

The Main Frame of Integral Tantra Yoga:

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

Sri Aurobindo
The Life Divine-751

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

Sri Aurobindo
The Life Divine-893

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

Sri Aurobindo
The Life Divine-909

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

Sri Aurobindo
The Life Divine-910

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

Sri Aurobindo
The Life Divine-1059

“There the enigma shows its splendid prism,
There is no deep disguise of commonness;
Occult, profound comes all experience,
Marvel is ever new, miracle divine.”

Savitri-182

“Out of the dim recesses of the self
The occult seeker into the open came:
He heard the far and touched the intangible,
He gazed into the future and the unseen;
He used the powers earth-instruments cannot use,
A pastime made of the impossible;
He caught up fragments of the Omniscient’s thought,
He scattered formulas of omnipotence.”

Savitri-485-486

“A ray replied from **the occult Supreme.**”

Savitri-331

“**All the occult world-lines** for ever closed,
The chains of birth and person cast away:”

Savitri-384

“This universe shall unseal its occult sense,
Creation’s process change its antique front,
An ignorant evolution’s hierarchy
Release the Wisdom chained below its base.”

Savitri-707-708

Vedanta insists on union with static Divine, *Paramatma*, and *Tantra* insists on union with dynamic Divine Mother, *Para-prakriti* and in integral Yoga both the truths are reconciled.⁶ *Integral Tantra Yoga* is a many-sided supernormal Spiritual science which ‘**needs to develop its own forms and processes,**’⁷ and it has developed a great and powerful system of self-discipline and self-realisation. It has accepted methods of traditional Occultism⁴ as dispensable means of self-discipline and ‘other Tantrik knowledge are there behind the process of transformation.’⁷ Integral Yoga relies on its own pure Spiritual truth and strength, discourages the occult knowledge and powers as dangerous lures and entangling obstacles and seeks ‘a **Tantrik knowledge behind the process of transformation**’¹⁰ through safe mystic inward Psychisization and Spiritualization and sheer contact to the Spiritual Reality.

All life⁵ is Yoga of absolute adoration of the Divine Mother, the worship of *Shakti*, Energy, the movement of dynamic Consciousness by which one will arrive at the perfection of Self, perfection of Nature and perfection of Life. Integral Yoga accepts the aims of *Tantra* wholly while rejects its methods in the preliminary state, but after the Yoga is established on a safe spiritual foundation an Integral Yogi can return upon the methods of *Tantra* or the Psycho-Physical Sciences as

the special means of integration. An Integral *Tantra Yogi* will be preoccupied with the secret of subtle mental, subtle vital, subtle physical and their hidden energies and knowledge of this Supraphysical science is necessary for the completion of physical knowledge.

The method of traditional *Tantra Yoga*¹¹ differs from Integral *Tantra Yoga*¹⁰ in the sense that in the former discipline the opening of six psycho-physical *chakras*¹² 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 ward⁹ 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 fall³ and it will be transformed in to the Divine Delight of its purest form. Firstly, we have to recognise 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 fulfilment 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 fulfilment and its own dream of possession, its own idea of right and desirable; it must learn the lesson to fulfil 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*¹ in four degrees of status, the Waking Self, the Dream Self, the Sleep Self and the final absolute trance of *Turiya*. The double advantages 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 and activates Subconscient transformation.

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 climbs 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, opens the gates of the Divine, fulfils the individual in the complete harmony of the Cosmic Consciousness and realises in the cosmic being the epiphany of the transcendent *Sachchidananda*.

Recapitulation:

“An **almighty occultist** erects in Space
This seeming outward world which tricks the sense;
He weaves his hidden threads of consciousness,
He builds bodies for his shapeless energy;
Out of the unformed and vacant Vast he has made
His sorcery of solid images,
His magic of formative number and design,
The fixed irrational links none can annul,
This criss-cross tangle of invisible laws;
His infallible rules, his covered processes,
Achieve unerringly an inexplicable
Creation where our error carves dead frames
Of knowledge for a living ignorance.”

