Yogic practice in Rajayoga and Hathayoga.” 519

57, “In fact, Hathayoga is, in its own way, a system of knowledge; while the proper **Yoga of knowledge** is a philosophy of being put into spiritual practice, a psychological system, this is a science of being, a **psycho-physical system.** Both produce physical, psychic and spiritual results; but because they stand at different poles of the same truth, to one **psycho-physical results** are of small importance, the pure psychic and spiritual alone matter, and even the pure psychic are only **accessories** of the spiritual which absorb all the attention; in the other the physical is of immense importance, the psychical a considerable fruit, the spiritual the highest and consummating result, but it seems for a long time a thing postponed and remote, so great and absorbing is the attention which the body demands. It must not be forgotten that, however that both do arrive at the same end.” 529-530

58, “The Hathayogic system of Asana has at its basis two profound ideas which bring with them many effective implications. The **first** is that of control by physical immobility, the **second** is that of power by immobility. The power of physical immobility is as important in Hathayoga as the power of mental immobility in the Yoga of knowledge, and for parallel reasons.” 531

59, “It becomes increasingly capable of holding whatever amount of increased vital energy is brought to bear upon it without needing to spill it out in movement, and this increase is so much enormous as to seem illimitable, so that the body of the **perfected Hathayogin** is capable of feats of endurance, force, unfatigued expenditure of energy of which the normal physical powers of man at their highest would be incapable.” 532

60, “As the body and the Prana are the key of the closed doors of the Yoga for the Hathayogin, so is the mind the key in Rajayoga...The **psycho-physical science** of Yoga does not make this mistake. It seeks for the key, finds it and is able to effect the release; for it takes account of the psychical or mental body behind of which the physical is a sort of reproduction in gross form, and is able to discover thereby secrets of the physical body which do not appear to a purely physical enquiry.” 536-37

61, “The one mental aid which he (Rajayogin and others) conjoins with it, is the use of the mantra, sacred syllable, name or mystic formula which is of **so much importance in the Indian systems of Yoga and common to them all.** This secret

of the power of the mantra, the six chakras and the Kundalini Shakti is one of the **central truths** of all that complex **psycho-physical science** and practice of which the Tantric philosophy claims to give us a rationale and most complete compendium of **methods**. **All religions and disciplines** in India which use largely the **psycho-physical method**, depend more or less upon it for their practices.” 538
62, “The Rajayogic Pranayama purifies and clears the the nervous system; it enables us to circulate the vital energy equally through the body and direct it also where we will according to need, and thus maintain a perfect health and soundness of the body and the vital being; it gives us a control of all the five habitual operations of the vital energy in the system and at the same time breaks down the habitual divisions by which only the ordinary mechanical processes of the vitality are possible to the normal life. It opens **entirely the six-centres of the psycho-physical system** and brings into the waking consciousness the power of the awakened Shakti and the light of the unveiled Purusha on each of the ascending planes. Coupled with the use of the **mantra** it brings **the divine energy into the body** and prepares for and facilitates the concentration in Samadhi which is the crown of the Rajayogic method.” 540

63, “On the whole, for an integral Yoga the special methods of Rajayoga and Hathayoga may be useful at times in certain stages of the progress, but are **not indispensable**. It is true that **their principal aims must** be included in the integrality of the Yoga; but they can be brought about by other means. For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.” 542

64, “Bhakti in itself is as wide as the heart-yearning of the soul for the Divine and as simple and straightforward as love and desire going straight towards their **object**. It cannot therefore be fixed down to any systematic method, cannot found itself on a psychological science like the Rajayoga, or a **psycho-physical** like the Hathayoga, or start from a definite intellectual process like the ordinary method of the Jnanayoga.” 571

65, “The normal habit of our minds which are only to the material and apparent form and the ordinary **mutilated relation** and ignore apparent form the secret Godhead within, has to yield by an increasing habit of all-embracing love and delight to this deeper and ampler comprehension and this greater relation. **In all godheads we have to see this one God whom we worship with our heart and all our being**; they are forms of his divinity. So **enlarging our spiritual embrace** we reach a point at which all is he and the delight of this consciousness becomes to us our normal uninterrupted way of looking at the world. That brings us **the outward or objective universality of our union with him**.” 601-02

66, “From the **beginning** even it is possible to have this closest relation of the lover and beloved, but it will not be as exclusive for the integral Yogin as for certain purely ecstatic ways of Bhakti. It will from the **beginning** take into itself

something of the hues of the other relations, since he follows too knowledge and works and has need of the Divine as teacher, friend and master.” 604

67, “In Hathayoga the instrument is the body and life. 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

68, “In Rajayoga the chosen instrument is the mind. Our ordinary mentality is first disciplined, purified and directed towards the divine Being, then by a summary process of Asana and Pranayama the physical force of our being is stilled and concentrated, the life-force released into a rhythmic movement capable of cessation and concentrated into a higher power of its upward action, the mind, supported and strengthened by this greater action and concentration of the body and life upon which it rests, is itself purified of all its unrest and emotion and its habitual thought-waves, liberated from distraction and dispersion, given its highest force of concentration, gathered up into a trance of absorption.” 609-610

69, “Each Yoga in its process has the character of the instrument it uses; thus the Hathayogic process is **psycho-physical**, the Rajayogic **mental and psychic**, the way of knowledge is **spiritual and cognitive**, the way of devotion **spiritual, emotional and aesthetic**, the way of works **spiritual and dynamic** by action. Each is guided in the ways of its own characteristic power. But all power is in the end one, all power is really the soul power.” 610-11

70, “Moreover, since human life is still accepted as a self expression of the realized Divine in man, there must be an action of the entire divine nature in our life; and this brings in the need of the Supramental conversion which **substitutes** the native action of spiritual being for the imperfect action of the superficial nature and spiritualises and transfigures its mental, vital and physical parts by spiritual ideality.” 622

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

72 “Supermind, mind, life and body are the four instruments which the spirit uses for its manifestation in the workings of Nature. Supermind is spiritual consciousness **acting as self-luminous knowledge, will, sense, aesthesis, energy, self-creative** and unveiling power of its own delight and being. 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, awaken from it to the ignorance of a partial

knowledge and move from the ignorance towards a complete knowledge. Supermind is incapable of real ignorance; even if it puts full knowledge behind it in the limitation of a particular working, yet all its working refers back to what it has put behind it and all is instinct with self-illumination; even if it involves itself in material nescience, it yet does there accurately the works of a perfect will and knowledge. 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

73, “We may distinguish three successive gradations of the action of this intelligence. (1) There is **first** an inferior perceptive understanding which simply takes up, records, understands and responds to the communications of the sense-mind, memory, heart and sensational mentality... (2) Beyond this elementary understanding, which we all use to an enormous extent, there is a power of arranging or selecting reason and will-force of the intelligence which has for its action and aim an attempt to arrive at a plausible, sufficient, settled ordering of knowledge and will for the use of an intellectual conception of life... (3) But beyond it there is a reason, a highest action of the buddhi which concerns itself disinterestedly with a pursuit of pure truth and right knowledge; it seeks to discover the real Truth behind life and things and our apparent selves and to subject its will to the law of Truth.” 651-52

74, “The proper action of the psychic prana is pure possession and enjoyment, *bhoga*. To enjoy thought, will, action, dynamic impulse, result of action, emotion, sense, sensation, to enjoy too by their means objects, persons, life, the world, is the activity for which this prana gives us a **psycho-physical basis**. A really perfect enjoyment of existence can **only come** when what we enjoy is not the world in itself or for itself, but God in the world, when it is not things, but the Ananda of the spirit in things that forms the real, **essential object of our enjoying and things only as form and symbol of the spirit**, waves of the ocean of Ananda. But this Ananda **can only come** at all when we can get at and reflect in our members the hidden spiritual being, and its **fullness can only** be had when we climb to the supramental ranges. Meanwhile there is a just and permissible, a quite legitimate human enjoyment of these things, which is, to speak in the language of Indian psychology, predominantly sattwic in its nature.” 655

75, “The higher action of the buddhi is to exceed and control the lower mind, not indeed to get rid of it, but to raise all the action of which it is the first suggestion into the nobler plane of will and intelligence... The impulsive reactive sensational

mentality, the life-cravings and the mind of emotional desire are taken up by the intelligent will and are overcome, are rectified and dominated by a greater ethical mind which discovers and sets over them a law of right impulse, right desire, right emotion and right action.” 667-668

76, “When we reduce it (buddhi) to its own proper forms, we find that it has three stages or elevations of its functioning. (1) First, its lowest basis is a habitual, customary action which is a link between the higher reason and the sense mind, a kind of current understanding. This understanding is in itself dependent on the witness of the senses and the rule of action which the reason deduces from the sense-mind’s perception of and attitude to life... (2) But the higher reason itself has a first stage of dynamic, pragmatic intellectuality in which creation, action and will are the real motive and thought and knowledge are employed to form basic constructions and suggestions which are used principally for effectuation... (3) The third and noblest stage of the intellectual will and reason is an intelligence which seeks for some universal reality or for a still higher self-existent Truth for its own sake and tries to live in that Truth. This is primarily a mind of knowledge and secondarily a mind of Will.” 669-671

77, “These limitations (of buddhi) are mainly of **two kinds**. (1) First, its realizations are only mental realizations; to get to the Truth itself we have to go beyond the mental buddhi. (2) Again, the nature of the mind prevents it from making an effective unification of the truth it seizes. It can only put them side by side and see oppositions or effect some kind of partial, executive and practical combination.” 672

78, “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. 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. Other ideas of the Highest are less negative; each according to its own idea leads towards some likeness to the Divine, *sadrasya*, and each finds its own way, such as the love and worship of the Bhakta and the growing into the likeness of the Divine by love.” 691

79, “The ordinary method is the opening up of the *chakras* by the physical processes of Hathayoga (of which something is also included in the Rajayoga) or by the methods of the Tantric discipline. But while these may be optionally used at certain stages by the **integral Yoga, they are not indispensable**; for **here the reliance** is on the power of the higher being to change the lower existence, a working is chosen mainly from above downward and not the opposite way, and therefore the **development of the superior power of the gnosis will be awaited as the instrumentative change** in this part of the Yoga.” 695

80, “To get this pranic shakti to act more freely and forcibly in the body is knowingly or unknowingly the attempt of all who strive for a greater perfection of or in the body. The ordinary man tries to command it mechanically by physical exercises and other corporeal means, the Hathayogin more greatly and flexibly, but still mechanically by Asana and Pranayama; but for our (Integral Yoga) purpose it can be commanded by more subtle, essential and pliable means; **first**, by a will in the mind widely opening itself to and potently calling in the universal pranic shakti on which we draw and fixing its stronger presence and more powerful working in the body; **secondly**, by the will in the mind opening itself rather to the spirit and its power and **calling in a higher pranic energy from above**, a supramental pranic force; **thirdly**, the last step, by the highest supramental will of the spirit entering and taking up directly the task of the perfection of the body.” 732

81, “That is the main sense of the use of exercises of Pranayama for control of the vital force and its motions which is **so important and indispensable** a part of certain systems of Yoga. The same mastery **must be got** by the seeker of integral Yoga; but he may arrive at it by other means and in any case **he must not be dependent** on any physical or breathing exercise for its possession and maintenance, for that will at once bring in a limitation and subjection to Prakriti.” 734

82, “The perfecting of the normal mind, heart, prana and body gives us only the perfection of the **psycho-physical machine** we have to use and creates certain right instrumental conditions for a divine life and works lived and done with a purer, greater, clearer power and knowledge.” 740

83, “The exercises of Pranayama are the familiar mechanical means of freeing and getting control of the psychic, mental and spiritual energies which ordinarily depend for their opportunity of action on the pranic force. But the same thing **can be done** by mental will and practice or by an increasing opening of ourselves to a higher spiritual power of the Shakti. The pranic Shakti can be directed not only upon ourselves, but effectively towards others or on things or happenings for whatever purposes the will dictates. Its effectivity is immense, in itself illimitable, and limited only by defect of the power, purity and universality of the spiritual or other will which is brought to bear upon it; but still, however great and powerful, it is a **lower formulation**, a link between the mind and body, an instrumental force. There is a consciousness in it, a presence of the spirit, of which we are aware, but it is encased, involved in and preoccupied with the urge to action. It is not to this action of the Shakti that we can **leave the burden of our activities**; we have either to use its lendings by our own enlightened personal will or else **call in a higher guidance**; for of itself it will act with greater force, but still according to our imperfect nature and mainly by the drive and direction of the life-power in us and not according to the law of the highest spiritual existence.” 756

84, “The motions of the mind in its progress must necessarily be mixed with a greater or lesser proportion of error, and we should not allow our faith to be

disconcerted by the discovery of its errors or imagine that because the beliefs of the intellect which aided us **were too hasty and positive**, therefore the fundamental faith in the soul was invalid. The human intellect is too much afraid of error precisely because it is too much attached to a premature sense of certitude and **a too hasty eagerness for positive finality** in what it seems to seize of knowledge. As our self-experience increases, we shall find that our errors even were necessary movements, brought with them and left their element or suggestion of truth and helped towards discovery or supported a necessary effort and that the certitudes we have now to abandon had yet their temporary validity in the progress of our knowledge.” 776-777

85, “The Yoga of perfection necessary to this change has, so far as we have been considering it, consisted in a preparatory purification of the mental, vital and physical nature, a liberation from the knots of the lower Prakriti, a consequent replacement of the egoistic state always subject to the ignorant and troubled action of the desire soul by a large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature (physical mind) and brings into us the peace and freedom of the spirit, and a **dynamical substitution** of the action of the supreme and universal divine Shakti under the control of the Ishwara for that of the lower Prakriti, --an action whose **complete operation must be preceded** by the perfection of the natural instruments. And all these things together, though not as yet the whole Yoga, constitute already a much greater than the present normal consciousness, spiritual in its basis and moved by a greater light, power and bliss, and **it might be easy to rest satisfied** with so much accomplished and think that all has been done that was needed for the divine conversion.” 784

86, “If the mind is to be always the instrument, then although we shall be conscious of a divine Power initiating and conducting all our inner and outer human action, yet it will have to formulate its knowledge, will, Ananda and all things else in a mental figure, and that means to translate them into **an inferior kind of functioning** other than the supreme workings native to the divine consciousness and its Shakti. The mind spiritualised, purified, liberated, perfected within its own limits may come as near as possible to a faithful mental translation, but we shall find that this is after all a relative fidelity and an imperfect perfection. The mind by its very nature cannot render with an **entirely right rightness** or act in the unified completeness of the divine knowledge, will and Ananda because it is an instrument for dealing with the divisions of the finite on the basis of division, a **secondary instrument** therefore and a sort of delegate for the lower movement in which we live. The mind can reflect the Infinite, it can dissolve itself into it, it can live in it by a **large passivity**, it can take its suggestions and act them out in its own way, a way always **fragmentary, derivative and subject to a greater or less deformation**, but it cannot be itself the direct and perfect instrument of the infinite Spirit acting in its own knowledge. The divine Will and Wisdom organizing the action of the infinite consciousness and determining all things

according to the truth of the spirit and the law of its manifestation **is not mental** but Supramental and even in its formulation nearest to mind as much above the mental consciousness in its light and power as the mental consciousness of man above the vital mind of the lower creation.” 784-85

87, “Mind cannot arrive at identity with the Absolute even when by a stretch of the intellect conceives the idea, but can only disappear into it in a swoon or extinction: it can only have a kind of sense or an intimation of certain absolutes which it puts by the mental idea into a relative figure. It cannot grasp the universal, but only arrives at some idea of it through an extension of the individual or a combination of apparently separate things and so sees it either a vague infinite or indeterminate or half determined largeness or else only in an external scheme or constructed figure.” 788

89, “The supermind is eternally and on all levels truth-conscious and exists secretly even in mental and material being, surveys and knows the things, even obscurest, of the mental ignorance and understands and is behind and governs its processes, because everything in the mind derives from the supermind –and must do so because everything derives from the spirit. All that is mental is but a partial, a modified, a suppressed or half suppressed figure of the Supramental truth, a deformation or a derived and imperfect figure of its greater knowledge. The mind begins with ignorance and proceeds towards knowledge. As an actual fact, in the material universe which is really an involution of the all-conscient spirit in its own absorbed self-oblivious force of action; and it appears therefore as part of an evolutionary process, first a vital feeling towards overt sensation, then an emergence of a vital mind capable of sensation and, evolving out of it, a mind of emotion and desire, a conscious will, a growing intelligence. And each stage is an **emergence of a greater suppressed power** of the secret supermind and spirit.”

789

90, “This mental knowledge is **always** limited in extent: not only so, but in addition the **mind even sets up other willed barriers**, admitting by the mental device of opinion certain parts and sides of truth and excluding all the rest, because if it gave free admission and play to all ideas, if it suffered truth’s infinities, **it would lose itself** in an unreconciled variety, an undetermined immensity and would be unable to act and proceed to practical consequences and an effective creation. 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

91, "The mind, when we trace the descent of the self towards matter, we see as a derivation which travels away from the fullness of its light and being and which lives in a division and diversion, not in the body of the sun, but first in its nearer and then in its far-off rays. 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. 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. 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. 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

92, "The godhead of the reason, the intellectual Logos, is only a partial representative and **substitute** for the greater Supramental Logos, and its function 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

93, "The **nature of mind** is that it lives between half-lights and darkness, amid probabilities and possibilities, amid partly grasped aspects, amid incertitudes and half certitudes; it is an ignorance grasping at knowledge, striving to enlarge itself and pressing against the concealed body of true gnosis." 810

94, "At first the mind takes all that comes from beyond it without distinction as the sufficient spiritual illumination and accepts even initial states and first enlightenments **as a finality**, but afterwards it finds that to rest here would be to **rest in a partial realization** and that one has to go on heightening and enlarging till at least there is reached a certain completeness of divine breath and stature." 813

95, "The intellectual rapidities are dependent on awakenings of the basic mental ignorance to mental figures and representations of truth that may be quite valid in their own field and for their own purpose but are not necessarily and by their very nature reliable. They are dependent for their emergence on the suggestions given by mental and sense data or on the accumulation of past mental knowledge. They search for a thing as a thing outside, an object to be found and looked at and stored as an acquisition and, when found, scrutinize its surfaces, suggestions or aspects. This scrutiny can **never give** a quite complete and adequate truth idea. However positive they may seem at the time, they may at any moment have to be passed over, rejected and found inconsistent with fresh knowledge." 814

95a, "The development of the intuitive mentality makes this communication direct, no longer subconscious and obscure; but we are still in the mind and the mind still looks upwards and receives the Supramental communication and passes

it on to the other members. In doing so it no longer wholly creates its own form for the thought and will that come down to it, but still it modifies and qualifies and limits them and imposes something of its own method. It is still the receiver and the transmitter of the thought and will,-- though not formative of them now except by a subtle influence, because it provides them or at least surrounds them with a mental stuff or a mental setting and framework and atmosphere.” 818

96, “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, a **supramental substitute** of all the activities that are accomplished by the mind.” 825

97, “Mental knowledge is not an integral but always a partial knowledge. It adds constantly detail to detail, but has a difficulty in relating them aright; its wholes too are not real but incomplete wholes which it tends to **substitute** for more real and integral knowledge... That the mental truth **must** always be, an intellectual, emotional and sensational representation, not **the direct truth**, not the truth itself in its body and essence.” 827

98, “The supermind has also a power of representation, but its representations are not of the intellectual kind, they are filled with the body and substance of light of the truth in its essence, they are its vehicles and not **substituted** figures.” 827

99, “The **whole inferiority of the mind comes** from its being the action of the soul after it has fallen into nescience and the ignorance and is trying to get back to self-knowledge but doing it still on the basis of the nescience and the ignorance. The mind is the ignorance attempting to know or it is the ignorance receiving a derivative knowledge: it is the action of Avidya. The supermind is always the disclosure of an inherent and self-existent knowledge; it is the action of Vidya.” 827-28

100, “The forms and processes of the **mind consciousness** are marked by disturbing and perplexing division and separateness of mental energies and movements in which the original unity of the conscious mind does not at all or only distractedly appears. Constantly we find in our mentality a conflict or else a confusion and want of combination between different thoughts or a patched up combination and the same phenomenon applies to various movements of our will and desire and to our emotions and feelings. Again **our thought and our will and our feeling are not in a state of natural harmony and unison with each other**, but act in their separate power even when they have to act together and are frequently in conflict or to some degree at variance. There is too an unequal development of one at the expense of another. The mind is a thing of discords in which some kind of practical arrangement rather than a satisfying concord is established for the purposes of life. The reason tries to arrive at a better arrangement, **aims at** a better control, a rational or an ideal harmony, and in this attempt it is a delegate or **substitute** of the supermind and is trying to do what only the supermind can do in its right: but actually it is not able wholly to control

the rest of the being and there is usually a considerable difference between the rational or ideal harmony we create in our thoughts and movement of the life.” 828

101, “Again the mind, accustomed to act in limits, may try to supramentalise itself on the line of any one of its energies. It may develop a considerable power of intuitive half-supramentalised thought and knowledge, but the will may remain untransformed and out of harmony with this partial half-supramentalised development of the thinking mind, and the rest of the being too, emotional and nervous, may continue to be equally or more unregenerate. Or there may be a very great development of intuitive or strongly inspired will, but no corresponding uplifting of thought mind or the emotional and psychic being, or only at most so much as is specially needed in order not wholly to obstruct the will action. The emotional or psychic mind may try to intuitivise and supramentalise itself and to a great extent succeed, and yet the thinking mind remain ordinary, poor in stuff and obscure in its light. There may be a development of intuitivity in the ethical or aesthetic being, but the rest may remain very much as it was. This is the reason of the frequent disorder or **one-sidedness** which we mark in the man of genius, poet, artist, thinker, saint or mystic. A partially intuitivised mentality may present an appearance of **much less harmony** and order outside its special activity than the largely developed intellectual mind.” 829-830

102, “And finally the mental man thinks and sees on the level of the present life, though it may be with an upward aspiration, and his view is obstructed on every side. His main basis of knowledge and action is the present with a glimpse into the past and ill-grasped influence from its pressure and a blind look towards the future. He bases himself on the actualities of the earthly existence, first on the facts of the outward world, --to which he is ordinarily in the habit of relating **nine tenths** if not the whole of his inner thinking and experience, --then on the changing actualities of the more superficial part of his inner being.” 837-38

103, “This habitual mind has two movements, (1) one a kind of constant undercurrent of mechanically recurrent thought always repeating itself in the same round of physical, vital, emotional, practical and summarily intellectual notion and experience, (2) the other more actively working upon all new experience that the mind is obliged to admit and reducing it to formulas of habitual thinking. The mentality of the average man is limited by this habitual mind and moves very imperfectly outside its circle.” 842

104, “The normal thought-action of mind may for this purpose be viewed as constituted of a **triple motion**. (1) First and lowest most necessary to the mental being in the body is the habitual thought mind that found its ideas upon the data given by the senses and by the surface experiences of the nervous and emotional being and on the customary notions formed by the education and the outward life and environment... (2) The second grade of the thinking activity is the pragmatic idea mind that lifts itself above life and acts creatively as a mediator between the idea and the life-power, between truth of life and truth of the idea not yet

manifested in life... (3) A third gradation of thinking opens in us the pure ideative mind which lives disinterestedly in truth of the idea apart from any necessary dependence on its value for action and experience..." 842-43

105, "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. The mind assailed by the vastness and freedom of the Supramental loses itself and finds no firm footing in the vastness. The supermind on the contrary can in its freedom construct harmonies of its thought and expression of being **on the firm ground of reality** while still holding its infinite liberty and rejoicing in its self of infinite vastness. All that it thinks, as all that it is and does and lives, belongs to the truth, the right, the vast, *satyam, rtam, brhat.*" 845

106, "When it is engaged in action that is of the nature of a struggle, the replacing of past or other thought and form and becoming by that which it is appointed to manifest, it knows the truth of what it displaces and fulfils even in displacing as well as the truth of what it **substitutes.**" 847

107, "The thinking mind of man finds its most clear and characteristic satisfaction and its most precise and effective principle of organization in the reasoning and logical intelligence. It is true that man is not and cannot be wholly governed either in his thought or in his action by the reason alone. His mentality is inextricably subjected to a joint, mixed and intricate action of the reasoning intelligence with **two other powers**, (1) an intuition, actually only half luminous in human mentality, operating behind the more visible action of the reason or veiled and altered in the action of normal intelligence, and (2) the life-mind of sensation, instinct, impulse, which is in its own nature a sort of obscure involved intuition and which supplies the intelligence from below with its first materials and data." 849

108, "The reason, however, tends in the intellectual man to ignore the limitations of its power and function and attempts to be not an instrument and agent but a **substitute** for the self and spirit." 851

109, "The **excess of the reason only** makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality and prevents the freedom and expansion of the spirit. The limited and limiting mental reason **must make** itself plastic and flexible, open itself to its source, receive the light from above, exceed itself and pass by an euthanasia of transformation into the body of the Supramental reason. Meanwhile it is given power and leading for an organization of thought and action on the characteristically human scale **intermediate** between the subconscious power of the spirit organizing the life of the animal and the

superconscient power of the spirit which becoming conscient can organize the existence and life of a spiritual supermanhood.” 851

