

# The Main Frame of Integral Yoga

“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 individualised energy in a false and limited play, which at present are the law of our nature. The enjoyment of our liberated being which brings us into unity or union with the Supreme, is the consummation; it is that for which Yoga is done. Three indispensable steps and the high, open and infinite levels to which they mount ...”<sup>13</sup>

Sri Aurobindo

“(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**; (3) but out of that a **third** appears, 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. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race. The liberated individual being, united with the Divine in self (Psychic being) and spirit (Spiritual being), becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity.”<sup>5</sup>

Sri Aurobindo

Integral Yoga consistently follows *the Vedic* and *the Vedantic* arrangements of Divinisation of Becoming and Being, consisting of 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 septuple stairs the developing Being can enter *the Vedantic* sacrifice and developing Nature can enter *the Vedic* sacrifice and rise to the perfection of Soul and Nature.

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 basic inward concentrations** that of exclusive concentration of the one object worthy of pursuit, contemplation and silencing of mind; thirdly, **three central secrets** of entire consecration, constant inward remembrance of one central liberating knowledge and

renounce all the inner support of central egoism; fourthly, integral Yoga refuses to rely on the fragile stuff of mental and moral ideals, puts its whole emphasis in the field of the **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; fifthly, the **three central methods** of Integral Yoga are that (1) of gradually intensive and purposeful working of Divine force, (2) which subsequently compels all individual Nature to undergo a Divine change and (3) the universalised Divine Power uses all life as means of world transformation; sixthly, **the three central Vedantic principles of integral Yoga** are derived from the three *Vedantic* methods 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 through love and faith. Integral Yoga proposes ceaseless practice of *Karma, Jnana* and *Bhakti Yoga* which are identified as Spiritual Science. Seventhly, **the three central Vedic principles of integral Yoga** are perfection of body by Psycho-physical method of *Hathayoga*; perfection of mind and psychic being by disciplining of mind through *Rajayoga* and transformation of Nature by synthetic Yoga of *Tantra*. Integral Yoga does not propose ceaseless practice of Psycho-physical Sciences of *Hathayoga* and *Tantra* and ceaseless practice of Psychic Science of *Rajayoga*, ‘but their methods can either altogether be dispensed with or used only for a preliminary or else a casual assistance.’<sup>14</sup> In integral Yoga the utility<sup>20</sup> of Psycho-physical Science is felt after Spiritual foundation is established through *Karma, Jnana* and *Bhakti Yoga*. Eighthly, the integral Yoga proposes to change life from troubled and ignorant into a luminous and harmonious movement of Nature through **three central inner revolutions**, that of abolition of desire, to make life an instrument by opening of Psychic being<sup>25</sup> and disappearance of ego by opening of the Spiritual being;<sup>25</sup> ninthly, one will arrive at **three basic or fundamental realisations** 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. Tenthly, there will develop **three inner or central Intuition**<sup>21</sup> which are indispensable for perfection of Spiritual being acting directly on earth Nature; they are awareness of witness *Purusha, sakhi*, who watches the action of Nature, to give them new directions, refinement and extension related with subtle and flexible creation, and an inner awareness of his Spiritual and Supramental being who are master of his Nature. Here Intuition is at once witness, *sakhi*, source of consent, *anumanta*, and almighty Lord of the Nature, *Maheswara*. Finally **the three central objects<sup>4</sup> of integral Yoga** must be accepted wholly by those who follow it and they are the Divinity in one Self, total discovery of the Divinity in the world and total discovery of the dynamism of some transcendent Eternal.

### **The Three Basic Requisites<sup>11</sup> of integral Yoga:**

In the long and difficult path there must be **unshakable patience**, whose importance is felt in the three successive stages of integral development; firstly

the ardours of the heart and the violence of the eager will that seeks 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; need not feel discontent and impatience which will attract all kinds of misfortune and depression. Any search for shortcut or escape from our impediments may draw away the seeker towards the lure of practice of strenuous methods on large scale that are declared glittering 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 full faith till it is ready for the birth and growth of Spiritual faculties, enlarge its understanding of Spiritual experience in order to admit instrumental change. Humanity has first to understand this apparent phenomena of existence through the intellect; for until its mentality is sufficiently developed, purified, silenced and illumined, Spiritual knowledge is not really possible, and in proportion as these attributes are developed, the possibilities of Spiritual knowledge become richer and fuller and the hope of generalisation 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. Physical mind lives in moments, so is the creator of impatience because it cannot wait for the God's eternity who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. The hardest work is to force conversion of the inferior dark 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. So in this path of *sadhana*, those who aspire intensely and know how to wait patiently put time at their side. So if one were blissfully content within then things follow their harmonious course. To call down Timeless eternity into succession of moments is the right use of Time and development of endless patience.