Savitri-84

In traditional schools the exclusive worship² 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 realised in Her Individual, Universal and Transcendent form. In traditional *Tantra*⁸ the Divine Mother is the giver of four boons that of *artha*, opulence, *kama*, pure enjoyment, *dharma*, the Law of life and *Mokhya*, liberation; the same boon is transformed in integral *Tantra Yoga* of (1) conquest of all the money power of the earth for the Divine, (2) all delight born out of integral union with the Divine, (3) the Divine Law of Truth born out of Divine Will, Knowledge and Love whose outward and external form is the plastic Norms of Integral Yoga and the (4) liberation of Soul, universalisation of Soul, transformation of whole individual Nature and individual becoming the centre of world transformation. The consecration to the One Mother can be entire and complete if it includes the adoration of myriad living Mothers and Feminine Deities of our time, All-Mother of All Time, all Godheads, Men, Creatures and Objects. In Integral *Tantra Yoga* the One whom we adore as the embodied Divine Mother¹³ is also the Universal and Transcendent Mother of all Time extended through all life and Her Infinite Consciousness is that which rests on the One and acts in the All resulting in infinite Action, Creation, *Ananda*, Love and Beauty.

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References:

- 1: CWSA/23/The Synthesis of Yoga-540,
- 2: “This is something new he has accepted, because the Supreme doesn’t usually appear in tantrism – they are in contact with the Shakti and don’t bother about the Supreme. But here he has come to accept it.” The Mother’s Agenda-8.8.1961,
- 3: “We observe, first, that there still exists in India a remarkable Yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature; but it is a Yoga apart, not a synthesis of other schools. This system is the way of the Tantra. Owing to certain of its developments Tantra has fallen into discredit with those who are not Tantrics; and especially owing to the developments of its left-hand path, the Vama Marga, which not content with exceeding the duality of virtue and sin and instead of replacing them by spontaneous rightness of action seemed, sometimes, to make a method of self-indulgence, a method of unrestrained social immorality. 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 certain 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, — Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and Nature in man liberating itself by 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.” CWSA-23/The Synthesis of Yoga-42-43,

4: “All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.” CWSA-19/Essays on the Gita-9, “The systems of the Puranas and Tantras are full of the ideas of the Sankhya, though subordinated to the Vedantic idea and mingled with many others.” CWSA-19/Essays on the Gita-84

5: “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. Moreover it grasps at that idea of the divine perfectibility of man, possessed by the Vedic Rishis but thrown into the background by the intermediate ages, which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.” CWSA-19/Essays on the Gita-9-10

6: “The Gita like the Tantra and on certain sides the later religions attempts to preserve the ancient balance: it maintains the substance and foundation of the original synthesis, but the form has been changed and renovated in the light of a developing spiritual experience. This teaching does not evade the difficult problem of reconciling the full active life of man with the inner life in the highest self and spirit; it advances what it holds to be the real solution. It does not at all deny the efficacy of the ascetic renunciation of life for its own purpose, but it sees that that cuts instead of loosening the knot of the riddle and therefore it accounts it an inferior method and holds its own for the better way. The two paths both lead us out of the lower ignorant normal nature of man to the pure spiritual consciousness and so far both must be held to be valid and even one in essence: but where one stops short and turns back, the other advances with a firm subtlety and high courage, opens a gate on unexplored vistas, completes man in God and unites and reconciles in the spirit soul and Nature.” CWSA-19/Essays on the Gita-527-528,

7: “Veda and Vedanta are one side of the one Truth; Tantra with its emphasis on Shakti is another. In this Yoga **all sides of the Truth are taken up**, not in the systematic forms given them formerly, but in their essence and carried to the fullest and highest significance. But Vedanta deals **more with the principles and essentials** of the divine knowledge and therefore much of its spiritual knowledge and experience has been taken bodily into the *Arya (Journal)*. Tantra deals more with forms and processes and organised powers — all these could not be taken as

they were, for the **integral Yoga needs to develop its own forms and processes**, but the ascent of the consciousness through the centres and other Tantrik knowledge are there behind the process of transformation to which so much importance is given by me — also the truth that nothing can be done except through the force of the Mother.” CWSA-29/Letters on Yoga-II/p-459

8: “Even Vaishnavism and Tantra are in the end other-worldly; mukti is the aim of their efforts and anything else could be only incidental and secondary or a result on the way.” CWSA-29/Letters on Yoga-II/p-401, “Even Tantra and Vaishnavism end in the release from life; here (in Integral Yoga) the object is the divine fulfilment of life.” CWSA-29/Letters on Yoga-II/p-400

