

Integral Yoga in Detail

“To **retrace the path** in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity — the sincerity that brings an uninterrupted progress, growth, an integral perfecting.”

*THE MOTHER
PRAYERS AND MEDITATIONS/20TH AUGUST, 1914*

“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.”

*SRI AUROBINDO
CWSA-23/THE SYNTHESIS OF YOGA-57*

“To walk on **the path** you must have a dauntless intrepidity, you must never turn back upon yourself with this mean, petty, weak, ugly movement that fear is...An indomitable courage, a perfect sincerity, a total self-giving to the extent that you do not calculate or bargain, you do not give with the idea of receiving, you do not offer yourself with the intention of being protected, you do not have a faith that needs proofs, — **this is indispensable for advancing on the path**, — this alone can shelter you against all dangers.”

*THE MOTHER
WORDS OF THE MOTHER, VOLUME-15, P.190*

“And when, as I told you, I chanced upon a book or an individual that could give me just a little clue and tell me, ‘Here. If you do such and such, **you will find your path**’ – well I charged into it like a cyclone ... and nothing could have stopped me.”

*THE MOTHER
AUGUST 25, 1954*

“In a sense, therefore, each man in this path has his **own method of Yoga**. Yet are there certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of Shastra or scientific method of the synthetic Yoga.”

*SRI AUROBINDO
CWSA-23/THE SYNTHESIS OF YOGA-46-47*

“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.”

*SRI AUROBINDO
CWSA-23/THE SYNTHESIS OF YOGA-57*

“The ways have been built, the capacity to follow them has been developed, the goal or last height of the creation is manifest; all that is left is **for each soul to reach individually the right stage and turn of its development, enter into the spiritual ways and pass by its own chosen path** out of this inferior existence. But we have supposed that there is a farther intention, — not only a revelation of the Spirit, but a radical and integral transformation of Nature.”

SRI AUROBINDO

CWSA-22/THE LIFE DIVINE-922-923

“It is very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; *Sri Aurobindo* was the first, and He left before telling us what He was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed. It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, **like child's play** in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour.”

THE MOTHER

JULY 15, 1961

The central common principle of all *Vedantic* Schools of Yoga is **the self-fulfilment of the *Purusha* through his *Prakriti*** or play of *Prakriti* to satisfy her *Purusha*. Its central secret is the search after the silent inactive *Purusha* as a means of liberation by withdrawal from the deception created by the active *Prakriti* and becomes the key to the finding of the *Shakti*. The central common principle of all *Vedic* schools of Yoga which was later followed by the *Tantric* schools is **the self-fulfilment of *Prakriti* through her *Purusha*** or play of the *Purusha* to satisfy his *Prakriti* and its central secret is the worship, adoration and consecration of the *Prakriti* to the Divine *Shakti* as the all important and sole effective force for all attainment and becomes the key to the finding of the Spirit. In integral Yoga the central common principle is that the relation between *Purusha* and *Prakriti* exists between two poles of *Vedantic* rest and *Vedic* movement; when *Prakriti* is absorbed in the conscious existence of *Purusha*, there is rest, freedom and liberation of Soul; when the *Purusha* pours itself out in action of its *Prakriti*, there is action, transformation of Nature, new creation and *ananda* and the complete union of *Purusha* and *Prakriti* in Ignorance is raised to the higher planes of *Ishwara-Shakti* in Knowledge and *Brahman-Maya* in *Vijnana*. The central secret of integral Yoga begins with *Vedantic* teaching of the Spirit as the all important means for finding of the *Shakti* till the attainment of sufficient Spiritual

foundation followed by Spiritual integration which is complemented by the *Vedic* teaching of *Shakti* as the all important means of finding the Spirit and their respective sacrifices are ‘the *Brahman* is offered to the *Brhman* by the *Brhman*’⁷ and ‘the *Shakti* is offered to the *Shakti* by the *Shakti*’. And the aim of this Yoga is defined as attainment of fullness of Being, fullness of Consciousness and fullness of Life through movement of static and dynamic Consciousness. This object makes the Spiritual life and its experiences fully active and fully utilisable in the normal waking state or waking trance possessing our whole existence of several subtle bodies.