110, “The characteristic power of the reason in its fullness is a logical movement assuring itself (1) first of all available materials and data by observation and arrangement, (2) then acting upon them for a resultant knowledge gained, assured and enlarged by a first use of the reflective powers, and (3) lastly assuring itself of the correctness of its results by a more careful and formal action, more vigilant, deliberate, severely logical which tests, rejects or confirms them according to certain secure standards and processes developed by reflection and experience.” 851-52

111, “Another field of data which has to observe is its own action and the action of the whole human intelligence, for without that study it cannot be assured of the correctness of its knowledge or of right **method and process.**” 852

112, “At the same time a necessity arises for a more precise and assured action of the intelligence which will get rid of the superficiality of this ordinary **method** of the intelligence, test every step, scrutinize severely every conclusion and reduce the mind’s action to a well-founded system and order.” 853

113, “This movement develops the complete logical mind and raises to its acme the acuteness and power of the intelligence. The rougher and more superficial observation is replaced or supplemented by a scrutinizing analysis of all the process, properties, constituents, energies making up or related to the object and a synthetic construction of it as a whole which is added to or in great part **substituted** for mind’s natural conception of it.” 853

114, “The endeavour of the logical reason is always by a detached, disinterested and carefully **founded method** to get rid of error, of prejudgment, of the mind’s false confidence and arrive at reliable certitudes.” 855

115, “And if this **elaborated method of the mind** were really sufficient for truth, there would be no need of any higher step in the evolution of knowledge.” 855

116, This change and this totality of the way of seeing comes from the exceeding of the limitations of our present physical sense, because the power of the subtle or psychical eye sense has been infused into the physical and there has again been infused into this **psycho-physical power of vision** the spiritual sight, the pure sense, the Supramental *samjnana.*” 869

117, “But so long as there is a mixed action and the **mental constructions and imaginations** are allowed to operate, this passivity of intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and **there cannot therefore** be a firm organization of the triple time knowledge. It is because of this obstruction and mixture that that power of time vision, of back-sight and around-sight and foresight, which sometimes marks the illumined mind, is not only an abnormal power among others rather than part of the very texture of the mental action, but also occasional, very partial and marred often by an undetected intermixture or a **self-substituting** intervention of error.” 898-99

118, “The mental constructions that interfere are mainly of **two kinds**, and (1) the first and most powerfully distorting are those which proceed from the stresses of the will claiming to see and determine, interfering with knowledge and not allowing the intuition to be passive to the truth light and its impartial and pure channel... (2) The second kind of mental construction belongs to the very nature of our mind and intelligence and its dealing with things in time. All is seen here by mind as a sum of realized actualities with their antecedents and natural consequences, an indeterminate of possibilities and, conceivably, although of this it is not certain, a determining something behind, a will, fate or Power, which rejects some and sanctions or compels others out of many possibles. Its constructions therefore are made partly of inferences from the actual, both past and present, partly of a volitional or an imaginative and conjectural selection and combining of possibilities and partly of a decisive reasoning or preferential judgment or insistent creative will-intelligence that tries to fix among the mass of actuals and possibles the definitive truth it is labouring to discover and determine. All this which is **indispensable** to our thought and action in mind, has to be excluded or transformed before the intuitive knowledge can have a chance of organizing itself on a sound basis.” 899-900

Danger of the Path:

1, “But as in physical knowledge the multiplication of scientific processes has its disadvantages, as that tends, for instance, to develop a **victorious artificiality** which overwhelms our natural human life under a load of machinery and to purchase certain forms of freedom and mastery at the price of an **increased servitude**, so the preoccupation with Yogic process and their exceptional results may have disadvantages and losses. The Yogin tends to draw away from the common existence and lose his hold upon it; he tends to purchase wealth of spirit by an impoverishment of his human activities, the inner freedom by an outer death. If he gains God, he loses life, or if he turns his efforts outward to conquer life, he is in **danger of losing God.**” 8

2, “He has in him not a single mentality, but a double and a triple, (1) the **mind material** (physical mind) and nervous, (2) the pure intellectual mind which liberates itself from the illusions of body and senses, and (3) a divine mind above intellect which in its turn liberates itself from the imperfect modes of the logically discriminative and imaginative reason.” 12

3, “The true human existence, therefore, only begins when the intellectual mentality emerges out of the **material** (physical mind) and we begin more and more to live in the mind independent of the nervous and physical obsession and in the measure of that liberty are able to accept rightly and rightly to use the life and body.” 12

4, “The sign is that the fine and full equilibrium of vitality and matter, the sane, robust, long-lived human body is ordinarily found only in races or classes of men who reject the **effort of thought**, its disturbances, its tensions, or think only with

the **material mind** (physical mind). Civilised man has yet to establish an equilibrium between the fully active mind and body; he does not normally possess it.” 13

5, “She has harmonized the bodily life with the **material mind** (physical mind), she is harmonizing it with the play of the intellectual mentality; for that, although it tends to a depression of the full animal and vital vigour, need not produce active disturbances.” 13

6, “Nevertheless it is possible to make the material man and his life **moderately** progressive by imprinting on the **material mind** (physical mind) the custom of progress, the habit of conscious change, the fixed idea of progression as a **law of life**... It is possible to give the material man and his life a **moderate spirituality** by accustoming him to regard in a religious spirit all the institutions of life and its customary activities.” 23

7, “But if it is often difficult for the mental life to accommodate itself to the dully resistant material activity, how much more **difficult must** it seem for spiritual existence to live on in a world that appears full not of the Truth but of every lie and illusion, not of Love and beauty but of an encompassing discord and ugliness, not of the Law of Truth but of a victorious selfishness and sin? Therefore the spiritual life tends easily in the saint and Sannyasin to withdraw from the material existence and reject it either wholly and physically or in the spirit. It sees this world as the kingdom of evil or of ignorance and the eternal and divine either in a far-off heaven or beyond where there is no world and no life.” 26

8, “The results of Hathayoga are thus striking to the eye and impose easily on the **vulgar or physical mind**. And yet at the end we may ask what we have gained at the end of all this stupendous labour... But the weakness of Hathayoga is that its laborious and difficult processes make so great a demand on the time and energy and impose so completely a severance from the ordinary life of men that the utilization of its results for the life of the world becomes either impracticable or is extraordinarily restricted. If in return of this loss we gain another life in another world within, the mental, the dynamic, these results could have been acquired through other systems, through Rajayoga, through Tantra, by much less laborious **methods** and held on much less exacting terms. On the other hand the physical results, increased vitality, prolonged youth, health, longevity are of small avail if they **must** be held by us as misers of ourselves, apart from the common life, for their own sake, not utilized, not thrown into the common sum of the world’s activities. Hathayoga attains large results, but at an exorbitant price and to very little purpose.” 35

9, “Our sense of personal effort and aspiration comes from the attempt of the egoistic mind to identify itself in **a wrong and imperfect way** with the workings of the divine Force. It persists in applying to experience on a supernormal plane the ordinary terms of the mentality which it applies to its normal experiences in the world. In the world we act with the sense of egoism; we claim the universal forces that work in us as our own; we claim as the effect of our personal will,

wisdom, force, virtue the selective, formative, progressive action of the Transcendent in this frame of mind, life and body. Enlightenment brings to us the knowledge that the ego is only an instrument; we begin to perceive and feel that these things are our own in the sense that they belong to our supreme and integral Self, one with the Transcendent, not to instrumental ego. Our limitations and distortions are our contribution to the workings; the true power in it is the Divine's. When the human ego realizes that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity, and **learns to trust itself** to that which transcends it, that is its salvation. The apparent freedom and self-assertion of our personal being to which we are so **profoundly attached**, conceal a **most pitiable subjection to a thousand suggestions**, impulsions, forces which we have made extraneous to our little person. Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom." 59-60

10, For even if from the **beginning** we recognise in mind and heart the Supreme, there are elements of nature which long prevent the recognition from becoming the realisation. But without realisation our mental belief cannot become a dynamic reality; it is still only a figure of knowledge, not a living truth, an idea, not yet a power. And even if realisation has begun, it may be dangerous to imagine or to assume too soon that we are altogether in the hands of the Supreme or are acting as his instrument. That assumption may **introduce calamitous falsity**; it may produce a helpless inertia or, magnifying the movements of the ego with the Divine Name, it may disastrously distort and ruin the whole course of the Yoga. There is a period, more or less prolonged, of internal effort and struggle in which the individual will has to reject the darkness and distortions of the lower nature and to put itself resolutely or vehemently on the side of the divine Light. The mental energies, the heart's emotions, the vital desires, the very physical being have to be **compelled into the right attitude** or trained to admit and answer to the right influences. It is only then, only when this has been truly done, that the surrender of the lower to the higher can be effected, because the sacrifice has become acceptable." 60

11, "The **surest way towards this integral fulfilment** is to find the Master of the secret who dwells within us, open ourselves constantly to the divine Power which is also the divine Wisdom and Love and trust to it to effect conversion. But it is **difficult** for the egoistic consciousness to do this at all **at the beginning**. And, if done at all, it is still difficult to do it perfectly and in every strand of our nature. It is **difficult at first** because egoistic habits of thought, of sensation, of feeling block up the avenues by which we can arrive at the perception that is needed. It is difficult afterwards because the faith, the surrender, the courage requisite in this path **are not easy** to the ego-clouded soul. The divine working is not the working

which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. The ego cannot see where it is being led; it **revolts against the leading**, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the **entire love** of the mother and the **entire patience** of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not all the actuality—not, in any case, the eventuality—of its benefit. And we withdraw our assent because we fail to distinguish our higher self from the lower through which he is preparing his self-revelation. As in the world, so in ourselves, we cannot see God because of his workings and, especially, **he works in us through our nature** and not by a succession of arbitrary miracles. Man demands miracles that he may see. And **this impatience, this ignorance may turn into a great danger and disaster** if, in our revolt against the divine leading, we call in another distorting Force more satisfying to our impulses and desires and ask it to guide us and give it the Divine Name.” 64

12, “The sadhaka of integral Yoga will make use of all these aids according to his nature; but it is necessary that he should shun their limitations and cast from himself the **exclusive tendency** of egoistic mind which cries, “My God, my Incarnation, my Prophet, my Guru,” and opposes it to all other realization in sectarian and fanatical spirit. All sectarianism, all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realization.” 66

13, “The **sadhaka** is often led gradually and there is a **long space between the first turning** of the mind and the full ascent of the nature to the thing towards which it turns. (1) There may at first be only a vivid intellectual interest, a forcible attraction towards the idea and some imperfect form of practice. (2) Or perhaps there is an effort not favoured by the whole nature, a decision or a turn imposed by an intellectual influence or dictated by personal affection and admiration for someone who is himself consecrated and devoted to the Highest. In such cases, a **long period of preparation** may be necessary before there comes the irrevocable consecration; and in some instances it may not come. (3) There may be some advance, there may be a strong effort, even much purification and **many experiences other than those that are central or supreme**; but the life will either be spent in preparation or, a certain stage have been reached, the mind pushed by an insufficient driving-force may rest content at the limit of the effort possible to it. (4) Or there may even be a recoil to the lower life, --what is called in the ordinary parlance of Yoga **a fall from the path. This lapse happens** because there is a **defect** in the very centre. The intellect has been interested, the heart attracted, the will has strung itself to effort, but the **whole nature has not been taken captive by the Divine**. It has only acquiesced in the interest, the attraction or the endeavour. There has been an experiment, perhaps even an eager experiment, but **not a total self giving to the imperative need of the soul** or to an

unforsakable ideal. Even such imperfect Yoga has not been wasted; for no upward effort is made in vain. Even if it fails in the present or arrives only at some preparatory stage or preliminary realization, it has yet determined the soul's future." 70-71

14 "On the other hand, every energy or activity that we can convert from its allegiance to the lower and dedicate to the service of the higher is so much gained on our road, so much taken from the powers that oppose our progress. It is the difficulty of this wholesale conversion that is the source of **all the stumblings** in the path of Yoga. For our **entire nature** and its environment, all our personal and all our universal self, are full of habits and of influences that are opposed to our spiritual rebirth and work against the whole-heartedness of our endeavour. In a certain sense we are nothing but a complex mass of mental, nervous and physical habits held together by a few ruling ideas, desires and associations, --an amalgam of many small self-repeating forces with few major vibrations." 71

15, "(1) This craving life-force or desire-soul in us has to be accepted **at first**, but only in order that it may be transformed. Even from the **very beginning** it has to be taught renounce all other desires and concentrate itself on the passion for the Divine. (2) This capital point gained, it has to be taught to desire, not for its own separate sake, but for God in the world and for the Divine in ourselves; it has to fix itself upon no personal spiritual gain, though of all possible spiritual gains we are sure, but on the great work to be done in us and others, on the **high coming manifestation** which is to be the glorious fulfillment of the Divine in the world, on the Truth that has to be sought and lived and enthroned for ever. (3) But **last, most difficult for it**, more difficult to seek with **right object**, it has to be taught to seek in the right manner; for it **must learn to desire**, not its own egoistic way, but in the way of the Divine. It **must** insist no longer, as the strong separative will always insists, on its own manner of fulfillment, its own dream of possession, its own idea of the right and the desirable; it must yearn to fulfil a larger and greater Will and consent to **wait upon** a less interested and ignorant guidance. Thus trained, Desire, **the great unquiet harasser and troubler** of man and cause of **every kind of stumbling**, will become fit to be transformed into its Divine counterpart." 84

16, "But the **entire substitution** of the divine for the human personal action is not at once entirely possible. All interference from below that would falsify the truth of the superior action **must first be inhibited** or **rendered impotent**, and it **must be done** by our own free choice. A continual and always repeated refusal of the impulsions and falsehoods of the lower nature is asked from us and an insistent support to the Truth as it grows in our parts; for the progressive settling into our nature and final perfection of the incoming informing Light, Purity and Power needs for its development and sustenance our free acceptance of it and our stubborn rejection of all that is contrary to it, **inferior** or incompatible." 87

17, "It is possible, indeed, to **begin** with knowledge or Godward emotion solely or with both together and to leave works for the final movement of the Yoga. But

there is then this disadvantage that we may end to live too exclusively within, subtilised in subjective experience, shut off in our isolated inner parts; there we may get incrustated in **our spiritual seclusion** and find it difficult later on to pour ourselves triumphantly outwards and apply to life our gains in the higher Nature. When we turn to add this external kingdom also to our inner conquests, we shall find ourselves too much accustomed to an activity purely subjective and ineffective on the material plane. There will be an immense difficulty in transforming the outer life and the body. Or we shall find that our action does not correspond with the inner light: it still follows the old accustomed mistaken paths, still obeys the old normal imperfect influences; the Truth within us continues to be separated by a painful gulf from the ignorant mechanism of our external nature. This is a frequent experience because in such a process the Light and Power come to be self-contained and **unwilling to express themselves in life** or to use the physical means prescribed for the Earth and her processes. It is as if we were living in another, a larger and subtler world and had no divine hold, perhaps little hold of any kind, upon the material and terrestrial existence.” 93

18, “The elimination of all egoistic activity and of its foundation, the egoistic consciousness, is clearly the key to the consummation we desire. And since in the path of works action is the knot we have first to loosen, **we must endeavour** to loosen it where it is **centrally tied**, in desire and in ego; for otherwise we shall cut only stray strands and the heart of our bondage. These are the **two knots** of our subjection to this ignorant and divided Nature, **desire and ego-sense**. And of these two desire has its home in the emotions and sensations and instincts and from there effects thought and volition; ego-sense lives indeed in these movements, but it casts its deep roots also in the thinking mind and its will and it is there that it becomes fully self-conscious. These are the twin obscure powers of the obsessing world-wide Ignorance that we have to enlighten and eliminate.” 101-102

19, “But it is only a divine love and unity that can possess in the light what the human forms of these things seek for in the darkness. For the **true unity** is not merely an association and agglomeration like that of physical cells joined by a life of common interests; it is not even an emotional understanding, sympathy, solidarity or close drawing together. Only then are we really unified with those separated from us by the divisions of Nature, when we annul the division and find ourselves in that which seemed to us not ourselves. **Association** is a vital and physical unity; its sacrifice is that of mutual aid and concessions. Nearness, sympathy, solidarity create a mental, moral and emotional unity; theirs is a sacrifice of mutual support and mutual gratifications. But the **true unity** is spiritual; its sacrifice is a mutual self-giving, an interfusion of our inner substance. 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. This **culmination of sacrifice** is the height even of human love and devotion when it tries to become divine; for there too the

higher peak of love points into a heaven of complete self-giving, its summit is the **rapturous fusing of two souls into one.**" 108

20, "The vulgar conception of sacrifice is an act of painful self-immolation, austere self-mortification, difficult self-effacement; this kind of sacrifice may go even as far as self-mutilation and self-torture. These things may be temporarily necessary in man's hard endeavour to exceed his natural self; if the egoism in his nature is violent and obstinate; it has to be met sometimes by an answering strong internal repression and counterbalancing violence." 108

21, "Not, be it well noted, with the error of the Asura, the Titan, who lives in his own inordinately magnified shadow, mistakes ego for the self and spirit and tries to impose his **fragmentary personality** as the dominant existence upon all his surrounding... But if the narrow instrumental ego does not begin to merge in this Self as soon as it is seen, if the smaller external mind-constructed I refuses to disappear into that permanent uncreated spiritual I, then my realization is **either not genuine or radically imperfect.** There is somewhere in me an **egoistic obstacle**; some part of my nature has opposed a self-regarding and self-preserving denial to the all-swallowing truth of the Spirit." 116

22, "At a lower pitch he still experiences this **fundamental impersonality** as an immense liberating force everywhere. 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, infinity." 127

23, "The reproach of anthropomorphism and anthropolatry cannot deter him, --for he sees them to be prejudices of the ignorant and arrogant reasoning intelligence, the abstracting mind turning on itself in its own cramped circle. If human relations as practiced now by man are full of smallness and perversity and ignorance, yet are they disfigured shadows of something in the Divine and by turning them to the Divine he finds that of which they are shadow and brings it down for manifestation in life. It is through the human exceeding itself and opening itself to a supreme plentitude that the Divine must manifest itself here, since that comes inevitably in the course and process of the **spiritual evolution**, and therefore he will not despise or blind himself to the Godhead because it is lodged in a human body, *manusim tanum asritam.*" 129-130

25, "At first there may have to be a prolonged, often tedious and painful period of preparation and purification of all our being till it is ready and fit for an opening to a greater Truth and Light or to the Divine Influence and Presence. Even when **centrally** fitted, prepared, open already, it will **still be long** before all our movements of mind, life and body, all the multiple and conflicting members and elements of our personality consent or, consenting, are able to bear the difficult and exacting process of the transformation. And **hardest of all**, even if all in us is willing, is the struggle we shall have to carry through against the universal forces attached to the present unstable creation when we seek to make the final

Supramental conversion and reversal in us in its plentitude and not merely what they would more readily permit, an illumined Ignorance.” 132-133

26, “Inadequate too is the very frequent attempt at a misalliance between the vital and the spiritual, a mystic experience within with an aestheticised intellectual and sensuous Paganism or exalted hedonism outside leaning upon it and satisfying itself in the glow of a spiritual sanction; for this too is a precarious and **never successful compromise** and it is as far from the divine Truth and its integrality as the puritanic opposite. These are **all stumbling solutions** of the fallible human mind groping for a transaction between the high spiritual summits and the lower pitch of the ordinary mind-motives and life-motives. What ever partial truth may be hidden behind them, that **truth can only be accepted** when it has been raised the spiritual level, tested in the supreme Truth-consciousness and extricated from the soil and error of Ignorance.” 137

27, “For all else in us that is only outward, all that is not a spiritual sense or seeing, the constructions, representations or conclusions of the intellect, the suggestions or instigations of the life-force, the positive necessities of physical things are some times half-lights, some times false-lights that can at best only serve for a while or serve a little and for the rest either detain or confuse us. The guiding law of spiritual experience can only come by opening of human consciousness to the Divine Consciousness, there **must be** the power to receive in us the working and command and dynamic presence of the Divine Shakti and surrender ourselves to her control; it is that surrender and that control which bring the guidance. But surrender is not sure, there is no absolute certitude of guidance so long as we are besieged by mind formations and life impulses and instigations of ego which may easily betray us into the hands of a false experience. This **danger can only be countered** by opening of a now nine-tenth concealed inmost soul or psychic being that is already there but not commonly active within us. That is the inner light we must liberate; for the light of this inmost soul is our one sure illumination so long as we walk still amidst the siege of the Ignorance and the Truth-consciousness has not taken up the entire control of our Godward endeavour.” 138

28, “Religion, leaving constantly its little shining core of spiritual experience, has lost itself in the obscure mass of its **ever extending ambiguous compromises** with life: in attempting to satisfy the thinking mind, it more often succeeded in oppressing or fettering it with a mass of theological dogmas; while seeking to net the human heart, it fell itself into pits of pietistic emotionalism and sensationalism; in the act of annexing the vital nature of man to dominate it, it grew itself vitiated and fell a prey to all the fanaticism, homicidal fury, savage or harsh turn for oppression, pullulating falsehood, obstinate attachment to ignorance to which that vital nature is prone; its desire to draw the physical in man towards God betrayed it into changing itself to ecclesiastic mechanism, **hollow ceremony and lifeless rituals**. The **corruption of the best** produced the worst by that strange chemistry

of the power of life which generates evil out of good even as it can also generate good out of evil.” 140

29, “Yet even in the **earthward life a higher knowledge** is indeed the one thing that is **throughout needful**, and without it the lower sciences and pursuits, however fruitful, however rich, free, miraculous in the abundance of their results, become easily a sacrifice offered without due order and to false gods; **corrupting, hardening in the end the heart of man**, limiting his mind’s horizons, they confine in a stony material imprisonment or lead to a final baffling incertitude and disillusionment. A sterile agnosticism awaits us above the brilliant phosphorescence of a half-knowledge that is still the Ignorance.” 141

30, “This ambiguity, these opposing appearances of depth and blindness are created by the double character of the human emotive being. (1) For there is in front in man a heart of vital emotion similar to the animal’s, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations, (2) -- a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greeds and mean pettiness of an obscure and fallen life-force and debased by its slavery to any and every impulse. This mixture of the (1) emotive heart and (2) sensational hungering vital creates in man a false soul of desire; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the nature: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse.” 150

31, “It (Psychic being) opens to a universal Divine Love , a vast compassion, an intense and immense will for the good of all, for the embrace of the World-Mother enveloping or gathering to her her children, the divine Passion that has plunged into the **night for the redemption of the world** from the universal Inconscience. It is not **attracted or misled by mental imitations** or any vital misuse of these great deep-seated Truths of existence; it exposes them with its detecting search ray and calls down the **entire truth of divine Love** to heal these malformations, **to deliver mental, vital, physical love from their insufficiencies** or their perversions and reveal to them their true abounding share of the intimacy and the oneness, the ascending ecstasy and the descending rapture.” 156-57

32, “It is unhappily the fate of all forms in human life to become crystallized, purely formal and therefore effete, and although form and cult preserve always their power for man who can still enter into their meaning, **the majority come to use the ceremony as a mechanical rite and the symbol as a lifeless sign**, and because that kills the soul of religion, cult and form have in the end to be changed or thrown aside altogether. There are those even to whom all cult and form are for

this reason suspect and offensive; **but few can dispense with the support of outward symbols** and even, a certain divine element in human nature demands them always for the completeness of its spiritual satisfaction.” 163-64

33, “For Knowledge and Love are pure in **their essence** and become mixed and embarrassed, corrupted and degraded only when they enter into the ambiguous movement of the life forces and are seized by them for the outward life’s crude movements and obstinately **inferior motives**. Alone of the three powers Life or at least a certain predominant Will-in-Life has the appearance of something impure, accursed or fallen in its **very essence**. At its contact, wrapped in its dull sheaths or caught in its iridescent quagmires, the divinities themselves become common and muddy and hardly escape from being dragged downwards into its perversions and disastrously assimilated to the demon and Asura. A principle of dark and dull inertia is at **its base**; all are tied down by the body and its needs and desires to trivial mind, petty desires and emotions, an insignificant repetition of small worthless functionings, needs, cares and occupations, pains, pleasures that lead to nothing beyond themselves and bear the stamp of an ignorance that knows not its own why and whither. The **physical mind** of inertia believes in no divinity other than its own small earth-gods; it aspires perhaps to **a greater comfort, order, pleasure, but asks for no uplifting and no spiritual deliverance.**” 170-71

34, “The difficulty is great; for their hold is so strong, so apparently invincible that it justifies the disdainful dictum which compares human nature to a dog’s tail,—for, straighten it never so much by force of ethics, religion, reason of any other redemptive effort, it returns in the end always to the crooked curl of Nature. And so great is the vim, the clutch of that more agitated Life-Will, so immense the peril of its passions and errors, so subtly insistent or persistently invasive, so obstinate up to the very gates of Heaven the fury of its attack or the tedious obstruction of its obstacles that **even the saint and the Yogin cannot be sure** of their liberated purity or their trained self-mastery against its intrigue or its violence. **All labour** to straighten out this native crookedness strikes the struggling will as a futility; a flight, a withdrawal to happy Heaven or peaceful dissolution easily finds credit as the only wisdom and to find a way not to be born again gets established as the only remedy for the dull bondage or the poor shoddy delirium or the blinded and precarious happiness and achievement of earthly existence.” 172