Secondly, **absolute courage** as opposed to fear, is indispensable in the 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 pathfinder hewing his way through a virgin forest; in this search he must even accompany many miles of mind, life and body's unregenerate 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 which is the home of dark forces,

without glorious results, 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 and vital mind. This exercise is essential for the root solution of the problems of existence.

Thirdly, integral Yoga demands a 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.'<sup>1</sup> 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 stumbling and through the most prolonged failure.

### **The Three Basic Inward Concentrations<sup>12</sup> of integral Yoga:**

Firstly, in this **concentration** the discursive mind must be accustomed to a settled unwavering pursuit of a single connected thought of one thing in itself, grasp Spiritually that one object worthy of seeking and one subject worthy of knowledge and that is identified as to become the pure and absolute Being. This concentration must be practised undistracted of all lures and alien calls and become That which is above all things and all Divine attributes.

Secondly, in this process thought ceases and one climbs into an absorbed **contemplation**, ecstatic meditation, inner *Samadhi* and in meditation's deep room the Spirit's firm truth can be called down into the lower untransformed nature to cast the light, power and bliss of the higher planes on the ordinary consciousness. 'On meditation's mounting edge of trance,'<sup>26</sup> great stairs of thought leaped up to unattainable heights and there Time stretches to Eternity and Nature unites with Spirit's Absolute.

Thirdly, in this process the mind **is stilled** either by standing back from all mental action, witness, *sakhi* or by rejecting the thought suggestions and holding firmly to the peace of the being. When the absolute quiet, great calm and peace are settled, one experiences the all-pervading silent *Brahman* and the knowledge of the Divine take possession on all the planes of Consciousness.

### **The Three Central Secrets<sup>10</sup> of integral Yoga:**

The highest mystery of **absolute surrender** to the Divine and His *Shakti* is the first central secret of *Vedantic* teachings and Integral Yoga. *The Gita* indicated that the All-Father created these people with sacrifice as their companion and acceptance of this law of sacrifice, this sacrifice of the *Purusha*

submitting itself to the Force and Matter is a practical recognition of ego towards the descent of a saving Divine power to gradually correct and eliminate the errors of an egoistic and self-divided creation and illuminate them. Even if the practice of this consecration is begun without devotion, it leads straight and inevitably 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) the Divine is in all things and beings, (b) all are in the Divine and (c) 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 that we have to acquire and establish.

The third central secret of integral Yoga will be that the *Sadhaka* will **renounce all the inner supports 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 recognise, accept and follow that. His ego will be annulled by realising three things simultaneously that when inwardly the individualised 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.'<sup>23</sup> 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.'<sup>24</sup> 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 the arduous, difficult and dangerous path of integral Yoga.

### **The Three Central Dynamic Processes<sup>9</sup> 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 an 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 forever 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 in an impure vessel has been corrupted at once into a vital pietistic ardour, a defenceless 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 the Supramental plane. We have to Spiritualise the Psychic 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 Methods<sup>8</sup> of integral Yoga:**

The methods of integral Yoga are 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. He will understand how the Divine force will change individual 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 world transformation in cosmic Consciousness. Every experience of outer contact with the world-environment, the most trifling and repellent suffering or most humiliating Spiritual fall are accepted as a step on the path of perfection. The God's method in the world is the 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 Vedantic Principles 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 intention 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 adoration of the Creator does not exclude His creation or if his love, adoration and seeking of the Divine becomes equal and all-embracing in all deities, creatures and objects. 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 realise 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 Vedic Principles of integral Yoga:**

The aim of *Hathayoga* is 'to give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience...' <sup>14</sup> in order to develop subtle and causal body. Integral Yoga can partially utilise the *Hathayoga* for the initial perfection of the body through simple Asana and final perfection of body through simple Pranayama. 'The

ordinary method is the opening up of the *cakras* 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.<sup>15</sup>