The central process of integral Yoga is a turning of human Soul from the egoistic state of consciousness absorbed in the outward surface mental appearances and attractions of things and catching at knowledge in a most scanty, superficial, narrow, ordinary and fragmentary fashion of human thinking, feeling, acting and seeing to a higher state of deep and wide Spiritual Consciousness in which the Transcendent and the Universal Divine can pour itself into the individual mould in order to enlarge and transform it.

The practice of this Yoga proceeds through **two alternative periods**, initially of (1) **unilluminated Soul season** of groping, seeking, endeavour and preparation through the mind’s **methods of abstraction** or reason’s methods of surface manipulation to get rid of all in him that belongs to the working of lower Nature, in which the Soul and its instruments must become fit through a lower means of approaching God indirectly or the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force through movement of divagated purification, dispersed concentration and ineffective identity and arrive at a certain degree of opening to Spiritual truth, and it is at this point he gives up all his three modes of action to greater Power and finally (2) the Soul’s **method of clarity** takes up the growth of **illuminated Soul season of progress** through prepared and fit Souls by uncovering the swift and concentrated Sunlit or Psychic and Golden or Spiritual path which approaches God directly by systematic purification of the whole being, absolute concentration on the object and compete and intimate identity of union and finds a means to reach the end of the goal. In the former intellect develops into mind of the sage or high mental thinker where all preparatory Yoga is pursued or integral Yoga begins with the entire rejection of lower human nature which is a means to escape into higher Divine Nature whereas in the latter the Spiritual sage has gone beyond the abstractions of thought and the integral Yoga insists on the transformation of entire lower human Nature by the pressure of higher Divine Nature, *Shakti*. In the former, the mind has the capacity to observe, invent, discover the actual possibilities of creation and to turn all his action to free means of self expression and the latter is a seer of the occult imperatives, a greater perfection that

necessitates the substitution of Spiritual Influence and is fully aware of the original Determinant of all determinants.

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. The unripe Soul or the developing Soul is bound to social duty and family obligation like his unpurified desire and they can be used for their exhaustion for a brief time, after that they will be withdrawn and a Divine government will alone abide. 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 and it is not surprising that mind can also claim to be the leader of the journey and the only available guide or at least lead towards the direct and innermost door of the temple through its faculty of exclusive concentration. The Mind has two possibility; the first possibility is that the mind can ascend into Divine planes in waking state and derive from them a stream of influences and experiences which can transform his nature; secondly the mind can call down Divine through its power of pure, clear and passive reflection, so that its mentality is changed in to the image of the Divine.

Spiritual experiences born out of **World Negation** as developed by *Buddha* and later further extended by the *Indian Saint Shankara* are the *Nirvana* and *Brahma Nirvana* respectively **are identified as first *siddhi* of integral Yoga**. For the *Buddha*, the world, Self and God are construction of mind and by withdrawing from such construction one arrives at ineffable Delight of the *Nirvana*. If this experience is further extended one realises the featureless, immutable, silent and absolute state of One and indivisible *Brahma Nirvana* and also realises the second *siddhi* of integral Yoga that this world which appears as illusion is created from the *Brahman*. And the *Ananda* becomes so intense and pure that to the mind this phenomenal world seems to be an illusion. The third *siddhi* of integral Yoga finds a relation between Spirit and the Matter and the *Brahman* energy can penetrate inside Matter. This dynamic Spiritual experience born out of **Positive Affirmation of World** or considering world as the body of the Divine, *Vasudev Sarvamiti*,⁸ is the Cosmic Consciousness which is possible by raising and widening the mind to the state of Truth Thought, Truth Vision, Truth Hearing, Truth Discernment and Truth Touch or developing the faculty of Higher Mind, illumined Mind, Intuitive Mind and finally Mind is universalized to experience Overmind state of Consciousness. In this cosmic Consciousness of Overmind the Matter is real to the Spirit and Spirit is real to the Matter and their reconciliation is practicable. In this Cosmic consciousness Mind, Life and Body are no longer considered as agents of separation and formenters of an artificial quarrel but as conscious Intermediary