35, “All the difficulty in dealing spiritually with the works of Life arises because the Will-in-Life for its purposes in the Ignorance has created a **false soul of desire** and **substituted** it for that spark of the Divine which is the true psyche. **All or most of the works of life** are at present or seem to be actuated and vitiated by this soul of desire; even those that are ethical or religious, even those that wear the guise of altruism, philanthropy, self-sacrifice, self-denial, are shot through and through with the threads of its making. The soul of desire is a separative soul of ego and all its instincts are for a separative self-affirmation; it pushes always, openly or under more or less shining masks, for its growth, for possession, for enjoyment, for conquest and empire. If the curse of disquiet and disharmony and

perversion is to be lifted from Life, the true soul, the psychic being, must be given its leading place and there must be a dissolution of the false soul of desire and ego. But this does not mean that life itself must be coerced and denied its native line of fulfillment; for behind this outer life soul of desire there is in us **an inner and true vital being** which has not to be dissolved but brought out into prominence and released to its true working as a power of the Divine Nature.” 175

37, “ A great and long revolution and churning of the ocean of Life with strong emergences of its nectar and its poison is enforced till all is ready and the increasing Descent finds a being, a nature prepared and conditioned for its complete rule and its all-encompassing presence. But if the equality and the psychic light and will are already there, then this process, though it **cannot be dispensed with**, can still be much lightened and facilitated: it will be rid of its **worst dangers**; an inner calm, happiness, confidence will support the steps through all the difficulties and trials of the transformation and the growing Force profiting by the full ascent of the nature will rapidly diminish and eliminate the power of the opposing forces. **A sure guidance and protection** will be present throughout, sometimes standing in front, sometimes working behind the veil, and the power of **the end** will be already there even in the **beginning and in the long middle stages** of the great endeavour. For at all times the seeker will be aware of the Divine Guide and Protector or the working of the supreme Mother-Force; he will know that **all is done for the best**, the progress assured, the victory inevitable.” 181

38, “If we are to be free in the spirit, if we are to subject only to the supreme Truth, **we must discard the idea** that our mental and moral laws are binding on the Infinite or that there can be anything sacrosanct, absolute or eternal even in the highest of our existing standards and conduct. **To form higher and higher temporary standards as long as** they are needed is to serve the Divine in his world march; to erect rigidly an absolute standard is to attempt the erection of a barrier against the eternal waters in their onflow. Once the nature-bound soul realizes this truth, it **is delivered from the duality** of good and evil.” 191

39, “But even on the human level, if we have light enough and flexibility enough to recognize that **a standard of conduct** may be temporary and yet necessary for its time and to observe it faithfully until it can be replaced by a better, then we suffer no such loss, but lose only the **fanaticism of an imperfect and intolerant virtue**.” 191-192

40, “The Lord has veiled himself and his absolute wisdom and eternal consciousness in ignorant Nature-Force and suffers her to drive the individual being, with its complicity, as the ego; this lower action of Nature continues to prevail, often even in spite of man’s half-lit imperfect efforts at a nobler motive and a purer self-knowledge. Our human effort at perfection fails, or progresses very incompletely, owing to the force of Nature’s past actions in us, her past formations, **her long rooted associations**; its turn towards a true and high-climbing success **only** when a greater Knowledge and Power than our own breaks

through the lid of our ignorance and guides or takes up our personal will. For our human will is misled and wandering ray that has parted from the supreme Puissance. The period of slow emergence out of this lower working into a higher light and purer force is **the valley of the shadow of the death** for the striver after perfection; it is a dreadful passage full of trials, sufferings, sorrows, obscurations, stumblings, errors, pitfalls. To abridge and alleviate this ordeal or to penetrate it with the divine delight faith is necessary, an increasing surrender of the mind to the knowledge that imposes itself from within and, above all, a true aspiration and a right and unfaltering sincere practice. "Practice unfalteringly," says the Gita, "with a heart free from despondency," the Yoga; for even though in the earlier stage of the path we drink deep of the bitter poison of internal discord and suffering, the last taste of this cup is the sweetness of the nectar of immortality and the honey-wine of an eternal Ananda." 219-20

41, "If we have not equality, it is a sign that we are still pursued by the Ignorance, we shall truly understand nothing and it is more than likely that we shall destroy the old imperfection only to create another: for we are **substituting** the appreciations of our human mind and desire-soul for the divine values." 224

42, "All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is necessary link in the carrying out of a universal movement which it is our **business to understand and second. To revolt, to condemn, to cry out** is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of **the soul's childhood or its raw adolescence**. The ripened soul does not condemn but seeks to understand and master, does not cry but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda." 225

43, "He must be always aware of a Force, a Presence, a Will that acts through his individual nature. But there is in taking this turn the danger that he may confuse his own disguised or sublimated ego or an inferior power with the Lord and **substitute** its demands for the supreme dictates. He may fall into common ambush of this lower nature and distort his supposed surrender to a higher Power into an excuse for a magnified and uncontrolled indulgence of his own self-will and even of his desires and passions." 229

44, "A **great sincerity** is asked for and has to be imposed not only on the conscious mind but still more in the subliminal part of us which is full of hidden

movements. For there is there, **especially in our subliminal vital nature**, an incorrigible charlatan and actor. The sadhaka **must first have advanced far in the elimination of desire** and in the firm equality of his soul towards all workings and all happenings before he can utterly lay down the burden of his works on the Divine. At every moment **he must** proceed with a vigilant eye upon the deceits of the ego and the ambushes of the misleading Powers of Darkness who ever represent themselves as the one Source of Light and Truth and take on them a simulacrum of divine forms in order to capture the soul of the seeker.” 230

45, “The arrogant ignorance of the human mind and its self-satisfied perversions and presumptuous errors, the pride and vanity and ambition, the cruelty and tyranny of beast wrath and violence, the selfishness and baseness and hypocrisy and treachery and vile meanness, the lust and greed and rapacity, the jealousy, envy and **bottomless ingratitude** that disfigure the earth-nature are the natural children of this **indispensable** but strong and dangerous turn of Nature.” 234

46, “The wise are not always or wholly wise, the intelligent are intelligent only in patches; the saint suppresses in himself **many unsaintly movements** and the evil are not entirely evil: the dullest has his unexpressed or unused and undeveloped capacities, the most timorous his moments or his way of courage, the helpless and the weakling a latent part of strength in his nature.” 235

47, “For tamas is a double principle; it contradicts rajas by inertia, it contradicts sattwa by narrowness, obscurity and ignorance and, if either is depressed, it pours in to occupy its place.” 237

48, “The body conditioning the **physical mind** insists no longer on its tamasic inertia that repeats always the same ignorant movement: it becomes a passive field and instrument of a greater force and light, it responds to every demand of the spirit’s force, holds and supports every variety and intensity of new divine experience.” 240

49, “Nothing is easier for us than to accuse God in our hearts when we suffer long or **stumble** in the darkness or to abjure the ideal that we have set before us. For we say, “I have trusted to the Highest and I am betrayed into suffering and sin and error.” Or else, “I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better to be as other men are who accept their limitations and walk on the firm ground of normal experience.” In such moments – and they are sometimes frequent and long – all the higher experience is forgotten and the heart concentrates itself in its own bitterness. It is in these dark passages that it is possible to **fall for good** or to turn back from the divine labour.” 244

50, “If one has walked long and steadily in the path, the faith of the heart will remain under the **fiercest adverse pressure**; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge. For something higher than either heart or intellect upholds it in spite of the **worst stumblings and through the most prolonged failure**. But even to the experienced sadhaka such falterings or overcloudings bring a retardation of his progress and they are

exceedingly dangerous to the novice. It is therefore necessary from the **beginning** to understand and accept the **arduous difficulty** of the path and to feel the need of a faith which to the intellect may seem blind, but yet wiser than our reasoning intelligence.” 245

51, “If the egoism of the worker disappears, the egoism of the instrument may replace it or else prolong it in a disguise. The life of the world has been full of instances of egoism of this kind and it can be more engrossing and enormous than any other; there is the same danger in Yoga. A man becomes **a leader of men** or eminent in a large or lesser circle and feels himself full of a power that he knows to be beyond own ego-forces; he may be aware of a Fate acting through him or a Will mysterious and unfathomable or a Light within of great brilliance. There are extraordinary results of his thoughts, his actions or his creative genius. He effects some tremendous destruction that clears the path for humanity or some great construction that becomes its momentary resting-place. He is a scourge or he is a bringer of light and healing, a creator of beauty or a messenger of knowledge. Or, if his work and its effects are on a lesser scale and have a limited field, still they are attended by the strong sense that he is an instrument and chosen for his mission or his labour. Men who have this destiny and these powers come easily to believe and declare themselves to be mere instruments in the hand of God or of Fate: but even in the declaration we can see that there can intrude or take refuge an intenser and **more exaggerated egoism** than ordinary men have the courage to assert or the strength to house within them. And often if men of this kind speak of god, it is to erect an image of him which is really nothing but a huge shadow of themselves or their own nature, a sustaining Deific Essence of their own type of will and thought and quality and force. This magnified image of their ego is the Master whom they serve. This happens only too often in Yoga to strong but crude vital natures or minds too easily exalted when they allow ambition, pride or the desire of greatness to enter into their spiritual seeking and vitiate its purity of motive; a magnified ego stands between them and their true being and grasps for its own personal purpose the strength from a greater unseen Power, divine or undivine, acting through them of which they become vaguely or intensely aware. An intellectual perception or vital sense of a Force greater than ours and of ourselves as moved by it is not sufficient to liberate from the ego... This perception, this sense of a greater Power in us or above and moving us, is not a hallucination or a megalomania. Those who thus feel and see have a larger sight than ordinary men and have advanced a step beyond the limited physical intelligence, but theirs is not the plenary vision or the direct experience. For, because they are not clear in mind and aware in the soul, because their awakening is **more in the vital parts** than into the spiritual substance of Self, they cannot be conscious instruments of the Divine or come face to face with the Master, but are used through their fallible and imperfect nature. The most they see of the Divinity is a Fate or a cosmic Force or else they give his name to a limited Godhead or, worse, to a Titanic or demoniac Power that veils him. Even certain religious

founders have erected the image of the God of a sect or a national God or a Power of terror and punishment or a Numen of sattwic love and mercy and virtue and **seem not to have seen the One and Eternal**. The Divine accepts the image they make of him and does his work in them through that medium, but, since the one Force is felt and acts in their imperfect nature but more intensely than in others, the motive principle of **egoism too can be more intense in them than in others**. An exalted rajasic or sattwic ego still holds them and stands between them and the integral Truth. Even this is something, a **beginning**, altogether far from the true and perfect experience. A much worse thing may befall those who break something of the human bonds but have not purity and have not the knowledge, for they may become instruments, but not of the Divine; **too often, using his name**, they serve unconsciously his Masks and black Contraries, the Powers of Darkness.” 248-250

52, “The elimination of this form of ego leads straight towards the true instrumental action which is the essence of a perfect Karmayoga. For while we cherish the instrumental ego, **we may pretend** to ourselves that we are conscious instruments of the Divine, but in reality we are trying to make of the Divine Shakti an instrument of our own desires or our egoistic purpose. And even if the ego is subjected but not eliminated, we may indeed be engines of Divine Work, but we shall be imperfect tools and deflect or impair the working by our mental errors, our vital distortions or the obstinate incapacities of our physical nature. If this ego disappears, then we can truly become, not only pure instruments consciously consenting to every turn of the divine Hand that moves us, but aware of our true nature, conscious portions of the one Eternal and Infinite put out in herself for her works by the supreme Shakti.” 251

53, “Yoga is **a rapid and concentrated conscious evolution of the being**, but however rapid, even though it may effect in a single life what in an unassisted Nature might take centuries and millenniums or many hundreds of lives, still **all evolution** must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; **they rush forward to make the supermind an immediate aim** and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but **full of danger**. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kind of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for the supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural and inhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is not this large-scale disaster; but a loss of balance, a mental unhinging and consequent moral aberration or a deviation into some kind morbid abnormality of the nature may be

untoward consequence. This is not a Yoga in which **abnormality of any kind, even if it be an exalted abnormality, can be admitted as a way to self-fulfilment** or spiritual realisation. Even when one enters into supernormal and suprarational experience, there should be no disturbance of the poise which **must** be kept firm from the summit of the consciousness to its base; the experiencing consciousness must preserve a calm balance, an unflinching clarity and order in its observation, a sort of sublimated commonsense, an unflinching power of self-criticism, right discrimination, coordination and firm vision of things; a sane grasp on facts and **a high spiritualised positivism must always be there**. It is not by becoming irrational or infrarational that one can go beyond ordinary nature into supernature; it should be done by passing through reason to a greater light of superreason. This super reason descends into reason and takes it up into higher levels even while breaking its limitations; reason is not lost but changes and becomes its own true unlimited self, a coordinating power of the supernature.”
282-83

54, “Another error that has to be guarded against is also one to which our mentality is easily prone; it is to take some higher intermediate consciousness or even any kind of supernormal consciousness for the supermind. To reach supermind it is not enough to go above the ordinary movements of the human mind; it is not enough to receive a greater light, a greater power, a greater joy or to develop capacities of knowledge, sight, effective will that surpass the normal range of the human being. All light is not the light of the spirit, still less is all light the light of the supermind; **the mind, the vital, the physical itself have lights of their own, as yet hidden, which can be very inspiring, exalting, informative, powerfully executive**. A breaking out into the cosmic consciousness may also bring in an immense enlargement of the consciousness and power. An opening into the inner mind, inner vital, inner physical, any range of the subliminal consciousness, can liberate an activity of abnormal or supernormal powers of knowledge, action or experience which the uninstructed mind can easily mistake for spiritual revelations, inspirations, intuitions. An opening upward into the greater ranges of the higher mental being can bring down much light and force creating **an intense activity** of the intuitivised mind and life power or an ascent into these ranges can bring a true but still incomplete light easily exposed to mixture, a light which is spiritual in its source though it does not always remain spiritual in its active character when it comes down into the lower nature. But none of these things is the supramental light, the supramental power; that can only be seen and grasped when **we have reached the summits of mental being, entered into overmind** and stand on the borders of an upper, a greater hemisphere of spiritual existence. There the ignorance, the inconscience, the original blank Nescience slowly awaking towards a half knowledge, which are the basis of material Nature and which surround, penetrate and powerfully limit all our powers of mind and life, cease altogether; for an unmixed and unmodified Truth-consciousness is there the substance of all the being, its pure spiritual texture. To

imagine that we have reached such a condition when we are still moving in the dynamics of the Ignorance, though it may be an enlightened or illumined Ignorance, is to lay ourselves open either to a disastrous misleading or to an arrest of the evolution of the being. For if it is some inferior state that we thus mistake for the supermind, it lays us open to all the **dangers** we have seen to attend a presumptuous egoistic haste in our demand for achievement. If it is one of the higher states that we presume to be the highest, we may, though we achieve much, **yet fall short of the greater, more perfect goal of our being; for we shall remain content with an approximation and the supreme transformation will escape us.** Even the achievement of a complete inner liberation and a high spiritual consciousness is not that supreme transformation; for we have that achievement, a status perfect in itself, in essence, and still our dynamic parts may in their instrumentation belong to an enlightened spiritualised mind and may be in consequence, like all mind, defective even in its greater power and knowledge, still subject to a partial or local obscuration or a limitation by the original circumscribing nescience.” 283-4

55, “The way of integral knowledge supposes that we are intended to arrive at an **integral self-fulfilment** and the **only thing** that is to be eliminated is our unconsciousness, the Ignorance and the results of Ignorance. Eliminate the falsity of the being which figures as the ego; then our true being can manifest in us. Eliminate the falsity of the life which figures as mere vital craving and the mechanical round of our corporeal existence; our true life in the power of the Godhead and the joy of the Infinite will appear. Eliminate the falsity of the senses with their subjection to material shows and to dual sensations; there is a greater sense in us that can open through these to the Divine in things and divinely reply to it. Eliminate the falsity of the heart with its turbid passions and desires and its dual emotions; a deeper heart in us can open with its divine love for all creatures and its infinite passion and yearning for the responses of the Infinite. Eliminate the falsity of thought with its imperfect mental constructions, its arrogant assertions and denials, its limited and exclusive concentrations; a greater felicity of knowledge is behind that can open to the true Truth of God and the soul and Nature and the universe.” 291-92

56, “**All impurity** is a confusion of working, a departure from the *dharmas*, the just and inherently right action of things which in that right action are pure and helpful to our perfection and this departure is usually the result of an ignorant confusion of *dharmas* in which the function lends itself to the demand of other tendencies than those which are properly its own.” 312

57, “The first cause of impurity in the understanding is the intermixture of desire in the thinking functions, and desire itself is an **impurity of the Will** involved in the vital and emotional parts of our being. When the vital and emotional desires interfere with the pure will-to-know, the thought function becomes subservient to them, pursues ends other than those proper to itself and its perceptions are clogged and deranged. The understanding must lift itself beyond the siege of desire and

emotion and, in order that it may have perfect immunity, it **must get** the vital parts and the emotions themselves purified. The will to enjoy is proper to the vital being but not the choice or the reaching after the enjoyment which **must be determined** and acquired by higher functions; therefore the vital being **must be trained** to accept whatever gain or enjoyment comes to it in the **right functioning of life in obedience to the working of the divine Will** and to rid itself of craving and attachment. Similarly the heart must be freed from subjection to the cravings of the life-principle and the senses and thus rid itself of the false emotions of **fear, wrath, hatred, lust, etc.** which constitute the **chief impurity** of the heart.” 313

58, “The fault of our nature is first an inert subjection to the impacts of things (*bahyasparsha*) as they come in upon the mind pell-mell without order or control and then a haphazard and imperfect concentration managed fitfully, irregularly with a more or less chance emphasis on this or on that object according as they happen to interest, not the higher soul or the judging and discerning intellect, but the restless, leaping, fickle, easily tired, easily distracted lower mind which is the **chief enemy of our progress**. In such condition purity, the right working of the functions, the clear, unstained and luminous order of the being is an impossibility; the various workings, given over the chances of the environment and external influences, **must necessarily** run into each other and clog, divert, distract, pervert. Equally, without purity the complete, equal, flexible concentration of the being in right thought, right will, right feeling or secure status of spiritual experience is not possible. Therefore the two (purity and concentration) **must proceed together**, each helping the victory of the other, until we arrive at that eternal calm from which may proceed some partial image in the human being of the eternal, omnipotent and omniscient activity.” 317-18

59, “We conceive of ourselves falsely, we see ourselves as we are not; we live in a false relation with our environment, because we know neither the universe nor ourselves for what they really are but with an imperfect view founded on a temporary fiction which the Soul and Nature have established between themselves for the convenience of the evolving ego. And **this falsity is the root** of a general perversion, confusion and suffering which besiege at every step both our internal life and our relations with our environment. Our personal life and communal life, our commerce with ourselves and our commerce with our fellows are founded on a falsity and are therefore false in their recognized principles and **methods**, although through all this error a growing truth continually seeks to express itself. Hence the supreme importance to man of Knowledge, not what is called the practical knowledge of life, but of **the profoundest knowledge of the Self and Nature** on which the true practice of life can be founded.” 335-36

60, “But the self is more than universal or individual mind, life and body and when we limit ourselves by identification with these things, we found our knowledge on a falsehood, we falsify our determining view and practical experience not only of our self-being but of our cosmic existence and of our individual activities.” 338

61, “The Prana is everywhere in us supporting not only the action of our body, but of our sense mind, our emotional mind, our thought-mind; and bringing its own law or dharma into all these, it confuses, it limits, it throws into discord their right action and creates that impurity of misplacement and that tangled confusion which is the **whole evil of our psychological existence**. In that confusion one law seems to reign, **the law of desire**. Therefore the psychic life-energy presents itself to our experience as a sort of desire-mind, which we have to conquer if we mean to get back to our true self.” 350

62, “Desire is at once the motive of our actions, our lever of accomplishment and the bane of our existence. If our sense-mind, emotional mind, thought mind could act free from the intrusions and importations of the life-energy, 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**. The proper function of the life-energy is to do what it is bidden by the divine principle in us, to reach to and enjoy what is given to it by that indwelling Divine and not the desire at all.” 350-51

63, “In the **beginning** when the restless confusion and obscuring impurity of our outward nature is active, when the **mental, vital, physical ego-sense** are still powerful, this new mental outlook, these experiences may be found difficult in the extreme: but once that **triple egoism** is discouraged or moribund and the instruments of the Spirit are set right and purified, in an entirely pure, silent, clarified, widened consciousness the purity, infinity, stillness of the One reflects itself like the sky in a limpid lake.” 363

64, “It is more difficult to realize that existence and undelight of existence cannot go together. What we call misery, grief, pain, absence of delight is again merely a surface wave of the delight of existence which takes on to our mental experience these apparently opposite tints because **of a certain trick of false reception of our divided being** – which is not our existence at all but only a fragmentary formulation or discoloured spray of conscious-force tossed up by the infinite sea of our self-existence. In order to realize this we have to get away from our absorption in these surface habits, these petty tricks of our mental being, --and when we do get behind and away from them it is surprising how superficial they are, what ridiculously weak and little-penetrating pin-pricks they prove to be, -- and we have to realize true existence, and true consciousness, and true experience of existence and consciousness, Sat, Chit and Ananda.” 387

65, “The individual soul does not possess this true nature of itself or realize this true nature of its experience, because **it separates itself both from the essential and the universal** and identifies itself with the separate accidents, with the unessential form and mode and with separate aspect and vehicle. Thus it takes its mind, body, life-stream for its essential self. It tries to assert these for their own sake against the universal, against that of which the universal is the manifestation. It is right in trying to assert and fulfil itself in the universal for the sake of something greater and beyond, but wrong in attempting to do so against the

universal and in obedience to a fragmentary aspect of the universal. This fragmentary aspect or rather collection of fragmentary experiences it combines around an **artificial centre of mental experience**, the mental ego, and calls that itself and it serves this ego and lives for its sake instead of living for the sake of that something greater and beyond of which all aspects, even the widest and most general are partial manifestations. This is the living in the false and not the true self; this is living for the sake and obedience to the ego and not for the sake of and in obedience to the Divine. The question **how this fall has come about and for what purpose** it has been done, belongs to the domain of Sankhya rather than of Yoga. We have seize on the practical fact that to such self-division is due the self-limitation by which we have become unable to possess the true nature of being and experience and are therefore in our mind, life and body subject to ignorance, incapacity and suffering. Non-possession of unity is the root cause; to recover unity is the sovereign means, unity with the universal and with that which the universal is here to express. We have to realize the true self of ourselves and of all; and to realize the true self is to realize the Sachchidananda.” 390

65, “But **the sadhaka of the integral Yoga** has to harmonise all so that they may become a plenary and equal unity of the full realisation of Sachchidananda. Here the **last difficulty of mind** meets him, its inability to hold at once the unity and the multiplicity. It is **not altogether difficult** to arrive at and dwell in a pure infinite or even, at the same, a perfect global experience of the Existence which is Consciousness which is Delight. The mind may even extend its experience of this Unity to the multiplicity so as to perceive it immanent in the universe or at the same time to be aware of this Existence-Consciousness-Bliss containing the universe and enveloping all its **objects** and originating all its movements. It is **difficult** indeed for it to unite and harmonise rightly all these experiences; but still it can possess Sachchidananda at once in himself and immanent in all and the continent of all. But with this to unite the final experience of all this as Sachchidananda and possess objects, movements, forces, forms as no other than He, is the **great difficulty of mind**. Separately any of these things may be done; the mind may go from one to the other, rejecting one as it arrives at another and calling this the lower or that the higher existence. But unify without losing, to integralise without rejecting is its **supreme difficulty**.” 399

66, “It is evident that by dwelling in this cosmic consciousness our whole experience and valuation of everything in the universe will be radically changed. As individual egos we dwell in the Ignorance and judge everything by a broken, partial and personal standard of knowledge; we experience everything according to the capacity of a limited consciousness and force and are therefore unable to give a divine response or set the true value upon any part of cosmic experience. We experience limitation, weakness, incapacity, grief, pain, struggle and its contradictory emotions and we accept these things and their opposites as opposites in an eternal duality and cannot reconcile them in the eternity of an absolute good and happiness. We live by fragments of experience and judge by our fragmentary

values each thing and the whole. When we try to arrive at absolute values we only promote some partial view of things to do duty for a totality in the divine workings; we then make believe that our fractions are integers and try to thrust our one-sided view-points into the catholicity of the **all-vision of the Divine.**” 413

67, “When we break out from ego and **physical mind** into the infinity of the spirit, we still see the world and others as the mind has accustomed us to see them, as name and forms; only in our new experience of the direct and superior reality of spirit, they lose that direct objective reality and that indirect subjective reality of their own which they had to the mind. they seem to be quite opposite of the truer reality we now experience; our mentality, stilled and indifferent, no longer strives to know and make real to itself those intermediate terms which exist in them as in us and the knowledge of which has for its utility to bridge over the gulf between the spiritual self and the objective phenomena of the world.” 442

70, “Equally, his consciousness is a mentality emerging in a body and in a sharply individualized life; it is therefore limited in its workings and capacities and dependent on bodily organs of no great competence and on a very restricted vital force; it is separated from the rest of cosmic mind and shut out from the thoughts of other mental beings whose inner workings are a **sealed book to man’s physical mind** except in so far as he can read them by the analogy of his own mentality and by their insufficient bodily signs and self-expressions. His consciousness is always **falling back** towards the inconscience in which a large part of it is always involved, his life towards death, his physical being towards disaggregation.” 450