The *Rajayoga* ‘aims at the liberation and perfection not of the bodily, but of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness.’<sup>16</sup> “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 the 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 the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established. This is the first step only. Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery.’<sup>16</sup> Thus a *Rajayogi* attains the state of Samadhi. ‘For the ancient system of *Rajayoga* aimed not only at *Swarajya*, self-rule or subjective empire, the entire control by the subjective consciousness of all the states and activities proper to its own domain, but included *Samrajya* as well, outward empire, the control by the subjective consciousness of its outer activities and environment.’<sup>16</sup> The deficiency of *Rajayoga* is ‘its excessive reliance on abnormal states of trance,’<sup>16</sup> whereas in integral Yoga spiritual life and its experiences are ‘fully active and fully utilisable in the waking state.’<sup>16</sup>

The fourfold aim of *Tantra* is purification, *Suddhi*, liberation, *Mukti*, perfection, *Siddhi*, and enjoyment, *Bhukti*. ‘Instead of drawing back from manifested Nature and its difficulties, he (*Tantric Sadhak*) 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.’<sup>17</sup> ‘There is yet another, the *Tantric*, which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita, — for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the *Lila* of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the *Hatha* and *Raja Yogas*, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which *the Gita* gives only a

passing and perfunctory attention.’<sup>18</sup> Integral Yoga begins with methods of *Vedanta* in order to arrive at the aims of *Tantra*. For a *Sadhak* of integral Yoga, Soul is the Lord and Nature is the executive Energy. ‘The relation of the two exists between the poles of rest and action. When the Energy is absorbed in the bliss of conscious self-existence, there is rest; when the *Purusha* pours itself out in the action of its Energy, there is action, creation and the enjoyment or *Ananda* of becoming.’<sup>19</sup>

### **The Three Central Inner Revolutions<sup>7</sup> of integral Yoga:**

The first central inner revolution is that **annulment from life all movement of brief desire**, which is an insecure limitation, an ambiguous fire, a dwarf lust, hunger for pleasure and satisfaction. It has built in us at its centre a desire-soul which refers to itself all the motions of life and puts in them its own lower note of 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 celestial joy, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, endless charm, seeking after Divine Delight in things and 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 docile **instruments** and the **inmost Psychic being** must take their place as the leader on the path and the indicator of a Divine guidance. It is only when we open ourselves to the Divine *Shakti* transcending the lower untransformed Nature, then we will be a perfect **instrument** of her Will, Power and Knowledge.

The third central inner revolution is that not **the ego** but ‘Truth of Being must govern truth of life.’<sup>2</sup> The life as it is, is turned towards the satisfaction of the separative ego; the small ego sense must be starved by renouncing the impulse to act, *sarbarambha parityagi*,<sup>3</sup> or rooted away from our nature by rejecting all motive forces other than the Divine Will 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 awakens within it and become an obedient instrumentation of its purpose. The **extinction of egoism** eliminates the very origin of desire followed by the establishment of the Soul’s nature of equality.

### **The Three Basic or Fundamental Realisations<sup>6</sup> of integral Yoga:**

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

### **The Three inner and Central Intuition:**

As **witness** a Spiritual man observes the action of Nature without attachment, as **approver** he rejects the action of falsehood and ignorance of lower Nature and accepts overhead wisdom and Truth, as **master of Nature**, he perfectly controls the action of lower Nature and acts from the dictation of higher Nature

‘His way to perfection is not to involve himself in the outward or superficial existence, nor is it to place himself in the soul of life or the soul of body, but to insist on the **three mental intuitions** by which he can lift himself eventually above the physical, vital and mental levels. (1) This insistence may

take two quite different forms, each with its own object and way of proceeding. It is quite possible for him to accentuate it in a direction away from existence in Nature, a detachment, a withdrawal from mind, life and body. He may try to live more and more as the **witness Purusha**, regarding the action of Nature, without interest in it, without sanction to it, detached, rejecting the whole action, withdrawing into pure conscious existence. This is the *Sankhya* liberation. (2) He may go inward into that larger existence of which he has the intuition and away from the superficial mentality into a dream-state or sleep-state which admits him into wider or higher ranges of consciousness. (3) By passing away into these ranges he may put away from him the terrestrial being. There is even, it was supposed in ancient times, a transition to supramental worlds from which a return to earthly consciousness was either not possible or not obligatory. But the definite and sure finality of this kind of liberation depends on the elevation of the mental being into that spiritual self of which he becomes aware when he looks away and upward from all mentality. That is given as the key to entire cessation from terrestrial existence whether by immersion in pure being or a participation in supracosmic being.<sup>22</sup>