and Instruments of evolving Consciousness, where Mind is self fulfilled when it becomes a pure mirror of the Truth of Being; Life is self fulfilled when it consciously lends its energies to the perfect self-figuration of the Divine in ever-new forms and activities of the universal existence and body is self fulfilled when its substance is plastic and malleable enough to the pure Divine touch and its Light. In integral Yoga **the negative Spiritual experience** of *Nirvana* and **the positive or affirmative Spiritual experience** of Cosmic Consciousness are accepted as expressions of Self and are reconciled and transcended, where the former asks the pacification of the mind and the latter asks the activation and illumination of Mind. These two Spiritual experiences are the basis of static and dynamic *Brahman* beyond which the greater Divine union and integral Divine realisation of **Supramental plane** stands.

In cosmic Consciousness we begin to participate in the all-vision and understand and recognise 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 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, fulfil 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. He is a King-child, through his Soul's eternal Child-hood he plays and enjoys untiringly his world-toy in the miraculous eternal gardens of Consciousness. A developed Soul is not bound by social duty, religious activity, family obligation, service to the Nation and humanity and he will be identified with his Self and with fellow creatures only through the ascending and descending Divine Consciousness. The revolving 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. This is the normal nature of an integral Yogi who 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 supreme Consciousness of integral Yoga can turn the frequent disorder, concentration on one aspect of the Unknowable, exclusive and one sided enormous development of personality of man of genius, poet, artist, thinker, Saint and Mystic into concord, elimination of ugliness, error and distortions, all-vision of the Divine, the largest, widest, most flexible, catholic

and universal approach towards all things, happenings and events and a leap into future where all the comprehensive and many-sided perfection are fully realised.

The basic foundation of a *Sadhaka* is surrender, **union with the Divine** and transcendence of ego pursued through all life and it can be experienced through Synthesis of central truth of all traditional Yoga. The **three central principle** of integral Yoga are derived from the three *Vedantic* method of knowledge; (1) it is either a knowledge in the will working out through action (2) or knowledge in the intellect through discernment (3) or knowledge of the heart expressed in love and faith which form the basis of Integral *Karma*, *Jnana* and *Bhakti Yoga* respectively.

Entire rejection of desire, ego and attachment makes one fit to pursue all Yoga which is a plunge into all the multiple profundities of the Soul. Or one is considered fit to pursue traditional Yoga as indicated in *the Gita* if he has controlled his mind and senses, *basyatmana*,¹⁰ and he who has fallen from Yoga in the past births, *yogavrastah*.¹¹ In integral Yoga this fitness is further ensured if he has nurtured sufficient equality in mind, heart and body by silencing their random movement or ‘the most important indication is a perfect equality of soul in all circumstances.’¹⁴ Or one is considered fit to pursue integral Yoga (of Self-perfection) after he has exhausted the objective perfection, *siddhi*, of traditional *Karma*, *Jnana* and *Bhakti Yoga* or *Tantra Yoga* or *Hatha* and *Raja Yoga*. The secret of success in integral Yoga can come when each *Sadhaka* is able to respond adequately to the **Divine Call** and nurture, grow and expand this Supreme Call through the central faith, which preoccupy him in the vision that ‘see only the Divine and seek only after the Divine.’¹ Or one will succeed in integral Yoga if he satisfies the condition as indicated in *the Gita*, “the exceedingly dear, *atiba priya* devotee is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth of reconciling *karma*, *jnana* and *bhakti Yoga* in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely.”⁹

An individual is considered fit¹⁵ to pursue Integral *Karma Yoga* if he has no distinction of work in terms of high and low and loves all work equally and **aims** at the dedication of every smallest human activity to the supreme Will. The success of Integral *Karma Yoga* can come when each Divine Worker, *divya karmi* is able to discover in the smallest work, the God’s vast intention and is able to turn all work as means of purification, liberation, delight and perfection 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 liberation of *Karmayoga*, which is *Sadharmya mukti*, complete and final liberation and transformation of whole nature and a free and unegoistic participation of the Soul in the cosmic action.