71, “Again, enjoyment of one kind or another being the whole object of desire, that must be the trend of the desire-world; but since wherever the soul is not free, - -and it cannot be free when subject to desire, --there must be the negative as well as the positive of all its experience, this world contains not only the possibility of large or intense or continuous enjoyments almost inconceivable to **the physical mind**, but also the possibility of equally enormous sufferings. It is here therefore that there are situated the lowest heavens and all the hells with the tradition and imagination of which the human mind has **lured and terrified** itself since the earliest ages. **All human imaginations** indeed correspond to some reality or real possibility, though they may in themselves be a quite inaccurate representation or couched in too physical images and therefore inapt to express the truth of supraphysical realities.” 452-453

72, “In fact entire subjection of the mind and the life to the body is the **characteristic of an undeveloped humanity**, as it is in an even greater degree of the infra-human animal. According to the theory of reincarnation those who do not get beyond this stage in the earthly life, cannot rise after death to the mental or higher vital worlds, but have to return from the confines of a series of physical planes to increase their development in the next earthly existence. For the undeveloped physical soul is entirely dominated by material nature and its impressions and has to work them out to a better advantage before it can rise in the scale of being.” 461

73, “For here too our spiritual realisation would be subject to the limitations of the mind which is in the nature of **a reflected, diluted and diffused or a narrowly intensive light**, not the vast and comprehensive self-existent luminosity and joy of the Spirit. That vaster light, that profounder bliss are beyond the mental reaches. Mind indeed can never be a perfect instrument of the Spirit; a supreme self-expression is not possible in its movements because to **separate, divide, limit** is its very character. Even if mind could be free from all positive falsehood and error, even if it could be all intuitive and infallibly intuitive, it could still present and organise only half-truths or separate truths and these too not in their own body but in luminous representative figures put together to make an accumulated total or a massed structure. Therefore the self-perfecting mental being here must either depart into pure spirit by the shedding of its lower existence or return upon the physical life to develop in it a capacity not yet found in our mental and psychic nature.” 472

74, “But this other **supralogical process of the reason** is a motion of rapid insight or swift discernment; it proceeds by a stride or leap, like a man who springs from one sure spot to another point of sure footing,— or at least held by him to be sure. He sees the space he covers in one compact and flashing view, but he **does not distinguish** or measure either by eye or touch its successions, features and circumstances. This movement has something of the sense of power of intuition, something of its velocity, some **appearance** of its light and certainty, and we always are apt to take it for the intuition. But our assumption is an error and, if we trust to it, may lead us into **grievous blunders.**” 478

75, “It is even thought by the intellectualists that the intuition itself is nothing more than this rapid process in which the whole action of the logical mind is swiftly done or perhaps half-consciously or subconsciously done, not deliberately worked out in the reasoned method. In its nature, however, this proceeding is quite different from the intuition and it is not necessarily a truth-movement. The power of its leap may **end in a stumble**, its swiftness may betray, its certainty is too often a confident error. The validity of its conclusions must always depend on a subsequent verification or support from the evidence of the sense-perceptions or a rational linking of intelligent conceptions must intervene to explain to its own certitudes. This lower light may indeed receive very readily a mixture of actual intuition into it and then a **pseudo-intuitive mind** is created, very misleading by its frequent luminous successes palliating a whirl of intensely self-assured **false certitudes.**” 478

76, “All that acts in Vijnana in the purity, in the right, in the truth of the superior or divine Prakriti. Its powers may often seem to be what are called in ordinary Yogic parlance siddhis, by the Europeans occult powers, **shunned and dreaded by devotees and many Yogins as snares, stumbling blocks, diversions from the true seeking after the Divine.** But they have that character and are **dangerous here** because they are sought in the lower being, abnormally, by the ego for an egoistic satisfaction. In the Vijnana they are neither occult nor siddhis,

but the open, unforced and normal play of its nature. The Vijnana is the Truth-power and Truth-action of the divine Being in its divine identities, and, when this acts through the individual lifted to the Gnostic plane, it fulfils itself unperverted, without fault or egoistic reaction, without diversion from the possession of the Divine.” 496

77, “The very physical consciousness in man, the *annamaya purusha*, can without this supreme ascent and integral descent yet reflect and enter into the self of Sachchidananda. It can do it either (1) by a reflection of the Soul in physical Nature, its bliss, power and infinity secret but still present here, (2) or by losing its separate sense of substance and existence in the Self within or without it. The result is a glorified sleep of the **physical mind** in which the physical being forgets itself in a kind of conscious Nirvana or else moves about like a thing inert in the hands of Nature, *jadavat*, like a leaf in the wind, or otherwise a state of pure happy and free irresponsibility of action, *balavat*, a divine childhood. But this comes without higher glories of knowledge and delight which belong to the same status upon a more exalted level. It is an inert realization of Sachchidananda in which there is neither any mastery of the Prakriti by the Purusha nor any sublimation Nature into her own supreme power, the infinite glories of the Para Shakti. Yet these two, (1) this mastery and (2) this sublimation, are **two gates of perfection**, the splendid doors into the supreme Eternal.” 499

78, “Or he may transform the lower forms into manifestations of the higher state; he may draw upward the childlikeness or the inert irresponsibility of the free **physical mind or the free vital mind’s** divine madness and carelessness of all rules, properties, harmonies and colour or disguise with them the ecstasy of the saint or the solitary liberty of the wandering ermite.” 500

79, “It is only by the loss of the bound soul’s **exclusive passion for its freedom** that there can come an **absolute liberation of our nature**. The **Divine attracts** the soul of man to him by various lures; all of them are born of its own relative and imperfect conceptions of bliss; all are its ways of seeking for the Ananda, but, if clung to till the end, miss the inexpressible truth of those surpassing felicities. **First** in order comes the lure of an earthly reward, a prize of material, intellectual, ethical or other joy in the terrestrial mind and body. **A second** remoter greater version of the same fruitful error is the hope of a heavenly bliss, far exceeding these earthly rewards; the conception of heaven rises in altitude and purity till it reaches the pure idea of the eternal presence of God or an unending union with the Eternal. **And last** we get the subtlest of all lures, an escape from these worldly or heavenly joys and from all pains and sorrows, effort and trouble and from all phenomenal things, a Nirvana, a self-dissolution in the Absolute, an Ananda of cessation and ineffable peace. **In the end all these toys of the mind** have to be transcended. The fear of birth and the desire of escape from birth must entirely fall away from us. For, to repeat the ancient language, **the soul that has realised oneness** has no sorrow or shrinking; the spirit that has entered into the bliss of the Spirit has nought to fear from anyone or anything whatsoever. **Fear, desire and**

sorrow are diseases of the mind, born of its sense of division and limitation, they cease with the falsehood that begot them. The Ananda is free from these maladies; it is not the monopoly of the ascetic, it is not born from the disgust of existence.”

508

80, “If we examine the phraseology of the old books, we shall find that the waking state is **consciousness of the material universe** which we normally possess in this embodied existence dominated by the **physical mind**. The dream state is the **consciousness corresponding to the subtler life-plane and mind-plane** behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state is the **consciousness corresponding to the Supramental plane proper to the gnosis**, which is beyond our experience because our causal body or envelope of gnosis is **not developed** in us, its faculties not active, and therefore we are in relation to that plane in a **condition of dreamless sleep**. The Turiya beyond is **the consciousness** of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflection we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness. This fourfold scale corresponds to the degree of the ladder of being by which we climb back towards the absolute Divine. Normally therefore we cannot get back from the **physical mind** to the higher planes or degrees of consciousness without receding from the waking state, without going in and away from it and losing touch with the material world. Hence to those who desire to have the experience of these higher degrees, trance becomes a desirable thing, a means of escape from the limitations of the **physical mind and nature**.” 520

81, “There is a complete difference between Samadhi and normal sleep, between the dream-state of Yoga and the physical state of dream. The latter belongs to the **physical mind**; in the former the mind proper and subtle is at work liberated from the immixture of the **physical mentality**. The dreams of the **physical mind** are an incoherent jumble made up partly of responses to vague touches from the physical world round which the **lower mind-faculties** disconnected from the will and reason, the *buddhi*, weave a web of wandering phantasy, partly of disordered associations from the brain memory, partly of reflections from the soul travelling on the mental plane, reflections which are, ordinarily, received without intelligence, widely distorted in the reception and mixed up confusedly with the other dream elements, with brain memories and fantastic responses to any sensory touch from the physical world.” 521-522

82, “Since then the union of these three powers lies our base of perfection, **the seeker of an integral self-fulfilment** in the Divine **must avoid or throw away**, if he has them at all, the misunderstanding and **mutual depreciation** which we often find existent between the followers of the three paths. Those who have the cult of knowledge seem often, if not to despise, yet to look downward from their dizzy eminence of the path of the devotee as if it were a thing inferior, ignorant, good only for souls that are not yet ready for the heights of the Truth. It is true that

devotion without knowledge is often a thing raw, crude, blind and dangerous, as the errors, crimes, follies of the religious have too often shown. But this is because devotion in them has not found its own path, its own real principle, has not therefore really entered on the path, but is fumbling and feeling after it, is on one of the bypaths that lead to it; and knowledge too at this stage is as imperfect as devotion, dogmatic, schismatic, intolerant, bound up in the narrowness of some single and exclusive principle, even that being usually very imperfectly seized. When the devotee has grasped the power that shall raise him, has really laid hold on love, that in the end purifies and enlarges him as effectively as knowledge can; they are equal powers though their methods of arriving at the same **goal are different**. The pride of the philosopher looking down on the passion of the devotee arises, as does all pride, from a **certain deficiency of his nature**; for the intellect too exclusively developed misses what the heart has to offer. The intellect is not in every way superior to the heart; if it opens more readily doors at which the heart is apt to fumble in vain, it is, itself, apt to miss truths which to **the heart are very near and easy to hold**. And if when the way of thought deepens into spiritual experience, it arrives readily at the ethical heights, pinnacles, skiey widenesses, it cannot without the aid of the heart fathom the intense and rich abysses and oceanic depths of the divine being and the divine Ananda.” 548

83, “The devotee on the other hand tends to **look down on the sawdust dryness** of mere knowledge. And it is true that philosophy by itself without the rapture of spiritual experience is something as dry as it is clear and cannot give all the satisfaction we seek, that its spiritual experience even, when it has not left its supports of thought and shot up beyond the mind, lives too much in an abstract delight and that what it reaches, is not indeed the void it seems to the passion of the heart, but still has the limitations of the peaks. On the other hand, love itself is not complete without knowledge...Rather as knowledge of the Divine grows, delight in the Divine and love of it must increase. Nor can mere rapture be secure without the foundation of knowledge; to live in what we love, gives that security, and to live in it means to be one with it in consciousness, and oneness of consciousness is the perfect condition of knowledge. Knowledge of the Divine gives to love of the Divine its firmest security, opens to it its own widest joy of experience, raises it to its highest pinnacles of outlook. If the mutual misunderstandings of these two powers are an ignorance, no less so is the tendency of both to **look down on the way of works** as inferior to their own loftier pitch of spiritual achievement. There is an intensity of love, as there is and intensity of knowledge, to which **work seem something outward and distracting**. But works are only thus outward and distracting when we have not found **oneness of will and consciousness with the Supreme**. When once that is found, works become the very power of knowledge and the very outpouring of love.” 550-551

84, “Emotionally, the first form which this turning takes **must** be that of adoration. In ordinary religion this adoration wears the form of external worship and that

again develops a most external form of ceremonial worship. This element is ordinarily necessary because the mass of men live in their **physical minds**, cannot realize anything except by the force of a physical symbol and cannot feel that they are living anything except by the force of a physical action.” 572

85, “There is the disturbance of the whole life, the illumination by unseized vision, the unsatisfied yearning for a single object of heart’s desire, **the intense impatience of all that distracts** from the one preoccupation, the intense pain of the obstacles that stand in the way of possession, the perfect vision of all beauty and delight in a single form.” 575

86, “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; Yoga is the unraveling the knot of the Life’s difficulty.” 623

87, “We have to take a **wider psychological view** of the primary forces of our nature. We have to distinguish the formed parts of our being, find out their **basic defect of impurity or wrong action** and correct that, sure that the rest will then come right naturally. 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. **This second defect of our nature** is caused by this dependence of the higher on the lower parts; it is an immixture of functions by which the impure working of the lower instrument gets into the characteristic action of higher function and gives to it an added imperfection of embarrassment, wrong direction and confusion.” 645-46

88, “Thus the proper function of the life, the vital force, is enjoyment and possession, both of them perfectly legitimate, because the Spirit created the world for Ananda, enjoyment and possession of the many by the One, of the One by the many and of the many too by the many; but, --this is an instance of the **first kind of defect**, -- (1) the separative ignorance gives to it the wrong form of desire and craving which vitiates the whole enjoyment and possession and imposes on it its opposites, want and suffering. (2) Again, because mind is entangled in life from which it evolves, this desire and craving get into the action of the mental will and knowledge; that makes the will a will of craving, a force of desire instead of a rational will and a discerning force of intelligent effectuation, and it distorts the judgment and reason so that we judge and reason according to our desires and

prepossessions and not with the disinterested impartiality of a pure judgment and the rectitude of a reason which seeks only to distinguish truth and understand rightly the objects of its workings. That is an example of immixture. These **two kinds of defect**, (1) wrong form of action and (2) illegitimate mixture of action, are not limited to these signal instances, but belong to each instrument and to each combination of their functionings. They pervade the whole economy of our nature. They are **fundamental defects** of our lower instrumental nature, and if we can set them right, we shall get our instrumental being into a state of purity, enjoy the clarity of a pure will, a pure heart of emotion, a pure enjoyment of our vitality, a pure body. That will be a preliminary, **a human perfection**, but it can be made the basis and open out in its effort of self-attainment into the greater, the divine perfection.” 646

89, “Every fibre of the sense mind and basic consciousness is shot through with the action of the psychic prana, it is a nervous or vital and **physical mentality**. Even the buddhi and ego are overpowered by it, although they have the capacity of raising the mind beyond subjection to this vital, nervous and **physical psychology**. This combination creates in us the sensational **desire soul** which is the chief obstacle to a higher human as well as to the still greater divine perfection. Finally, above our present conscious mentality is a secret supermind which is the proper means and **native seat of that perfection**.” 647

90, “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

91, “This nature of **emotive mind** as a reaction of chitta with a certain close dependence upon the nervous life sensations and the responses of the psychic prana is so characteristic that in some languages it is called chitta and prana, the heart, the life soul; it 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. And yet the **true emotive soul**, the real psyche in us, is not a desire-soul, but a soul of pure love and delight; but that, like the rest of our true being, can only emerge when the deformation created by the life of desire is removed from the surface and is no longer the characteristic action of our being. To get that done is a necessary part of our purification, liberation, perfection.” 649

92, “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
93, “Manas, sense-mind, is the activity, emerging from the **basic consciousness**, which **makes up** the whole essentiality of what we call sense. 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

94, “We have to deal with the complex action of all these instruments and set about their purification. And the **simplest way** will be to fasten on the two kinds of **radical defect in each**, distinguish clearly in what they consist and set them right. But there is also the **question where we are to begin**. 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. For we have on the other hand this advantage that **one important instrument sufficiently purified** can be used as a means for the purification of the others, one step firmly taken **makes easier** all the others and gets rid of a host of difficulties.” 654

95, “The deformation which enters in and prevents the purity, is a form of vital craving; the grand deformation which the psychic prana contributes to our being, is desire. **The root of desire is the vital craving** to seize upon that which we feel we have not, it is the limited life’s instinct for possession and satisfaction. It creates the sense of want, --first the simpler vital craving of hunger, thirst, lust, then these psychical hungers, thirsts, lusts of the mind which are a much greater and more instant and pervading affliction of our being, the hunger which is infinite because it is the hunger of the infinite being, the thirst which is only temporarily lulled by satisfaction, but is in its nature insatiable. The psychic prana invades the sensational mind and brings into it the unquiet thirst of sensations, invades the dynamic mind with the lust of control, having, domination, success, fulfillment of every impulse, fills the emotional mind with the desire for the satisfaction of liking and disliking, for the wreaking of love and hate, brings the shrinkings and panics of fear and the strainings and disappointments of hope, imposes the tortures of grief and the brief fevers and excitements of joy, makes the intelligence and intelligent will the accomplices of all these things and turns them in their own kind into deformed and lame instruments, the will into a will of craving and the intelligence into a partial, a stumbling and an eager pursuer of limited, impatient, militant prejudice and opinion. 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*. To get rid of desire is one firm **indispensable purification of** the psychical prana, -- for so we can replace the soul of desire with its pervading immiscence in all our instruments by a mental soul of calm delight and its clear and limpid possession of ourselves and world and Nature which is the crystal basis of the mental life and its perfection." 656-57

96, "The psychical prana interferes in all the higher operations to **deform them**, but its defect is itself due to its being interfered with and deformed by the nature of physical workings in the body (probably **physical mind**) which Life has evolved in its emergence from matter. It is **that** (physical mind) which has created the separation of the individual life in the body from the life of the universe and stamped on it the character of **want, limitation, hunger, thirst, craving** for what it has not, a long groping after enjoyment and a hampered and baffled need of possession. Easily regulated and limited in the purely physical order of things, **it** (physical mind) extends itself in the psychical prana immensely and becomes, as mind grows, a thing with difficulty limited, insatiable, irregular, **a busy creator of disorder and disease**. Moreover, the psychical prana leans on the physical life, limits itself by the nervous force of the physical being, limits there by the operations of the mind and becomes the link of its dependence on the body and its subjection to **fatigue, incapacity, disease, disorder, insanity, the pettiness**, the precariousness and even the possible dissolution of the **workings of the physical mentality**. Our mind instead of being a thing powerful in its own strength, a clear instrument of conscious spirit, free and able to control, use and perfect the life and body, appears in the result a mixed construction; it is a predominantly the **physical mentality** limited by its physical organs and subject to the demands and to the obstructions of the life in the body. This can **only be got rid of** by a sort of practical, inward psychological operation of analysis by which we become aware of the mentality as a separate power, **isolate it** (physical mind) for a free working, distinguish too the psychical and the physical prana and make them no longer a link for dependence, but a transmitting channel for the Idea and Will in the buddhi, obedient to its suggestions and commands; the prana then becomes a passive means of effectuation for mind's direct control of the physical life. This control, however abnormal to our habitual poise of action, is not only possible,--it appears to some extent in the phenomena of hypnosis, though these are unhealthy abnormal, because there it is a foreign will which suggests and commands, --**but must become** the normal action when the higher Self within takes up the direct command of the whole being. This control can be exercised perfectly, however from the supramental level, for it is there that the true effective Idea and Will reside and the mental thought-mind, even spiritualised, is only a limited, though it may be made a very powerful deputy." 657-58

97, "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**. But the real motive power of the life of the soul is Will; desire is only a deformation of will in the dominant bodily life and **physical mind**.” 658

98, “**All the heart’s emotions** have a corresponding nervous-mental accompaniment, and we often find that when the heart is freed of any will to the dualities, there still survives a root of disturbance of nervous mind, or a memory in **physical mind** which falls more and more away to a quite physical character, the more it is repelled by the will in the buddhi.” 661

99, “All immiscence of desire in the buddhi is an impurity. The intelligence coloured by desire is an impure intelligence and it distorts the Truth; the will coloured by desire is an impure will and it puts a stamp of distortion, pain and imperfection upon the soul’s activity. All immiscence of the emotions of the soul of desire is an impurity and similarly distorts both the knowledge and the action. All subjection of the buddhi to the sensations and impulses is an impurity. The thought and will have to stand back detached from desire, troubling emotion, distracting or mastering impulse and to act in their own right until they can discover a greater guide, a Will, Tapas or divine Shakti which will take the place of desire and mental will and impulse, an Ananda or pure delight of the spirit and an illumined spiritual knowledge which will express themselves in the action of that Shakti.” 669

100, “**This desire** is essential to the ordinary man; he cannot live or act as an individual without knotting up all his action into the service of some kind of lower or higher craving, preference or passion.” 675

101, “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. 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**. 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. But if the lower instruments have been purified of egoistic desire, wish, will, egoistic passion, egoistic emotion and the buddhi itself of egoistic idea and preference, then the knowledge of the spiritual truth of oneness can find a **firm foundation**. Till then, the ego takes all sorts of **subtle**

forms and we imagine ourselves to be free from it, **when we are really acting as its instruments** and all we have attained is a certain intellectual poise which is not the true spiritual liberation.” 677

102, “Again, because it is limited in force, the ego-prisoned soul is full of many incapacities; wrong knowledge is accompanied by wrong will, wrong tendencies and impulses of the being, and the acute sense of this wrongness is the **root of the human consciousness of sin. This deficiency** of its nature it tries to set right by standards of conduct which will help it to remove the egoistic consciousness and satisfaction of sin by the egoistic consciousness and self-satisfaction of virtue, the rajasic by sattwic egoism. 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

103, “To turn from this **original desire** is therefore essential, to get back to the will without desire whose whole enjoyment of being and whole will in being is that a free universal and unifying Ananda. These two things are one, **liberation from the will that is of the nature of desire** and liberation from the ego, and the oneness which is brought about by the happy loss of the will of desire and the ego, is the essence of Mukti.” 681

104, “Nature’s essential contributions are two, the gunas and the dualities. This **inferior action** of Nature in which we live has certain essential qualitative modes which constitute the whole basis of its **inferiority**. The constant effect of these modes on the soul in its natural powers of mind, life and body is a discordant and divided experience, a strife of opposites, *dvandva*, a motion in all its experience and an oscillation between or a mixture of constant pairs of contraries, of combining positives and negatives, dualities. A complete liberation from the ego and the will of desire must bring with it a **superiority** to the qualitative modes of inferior Nature, *traigunyatitya*, a release from this mixed and discordant experience, a cessation or solution of the dual action of Nature.” 682

105, “A perfect equality not only of the self, but in the nature **is a condition of the Yoga of self perfection**. The first obvious step to it will be the conquest of our emotional and vital being, for here are the sources of **greatest trouble**, the most rampant forces of inequality and subjection, the most insistent claim of our imperfection. The equality of these parts of our nature comes by purification and freedom...All that comes to it from the world with menace or with solicitation, it will refer to the higher principles, to a reason and heart, in touch with or changed by the light and calm joy of the spirit... There is no question here of an ascetic killing of the life-impulse and its native utilities and functions; not its killing is demanded, but its transformation.” 702-703

106, “The function of the prana is enjoyment, but the real enjoyment of existence is an inward spiritual Ananda, not partial and troubled like that of our vital, emotional or mental pleasure, degraded as they are now by the predominance of

the **physical mind**, but universal, profound, a massed concentration of spiritual bliss possessed in a calm ecstasy of self and all existence.” 703

107, “There will be **plenty of stumblings and errors** and imperfections of adjustment of the instruments to their new working, but the increasingly equal soul will not be troubled overmuch or grieve at these things, since, delivered to the guidance of the Light and Power within self and above mind, it will proceed on its way with a firm assurance and await with a growing calm the vicissitudes and completion of the process of transformation.” 706

108, “It will not attach itself only to the known or try to force all into its little frame, but **will dwell on the known and the unknown** with an equal mind open to all possibility. So too it will deal with error; it will accept the tangled skein of truth and error, but attach itself to no opinion, rather seeking for the element of truth behind all opinions, the knowledge concealed within the error, --for **all error is a disfiguration of some misunderstood fragments of truth** and draws its vitality from that and not from its misapprehension; it will accept, but **not limit itself** even by ascertained truths, but will **always be ready** for new knowledge and seek for a more and more integral, a more and more extended, reconciling, unifying wisdom.” 718

109, “But it loses its disturbing aspect of strong egoistic will, intolerant desire, obstinate liking. These appearances may remain for a while in a diminished form, but as the calm of equality increases, deepens, becomes more essential and compact, *ghana*, they disappear, cease to colour the mental and vital substance or occur only as touches on the most external **physical mind**, are unable to penetrate within, and at last even that recurrence, that appearance at the outer gates of mind ceases.” 724-725

110, “The body is not only the necessary outer instrument of the physical part of action, but for the purposes of this life a base or pedestal also for all inner action. All working of mind or spirit has its vibration in the physical consciousness, records itself there in a kind of subordinate corporeal notation and communicates itself to the material world partly at least through the physical machine. But the body of man has natural limitations in his capacity which it imposes on the play of the higher parts of his being. And, secondly, it has a **subconscious consciousness** of its own in which it keeps with an obstinate fidelity the past habits and past nature of the mental and vital being and which automatically opposes and obstructs any very great upward change or at least prevents it from becoming a radical transformation of the whole nature. It is evident that if we are to have a free divine or spiritual and Supramental action conducted by the force and fulfilling the character of a divine energy, some fairly complete transformation must be effected in this outward character of the bodily nature. The physical being of man has always been felt by **the seekers of perfection** to be a great impediment and it has been the habit to turn from it with contempt, denial or aversion and a desire to suppress altogether or as far as may be the body and the physical life. But this cannot be the right method for the **integral Yoga**. The body is given us as one

instrument necessary to the totality of our works and **it is to be used**, not neglected, hurt, suppressed or abolished. If it is imperfect, recalcitrant, obstinate, so are also the other members, the vital being, heart and mind and reason. It has like them to be changed and perfected and to undergo a transformation. As we get ourselves a new life, new heart, new mind, so we have in a certain sense to build for ourselves a new body.” 729-730