9: “The ascension and descent of the Force in this Yoga accomplishes itself in its own way without any necessary reproduction of the details laid down in the books [*on Tantra*]. Many become conscious of the centres, but others simply feel the ascent or descent in a general way or from level to level rather than from centre to centre, that is to say, the Force descending first to the head, then to the heart, then to the navel and still below. It is not at all necessary to become aware of the deities in the centres according to the Tantrik description, but some feel the Mother in the different centres. In these things our sadhana does not cleave to the knowledge given in the books, but only keeps to the central truth behind and realises it independently without any subjection to the old forms and symbols. The centres themselves have a different interpretation here from that given in the books of the Tantriks.” CWSA-29/Letters on Yoga-II/p-459-460,

10: “The process of the Kundalini awakened rising through the centres as also the purification of the centres is a Tantrik knowledge. In our Yoga there is no willed process of the purification and opening of the centres, no raising up of the Kundalini by a set process either. Another method is used, but still there is the ascent of the consciousness from and through the different levels to join the higher consciousness above; there is the opening of the centres and of the planes (mental, vital, physical) which these centres command; there is also the descent which is the main key of the spiritual transformation. Therefore there is, I have said, a **Tantrik knowledge behind the process of transformation in this Yoga.**” CWSA-29/Letters on Yoga-II/p-460, “There is [*in the Integral Yoga*] no willed opening of the chakras, they open of themselves by the descent of the Force. In the Tantrik discipline they open from down upwards, the Muladhara first — in our Yoga, they open from up downward. But the ascent of the force from the Muladhara does take place.” CWSA-29/Letters on Yoga-II/p-460, “In the Tantra the centres are opened and Kundalini is awakened by a special process, its action of ascent is felt through the spine. Here (in integral Yoga) it is the pressure of the Force from above that awakens it (Kundalini) and opens the centres. There is an ascension of the consciousness going up till it joins the higher consciousness above. This repeats itself (sometimes a descent also is felt) until **all the centres are open** and the consciousness rises above the body. At a later stage it (consciousness) remains above and widens out into the cosmic consciousness and the universal Self. This is

a usual course, but sometimes the process is more rapid and there is a sudden and definite opening above.” CWSA-29/Letters on Yoga-II/p-460-461, “It [*a force in the navel region rising upward in a coiling, pulsating movement*] is what is meant by the Kundalini rising towards the Brahmarandhra — not the whole of it, but something of it is released coiling or circling upward with vibrations (*spandana*) from the Muladhara. It is not always felt like that. Sometimes one simply feels currents or a Force of some kind rising up or just an ascending movement of consciousness. But in all cases it is the release of the Yogic consciousness which is shut up in the chakras and its ascent to meet the Divine Consciousness above. It is this and the corresponding descent from above that make Yogic experiences and realisations possible.” CWSA-29/Letters on Yoga-II/p-461, “It [*the Kundalini*] is the Yogic force asleep in the Muladhara and covered up in the other centres by the ordinary consciousness. When it is liberated, it rises up to join the Brahmic (Divine) consciousness above passing through the centres on its way.” CWSA-29/Letters on Yoga-II/p-461, “**There is no Kundalini Shakti above the head.** Above the head is the universal or Divine Consciousness and Force. The Kundalini is the latent power asleep in the chakras.” CWSA-29/Letters on Yoga-II/p-461, “The Energy in the Kundalini is the Mother’s.” CWSA-29/Letters on Yoga-II/p-461,

11: “I am afraid the attempt to apply scientific analogies to spiritual or Yogic things leads more often to confusion than to anything else, — just as it creates confusion if thrust upon philosophy also. Kundalini coiled in the Muladhara is asleep, plunged in the inconscience, supporting the play of the Ignorance. Naturally if she heaves up from there, there may be a disturbance or disruption of the states of the Ignorance, but that would be rather a salutary upheaval and helpful to the purpose of Yoga. Kundalini becoming conscious rises up to meet the Brahman in the thousand-petalled lotus. A mere ejection from her uniting with the higher consciousness would hardly lead to a radical change. Of course she need not abandon connection with the physical centre altogether; but she is no longer coiled there: if she were, the great occult force residing there would not be liberated. The usual image of her risen and awake is, I believe, that of a **serpent** standing erect, the tail touching the lowest centre, the head the highest at the Brahmarandhra. Thus with **all the centres open** and active she unites the two poles, superior and inferior, of the being, the spirit with Matter.” CWSA-29/Letters on Yoga-II/p-462,