#### **The Three Central Object<sup>4</sup> of integral Yoga:**

The first central object of Integral Yoga is the **discovery of the Divinity in oneself**; realise the Divine in its essential Self, truth unaltered by form, phenomena and appearance and true relation of this Self with its own created existences. This is necessary for an individual to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its right concentration and purity and to know and mount to its Source. He finds the right basis for all the members to live in the highest Self and obey no other law than that which proceeds from his highest Self and is given to his purified being without any falsification in the transmitting mentality and without shutting up in a mental formula of limited personal experience.

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

The third central object is the **total discovery of the dynamism of the Transcendent Force** by whose descent this World and Self will be empowered to break their disguising envelopes and become Divine in revealing form. The cosmic Consciousness is not integral for him; for above it, there is urgent upon him a dynamic realisation of the Transcendent pressing from the Supreme upon this world of beings, and only some encompassing and exceeding of the cosmic Consciousness can release into manifestation here that yet unlavished splendour of embodied Transcendence. An ascent into the Supramental Truth

raises our Spiritual and Psychic Consciousness to a height that brings about a descent of this Light and Truth into all our being and all our parts of nature. All this Existence then becomes part of the Divine Truth, an element and means of the supreme union and oneness, dynamises Divine in every possible way of our being, its highest intensities and largest widenesses and in every range and turn and nook and recess of our Nature, is the ultimate aim of this Yoga.

*OM TAT SAT*

References:

- 1: CWSA/24/The Synthesis of Yoga-771,
- 2: CWSA/22/The Life Divine-693,
- 3: The Gita-12.16,
- 4: CWSA-23/The Synthesis of Yoga-170,
- 5: CWSA/24/The Synthesis of Yoga-613-614,
- 6: CWSA-23/The Synthesis of Yoga-117,
- 7: “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, first, 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. 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 the 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. 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 life itself must be turned towards the fulfilment of the Divine in terrestrial existence; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose.” CWSA-23/The Synthesis of Yoga-176-177,
- 8: CWSA-23/The Synthesis of Yoga-46-47,
- 9: CWSA-23/The Synthesis of Yoga-153,
- 10: CWSA-23/The Synthesis of Yoga-111-113,
- 11: CWSA-23/The Synthesis of Yoga-46,
- 12: CWSA-23/The Synthesis of Yoga-323-325,
- 13: CWSA-23/The Synthesis of Yoga-530,
- 14: CWSA-23/The Synthesis of Yoga-528-29,
- 15: CWSA-24/The Synthesis of Yoga-695,
- 16: CWSA-23/The Synthesis of Yoga-35 to 37,
- 17: CWSA-23/The Synthesis of Yoga-43
- 18: CWSA-19/Essays on the Gita- 9-10

- 19: CWSA-19/Essays on the Gita-44,
- 20: “In other words we must arrive at and use a psycho-physical knowledge with a spiritual foundation.” CWSA/24/The Synthesis of Yoga-624,
- 21: CWSA-24/The Synthesis of Yoga- 633-634,
- 22: CWSA-24/The Synthesis of Yoga- 635,
- 23: “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.” CWSA-23/The Synthesis of Yoga-269,
- 24: “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 because 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.” CWSA-23/The Synthesis of Yoga-113,
- 25: “**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*.” CWSA/23/The Synthesis of Yoga-247-48, “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 the 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." CWSA-23/The Synthesis of Yoga-175-176 "If you want to be a true doer of divine works, your **first aim** must be to be (1) totally free from all desire and self-regarding ego. (2) All your life must be an offering and a sacrifice to the Supreme; your **only object** in action shall be (3) to serve, (4) to receive, (5) to fulfil, (6) to become a manifesting instrument of the Divine Shakti in her works. You **must grow** in the divine consciousness till (7) there is no difference between your will and hers, (8) no motive except her impulsion in you, (9) no action that is not her conscious action in you and through you." The Mother-20 (The above nine characteristic in active nature is sign of complete dynamic union with the Divine.) 'Until you are capable of this **complete dynamic identification**, you have to regard yourself as a soul and body created for her service, one who does **all for her sake**. Even if the idea of the **separate worker** is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire **must be extirpated** from the nature.' The Mother-20-21, 26: Savitri-264,

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