111, “But afterwards the mind must itself give place to the spirit, to the spiritual force, the supermind and the Supramental force. And finally the body **must develop** a perfect power to hold whatever force is brought into it by the spirit and to contain its action without spilling and wasting it or itself getting cracked. It must be capable of being filled and powerfully used by whatever intensity of spiritual or higher mind or life force without any part of the mechanical instrument being agitated, upset, broken or damaged by the inrush or pressure, --as the brain, vital health or moral nature are often injured in those who **unwisely attempt Yogic practice** without preparation or by undue means or rashly invite a power they are intellectually, vitally, morally unfit to bear, --and, thus filled, it must have the capacity to work normally, automatically, rightly according to the will of that spiritual or other now unusual agent without distorting, diminishing or mistranslating its intention and stress. This faculty of holding, *dharana-sakti*, in the physical consciousness, energy and machinery is the **most important siddhi of the perfection of the body.**” 731

112, “The soul flows into whatever moulds of intellectual, ethical, aesthetic, dynamic, vital and **physical mind** and type the developing nature takes and can act only in the way this formed Prakriti lays on it and move in its narrow groove or relative wider circle.” 741

113, “We can become aware of the existence and presence of the universal Shakti in the various forms of her power. At present we are conscious only of the power as formulated in our **physical mind, nervous being** and the corporeal case sustaining our various activities. But if we can once get beyond **this first formation** by some liberation of the hidden, recondite, subliminal parts of our existence by Yoga, we become aware of a greater life force, a pranic Shakti, which supports and fills the body and supplies all physical and vital activities, --for the physical energy is only a modified form of this force, --and supplies and sustains too from below all our mental action.” 755

114, “But when we get clear above the **physical mind**, we can get too above the pranic force to the consciousness of a pure mental energy which is a higher formulation of the Shakti. There we are aware of a universal mind consciousness closely associated with this energy in, around and above us, --above, that is to say, the level of our ordinary mind status, --giving all the substance and shaping all the forms of our will and knowledge and of the psychic element in our impulses and emotions. This mind force can be made to act upon the pranic energy and can impose upon it the influence, colour, shape, character, direction of our ideas, our knowledge, our more enlightened volition and thus more effectively

bring our life and vital being into harmony with our higher powers of being, ideals and spiritual aspirations. In our ordinary state these two, the mental and the pranic being and energies, are very much mixed up and run into each other, and we are not able clearly to distinguish them or get a full hold of the one on the other and so control effectively the lower by the higher and more understanding principle. But when we take our station above the **physical mind**, we are able then to separate clearly the two forms of energy, the two levels of our being, disentangle their action and act with a clearer and more potent self-knowledge and an enlightened and purer will-power.” 756-757

115, “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. But when we would rise above to a higher divine life we must loosen the force of the ego and eventually get rid of it – as for the lower life the development of ego, so for the higher life this reverse movement of elimination of ego is **indispensable**. To see our actions as not our own but those of the divine Shakti working in the form of the lower Prakriti on the inferior levels of the conscious being, helps powerfully towards this change.” 762

116, “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**. 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. The one remedy is to **still the egoistic claim of whatever kind**, to lessen persistently the personal effort and individual straining which even the sattvic 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. This cannot be done perfectly at once –nor can it be done safely if it is only the lower form of the universal energy of which we are aware, for then, as has already been said, there must be some other control, either of the mental Purusha or from above, --but still it **is the aim** which we must have before us and which can be wholly carried out when we become insistently aware of the highest spiritual presence and form of the divine Shakti. This surrender too of the whole action of the individual self to the Shakti is in fact a form of real self-surrender to the Divine.” 766-67

117, “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

118, “A limited mental intelligence enlightening a limited mind of sense and the capacity not always well used of a considerable extension of it by the use of the reason are the powers by which he is at present distinguished from all other terrestrial creatures. This sense mind, this intelligence, this reason, however inadequate, are the instruments in which he has learned to put his trust and he has erected by their means **certain foundations** which he is not **over willing to disturb** and has traced limits outside of which he feels all to be confusion, uncertainty and **perilous adventure**. Moreover the transition to the higher principle means not only a difficult conversion of his whole mind and reason and intelligence, but in a certain sense a **reversal of their methods**. The soul climbing above a certain **critical line of change** sees all its former operations as an inferior and ignorant action and has to effect another kind of working which sets out from a different starting-point and has another kind of initiation of the energy of the being. If an animal mind were called upon to leave consciently the safe ground of sense impulse, sense understanding and instinct for the perilous adventure of a reasoning intelligence, it might well turn back alarmed and unwilling from the effort. The human mind would here be **called upon to make a still greater change** and, although self-conscious and adventurous in the circle of its possibility, might well hold this to be beyond the circle and **reject the adventure**. In fact the change is **only possible** if there is first a spiritual development on our present level of consciousness and **it can only be undertaken securely** when the mind has become aware of the greater self within, enamoured of the Infinite and confident of the presence and guidance of the Divine and his Shakti.” 800-01

119, “The heart or emotional centre of the thinking desire mind is the **strongest in the ordinary man**, gathers up or at least affects the presentation of things to the consciousness and is the capital of the system.” 804

120, “The intuitive mind is not yet the wide sunlight of truth, but a constant play of flashes of it keeping lighted up a basic state of ignorance or of half-knowledge and indirect knowledge. As long as it is imperfect, it is invaded by a mixture of ignorant mentality which **crosses its truth with a strain of error**. After it has acquired a larger native action more free from this intermixture, even then so long as the stuff of mind in which it works is capable of the old intellectual or lower mental habit, it is subject to accretion of error, to clouding, to many kinds of relapse. Moreover the individual mind does not live alone and to itself but in the general mind and all that it **has rejected** is discharged into the general mind atmosphere around it and **tends to return upon and invade it** with the old suggestions and many promptings of the old mental character. The intuitive mind, growing or grown, has therefore to be **constantly on guard against** invasion and accretion, on the watch to reject and eliminate immixtures, busy intuitivising more

and still more the whole stuff of mind, and this can only end by itself being enlightened, transformed, lifted up into the full light of the Supramental being.”
809

121, “The first character of this change is a complete reversal, a turning over, one might almost say, upside down of the whole activity. At present we live in the mind and **mostly in the physical mind**, but still not entirely involved like the animal in the physical, vital and sensational workings. On the contrary we have attained to a certain mental elevation from which we can look down on the action of the life, sense and body, turn the higher mental light on them, reflect, judge, use our will to modify the action of the inferior nature. On the other hand we look up too from that elevation more or less consciously to something above and receive from it either directly or through our subconscious or subliminal being some secret superconscious impulsion of our thought and will and other activities. The process of this communication is **veiled and obscure** and men are not ordinarily aware of it except in certain highly developed natures: but when we advance in self-knowledge, we find that **all our thought and will originate from above** though formed in the mind and there first overtly active. If we release the knots of the **physical mind** which binds us to the brain instrument and identifies us with the bodily consciousness and can move in the pure mentality, this becomes constantly clear to the perception.” 818

122, “The mind, it is true, no longer acts as the apparent originator, formulator or judge of the thought and will or anything else, but it still acts as the transmitting channel and therefore in that degree as a recipient and to a certain extent an **obstructor and qualifier in the transmission** of the power and light that comes from above. There is a **disparateness** between the Supramental consciousness in which the Purusha now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge. He lives and sees with an ideal consciousness, but he has yet in his lower self to **make it entirely practical and effective**. Otherwise he can only act with a greater or less spiritual effectiveness through an internal communication with others on the spiritual level and on the higher mental level that is most easily affected by it, but the effect is diminished and is **retarded by the inferiority** or lack of the **integral play** of the being. This can **only be remedied** by the Supramental taking hold of and supramentalising the mental, the vital and the physical consciousness, -- transforming them, that is to say, into moulds of the Supramental nature. This is much more easily done if there has been that Yogic preparation of the instruments of the lower nature of which **I have already spoken**; otherwise there is much difficulty in getting rid of the discord or disparateness between the ideal supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being. The Supramental reason can do the first and a fairly ample, though not the entire work of this transformation.”
820

123, “The supermind in its action is on the contrary a thing of unity and harmony and inherent order. At first when the pressure falls on the mentality, this is 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**. It is for this reason that a previous preparation and long purification, the more complete the better, and a tranquillising and **ordinarily a passivity of the mind calmly and strongly open to the spirit are necessities of the Yoga.**” 829

124, “It is to the spirit what the eyes are to the **physical mind** and one has the sense of having passed through a subtly analogous process. As physical sight can present to us the actual body of things of which the thought had only possessed an indication or mental description and they become to us at once real and evident, *pratyaksa*, so the spiritual sight surpasses the indications or representations of thought and can make the self and truth of all things present to us and directly evident, *pratyaksa*.” 833

125, “His being is not shut into the succession of the moments, but has the full power of the past and ranges seemingly through the future: not shot in the limiting ego and personal mind, but lives in the freedom of the universal, in God and in all beings and things; not in the dull density of the **physical mind**, but in the light of the self and the infinity of the spirit.” 839

126, “It is **difficult** for the human mind to combine rightly and harmonise these **three movements** of the intelligence. (1) The ordinary man lives mainly in the habitual, has a comparatively feeble action of the creative and pragmatic and experiences **a great difficulty** in using at all or entering into the movement of the pure ideative mentality. (2) The creative pragmatic mind is commonly too much preoccupied with its own motion to move freely and disinterestedly in the atmosphere of pure ideative order and on the other hand has often an insufficient grasp on the actualities imposed by the habitual mentality and the **obstacles it imposes** as also on other movements of pragmatic thought and action than that which it is itself interested in building. (3) The pure ideative mentality tends to construct abstract and arbitrary systems of truth, intellectual sections and ideative edifices, and either misses the pragmatic movement necessary to life and lives only or mainly in ideas, or cannot act with sufficient power and directness in the life field and is in **danger of being divorced** from or weak in the world of the practical and habitual mentality. An accommodation of some kind is made, but the **tyranny of the predominant tendency interferes** with the wholeness and unity of the thinking being. Mind **fails** to be assured master even of its own totality,

because the secret of that totality lies beyond it in the free unity of the self, free and therefore capable of an infinite multiplicity and diversity, and in the Supramental power that can alone bring out in a **natural perfection** the organic multiple movement of the self's unity." 843-44

127, "It is little difficult to make the nature of the Supramental sense understood to a mentality not yet familiar with it by enlarged experience, because our idea of sense action is governed by the limiting experience of the **physical mind** and we suppose that the fundamental thing in it is the impression made by an external object on the physical organ of sight, hearing, smell, touch, taste, and that the business of the mind, the present central organ of our consciousness, is only to receive the physical impression and its nervous translation and so become intelligently conscious of the object." 864

128, "In a certain sense it is an awakening to 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

129, "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. 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. 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. 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

130, “The **physical mind** is only a **little part of us** and there is a much more considerable range of our being in which the presence, influence and powers of the other planes are active upon us and help to shape our external being and its activities. The awakening of the psychical consciousness enables us to become aware of **these powers**, presences and influences in and around us; and while in the impure or yet ignorant and imperfect mind this unveiled contact has its **dangers**, it enables us too, if rightly used and directed, to be no longer their subject but their master and to come into conscious and self-controlled possession of the inner secrets of our nature.” 877-78

131, “The substance, the conscious ether of being in which the mental or psychic consciousness and sense live and see and feel and experience is something subtler, freer, more plastic than that of the **physical mind and sense**. As long as we are dominated by the latter (physical mind, sense mind), psychical phenomena may seem to us less real, hallucinatory even, but the more we acclimatize ourselves to the psychical and to the ether of being which it inhabits, the more we begin to see the greater truth and to sense the more spiritually concrete substance of all to which its larger and freer mode of experience bears witness.” 881-82

132, “The Supramental will not depend on the instrumentation, for example, of the sense, as the **physical mind** is dependent on the evidence of our senses, although it will be capable of proceeding directly through these higher forms and making the sense only a means of formation and objective expression.” 883-84

133, “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

134, “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

135, “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, circum-vision of the present, prevision of the future even in the physical mind at least potentially feasible.” 892

136, “It is a door opened by chance or by an innate gift or by some kind of pressure between the waking and the subliminal mind and admitting only to the surface or the outskirts of the latter. All things in a certain power and action of the secret universal mind are represented by images—not only visual but, if one may use the phrase, auditory and other images, --and a certain development of the subtle or psychical senses makes it possible, --if there is no interference of the **constructing mind and its imaginations**, if, that is to say, **artificial or falsifying mental images** do not intervene, if the psychical sense is free, sincere and passive, -- to receive these representations or transcriptions with a perfect accuracy and not so much predict as see in its correct images the present beyond the range of the physical sense, the past and the future. The accuracy of this kind of seeing depends on its being confined to a statement of the thing seen and the attempt to infer, interpret or otherwise go beyond the visual knowledge may lead to **much error** unless there is at the same time a strong psychical intuition fine, subtle and pure or a high development of the luminous intuitive intelligence.” 894

137, “At the same time these powers are subject to **this disadvantage** that they are not by any means free from liability to confusion and error, and especially the lower ranges and more outer workings of the psychical consciousness are subject to **dangerous influences, strong illusions, misleading, perverting and distorting suggestions and images**. 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. The psychical consciousness does not derive its time knowledge from a direct living in the indivisible continuity of the spirit and it has not to guide it a perfect intuitive discrimination or the absolute light of the higher truth consciousness. It receives its time perceptions, like the mind, only in part and detail, is open to all kinds of **suggestions**, and as its consequent range of truth is wider, more manifold too are its **sources of error**. And it is not only that which was but that which might have been or tried and failed to be that comes to it out of the past, not only that which is but that which may be or wishes to be that crowds on it from the present and not only things to be but suggestions, intuitions, visions and images of many kinds of possibility that visit it from the future. And always too there is the possibility of **mental constructions** and mental images interfering with the true truth of things in the presentations of the psychical experience.” 896

138, “The personal will, whether taking the shape of the emotions and the heart’s wishes or of vital desires or of strong dynamic volitions or the willful preferences of the intelligence, is an evident source of distortion when these try, as they usually do try with success, to impose themselves on the knowledge and make us take what we desire or will for the thing that was, is or must be. For either they prevent the true knowledge from acting or if it at all presents itself, they seize upon it, twist it out of shape and make the resultant deformation a justifying basis for a mass of **will-created falsehood**. The personal will **must** either be put aside or else its suggestions must be kept in their place until a **supreme reference has been made** to the higher impersonal light and then must be sanctioned or rejected according to the truth that comes from deeper within than the mind or from higher above. But even if the personal will is held in abeyance and the mind passive for reception, it may be assailed and imposed on by **suggestions from all sorts of forces and possibilities that strive in the world for realization** and come representing the things cast up by them on the stream of their will-to-be as the truth of past, present or future. And if mind lends itself to their imposter suggestions, accepts their self-valuations, does not either put them aside or refer them to the truth light, the same result of prevention or distortion of the truth is **inevitable**. There is a possibility of the will element being entirely excluded and the mind being made a silent and passive register of a higher luminous knowledge, and in that case a much more accurate reception of time intuitions becomes possible. The integrity of being demands however a will action and not only an inactive knowing, and therefore **the larger and more perfect remedy** is to replace progressively the personal by a universalized will which insists on nothing that is not securely felt by it to be an intuition, inspiration or revelation of what **must be** from that higher light in which **will is one with knowledge**.” 899-900

Important Secrets to pursue Integral Yoga:

1, “The highest teaching is that even the desire for liberation with all its mental concomitants must be surpassed before the soul can be entirely free. Therefore not only must the mind be able to rise in abnormal states out of itself into a higher consciousness, but **its waking mentality also must be entirely spiritualised**. This brings into the field the **second possibility** open to the mental being; for its **first possibility** is to rise out of itself into a divine Supramental plane of being, **the other** is to call down the divine into itself so that its mentality shall be changed into an image of the divine, shall be divinized or spiritualised. This may be done and primarily **must** be done by the **mind’s power of reflecting** that which it knows, relates to its own consciousness, contemplates. For the mind is really a reflector and a medium and none of its activities originate in themselves, none exist *per se*. Ordinarily, the mind reflects the status of mortal nature and the activities of the Force which works under the conditions of the material universe. But if it becomes **clear, passive, pure** by the renunciation of these (ordinary mortal nature) activities and of the characteristic ideas and outlook of mental

nature, then as in a clear mirror or like the sky in clear water which is without ripple and unruffled by winds, the divine is reflected. The mind still **does not entirely possess the divine** or become divine, but **is possessed by it** or by a luminous reflection of it so long as it remains in this **pure passivity**. If it becomes active, it falls back into the disturbance of the mortal nature and reflects that and no longer the divine. For this reason an absolute quietism and a **cessation first of all outer action** and then of all inner movement is the ideal ordinarily proposed; here too, for the **follower of the path of knowledge, there must be a sort waking Samadhi**. Whatever action is unavoidable, **must** be a purely superficial working of the organs of perception and motor action in which the quiescent mind takes eventually no part and from which it seeks no result or profit... But this is **insufficient for the integral Yoga**. There **must be a positive transformation** and not merely a negative quiescence of the waking mentality. The transformation is possible because, although the divine planes are above the mental consciousness and to **enter actually into them** we have **ordinarily to lose the mental in Samadhi**, yet there are in the mental being divine planes superior to our normal mentality which reproduce the conditions of the divine plane proper, although modified by the conditions, dominant here, of mentality. All that belongs to the experience of divine plane can there be seized, but in the mental way and in a mental form. **To these planes of divine mentality it is possible for the developed human being to arise in the waking state**; or it is possible for him to derive from them a stream of influences and experiences which shall eventually open to them and **transform into their nature his waking existence**. These higher mental states are the immediate sources, the large actual instrument, **the inner stations** of his perfection.” 396-97-98

2, “The status of an inner passivity and an outer action independent of each other is a state **of entire spiritual freedom**. The Yogin, as the Gita says, even in acting does no actions, for it is not he, but universal Nature directed by the Lord of Nature which is at work. He is not bound by his works, nor do they leave any after effects or consequences in his mind, nor cling or leave any mark on his soul, *na karmalipyate nare* (Isha Upanishad-1.2); they vanish and are dissolved, *praviliyante karmani* (The Gita-4.23) by their very execution and leave the immutable self unaffected and the soul unmodified. Therefore this would seem to be the poise the uplifted soul ought to take, if it has still to preserve and relations with human action in the world-existence, an unalterable silence, tranquility, passivity within, an action without regulated by the universal Will and Wisdom which works, as the Gita says, without being involved in, bound by or ignorantly attached to its works. And certainly this poise of a perfect activity founded upon perfect inner passivity is that which the **Yogin has to possess**, as we have seen in the Yoga of Works. But here in this status of self-knowledge at which we have arrived, there is an evident **absence of integrality; for there is still a gulf or a cleft of consciousness** between the passive and active Brahman. We have still to possess consciously the active Brahman without losing the possession of the silent

Self. We have to preserve the inner silence, tranquility, passivity as a foundation; but in place of an aloof indifference to the works of the active Brahman we have to **arrive at an equal and impartial delight in them**; in place of a refusal to participate lest our freedom and peace be lost we have to arrive at conscious possession of the active Brahman whose joy of existence does not abrogate His peace, nor His lordship at all workings impair His calm freedom in the midst of His works.” 405-406

3, 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. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative and action, *niskriya, sarvarambhaparityagi*. But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*.” 676

4, “In the ordinary Yoga of knowledge it is only necessary to recognize two planes of our consciousness, the spiritual and the materialized mental; the pure reason standing between these two views them both, cuts through the illusions of the phenomenal world, exceeds the materialized mental plane, sees the reality of the spiritual; and then the will of the individual Purusha unifying itself with this poise of knowledge rejects the lower and draws back to the supreme plane, dwells there, loses mind and body, sheds life from it and merges itself in the supreme Purusha, is delivered from individual existence. It knows that this is not the whole truth of our existence, which is much more complex; it knows there are many planes, **but it disregards them** or pays little attention to them because they are not **essential to this liberation**. They indeed rather hamper it, because to live on them brings new attractive psychical experiences, psychical enjoyments, psychical powers, a new world of phenomenal knowledge the pursuit of which creates stumbling-blocks in the way of **its one object, immergence in Brahman**, and brings a succession of innumerable way-side snares on the road which leads to God. But since we accept world-existence, and for us all world-existence is Brahman and full of presence of God, these things can have **no terrors for us; whatever dangers of distraction** there may be, we have to face and overcome them. If the world and our own existence are so complex, we must know and embrace their complexities in order that our self-knowledge and our knowledge of the dealings of Purusha with its Prakriti may be complete. If there are many planes, we have to possess them all for the Divine, even as we seek to possess spiritually and transform our ordinary poise of mind, life and body.” 446-447

5, “All things move towards a divine event; each experience, suffering and want no less than joy and satisfaction, is necessary link in the carrying out of a universal movement which it is our **business to understand and second. To revolt, to condemn, to cry out** is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of the soul’s childhood or its raw adolescence. The ripened soul does not condemn but seeks to understand and master, does not cry but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.” 225

6, “Nothing is easier for us than to accuse God in our hearts when we suffer long or **stumble** in the darkness or to abjure the ideal that we have set before us. For we say, “I have trusted to the Highest and I am betrayed into suffering and sin and error.” Or else, “I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better to be as other men are who accept their limitations and walk on the firm ground of normal experience.” In such moments – and they are sometimes frequent and long –all the higher experience is forgotten and the heart concentrates itself in its own bitterness. It is in these dark passages that it is possible to **fall for good** or to turn back from the divine labour.” 244

7, “So long as we are dominated by the intellectual habit and by the lower workings, the intuitive mind can only send its messages to us subconsciously and subject to a distortion more or less entire before it reaches the conscious mind; or if it works consciously, then only with an inadequate rarity and a great imperfection in its functioning. In order to **strengthen the higher knowledge-faculty** in us we have to effect the same separation between **the intuitive and intellectual elements** of our thought as we have already effected between the **understanding and the sense-mind**; and **this is no easy task**, for not only do our intuitions come to us incrusting in the intellectual action, but there are a great number of mental workings which masquerade and ape the appearances of the higher faculty. **The remedy** is to train first the intellect to recognize the true intuition, to distinguish it from the false and then to accustom it, when it arrives at an intellectual perception or conclusion, 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. In this way it is possible to transmute a great part of our intellectual thinking into the luminous truth-conscious vision, --

the ideal would be a complete transition, -- or at least to increase greatly the frequency, purity and conscious force of the ideal knowledge working behind the intellect. The latter **must learn** to subject and passive to the ideal faculty.” 315-16

The More Important Secrets to pursue Integral Yoga:

1, “Yoga is **a rapid and concentrated conscious evolution of the being**, but however rapid, even though it may effect in a single life what in an unassisted Nature might take centuries and millenniums or many hundreds of lives, still **all evolution** must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; **they rush forward to make the supermind an immediate aim** and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but **full of danger**. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kind of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for the supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural and inhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is not this large-scale disaster; but a loss of balance, a mental unhinging and consequent moral aberration or a deviation into some kind morbid abnormality of the nature may be untoward consequence. This is not a Yoga in which **abnormality of any kind, even if it be an exalted abnormality, can be admitted as a way to self-fulfilment** or spiritual realisation. Even when one enters into supernormal and suprarational experience, there should be no disturbance of the poise which **must** be kept firm from the summit of the consciousness to its base; the experiencing consciousness must preserve a calm balance, an unflinching clarity and order in its observation, a sort of sublimated commonsense, an unflinching power of self-criticism, right discrimination, coordination and firm vision of things; a sane grasp on facts and **a high spiritualised positivism must always be there**. It is not by becoming irrational or infrarational that one can go beyond ordinary nature into supernature; it should be done by passing through reason to a greater light of superreason. This super reason descends into reason and takes it up into higher levels even while breaking its limitations; reason is not lost but changes and becomes its own true unlimited self, a coordinating power of the supernature.” 282-83

2, “The ordinary method is the opening up of the *chakras* by the physical processes of Hathayoga (of which something is also included in the Rajayoga) or by the methods of the Tantric discipline. But while these may be optionally used at certain stages by the **integral Yoga, they are not indispensable**; for **here the reliance** is on the power of the higher being to change the lower existence, a

working is chosen mainly from **above downward** and not the opposite way, and therefore the development of the superior power of the gnosis will be awaited as the instrumentative change in this part of the Yoga.” 695

3, “To get this pranic shakti to act more freely and forcibly in the body is knowingly or unknowingly the attempt of all who strive for a greater perfection of or in the body. The ordinary man tries to command it mechanically by physical exercises and other corporeal means, the Hathayogin more greatly and flexibly, but still mechanically by Asana and Pranayama; but for our (Integral Yoga) purpose it can be commanded by more subtle, essential and pliable means; **first**, by a will in the mind widely opening itself to and potently calling in the universal pranic shakti on which we draw and fixing its stronger presence and more powerful working in the body; **secondly**, by the will in the mind opening itself rather to the spirit and its power and **calling in a higher pranic energy from above**, a supramental pranic force; **thirdly**, the last step, by the highest supramental will of the spirit entering and taking up directly the task of the perfection of the body.” 732