12: “Lifting the heavy curtain of the flesh
 He stood upon a threshold **serpent-watched**,
 And peered into gleaming endless corridors,
 Silent and listening in the silent heart
 For the coming of the new and the unknown.” Savitri-28
 “Along a path of **aeons serpentine**
 In the coiled blackness of her nescient course
 The Earth-Goddess toils across the sands of Time.” Savitri-50

“His splendour grasped her, her puissance to him clung;
She crowned the Idea a king in purple robes,
Put her **magic serpent** sceptre in Thought’s grip,
Made forms his inward vision’s rhythmic shapes
And her acts the living body of his will.” Savitri-125

“The first writhings of the **cosmic serpent** Force
Uncoiled from the mystic ring of Matter’s trance;
It raised its head in the warm air of life.
It could not cast off yet Night’s stiffening sleep
Or wear as yet mind’s wonder-flecks and streaks,
Put on its jewelled hood the crown of soul
Or stand erect in the blaze of spirit’s sun.” Savitri-138

“A subtler breath quickened dead Matter’s forms;
The world’s set rhythm changed to a conscious cry;
A **serpent Power** twinned the insensible Force.” Savitri-156

“An inexorable evil’s worshipper,
She made vileness great and sublimated filth;
A dragon power of reptile energies
And strange epiphanies of grovelling Force
And **serpent grandeurs** couching in the mire
Drew adoration to a gleam of slime.” Savitri-213

“A formless void oppressed his struggling brain,
A darkness grim and cold benumbed his flesh,
A whispered grey suggestion chilled his heart;
Haled by a **serpent-force** from its warm home
And dragged to extinction in bleak vacancy
Life clung to its seat with cords of gasping breath;
Lapped was his body by a tenebrous tongue.” Savitri-218

“A formidable voice cried from within:
“Back, creature of earth, lest tortured and torn thou die.”
A dreadful murmur rose like a dim sea;
The **Serpent** of the threshold hissing rose,
A fatal guardian hood with monstrous coils,
The hounds of darkness growled with jaws agape,
And trolls and gnomes and goblins scowled and stared
And wild beast roarings thrilled the blood with fear
And menace muttered in a dangerous tongue.” Savitri-489

“**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom’s deep and luminous eyes.” Savitri-524

“Out of the Inconscient’s soulless mindless night
A **flaming Serpent** rose released from sleep.
It rose billowing its coils and stood erect

And climbing mightily, stormily on its way
 It touched her centres with its flaming mouth;
 As if a fiery kiss had broken their sleep,
 They bloomed and laughed surcharged with light and bliss.” Savitri-528
 “In the deep place where once the **Serpent slept**,
 There came a grip on Matter’s giant powers
 For large utilities in life’s little space;
 A firm ground was made for Heaven’s descending might.” Savitri-530
 “It wandered like a lost ray of the moon
 Revealing to the night her soul of dread;
Serpentine in the gleam the darkness lolled,
 Its black hoods jewelled with the mystic glow;
 Its dull sleek folds shrank back and coiled and slid,
 As though they felt all light a cruel pain
 And suffered from the pale approach of hope.” Savitri-585
 “It poured into her navel’s lotus depth,
 Lodged in the little life-nature’s narrow home,
 On the body’s longings grew heaven-rapture’s flower
 And made desire a pure celestial flame,
 Broke into the cave where coiled World-Energy sleeps
 And smote the **thousand-hooded serpent Force**
 That blazing towered and clasped the World-Self above,
 Joined Matter’s dumbness to the Spirit’s hush
 And filled earth’s acts with the Spirit’s silent power.” Savitri-665,
 13: “When I came here and told Sri Aurobindo certain things I knew from the
 occult standpoint, he always said that it conformed to the Vedic tradition. And
 as for certain occult practices, he told me that they were entirely tantric – and I
 knew nothing at that time, absolutely nothing, neither the Vedas nor the Tantras.”
 The Mother’s Agenda/4.11.1958,

Sri Matriniketan Ashram Sri Aurobindo Centre,
 Managed by The Mother’s International Centre Trust,
 Regd.No-146/24.11.97, Vill: Ramachandrapur, PO: Kukudakhandi-761100,
 Via: Brahmapur, Dist: Ganjam, State: Orissa, India
<https://www.srimatriniketanashram.com/new-research>