4, “That is the main sense of the use of exercises of Pranayama for control of the vital force and its motions which is **so important and indispensable** a part of certain systems of Yoga. The same mastery **must be got** by the seeker of integral Yoga; but he may arrive at it by other means and in any case **he must not be dependent** on any physical or breathing exercise for its possession and maintenance, for that will at once bring in a limitation and subjection to Prakriti.” 734

5, “The exercises of Pranayama are the familiar mechanical means of freeing and getting control of the psychic, mental and spiritual energies which ordinarily depend for their opportunity of action on the pranic force. But the same thing **can be done** by mental will and practice or by an increasing opening of ourselves to a higher spiritual power of the Shakti. The pranic Shakti can be directed not only upon ourselves, but effectively towards others or on things or happenings for whatever purposes the will dictates. Its effectivity is immense, in itself illimitable, and limited only by defect of the power, purity and universality of the spiritual or other will which is brought to bear upon it; but still, however great and powerful, it is a lower formulation, a link between the mind and body, an instrumental force. There is a consciousness in it, a presence of the spirit, of which we are aware, but it is encased, involved in and preoccupied with the urge to action. It is not to this action of the Shakti that we (Integral Yogi) can **leave the burden of our activities**; we have either to use its lendings by our own enlightened personal will or else **call in a higher guidance**; for of itself it will act with greater force, but still according to our imperfect nature and mainly by the drive and direction of the life-power in us and not according to the law of the highest spiritual existence.” 756

6, “In the ordinary paths of Yoga the method used for dealing with these conflicting materials is direct and simple. One or another of the principal

psychological forces in us is selected as our single means for attaining to the Divine; the rest is quieted into inertia or left to starve in its smallness. The Bhakta, seizing on the emotional forces of the being, the intense activities of the heart, abides concentrated in the love of God, gathered up as into a single one-pointed tongue of fire; he is indifferent to the activities of thought, throws behind him the importunities of the reason, cares nothing for the mind's thirst for knowledge. All the knowledge he needs is his faith and the inspirations that well up from a heart in communion with the Divine. He has no use for any will to works that is not turned to the direct worship of the Beloved or the service of the temple. The man of Knowledge, self-confined by a deliberate choice to the force and activities of discriminative thought, finds release in the mind's hushed inward-drawn endeavour. He concentrates on the idea of the self, succeeds by a subtle inner discernment in distinguishing its silent presence amid the veiling activities of Nature, and through the perceptive idea arrives at the concrete spiritual experience. He is indifferent to the play of the emotions, deaf to the hunger call of passion, closed to the activities of Life, --the more blessed he, the sooner they fall away from him and leave him free, still and mute, the eternal non-doer. The body is his stumbling block, the vital functions are his enemies; if their demands can be reduced to a minimum, that is his great good fortune. The endless difficulties that arise from the environing world are dismissed by erecting firmly against them a defence of outer physical and inner **spiritual solitude**; safe behind a wall of inner silence, he remains impassive and untouched by the world and others. To be alone with oneself or alone with the Divine, to walk apart with God and his devotees, to entrench oneself in the single self-ward endeavour of the mind or Godward passion of the heart is the trend of these Yogas. The problem is solved by excision of all but **the one central difficulty** which pursues the one chosen motive-force; into the midst of the **dividing calls** of our nature the principle of an **exclusive concentration** comes sovereignly to our rescue." 76-77

7, "It is possible, indeed, to **begin** with knowledge or Godward emotion solely or with both together and to leave works for the final movement of the Yoga. But there is then this disadvantage that we may end to live too exclusively within, subtilised in subjective experience, shut off in our isolated inner parts; there we may get incrustated in **our spiritual seclusion** and find it difficult later on to pour ourselves triumphantly outwards and apply to life our gains in the higher Nature. When we turn to add this external kingdom also to our inner conquests, we shall find ourselves too much accustomed to an activity purely subjective and ineffective on the material plane. There will be an immense difficulty in transforming the outer life and the body. Or we shall find that our action does not correspond with the inner light: it still follows the old accustomed mistaken paths, still obeys the old normal imperfect influences; the Truth within us continues to be separated by a painful gulf from the ignorant mechanism of our external nature. This is a frequent experience because in such a process the Light and Power come to be self-contained and **unwilling to express themselves in life** or to use the

physical means prescribed for the Earth and her processes. It is as if we were living in another, a larger and subtler world and had no divine hold, perhaps little hold of any kind, upon the material and terrestrial existence.” 93

8, “The Life-Force is an **indispensable intermediary**, the effectuating element in Nature here; mind needs its alliance if the works of mind are not to remain shining inner formations without a body; the spirit needs it to give an outer force and form to its manifested possibilities and arrive at a complete self-expression incarnated in Matter. If Life refuses the aid of its intermediary energy to the spirit’s other workings or is itself refused, they are likely to be reduced for all the effect they can have here to a **static seclusion or a golden impotence**; or if anything is done, it will be a partial irradiation of our action more subjective than objective, modifying existence perhaps, but without force to change it. Yet if life brings its forces to the spirit but unregenerate, a **worse result** may follow since it is likely to reduce the spiritual action of Love or Knowledge to diminished and corrupted motions or make them accomplices of its own inferior or perverse workings. Life is **indispensable** to the completeness of the creative spiritual realisation, but life released, transformed, uplifted, not the ordinary mentalised human-animal life, nor the demoniac or Titanic, nor even the divine and the undivine mixed together. Whatever may be done by other world-shunning or heaven-seeking disciplines, this is **the difficult but unavoidable task of the integral Yoga**; it cannot afford to leave unsolved the problem of the outward works of Life, it must find in them their native Divinity and ally it firmly and for ever to the divinities of Love and Knowledge.” 173

9, “Since then the union of these three powers lies our base of perfection, **the seeker of an integral self-fulfilment** in the Divine **must avoid or throw away**, if he has them at all, the misunderstanding and **mutual depreciation** which we often find existent between the followers of the three paths. Those who have the cult of knowledge seem often, if not to despise, yet to look downward from their dizzy eminence of the path of the devotee as if it were a thing inferior, ignorant, good only for souls that are not yet ready for the heights of the Truth. It is true that devotion without knowledge is often a thing raw, crude, blind and dangerous, as the errors, crimes, follies of the religious have too often shown. But this is because devotion in them has not found its own path, its own real principle, has not therefore really entered on the path, but is fumbling and feeling after it, is on one of the bypaths that lead to it; and knowledge too at this stage is as imperfect as devotion, dogmatic, schismatic, intolerant, bound up in the narrowness of some single and exclusive principle, even that being usually very imperfectly seized. When the devotee has grasped the power that shall raise him, has really laid hold on love, that in the end purifies and enlarges him as effectively as knowledge can; they are equal powers though their methods of arriving at the same **goal are different**. The pride of the philosopher looking down on the passion of the devotee arises, as does all pride, from a **certain deficiency of his nature**; for the intellect too exclusively developed misses what the heart has to offer. The intellect

is not in every way superior to the heart; if it opens more readily doors at which the heart is apt to fumble in vain, it is, itself, apt to miss truths which to **the heart are very near and easy to hold**. And if when the way of thought deepens into spiritual experience, it arrives readily at the ethical heights, pinnacles, skiey widenesses, it cannot without the aid of the heart fathom the intense and rich abyses and oceanic depths of the divine being and the divine Ananda...The devotee on the other hand tends to **look down on the sawdust dryness** of mere knowledge. And it is true that philosophy by itself without the rapture of spiritual experience is something as dry as it is clear and cannot give all the satisfaction we seek, that its spiritual experience even, when it has not left its supports of thought and shot up beyond the mind, lives too much in an abstract delight and that what it reaches, is not indeed the void it seems to the passion of the heart, but still has the limitations of the peaks. On the other hand, love itself is not complete without knowledge...Rather as knowledge of the Divine grows, delight in the Divine and love of it must increase. Nor can mere rapture be secure without the foundation of knowledge; to live in what we love, gives that security, and to live in it means to be one with it in consciousness, and oneness of consciousness is the perfect condition of knowledge. Knowledge of the Divine gives to love of the Divine its firmest security, opens to it its own widest joy of experience, raises it to its highest pinnacles of outlook. If the mutual misunderstandings of these two powers are an ignorance, no less so is the tendency of both to **look down on the way of works** as inferior to their own loftier pitch of spiritual achievement. There is an intensity of love, as there is and intensity of knowledge, to which **work seem something outward and distracting**. But works are only thus outward and distracting when we have not found **oneness of will and consciousness with the Supreme**. When once that is found, works become the very power of knowledge and the very outpouring of love. ” 548-550-551

10, “Nor is the seeker of the **integral fulfillment** permitted to solve too arbitrarily even the conflict of his own inner members. He has to harmonise deliberate knowledge with unquestioning faith; he must conciliate the gentle soul of love with the formidable need of power; the passivity of the soul that lives content in transcendent calm has to be fused with the activity of the divine helper and the divine warrior. To him as to **all seekers of the reason**, the clinging hold of the senses, the perturbations of the heart, the ambush of the desires, the clog of the physical body; but he has to deal **in another fashion** with their mutual and internal conflicts and their hindrance to his **aim, for he must** arrive at an **infinitely more difficult perfection** in the handling of all this rebel matter. **Accepting them as instruments** for the divine realization and manifestation, he has to convert their jangling discords, to enlighten their thick darkneses, to transfigure them separately and all together, harmonizing them in themselves and with each other, -- integrally, omitting no grain or strand or vibration, leaving no iota of imperfection anywhere. An exclusive concentration, or even a succession of concentration of that kind, can be in his complex work only a temporary

convenience; it has to be abandoned as soon as its utility is over. **An all-inclusive concentration is the difficult achievement towards which he must labour...** Concentration is indeed the first condition of any Yoga, but it is an all-receiving concentration that is the very nature of the integral Yoga. A separate strong fixing of thought, of the emotions or of the will on a single idea, object, state, inner movement or principle is no doubt a frequent need here also; but this is only a **subsidiary helpful process**. A wide massive opening, a harmonized concentration of the whole being in all its parts and through all its powers upon the One who is the All is the larger action of this Yoga (Integral Yoga) without which it cannot achieve its purpose. For it is the **consciousness that rests in the One and that acts in the All** to which we aspire; it is this that we seek to impose on every element of our being and on every movement of our nature. This wide and concentrated totality is the **essential character** of the Sadhana and its **character must determine** its practice. ” 78-79

11, “The status of an inner passivity and an outer action independent of each other is a state **of entire spiritual freedom**. The Yogin, as the Gita says, even in acting does no actions, for it is not he, but universal Nature directed by the Lord of Nature which is at work. He is not bound by his works, nor do they leave any after effects or consequences in his mind, nor cling or leave any mark on his soul, *na karmalipyate nare* (Isha Upanishad-1.2); they vanish and are dissolved, *praviliyante karmani* (The Gita-4.23) by their very execution and leave the immutable self unaffected and the soul unmodified. Therefore this would seem to be the poise the uplifted soul ought to take, if it has still to preserve and relations with human action in the world-existence, an unalterable silence, tranquility, passivity within, an action without regulated by the universal Will and Wisdom which works, as the Gita says, without being involved in, bound by or ignorantly attached to its works. And certainly this poise of a perfect activity founded upon perfect inner passivity is that which the **Yogin has to possess**, as we have seen in the Yoga of Works. But here in this status of self-knowledge at which we have arrived, there is an evident **absence of integrality; for there is still a gulf or a cleft of consciousness** between the passive and active Brahman. We have still to possess consciously the active Brahman without losing the possession of the silent Self. We have to preserve the inner silence, tranquility, passivity as a foundation; but in place of an aloof indifference to the works of the active Brahman we have to **arrive at an equal and impartial delight in them**; in place of a refusal to participate lest our freedom and peace be lost we have to arrive at conscious possession of the active Brahman whose joy of existence does not abrogate His peace, nor His lordship at all workings impair His calm freedom in the midst of His works.” 405-406

12, “Again the mind, accustomed to act in limits, may try to supramentalise itself on the line of any one of its energies. It may develop a considerable power of intuitive half-supramentalised thought and knowledge, but the will may remain untransformed and out of harmony with this partial half-supramentalised

development of the thinking mind, and the rest of the being too, emotional and nervous, may continue to be equally or more unregenerate. Or there may be a very great development of intuitive or strongly inspired will, but no corresponding uplifting of thought mind or the emotional and psychic being, or only at most so much as is specially needed in order not wholly to obstruct the will action. The emotional or psychic mind may try to intuitivise and supramentalise itself and to a great extent succeed, and yet the thinking mind remain ordinary, poor in stuff and obscure in its light. There may be a development of intuitivity in the ethical or aesthetic being, but the rest may remain very much as it was. This is the reason of the frequent disorder or **one-sidedness** which we mark in the man of genius, poet, artist, thinker, saint or mystic. A partially intuitivised mentality may present an appearance of **much less harmony** and order outside its special activity than the largely developed intellectual mind.” 829-830

The Most Important Secrets of Integral Yoga:

1, “A time **must come**, is already coming when the mind perceives the necessity of calling to its aid and developing fully the intuition and all the great range of powers that lie concealed behind our vague use of the word and uncertain perception of its significance. In the end it **must** discover that these powers can not only aid and complete but even replace its own proper action. That will be the **beginning** of the discovery of the Supramental energy of the spirit.” 855

2, “But in the ascent of human consciousness through the uplifting and transmuting evolutionary – that is to say, self-unveiling, self-developing, progressively self-perfecting – process of Yoga, we have to take account of **three successive conditions** all of which have to be overpassed before we are able to move on the highest levels. (1) **The first condition of our consciousness**, that in which we now move, is this mind of ignorance that has arisen out of the inconscience and nescience of material Nature, -- ignorant but capable of seeking for knowledge and finding it at least in a series of mental representations which may be made clues to the true and, more and more refined and illuminated and rendered transparent by the influence, the infiltration and the descent of the light from above, prepare the intelligence for opening to the capacity of true knowledge... (2) **The second condition of consciousness** is potential only to the human being and gained by an inner enlightening and transformation of the mind of ignorance; it is that in which the mind seeks for its source of knowledge rather within than without and becomes to its own feeling and self-experience, by whatever means, a mind not of original ignorance, but of **self-forgetful knowledge**. This mind is conscious that the **knowledge of all things** is hidden within it or at least somewhere in the being, but as if veiled and **forgotten**, and knowledge comes to it not as a thing acquired from outside, but always secretly there and now remembered and known at once to be true, --each thing in its own place, degree, manner and measure. This is its attitude to knowledge even when the occasion of knowing is some external experience, sign or indication, because

that is to it only the occasion and its reliance for the truth of the knowledge is not on the external indication or evidence but **on the inner confirming witness**. The **true mind** is the universal within us and the individual is only a projection on the surface, and therefore this **second state of consciousness** we have (a) either when the individual mind goes more and more inward and is always consciously or subconsciously near and sensitive to the touches of the universal mentality in which all is contained, received, capable of being made manifest, (b) or still more powerfully, when we live in the consciousness of the universal mind with the personal mentality only as a projection, a marking board or a communicating switch on the surface. (3) **The third state of consciousness** is that of the mind of knowledge in which all things and all truths are perceived and experienced as already present and known and immediately available by merely turning the inner light upon it, as when one turns the eye upon things in a room already known and familiar, --though not always present to the vision because that is not attentive, -- and notes them as objects of a pre-existent knowledge.” 887-88

3, “The very physical consciousness in man, the *annamaya purusha*, can without this supreme ascent and integral descent yet reflect and enter into the self of Sachchidananda. It can do it either (1) by a reflection of the Soul in physical Nature, its bliss, power and infinity secret but still present here, (2) or by losing its separate sense of substance and existence in the Self within or without it. The result is a glorified sleep of the **physical mind** in which the physical being forgets itself in a kind of conscious Nirvana or else moves about like a thing inert in the hands of Nature, *jadavat*, like a leaf in the wind, or otherwise a state of pure happy and free irresponsibility of action, *balavat*, a divine childhood. But this comes without higher glories of knowledge and delight which belong to the same status upon a more exalted level. It is an inert realization of Sachchidananda in which there is neither any mastery of the Prakriti by the Purusha nor any sublimation Nature into her own supreme power, the infinite glories of the Para Shakti. Yet these two, (1) this mastery and (2) this sublimation, are **two gates of perfection**, the splendid doors into the supreme Eternal.”499

4, “If we examine the phraseology of the old books, we shall find that the waking state is **consciousness of the material universe** which we normally possess in this embodied existence dominated by the **physical mind**. The dream state is the **consciousness corresponding to the subtler life-plane and mind-plane** behind, which to us, even when we get intimations of them, have not the same concrete reality as the things of the physical existence. The sleep-state is the **consciousness corresponding to the Supramental plane proper to the gnosis**, which is beyond our experience because our causal body or envelope of gnosis is **not developed** in us, its faculties not active, and therefore we are in relation to that plane in a **condition of dreamless sleep**. The Turiya beyond is **the consciousness** of our pure self-existence or our absolute being with which we have no direct relations at all, whatever mental reflection we may receive in our dream or our waking or even, irrecoverably, in our sleep consciousness. This fourfold scale corresponds to

the degree of the ladder of being by which we climb back towards the absolute Divine. Normally therefore we cannot get back from the **physical mind** to the higher planes or degrees of consciousness without receding from the waking state, without going in and away from it and losing touch with the material world. Hence to those who desire to have the experience of these higher degrees, trance becomes a desirable thing, a means of escape from the limitations of the **physical mind and nature.**" 520

5, "But this **causal body** is, as we may say, little developed in the majority of men and to live in it or to ascend to the supramental planes, as distinguished from corresponding sub-planes in the mental being, or still more to dwell consciously upon them is the **most difficult thing of all for the human being.** It can be done in trance of Samadhi, but otherwise only by new evolution of the capacities of the individual Purusha of which few are even willing to conceive. Yet is that the condition of the perfect self-consciousness by which alone the Purusha can possess the full conscious control of Prakriti; for there not even the mind determines, but the Spirit freely uses the lower differentiating principles as the minor terms of its existence governed by the higher and reaching by them their own perfect capacity." 456

6, "If he rises into the knowledge-self beyond the highest mental stature, if he becomes the knowledge-soul, the Spirit poised in gnosis, *vijnamaya purusha*, and puts on the nature of its infinite truth and power, if he lives in the **knowledge-sheath, the causal body** as well as in these subtle mental, interlinking vital and grosser physical sheaths or bodies, then, but then only he will be able to **draw down entirely** into his terrestrial existence fullness of the infinite spiritual consciousness; only then will he avail to raise his total being and even his whole manifested, embodied expressive nature into the spiritual kingdom. But this is **difficult in the extreme; for the causal body opens itself readily to the consciousness and capacities of the spiritual planes** and belongs in its nature to the higher hemisphere of existence, but it is either not developed at all in man or only yet crudely developed and organized and veiled behind many intervening portals of the subliminal in us. It draws its stuff from the plane of the truth-knowledge and the plane of the infinite bliss and these pertain altogether to a still inaccessible higher hemisphere. Shedding upon this lower existence their truth and light and joy they are the source of all that we call spirituality and all that we call perfection. But this infiltration comes from behind thick coverings **through which they arrive so tempered and weakened** that they are entirely obscured in the materiality of our physical perceptions, grossly distorted and perverted in our vital impulses, perverted too though a little less grossly in our ideative seekings, minimized even in the comparative purity and intensity of the highest intuitive ranges of our mental nature. The Supramental principle is secretly lodged in all existence. It is there even in the grossest materiality, it preserves and governs the lower worlds by its hidden power and law; but that power veils itself and that law works unseen through the shakled limitations and limping deformations of the

lesser rule of our physical, vital, mental Nature. Yet its governing presence in the lowest forms assures us, because of the unity of all existence, that there is a possibility of their awakening, a possibility **even of the their perfect manifestation** here inspite of every veil, in spite of all the mass of our apparent disabilities, inspite of the incapacity or unwillingness of our mind and life and body. And what is possible, must one day be, for that is the law of the omnipotent Spirit.” 473-474

The More than the Most Important Secrets of Integral Yoga:

1, “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**. 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. 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. 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. 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.” 719-20

2, “It has been seen that a **most effective way of purification** is for the mental Purusha to draw back, to stand as the passive witness and observe and know himself and the workings of Nature in the lower, the normal being; but **this must be combined**, for perfection, with a will to raise the purified nature into the higher spiritual being. When that is done, the Purusha is no longer only a witness, but also the master of his prakriti, *isvara*. At first it may not be apparent **how this**

ideal of active self-mastery can be reconciled with the apparently opposite ideal of self-surrender and become the assenting instrument of the divine Shakti. (*ekam Sankhya cha Yogam cha jah pasyati sa pasyati. The Gita-5.5*) But in fact on the spiritual plane there is no difficulty. The jiva cannot **really become the master except in proportion as he arrives at oneness with the Divine who is the supreme Self.** And in that oneness and in his unity with the universe he is one too in the universal self with the will that directs all the operations of Nature. But more directly, less transcendently, in his individual action too, he is a portion of the Divine and participates in the mastery over his nature of that to which he has surrendered himself.” 767-768

3, “But the **perfection sought in integral Yoga** is not only to be one with her in her highest spiritual power and one with her in her universal action, but to realise and possess the **fullness of this Shakti** in our individual being and nature. For the supreme Spirit is one as Purusha or as Prakriti, conscious being or power of conscious being, and (1) as the Jiva in essence of self and spirit is one with the supreme Purusha (*mamaibansa jivaloke jivabhuta sanatanah. The Gita-15.7*), (2) so on the side of Nature, in power of self and spirit it is one with Shakti, *para prakritir jivabhuta (The Gita-7.4)*. To **realise this double oneness** is the **condition of the integral self-perfection.** The Jiva is then the meeting-place of the play of oneness of the supreme Soul and Nature.” 760

4, “The Jiva, as has been seen, is the **meeting-place** of the play of the dual aspect of the Divine, Prakriti and Purusha, and in the higher spiritual consciousness he becomes simultaneously one with both these aspects, and there he takes up and combines all the divine relations created by their interaction. This it is that makes possible the dual attitude.” 768

5, “But in the first place, if we have proceeded rightly on the path **of our Yoga**, we shall have attained to Self through a purified mind and heart, (1) and a purified mind is one that is necessarily passive and open to the knowledge. (2) Secondly, even the mind in spite of its tendency to limit and divide can be taught to think in the rhythm of the unifying Truth instead of the broken terms of the limiting appearance. We **must therefore accustom it by meditation and concentration to cease to think** of things and beings as separately existent in themselves and rather to think always of the One everywhere and of all things as the One. Although we have spoken hitherto of (1) the withdrawing motion of **the Jiva** as the first necessity of knowledge and as if it were to be pursued alone and by itself, yet in fact it is **better for the sadhaka of the integral Yoga to unite the two movements.** (1) By one he will find the self within, (2) by the other he will find that self in all that seems to us at present to be outside us. It is possible indeed to begin with the latter movement, to realize all things in this visible and sensible existence as God or Brahman or Virat Purusha and then to go beyond to all that is behind the Virat. But this has its inconveniences and it is better, if that be found possible to combine the two movements. (*Sarvabutasthsamatmanam*

sarvabhtastha chatmani, to see Self in all beings and all beings in the Self. *The Gita-6.29*” 370-371

6, “If we can **break down the veil** of intellectual, emotional, sensational mind which our ordinary existence has built between us and the Divine, we can then take up through the Truth-mind all our mental, vital and physical experience and offer it up to the spiritual –this was the secret of mystic sense of **the old Vedic “sacrifice”** –to be converted into the terms of the infinite truth of Sachchidanada, and we can receive the powers and illuminations of the infinite Existence in forms of a divine knowledge, will and delight to be imposed on our mentality, vitality, physical existence till the lower members are transformed into the perfect vessel of the higher nature. This was the **double Vedic movement** of (1) the descent and birth of the gods in the human creature and the (2) 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, fulfil the individual in the complete harmony of the cosmic consciousness and realize in the cosmic being the epiphany of the transcendent Sachchidananda.” 417-418

7, “All this difficult result can become possible only if there is an immense conversion, a total reversal of our consciousness, a supernormal entire transfiguration of the nature. There must be an ascension of the whole being, an ascension of spirit chained here and trammled by its instruments and its environment to sheer Spirit free above, an ascension of soul towards some blissful Super-soul, an ascension of mind towards some luminous supermind, an ascension of life towards some vast Super-life, an ascension of our very physicality to join its origin in some pure and plastic spirit-substance. And this cannot be a single swift upsoaring but like the ascent of sacrifice described in *the Veda*, a climbing from peak to peak in which from each summit one looks up to the much that has still to be done. At the same time there must be a descent too to affirm below what we have gained above: on each height we conquer we have to turn to bring down its power and its illumination into the lower mortal movement; the discovery of the Light for ever radiant on high must correspond with the release of the same Light secret below in every part down to the deepest caves of subconscious Nature. And this pilgrimage of ascension and this descent for the labour of transformation must be inevitably a battle, a long war with ourselves and opposing forces around us which, while it lasts, may well seem interminable. For all our old obscure and ignorant nature will contend repeatedly and obstinately with the transforming Influence, supported in its lagging unwillingness or its stark resistance by most of the established forces of environing universal Nature; the powers and principalities and the ruling beings of the Ignorance will not easily give up their empire.” 132

8, “The difficulty which the mental being experiences in arriving at an integral realization of true being and world-being may be met by following **one or other of two different lines of his self-development**. (1) He may evolve himself from plane to plane of his own being and embrace on each successively his oneness with the world and with Sachchidananda realized as the Purusha and Prakriti, Conscious-Soul and Nature-Soul of that plane, taking into himself the action of the lower grades of being as he ascends. He may, that is to say, work out by a sort of inclusive process of self-enlargement and transformation the evolution of the material into the divine or spiritual man. This seems to have been the **method of the most ancient sages** of which we get some glimpse in the **Rig Veda** and some of the Upanishadas. (2) He may, on the other hand, **aim** straight at the realization of pure self-existence on the higher plane of mental being and from that secure basis realize spiritually under the conditions of his mentality the process by which the self-existent becomes all-existences, but without that **descent into the self-divided egoistic consciousness** which is a circumstance of evolution in the Ignorance. Thus identified with Sachchidananda in the universal self-existence as the spiritualised mental being, he may then **ascend beyond** to the Supramental plane of the pure spiritual existence. It is the latter method the stages of which we may now attempt to trace for the seeker by the path of knowledge.” 400

9, “It appears at once that there are **two necessary** lines of progress which **we must follow**, and the **first** is to extend the action of the intuition and make it more constant, more persistent and regular and all-embracing until it is so intimate and normal to our being that it can take up all the action now done by the ordinary mind and assume its place in the whole system. This cannot wholly be done so long as the ordinary mind continues to assert its power of independent action and intervention or its habit of seizing on the light of the intuition and manipulating it for its own purposes. The higher mentality cannot be complete or secure so long as the inferior intelligence is able to deform it or even to bring in any of its own intermixture. And either then (1) we **must** silence altogether the intellect and the intellectual will and the other inferior activities and leave room only for the intuitive action or (2) we **must** lay hold on and transform the lower action by the constant pressure of the intuition. Or else (3) there must be an alternation and combination of the **two methods** if that be the most natural way or at all possible. The actual process and experience of Yoga manifests the possibility of **several methods** or movements none of which by itself produces the **entire result** in practice, however it may seem at first sight that logically each should or might be adequate. And when we learn to insist on **no particular method** as exclusively the right one and leave the whole movement to a greater guidance, we find that the divine Lord of the Yoga commission his Shakti to use one or the other at different times and all in combination according to the need and turn off the being and the nature.” 802

Eight-fold Self-discipline of Integral Yoga or *Astanga Purna Yoga* for the beginners:

Apprentice sadhakas will begin this Yoga with the triple wheels of Vedantic method of *Karma, Jnana and Bhakti Yoga* with limited will, intellect and emotion, integral in its aim and process and many sided in progress, but starting from works and proceeding by works aided at each step with more and more illumined divine knowledge and vivifying divine love. At the beginning and for a long period on the way limitations and exclusiveness will be there but the integral Yoga will wear them more loosely than the more exclusive ways of seekings and soon emerge from the limitations of exclusive concentration. And lastly they will keep this in mind that integral Yoga can be further pursued through integral method by activation of Psychic, Spiritual and Supramental self-discipline through dynamisation of essential, multiple and Integral concentration and they can gradually withdraw dependency from the following eight disciplines of exclusive concentration as soon as higher concentrations intervene; for in higher concentration these disciplines retain their spontaneous absolute state.

i), All Renunciation, *Sarva Parigraham*:

Renunciation is a self-discipline of negative practice in order to arrive at the positive aim of Integral Yoga. All renunciation includes external and inner renunciation necessary during the formative stage of integral Yoga and its utility is no longer felt when the soul no longer seeks pleasure but possesses the delight of the Divine in all things and obeys consciously the will of one Self in all beings.

In Integral Yoga complete external renunciation of life is a stage through which the soul must pass at some period of its progress. And inner renunciation is experienced in three stages that of renunciation of triple attachment in the senses, the heart, the intellect; secondly renunciation of triple self-will or desire in the thought, emotion and action and thirdly, renunciation of triple egoism in the intellect, heart and volition.

So from the very beginning of this Yoga one has to teach oneself to renounce desire in three stages; first, renounce all other lower form of desire and concentrate on the higher desire of passion for the Divine manifested as Purity, Peace, Ananda, Love, Beauty etc.; secondly, one has to be taught not to desire anything for ones own separate sake, not to desire even the personal salvation, but for the manifestation of God in the world and for the Divine in ourselves and lastly, one must learn to desire, not in its own egoistic way, but in the way of the Divine, it must yearn to fulfill a larger and greater Will. Thus through this training the desire, which is a great harasser of man and cause of every kind of stumbling, can be fit to be transformed into Divine counterpart.

The will in us that take various form of will of life, will of intellect, and a will of emotion, covering every part of nature that react with incapacity, limitations, wrong or perverted will. These are to be renounced in order to tune oneself with the Divine will.

Purification of egoism through renunciation is indispensable for inner purity, peace and joy. When one realises that the one Divine power works in his mind and body and the same works in all other men, animals, plants and things animate and inanimate, then one is liberated from egoism. 'When the human ego realises that its will is a tool, its wisdom ignorance and childishness, its power an infant's groping, its virtue a pretentious impurity, and learns to trust itself to that which transcends it, that is its salvation.'⁴⁰

Through practice of renunciation, falsehood is rooted out and one arrives at desireless state, which is the essential condition at arriving at equality and complete surrender.

ii), All Equality, *Sarva Samata*:

Integral Yoga demands complete equality not only of nature which constitute our mind, heart and body but also the self, as first necessity of spiritual perfection, which can be attained by entire renunciation of desire, attachment and ego. The first obvious step to equality will be purification of vital and emotional being as they are the sources of greatest trouble, the most rampant forces of inequality, subjection and imperfection. The last and most difficult step is the equality of thinking mind, *buddhi*, the entire purification of it is indispensable condition for rising to spiritual and supramental height.

All things move towards divine fulfilment, each experience of suffering and joy, creation and destruction, ignorance and knowledge, hatred and love, is necessary link in carrying out universal movement and it is our business here to understand and support it and see all things as the manifestation of the Divine without anger, impatience and trouble; any least revolt or reaction is a violence against the Master of the world and 'this little pebble of imperfection may throw down the whole achievements of Yoga'⁴¹ Equality of Integral Yoga is a spiritual way of replying to life and compelling it to become perfect through use of three passive methods and three active methods. The passive equality of *Karma Yoga* is *titiksha*, endurance, which is a teaching of the system to bear steadily and calmly of all contacts of pleasant and unpleasant, heat and cold, health and disease etc. The active equality of *Karma Yoga* is *sama bhoga*, which is an equal enjoyment of all things, happenings, experiences, objects etc. The passive equality of *Jnana Yoga* is *udasinata*, indifference, which is a teaching of the system to remain indifferent to all touches of joy and grief, pleasure and pain or to seat above, superior to all physical and mental touches. The active equality of *Jnana Yoga* is *sama rasha*, which is a flow of equal spiritual, supramental *rasa* to all things, happenings, experiences and objects. The passive equality of *Bhakti yoga* is *nati*, which is a joyful submission of the soul to the will of God, it experiences all touches as His ecstatic touch and all experiences as His play. The active equality of *Bhakti Yoga* is *sama ananda*, which is a joy of Unity in every thing and with everything. After equality is established the other three *siddhis* of integral Yoga to

which one may pursue are:- *shanti*, peace, *sukha*, spiritual ease in all circumstance and *hasya*, joy and laughter of the soul.

iii), All Purification, *Sarva Suddhi*:

The **object of purification** is to make the whole mental being a clear mirror in which the divine reality can be reflected, a clear vessel and an unobstructing channel into which the divine presence and through which the divine influence can be poured, a subtilised stuff which the divine nature can take possession of, new-shape and use to divine issues.

All impurity is a wrong discrimination, a departure from law of nature, *dharma*, and an ignorant confusion of the disordered being. We have to primarily root out all impurity after a deeper diagnosis and secondarily doctor its symptoms. There are two forms of impurity; (1) one is a defect born of the nature of our past evolution; this defect is a radically wrong and ignorant form given to all the four instrumental being that of physical, vital, sensory and intellectual mind; (2) the second impurity is born of the successive emergence of evolving faculties like physical, vital, mental, soul and supermind and the defect is created by dependence of higher instruments on the lower which adds the imperfection of embarrassment, wrong direction and confusion. We have to deal with all these four instruments and set about their purification. The complete purification of one instrument depends on complete purification of other instruments and that is the source of great difficulty. The Integral Yoga proposes to begin with purification and perfection of *Buddhi* which will bring about most easily and effectively or can add with a most powerful rapidity the purification of the rest. **All purification** is a release, a delivery, a throwing away of limiting, binding, obscuring imperfections and confusions of four instrumental nature that (1) of purification from impatience, fear and doubt brings freedom of physical mind, (2) of purification from desire brings the freedom of the psychic prana, of purification from wrong emotions and troubling reactions the freedom of the heart, (3) of purification from the obscuring limited thought brings freedom of the sense mind and (4) of the purification from thought power and will power subjected to lower mind brings the freedom of the intelligence, freedom from mere intellectuality.

The root source of impurity is in the physical mind in the form of incoherent desire, doubt, narrowness and fear. It is irresponsible and careless of all rules, properties, and harmonies. This tamasic mind adores small earth-gods, aspires for greater comfort, order, pleasure but is skeptical about the direct spiritual experience and spiritual deliverance and to enlighten it by higher spiritual and supramental planes is one of the difficult objects of the integral Yoga. Purification of physical mind can either be pursued by passive method of constant concentration of psycho-spiritual *mantra*, constant repetition of psycho-physical, *Japa*; as the Words have direct harmonious effect on the vibration of physical substance, or the active method of changing the centre of living above the head and direct the inverted spiritual force to possess the physical mind. In addition to it

psychic influence can also purify the physical mind. It trains the body to become a passive field and instrument of greater light and force, responds and supports every demand of the spirit's force and every variety of new divine experience.

The second cause of impurity, '**the sources of greatest trouble**',⁴² is the inter-penetration and mixture of sensational hungering of vital and emotional reaction in the heart in the thinking process, are unable to mirror the real soul, which creates in man a false soul of desire, the deformed Divine will in dominant bodily life and the physical mind. All immiscence of the emotions of the soul of desire is an impurity and it distorts both knowledge and action. It becomes a hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion which is the drama of life in the world. Desire is the impurity of prana, the root of all sorrow, disappointment, affliction, a rapid subjection to fatigue, dissatisfaction and early disappointment of all its gains, a ceaseless morbid stimulation, trouble, disquiet, *asanti*. To get rid of desire soul or emotional mind is one of the firm indispensable negative methods of purification of psychical prana. Vital being must be trained of the positive method of enjoying life out of right functioning in obedience to the working of Divine Will in order to get rid of its impurity in the form of attachment and craving; heart must be purified from false emotions of fear, wrath, hatred and lust by the touch of Divine love and joy in depth and intensity and the luminous reaching out to fusion and unity with God and our fellow creatures. The tranquillization, *sama*, equality, *samata* and mastery, *dama*, of these members are the essential condition of purification of *buddhi* from error, ignorance and perversion. This purification confirms an entire equality in the nervous being and heart. The Gita's rule of purification of vital being is attained not by mental control but by the strong immobility of an immortal spirit.

The third cause of impurity is the inter-penetration of pain and pleasure of sense mind in to the thinking process in the form of attractions and repulsions, the acceptances and refusals, the satisfactions and dissatisfaction, the capacities and incapacities of the life-energy in the body. Sense mind is a constant blind purposeless repetition in a circle, disorder, restless, unintelligent subjection to habit. With the development of science, philosophy and spiritual knowledge, the limitation of sense mind and its discord of the life in matter are overcome and they can be purified when *buddhi* stands back from the action of sense mind, *sakhi*, then withdraws support, then reducing it to stillness or by concentration on this thought, the alien and confusing elements are rejected. The true function of sense mind or right relation of sense mind with the psychic being is to lie upon passively, luminously to the contacts of Life and transmit their right taste, *rasa*, and principle of delight in them to higher function.

The fourth cause of impurity has its source in the intellect, *buddhi*, due to (1) intermixture of desire into the thinking function, (2) illusion of senses and intermixture of the sense mind into thinking functions, (3) improper action of

will to know or the disparity between knowledge and will is one of the principal defects of the human buddhi. *Buddhi* has the tendency to cling to fragments of truth and knowledge to the exclusion of the whole truth and comprehensive knowledge and hence deprived of the fullness and perfection of life. Its purification is achieved by habit of right thought free from sense error, desire, old association and intellectual prejudice and cultivation of an entire intellectual rectitude and in the perfection of mental disinterestedness.

Purified *Buddhi* does not involve in lower movements of Nature, but stand back from the object, observe disinterestedly, put itself in the right place by force of comparison, **contrast, analogy, reason** from its rightly observed data by **deduction, induction, interference and holding all its gains** in memory and supplementing them by a chastened and rightly-guided imagination view all in the light of a trained and disciplined judgment. Such is the pure intellectual understanding of which **disinterested observation, judgment and reasoning** are the law and characterising action.

But in order to acquire real knowledge, *buddhi* has to cultivate two different kinds of passivity. Firstly, the intellect has to train to discriminate the true intuition from all other false vibration and open itself upward towards the former true state; secondly to develop complete intellectual passivity, the power of dismissing all thought, *na kinchit api chintayet*⁴³. The stilling of this repeating, circling thought mind is one of the most effective disciplines of Yoga. The complete detachment with the aid of (1) an entire self-government, *sama*, (2) equality, *samata*, (3) calm, *santi*, is the surest step of purification of buddhi.

Buddhi is one important instrument, if sufficiently purified, then it will be most easily and effectively purify other instruments. Once our *buddhi* and will are well purified, then it can open up to perfect illumined discernment, intuitions and revelations of supermind. To arrive at the whole truth of Integral Yoga must be the object of purification of *buddhi*.

All other methods of purification are as follows:

(1) All pursuit of knowledge, if not vitiated by a too earthward tendency, tends to refine, to subtilise, and to purify the being. (2) In proportion as we become more mental, we attain to a subtler action of our whole nature which becomes more apt to reflect and receive higher thoughts, a purer will, a less physical truth and more inward influences. (3) The power of ethical knowledge and the ethical habit of thought and will to purify is obvious. (4) Philosophy not only purifies the reason and predisposes it to the contact of the universal and the Infinite, but tends to stabilize the nature and create the tranquility of the sage; and tranquility is a sign of **increasing self-mastery and purity**. (5) The preoccupation with universal beauty even in its aesthetic forms has an intense power for refining and subtilising the nature, and at its highest it is a great force of purification. (6) Even the scientific habit of mind and the disinterested preoccupation with the cosmic law and truth not only refine the reasoning and observing faculty, but have, when not counteracted by other tendencies, a steadying, elevating and purifying influence on

the mind and moral nature which has not been sufficiently noticed. (7) The systematic purification of the whole being for an integral reflection and taking in of the divine reality can only be done by the special methods of Yoga.

iv), All Concentration, *Sarva Sanjama*:

The concentration of an enlightened will, thought and heart turned towards one luminous and infinite source of action, knowledge and delight **is the starting point of the Yoga**. There must be a strong and immovable concentration of will on attainment, fulfillment and manifestation of the Divine, a large, many-sided yet single concentration of the thought on the idea, the perception, the vision, the awakening touch, the soul's realization to the one Divine, a flaming concentration of heart on the seeking of the All and Eternal and the possession and ecstasy of the All-Beautiful. The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable. But this exclusiveness will in the end exclude nothing except the falsehood of our way of seeing the world and our will's ignorance.

In integral Yoga, purity and concentration are complementary to each other, feminine and masculine, passive and active side and the two must proceed together till we arrive at Integral concentration where the spontaneous, multiple, absolute, all-inclusive state will replace the concentration in thought and effort. Mind is unable to hold at once the unity and multiplicity, but the same is the normal state of integral concentration. Mind has the capacity to dwell on one thing at a time to the exclusion of others, so within this limitation we have to depend on exclusive concentration for development of other higher faculties. Exclusive concentration has three powers by which the aim of Integral Yoga can be effected. Firstly, with the help of concentration we can know the secret behind any thing or all things, but here we must use this power to know **one Thing-in itself**, the Divine; secondly, by concentration the whole will can be gathered up for the acquisition all that are still beyond us, this power in us can be sufficiently trained, single-minded, sufficiently sincere and faithful towards the **acquisition of One object worthy of pursuit**; thirdly by concentration the mass of weakness, fear, perversion can become strength, courage, a great purity or a single universal soul of Love; we can use this power to transcend above all things, above all attributes, and become the pure and absolute Being. By this exclusive concentration we can arrive through uncompromising renunciation of the lower nature at an entire self-consecration to the One.

The ultimate objective of concentration culminates in Samadhi, a settled divine status. This can be arrived at by (i) strenuous method of **concentrated meditation** on the one subject of Integral Divine either in the mystic syllable AUM with representation of the Brahman in waking, dream, sleep and Turiya state or triple formula of the Brahman, "Brahman is in all things, all things are in Brahman and all things are Brahman"; (ii) the more strenuous method is the **concentrated contemplation**, which is the fixing the whole mind in concentration

on the essence of the idea of Integral Divine only; in this process thought ceases and one enters in an inner Samadhi, then subsequently samadhi experience is dynamised in our lower being to shed its power, light and bliss on our ordinary consciousness; (iii) the most strenuous method is the **silencing of the mind** altogether, either by standing back from mental action or by rejecting the thought-suggestions, by this a great peace is unveiled and one experiences the all-pervading Brahman. For integral Yoga these three methods are most direct and powerful discipline.

v), All Consecration, *Sarva Yajna* :

Integral Yoga insists on the buddhi, will and emotion to dwell constantly on the master idea of the surrender and must discourage all other lesser preferences of personal will, desire in the prana and separative ego and teach the whole being that any kind of grief, revolt, fear, impatience and trouble is a violence against the Master of existence.

The act of triple sacrifice has to be practiced every moment and every movement of our action, intellect and emotions, from smallest, most ordinary, trifling to the greatest and most uncommon and noble acts, and it can begin by offering a flower, a leaf, our food, action, sleep and askesis to the Lord of sacrifice and if there is a resolute self-consecration from deep within with the soul's awakening, then these inadequate things can be sufficient instrument for Divine purpose. 'Therefore the wise have always been unwilling to limit man's avenues towards God; they would not shut against his entry even the narrowest portal, the lowest and darkest postern, the humblest wicket-gate. Any name, any form, any symbol, any offering has been held to be sufficient if there is the consecration along with it; for the Divine knows himself in the heart of the seeker and accepts the sacrifice.'⁴⁴

With the growth of surrender one becomes more powerful and all other opposing hostile forces lose their strength and two important inner changes are experienced. The secret inmost soul in the heart comes to the front which was veiled by restless activity of mind, turbulent impulse of vital being and obscurity of physical consciousness. Secondly, the spiritual being above the head liberates Divine Presence and Light and permeates them to our conscious and subconscious nature. With the unveiling of psychic and Spiritual being paves the path open for more intense and comprehensive Supramental being. Then Integral Yoga is pursued by the direct interference and guidance of these three beings and integral method is evolved.

vi), All Scripture, *Sarva Shastra*:

All Shastra is the out come and record of past spiritual exercises on the secrets of Nature and Soul and are helpful for all future exploration. **All the lines of the traditional Yoga** 'are supposed to be fixed and the Teacher who has received the Shastra by tradition and realized it in practice guides the disciple

along the immemorial tracks.⁴⁹ 'The written or traditional teaching expresses the knowledge and experiences of many centuries systematized, organized, made attainable to the **beginner.**'⁴⁹ Integral Shastra differs from traditional Shastra in the sense that its method is not an imperative formula and fixed routine.

The seeker of integral Yoga will accept ancient disciplines, for they rest upon eternal truths. The aims arrived at by the ancient teachings like *Sankhya, Tantra, Karma, Jnana, Bhakti, Hatta and Raja Yoga* are included in Integral Yoga or the seeker will give 'them an orientation in conformity with his aim'. All Yoga schools of India proposes the psycho-physical methods for practice whereas the method of integral Yoga will be mainly spiritual and for this he can depend on The Gita, the four main Upanishads that of *Isha, Kena, Taitariaya and Aiteriya Upanishads* and the portion of the Vedas where hymns were offered to mystic Fire, *Agni*.

First we can do systematic study of different spiritual experiences and find inter relation with each other and how these experiences drive towards Supramental realm; thus its various aspects are explored in *The Synthesis of Yoga*. Then the extension of these experiences explored in *The Life Divine* will be worked out. The hierarchies between Ignorance to Integral Knowledge, exclusive concentration to Integral concentration, mind to Supermind, Matter to Spirit, Life as it is to Divine Life that are hinted in *The Synthesis of Yoga*, are sufficiently explored in *The Life Divine*. And also the issues that Sri Aurobindo left unfinished in the unrevised chapters of 'Yoga of Self-perfection' can be further traced and developed from *The Life Divine*. Then finally we will study *Savitri* in search of all missing links and connect them strongly to the point where we can open to the new vistas.

The Supramental principles are shadowed out by *the Gita, the Upanishads* and *the Vedas* in figures, hints and symbols. The envisaging mind can enter relation with the Supramental in three successive stages. Firstly, with the activation of mental self or *manomaya Purusha*, the mental sheath or the *manomaya kosha* is able to receive into it from above infinite existence, consciousness, bliss of the Supramental plane or *Vijnanamaya Purusha*. The mental perception, ideation, will, pleasure are transformed into radiances of the divine knowledge, pulsation of divine will, waves and floods of divine delight seas; secondly, *the manomaya kosha* is transformed in to dense self-luminous consciousness, *chaitanyaghana or chidghana*. This divine consciousness contains all the immutable and inviolable truths of the divine being and divine nature. Thirdly, this luminous *manomaya kosha* is further illumined in the image of Supramental sheath or *Vijnanamaya kosha*. It brings authentic identities of divine wisdom, movement of divine will and vibration of the divine delight intensities.

vii), All Guru Force, Sarva Guru Shakti:

The Guru of a traditional school of Yoga is a representative of the Divine with the combination of part Divine realization and ego born of exclusive

knowledge and individual liberation of soul. The Guru of Integral Yoga combines in Him the realization of the Divine in its entirety followed by the annihilation of ego through constant sense of discipleship to the Supreme Master as everything pours in constantly from above without any personal effort and the sense of becoming a slave of God in all humanity through universalization of Consciousness.

For the beginners the aid of the Guru, *Ista Devata* or past Avatars in the form of *Buddha, Christ or Sri Krishna* or living influence, a living example and a present instruction is needed and with the development of psychic, spiritual and Supramental faculties, the dependency on external aid is reduced and one receives everything directly from the Integral Divine.

A Teacher of Integral Yoga does not arrogate himself to Guruhood with his partial realization and in humanly vain and self-exalting spirit. He will stimulate the aspiration of his disciples through the central Supramental Influence of Divine realization within him governing his whole life which will be subordinated by less powerful spiritual influence of example and least powerful psycho-physical Instructions and help at the growth of faculties and experiences by a natural process and free expansion. His whole business is to awaken the divine light and set working the divine force of which he himself a living channel and representative.

In the preliminary stage as a sadhaka of Integral Yoga cannot reject practice of traditional Shastra, similarly 'a representative influence occupies a much larger place'⁴⁶ in his life. 'This is a narrower practice, but safe and effective within its limits, because it follows a well beaten track to a long familiar goal'⁴⁶. 'In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching.'⁴⁹ So it is an exceedingly good fortune for a sadhaka to meet one who has realized That and can utilize that as opportunity for repetition of experiences of similar kind.

A sadhaka can enter relation with the Guru or the *Ista Devata* in three successive stages; firstly He is conceived with a particular Divine form or particular Divine qualities of which He is a true and dynamic representative, towards which our nature or personality has affinity; secondly He is considered as one real Person, the All Personality, the *Ananta-guna, the Akshara Purusha*, not divisible by any sect, schools of Yoga or nationality etc; thirdly we go back to the ultimate source of all idea and fact of personality in which the Upanishad and the Veda describe by single word He or the *Purushottama*.

A sadhaka of integral Yoga cannot be satisfied with the one or many Divine quality of the Guru or the personal Deity, but he shall realise Him integrally in all His names and forms and Divine qualities; see and realize his Guru in all other Deities, *Avatars* and ancient *Shastras* and not mistake the front of Him which is prominent in his attitude to the world for all the infinite Godhead. He will shun all sectarian and fanatic attitude of crying, "My Guru, my God and my Avatara" and leave behind the exclusive and limited tendency of mind in recognizing the aspect

of the Divine. For him the experience of Divine Oneness is carried to its extreme, amply fathomed and more deeply embraced to the full experience of the Divine Multiplicity.

viii), All Mother Force, *Sarva Para Shakti*:-

The adoration to the exclusive Mother can begin with exclusive concentration and shall culminate in all-inclusive Mother or All Mother in integral concentration. The Mother is the mediatrix between the eternal One and the manifested Many and a return towards the divinity through evolving endless appearances out of Her revealing substances.

The Divine Mother, is the manifesting Power of *Purushottama*, appears in the Play, *Lila* as the dual Power of *Ishwara* and *Shakti*, containing each other in the higher divine nature, revealed in the lower nature of Ignorance as dual power of *Purusha* and *Prakriti*, separate from each other. The relation between the *Purusha* and *Prakriti* emerges as one advances in the Yoga. The *Sankhya* liberation proposes that, when *Purusha* learns not to identify himself, the *Prakriti* begins to fall away from its impulse of movement and returns towards equilibrium and rest. *Tantra* confirms that worship to *Para-Prakriti* or *Shakti* is the sole effective force for all spiritual attainment. In *Vedantic* teaching *Prakriti* is considered as the power of illusion, *maya*, and hence search after the silent inactive *Purusha* is the means towards liberation. In *Karma Yoga*, *Prakriti* is the doer of all work and *Purusha* is the Lord, witness, knower, enjoyer and the source of sanction of her work. *Purusha-Prakriti* realisation in ignorance is the first *siddhi* of *Karma Yyoga*, where *Purusha* is liberated and is capable of spiritual control over the lower nature. The next *siddhi* of *Karma Yoga* is the *Ishwara-Shakti* realisation, which can participate in higher dynamism of Divine work and total unity and harmony of the being in a spiritual nature. In integral Yoga, *Purusha* is the Lord and is of the nature of *Sat*, the being of conscious self-existence; *Prakriti* is his executive energy and is of nature of *Chit*. The relation between *Purusha* and *Prakriti* exists in two states of rest and action. When *Prakriti* is absorbed in the bliss of the *Purusha*, there is rest; When the *Purusha* pours itself out into the *Prakriti*, there is action, creation, enjoyment and Ananda of becoming. And in the Supramental plane, the supreme and universal *Purusha* and the supreme and universal *Prakriti* arrive at their perfect relation. The Supreme Spirit is one as *Purusha* or as *Prakriti*. *Jiva* in the essence of self is one with Supreme *Purusha*, *mamaibansa jivabhuta*⁵¹, so on the side of Nature, in the power of self, *Jiva* is one with *Shakti*, *para prakritir jivabhuta*⁴⁵. The realisation of **this double oneness** confirms that *Jiva* is the meeting place of Supreme *Purusha* and Supreme *Prakriti* and is the condition of integral self-perfection.

All the above methods can be utilised in Integral Yoga. There are three successive stages through which the action of the Mother's force is intensified. First, *Jiva* receives the power of the Mother, and the *sadhaka* feels that the Divine *Shakti* is driving behind and shaping all his thought, will, feeling and action. He

may feel the Master of the *Shakti, Ishwara*, sometimes or continually in three way to his consciousness; (i) himself as servant to the *Ishwara*, (ii) a great *Shakti* is supplying the energy, shaping the action, formulating the results, (iii) the *Ishwara* above determining by his will the whole action.

In the second stage the individual doer disappears. The *Shakti* possesses his thought, will, feeling, action. The Master of existence appears in three way, (i) the *Shakti* carrying on all knowledge, thought, will, feeling and action for the *Ishwara* in an instrumental form; (ii) the Master of existence, *Ishwara*, compelling all her action and our soul enjoy all relation with Him which are created by her workings, (iii) There is the intensest form of realisation of *Jiva* disappearing into the *Shakti* and there is the play of the *Shakti* with the *Ishwara, Mahadeva* with *Kali, Krishna* with *Radha*.

In the last stage there is increasing manifestation of *Ishwara* in all things and beings, in all thought, will and action. The distinction between *Ishwara* and *Shakti* begins to disappear, the *maya* of the ego is removed, complete joy and presence of the Divine is manifested in the being. This is the highest realisation of perfection and delight of active oneness.

Recapitulation:-

To recapitulate, this paper proposes four broad guidelines common for all (1) that a *sadhaka* of Integral Yoga ‘must take his station, or better still, if he can, always and from the beginning he must live in his own soul’⁴⁶, direct contact with the Divine, *pratakhyā*, and if he needs a *Shastra*, the outcome of the past spiritual experience, then *the Gita* can provide the best previous foundation to enrich his root knowledge; *the Upanishad* will make him close in soul and one by identity in the inmost being and *the Veda* will make him one in his becoming by resemblance to the Divine in the Nature; (2) secondly Sri Aurobindo’s writings are to be approached in hierarchy of ascending Consciousness in which ‘less luminous gives place to the more luminous... or less essential to the more comprehensive, more perfect, more essential’⁴⁷. The practice of His teachings or all *Shastra* can lead towards direct Divine revelation and for integral perfection His approved high concentration writings command more importance than the present popular trend of indulging too much in His unapproved formative writings. Formative writings are intermediate stairs, which can be helpful if we are entirely conscious of the whole aim and final destination and if it is formulated ‘too strictly’⁴⁸ then it can become ‘old and loses much, if not all, of its virtue.’⁴⁸ (3) And thirdly the spirit of Integral Yoga must be maintained which authorizes absolute freedom to each *sadhaka* to restate knowledge and spiritual experience ‘in new terms and new combinations’⁴⁹ and all the written truths are to be approached and practiced by constantly renovating it ‘by fresh streams of the spirit revivifying the dead or dying vehicle and changing it’⁴⁸. (4) and lastly, the objective of Integral Yoga is not to divide, separate, depreciate and limit but to enlarge, heighten, unite, synthesize and universalize all Religion, Science, *Shastra*, Deity, *Avatara*, *Guru*,

Vedantic and Tantric schools of Yoga by discovering their central principle, central secret, central truth, central dynamic force and central faith and by comparative and divergent examination of methods of Nature and Yoga. That will serve the 'the outward or objective universality of our union with Him.'⁵⁰

Beyond The Synthesis of Yoga:

The main contribution of *The Synthesis of Yoga* to the world is that it universalizes the individual consciousness and helps to resolve the most difficult problem of integration of human and Divine personality. Sri Aurobindo was able to go beyond the Gita by developing and exploring the highest secret hinted in it. This exercise did not exclude the highest truth hinted in the Upanishads and the Veda. The Integral Shastra provides similar opportunity to identify the highest secrets hinted in *The Synthesis of Yoga* and explore the possible means to extend these experiences which need not be restricted within the limitation of intellectual exercise but a subject of profound and deep spiritual experience.

The highest secret, hinted in *The Synthesis of Yoga*, is identified as the basis of its self-exceeding. First it declared that the synthesis is possible not by including all the methods of traditional Yoga schools but by discovering their central secrets, central faith, central dynamic process and directing them to move towards the Source, *the Sachchidananda*. So an evolution of integral method is recommended in which all the faculties related with integral perfection are included. Integral method itself is a progressive and evolving method which are initially dynamised with the three Purushas, that of Psychic, Spiritual and Supramental Being and finally a more comprehensive approach of entering all the planes of Consciousness through ten Purushas that of Inconscient, Subconscient, Physical, Vital, Lower Mental, Psychic, Higher Mental or Spiritual, Universal, Supramental and Bliss Self. The uncovering of the ten Purushas and perfection of their encircling ten *koshas*, sheaths, subtle bodies are the subject of our final concern. *The Synthesis of Yoga* has hinted that we are surrounded with many subtle bodies but never got the opportunity to develop them elaborately. It also hinted about the absolute trance to which few can enter but all cannot return to earthly existence. What are the other criteria and utility of absolute trance in Integral Yoga was beyond its scope. It spoke elaborately about exclusive concentration to which all traditional schools of Yoga lean but developed little about Integral Concentration in which Integral Yoga must proceed and still less developed about the intermediate stairs between exclusive and Integral Concentration. So the study and practice of *The Synthesis of Yoga* will be considered incomplete without similar study and practice of its two complementary books, *The Life Divine and Savitri* in which many of the uncovered realms of Consciousness are restated, systematized, extensively developed and made available for further exploration to the human race.

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The Synthesis of Yoga Questions:

(Following questions are prepared in order to be aware of the basic truth of the all traditional Yoga and comprehensive truth of Integral Yoga. The right side of the question indicates the page in which answer is available which can be traced from the original book CWSA/The Synthesis of Yoga-23 &24 and this hand book.)

Aim of Integral Yoga

- 1, What is the unceasing aim of Nature? 5-6
- 2, How Nature will recover its larger synthesis? 6
- 3, What is commonly considered general object of Yoga? 8
- 4, How the synthesis of Yoga can be satisfying? 8
- 5, How true and full objective of Yoga can be accomplished? 8
- 6, What is the last triumph of the spirit? 11
- 7, What is the final seal upon the Divine's work? 11
- 8, What is our approach towards the greatest difficulties? 11
- 9, What is Nature's right preliminary aim? 15
- 10, What is the legitimate need and demand of the physical mind? 15
- 11, What is the whole foundation of Indian philosophy? 15
- 12, Why the goal of the evolution is also its cause? 18
- 13, What are the three steps of Nature? 19
- 14, What are Nature's three aims? 20
- 15, For full evolution of man what are his triple birth? 20
- 16, The whole **method and aim** of our existence must work by the interaction of which three elements in the being? 20-21

- 17, What is the characteristic law of the Spirit? 21-22
- 18, What are the aim of life, goal of the mind and glory of the spiritual life? 21-22
- 19, What is the right relation of individual with the collectivity? 22
- 20, What is the whole aim of the material man? 22
- 21, What are the constituents of material existence? 22
- 22, What are the three dreams of spiritual man? 26
- 23, What is the real mission of a spiritual man? 27
- 24, What is the difference between the great solitaries, the great spiritual teachers and great dynamic souls? 27
- 24a, What are the aim, condition and culmination of Indian schools of Yoga? 28
- 25, Why the individual perfection and liberation are not the whole sense of God's intention in the world? 29
- 26, How we begin to perceive a **complete aim** for the synthesis of Yoga? 29
- 27, How Nature effects her aim in mass and individual development? 29-30
- 27a, Why Nature falls back from spiritual life? 29-30
- 28 How Evolution and Yoga differ in their seeking of the Divine? 29-30
- 29, Are the aim of Evolution and Yoga same? 30
- 29a, How different psychological divisions and various utilities and objects of natural evolution are repeated in different schools of Yoga? 31
- 30, If we seek to combine and harmonize central practices of the different schools of Yoga and their **predominant aims, then what** shall we find? 31
- 31, What is the **aim of the Universal Mother?** 31
- 31a, What are the highest flights of Yoga of Nature? 31
- 31b, What is the exclusively preferable object of Yoga?
- 32, What is the aim of Hathayoga? 33, 37
- 32a, What is the objective of physical Nature? 35
- 33, What is the aim of Rajayoga? 35, 37
- 34, How object of Integral Yoga is related with waking state and how it differs from Rajayoga? 37
- 35, Traditional Jnana Yoga proceeds by which method? 38
- 36, What is the aim of traditional Jnana Yoga? 38
- 37, What is the point of departure of integral Jnana Yoga from the traditional Jnana Yoga? 38-39
- 38, What is the unique object of Integral Jnana Yoga? 38-39
- 38a, How the whole range of human intellect and perception can be elevated to the divine level, to its spiritualization and to the justification of the cosmic labour of knowledge in humanity? 38-39
- 39, What is the aim of path of Devotion? 39
- 39a, What is the principle of Bhakti Yoga? 39
- 39b, What is the utility of worship and meditation? 39
- 39c, What is the utility of enmity and opposition to God in Bhakti Yoga? 39
- 39d, What is the aim of ordinarily practiced Bhakti Yoga?
- 40, What is the Divine object of Love? 39

- 41, What is the **larger application of Yoga of Devotion?** 39
- 42, What is the aim of traditional Karma Yoga? 39-40
- 43, What is the utility of traditional Karma Yoga? 39-40
- 44, What is the end of the path of Integral Karma Yoga? 39-40
- 45, What are all disciplines? 41-42
- 46, What are all sects? 41-42
- 47, What one thing is needful in this life and it includes or leads up to all the rest?
41-42
- 48, How the Synthesis of Yoga can be effective? 42
- 49, Which **aim we set before ourselves** at first when we entered upon our comparative examination of the methods of Nature and the methods of Yoga? 42
- 50, What is the aim of traditional Yoga? 45
- 51, What is the aim of Integral Yoga? 45
- 52, Why shortest possible short cut path leading to Divine is not applicable for the seeker of Integral Yoga? 45
- 53, Why synthesis becomes necessary? 45
- 54, What is the method of Integral Yoga? 45
- 54a, What is the role of lower personality in integral Yoga? 45
- 54b, What is Tapas? 45
- 55, What is Sayujya mukti? 48
- 56, What is Salokya mukti? 48
- 57, What is Sadharmya mukti? 48
- 58, What is integral liberation? 48
- 59, What is integral purity? 48-49
- 60, What is integral beatitude? 48-49
- 61, What is integral perfection? 48-49
- 62, What is the scope of integral method? 49
- 63, What is the broadest utility of our liberation and perfection? 49
- 64, What is the great dream cherished in different terms by the world's religions?
49-50
- 65, What is widest synthesis through dedicated vision? 49-50
- 66, What should be the status of general knowledge on Yoga and general truths?
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- 67, How we recognize source of growing light within us? 62
- 68, Even before our entry into the Yoga, where the evolution leads us? 62
- 68a, What is the **utility of our very falls and stumblings?** 62
- 69, What was the secret goal and conscious purpose of our embodied existence?
63
- 70, What is the entire definition of the aim of integral Yoga? 63
- 71, What is the aim of these (*Utsaha, Shastra, Guru and Kala*) external aids? 66
- 72, If we wish to respond adequately to the call what we should do? 71
- 73, What is the secret of success in Yoga? 71
- 73a, What is the essence of Yoga? 71

- 73b, What is a contradiction of our aim and our self dedication? 71
- 73c, How we can gain on our spiritual destination? 71
- 74, What is the source of **all the stumblings** in the path of Yoga? 71
- 75, What oppose our spiritual rebirth and work against the whole-heartedness of our endeavour? 71
- 76, Why integral transformation forbids us to **take a short cut** or to make ourselves light for the race by throwing away our impedimenta? 73-74
- 77, Why narrowing simplification is denied to the sadhaka of the integral aim? 74
- 78, What does Yoga mean? 75
- 78a, How the difficulty of our separate salvation is immensely increased? 76
- 78a, How a **Divine Centre** can be created? 76
- 79, What is infinitely more difficult perfection in the handling of all this rebel matter? 78
- 80, What is the starting point of the Yoga? 80-81
- 80a, What must be the object of our seeking? 80-81
- 80b, What is the triple way of Yoga? 80-81
- 81, What, the Light from above asks? 81
- 81a, How a sufficient point of support of the mind towards the call of the soul can be reached? 81
- 82, When these inadequate things (sufficient point of support of mind towards the Divine) can be a sufficient instrument for the divine purpose? 81-82
- 83, With which faith, the seeker has to **begin his seeking** and endeavour? 83
- 84, When faith becomes divinely fulfilled? 83
- 85, When perfection of mind and life and body can be effectively fulfilled in our transmuted nature? 84
- 86, What is the **goal of** the Spirit's terrestrial adventure? 85
- 87, For spiritual transformation of our nature what is needed? 86
- 88, What must be the central purpose of Integral Yoga? 89
- 89, What is the means to attain this central purpose? 89
- 90, What is the aim set before the Integral Yoga? 90
- 90a, What is the process of Integral Yoga? 90
- 91, What is natural evolution? 90
- 92, How Yoga replaces evolution? 90
- 92a, Why it is an error to speak of a goal or to mark a set point in the objective? 90
- 93, What is integral conversion to Divinity? 90
- 94, What is the purpose of Integral Yoga? 90
- 94a, How spiritual life draws its sustenance? 90-91
- 95, What is the **definition of a divine humanity** or a Supramental race? 91
- 96, What **makes up** the whole fundamental means and the **ultimate aim of an integral Karmayoga**? 92
- 97, What is the Gita's aim of something absolute, unmitigated and uncompromising? 102-103
- 98, What is core of the Gita's doctrine? 108

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- 98b, What is the object of sacrifice? 109
- 98c, What is the method of sacrifice? 109
- 99, What is indispensable discipline demanded in Integral Yoga? 109
- 100, What the Integral Yoga searches after? 115
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- 100b, What is the fundamental experience which **must** englobe all other knowledge? 115
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- 102, What is essential Consciousness? 119-120
- 103, What happens when an occult vision opens in man? 127
- 104, What is the **central aim** of the manifestation? 128
- 104a, Why the human personality seems to be narrow, fragmentary and restrictive? 128
- 105, Why **the seeker of the integral Yoga** cannot be satisfied with single spiritual experience? 129
- 105a, What is the scope of an Integral seeker? 129
- 105b, What is the attitude of the seeker of integral Yoga towards the jarring sects and philosophies? 129
- 105c, What are the threefold character of Divine union? 130-131
- 106, How **complete result** of the integral Yoga is envisaged? 130-131
- 107, What is the supreme aim of the ancient Vedanta? 134
- 108, What is the supreme aim of the Seers of Veda? 134
- 108a, What is contemplated by the **integral Yoga**? 134-135
- 109, If this is to be the character of the **rapid evolution** from a mental to a spiritual being contemplated by the **integral Yoga**, a question arises full of many perplexities but of great dynamic importance. How are we to deal with life and works as they now are, with the activities proper to our still unchanged human nature? 134
- 110, Or What is the outstanding object of Integral Yoga? 134-135
- 111, An integral Yoga **must lean** to which catholic injunction of the Gita? 136
- 112, How all work is done in Ignorance and what danger one must face? 136
- 113, What is the transitional stage of Karma Yoga? 136
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- 115, What solution the Integral Yoga proposes towards life? 136-137
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- 116a, What is the Yogin's aim in practical science? 142
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- 121a, How must we be fully aware of opposition raised by other disciplines towards fulfillment of the whole aim of integral Yoga? 170
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- 128, Who cannot find the true inner law and the heaping obstacles in the way of the divine fulfillment? 187
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- 166a, How he will face the opposition between spiritual life and the world? 327-328
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- 167a, How the integral Yoga regards the world? 328-329
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- 174e, What is the effect of deliverance from limit of vital and mental ego? 357
- 174f, What the most mundane philosophy pursues? 357
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Indispensable Self-discipline of Integral Yoga:

- 1, What are the two necessities of Nature's workings? 5
- 2, Why all truth and practice cannot be too strictly formulated? 5
- 3, Why all written truth and practice must be constantly renovated? 5
- 4, Why a sadhaka of Integral Yoga must know the general principle, purpose and particular utilities upon which the method of each school of Yoga is founded? 9
- 5, How can we more easily find the **one common principle and the one common power** from which all the schools of Yoga derive their being and tendency, towards which all subconsciously move and in which, therefore, it is possible for all consciously to unite? 9
- 6, What is Integral Yoga? 18-19
- 7, What is the high use of the faculty of Mind? 18-19
- 8, What is the last victory of Nature over her own delays and concealments? 30
- 9, What the Nature seeks through the progressive mind in Science? 30
- 10, What the Nature seeks through Yoga? 30
- 11, What are the utility of mental and spiritual life? 30
- 12, What is the very essence of Yoga? 32-33
- 13, What is Yoga? 32-33
- 14, What is personality and how is it related with Yoga? 32-33
- 15, How the **Divine contact** is effected by the different type of the Yoga that we practice?" 32-33
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- 17, How the triple path differs from Rajayoga? 37-38
- 18, What are the defects of triple path in integral Yoga? 37-38
- 19, What is the integral conception of the Soul and Nature? 43-44
- 20, What is the relation between the Soul and Nature? 43-44
- 21, How **must we rise** into the higher experience? 45
- 22, How each schools of Yoga select their own point of departure or their own gate of escape into higher experience? 45
- 23, What is integral movement of Nature? 45
- 24, How the methods of Integral Yoga translates itself? 46
- 25, Why Integral Yoga is no short cut or easy sadhana? 46
- 26, What are the **three outstanding features** of this action of the **higher** when it works integrally on the lower nature? 46
- 27, What is integral realization? 47-48
- 28, How attainment can be sure? 53
- 29, How the sure attainment can be effective? 53
- 30, What is necessary for the Sadhaka of Integral Yoga to remember? 55
- 31 Can a sadhaka of Integral Yoga pursue the Gita, the Upanishad and the Veda in his spiritual quest? 55

- 32, Where a sadhaka of integral Yoga must take his station? 55
- 32a, The Yogin in his progress **must pass beyond the which Truth**? 55-56
- 33, What a sadhaka of Integral Yoga seeks to organize? 56
- 34, How a sadhaka of Integral Yoga pursue his sadhana in **all life**? 56-57
- 35, The Shastra of Integral Yoga must provide which opportunity to the receptive human souls? 57,
- 36, What is the right condition for the full spiritual life in man? 57
- 37, Why Integral Yoga cannot be a **fixed system** which has to be followed as a routine? 57
- 38, How a **Divine Centre** can be built? 58
- 39, When the **Divine Centre** in the world is ready? 59
- 40, How long the element of personal effort must normally predominate? 58-59
- 41, What is the utility of the personal will of the sadhaka? 60-61
- 42, During the progression of sadhana what a sadhaka will learn? 60-61
- 43, How the last separation is removed? 60-61
- 44, What is the supreme Shastra of the integral Yoga? 61
- 45, Who is the supreme Guide and teacher of Integral Yoga? 61
- 46, What is the method and system of integral Yoga? 61-62
- 47, How a sadhaka of Integral Yoga will be satisfied? 66
- 48, Why a sadhaka of Integral Yoga has no business with ego and pride? 61-62
- 49, Why the sadhaka of integral Yoga no right to despond? 61-62
- 50, What is the ideal attitude of the sadhaka towards Time? 68
- 51, What is our attitude towards the whole formation of our past and present which makes up the ordinary material and mental man? 72
- 52, What is the central faith of ordinary man? 72
- 53, What is the central faith of a spiritual man? 72
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- 57, What compensation we receive during pursuance of this difficult Yoga? 74
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- 59, How can we compel Earth herself to be an aid towards our perfection? 74
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- 77, When increasing purified and **vigilant passivity**, a more and more luminous divine response to the Divine Force is observed? 87
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- 81, What is an inexpressibly **important element** of an integral Yoga? 91-92
- 82, What would be a **maimed achievement**? 91-92
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- 84, How sense of being the doer and worker must disappear? 92
- 85, How all action will be done? 92
- 86, Who knows entire sense and ultimate purpose brought in by ego? 92
- 87, How complete transformation can be effected? 92
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- 90, How integral Yoga can start? 93-94
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- 94, What is kernel of the Gita's method? 95
- 95, What the Gita promises us? 95
- 96, What is the Gita's proposal for integral Divine action? 95
- 96a, How we realize our true self of oneness? 96
- 97, What are the **indispensable twin foundation we must lay** down for a divine being, a divine consciousness, a divine action? 96
- 98, How can we become spiritual? 96
- 99, How can we feel Divinely towards all? 96
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- 105, How the Gita discourages any excess violence done to oneself? 108-109
- 106, What has to be ruthlessly excised as proposed in the Gita? 108-109
- 107, What have to be sacrificed in the harsher sense of the word? 108-109
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- 108, Who actually receives the gift **even if it be rejected or ignored by the immediate recipient**? 109-110
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- 110, In which form and with which spirit he receives the sacrifice? 109-110
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- 113, While presenting a **gift** what must be consciousness? 111
- 114, What is our attitude while eating? 111
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- 116, The workings and results of our acts must be put in whose hands? 111
- 117, Where there should be the **same constant memory and insistent consciousness of a work** and of its divine Master? 111
- 118, What **must be made conscious** in us as the living rhythm of universal sacrifice? 111
- 119, What are the **three results** that are of a **central importance for our spiritual ideal**? 111
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- 121, How one will arrive at profound and uninterrupted vision and a vivid and all-embracing consciousness? 112-113
- 122, How to renounce all the inner supports of egoism? 113
- 123, What should be our attitude towards friends, **family**, country or mankind or other creatures? 113
- 124, How all works and **all life** become only a daily dynamic worship and service of the Divine? 113
- 125, How our true integral perfection in being and in nature can come? 114
- 126, What is essential for the complete transformation of our nature? 114
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- 127, What is one secure and all-reconciling truth of the universe? 115
- 128, What is the key to life's hidden secret? 115
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- 137, How this pilgrimage of ascension and this descent for the labour of transformation is witnessed? 132
- 138, Why surrender and submission to That becomes indispensable? 133
- 139, How the **opposing Forces loses much of its strength**? 133
- 140, What are the two inner changes? 133
- 141, What are the two signs of the great quest? 133
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- 145, What is the Yogin's distinction from other men? 143
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- 148, Why he need not abandon works for the pursuit of higher integral knowledge? 143
- 149, What the man of knowledge shall by his way of life give to those who have not yet the spiritual consciousness? 143-144
- 150, Why men and nations must not be led to fall away from even an ignorant activity? 143-144
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- 153, Why the two natures cannot proceed on exactly the same lines, in the same series of steps? 145
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- 157, What compulsion of temperament of the nature seem almost an indispensable portion of the existence? 146

- 158, How **any compulsion to activity is experienced by a sadhaka?** 146
- 159, What are **two signs** of the transformation? 147
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- 165, How **all the works of mind and intellect are lifted?** 149
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- 167, What are the **three central dynamic processes** of Integral Yoga? 153
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- 183, Why the Divine Love has yet been the **least frontally present in earthly life,** the least successfully redemptive, the least creative? 166-167
- 184, How the pilgrim sacrifice unscathed through these ambushes and pitfalls? 166-167
- 185, What is the function of inmost psychic being? 166-167
- 186, Who rejects the world as for ever the dark playground of incurable Ignorance? 170
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- 190, What will happen if Life refuses the aid of its intermediary energy to the spirit's other workings? 173

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