An individual Seeker can be considered fit¹⁶ 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 and **aims** at an active conquest of the cosmic existence for the Divine and realisation of the unique and supreme Self in the transcendence. The success of Integral *Jnana Yoga* can come when each man of Knowledge, *Jnani*, will be able to turn and transform all mundane knowledge into God Knowledge and the elevation of the whole range of human intellect and perception to the Divine level, to its Spiritualisation and to the justification of the cosmic travail of knowledge in humanity and he can arrive at the highest liberation of *Jnanayoga*, which is *Sayujya Mukti*, the identification of the individual being in all its parts with the Divine.

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 object and **aims** at the enjoyment of the supreme Love and Bliss through the different phases of self-concealment and self-revelation of the divine Lover of the universe. The success of Integral *Bhakti Yoga* can come when each Devotee, *Bhakta* is able to elevate the whole range of human emotion, sensation and aesthetic perception to the Divine level 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 liberation of *Bhaktiyoga*, which is *Salokya-Mukti*, the whole conscious existence dwells in the same status of being as the Divine.

An individual is considered fit to pursue *Integral Yoga of Self-perfection*, which is its fourth central principle, if he has attained considerable Divine identity through triple wheel of Soul force that of Divine Will, Knowledge and Love. The prerequisite of all perfection is purification, *suddhi*, liberation, *mukti*, delight of being, *bhukti*. The success of *Integral Yoga of Self-perfection* can come when each perfect individual, *siddha* becomes a fit Soul-channel to live with the transcendent and universal Divine and the Supermind is individualised in him for universal action and his four-fold highest perfection, *siddhi*, is *Sarvam-brahma*, *Brahman* that is All, *Anantam-brahma*, *Brahman* is infinite in being and infinite in quality, *Jnanam-brahma*, *Brahman* as self existent Consciousness and universal Knowledge and *Anandam-brahma*, *Brahman* as the self existent Bliss and its universal Delight of Being.

The success of the vision of the book '*The Synthesis of Yoga*' can be possible when each *sadhaka* is able to turn all one sided developments, limitation imposed on *Brahman* out of partial Divine union, one sided view point into catholicity of the all vision and integral union with the Divine and he will be able to wait, learn, grow, integrate, synthesise and universalise all Deities, Teachers, *Shastras*, Religions, developmental urges invented by Nature and weld them strongly to the One, the Ineffable and the Infinite and unifies many states of

Consciousness at a time. The success of the vision of the book '*The Life Divine*' is possible for all man, *sarva manusyah*, if his immediate instrument of mind is trained through reverse movement of exclusive concentration to discover inner Soul and higher degrees of concentration and in his passage towards the Divine Life, he will rightly utilise Time and Space only for the ascent of the Soul and the descent of the *Shakti*. Thus a hierarchy of Consciousness is developed extending over multiple sheaths and selves whose perfection are indispensable to bridge the gulf between Matter and Spirit or ordinary life and Divine Life. The success of *The Mother's Yoga* or the vision of the book '*The Mother*' can be realised when all of Her children, concentrate preliminarily on persistent rejection of falsehood, obscurity and lower Nature and foster aspiration, surrender, sincerity and faith and finally call down Her four-fold Divine *Shakti* for the full possession of Her power and perfection in our individual life. *Savitri's Yoga* or the vision of the book '*Savitri*' can succeed if each perfect Soul of man on earth, *siddha* or each *Yogi* veiled behind a man, will be able elevate his fixed death-bound destiny to higher Spiritual destiny and extend this capacity towards the change, elevation and reversal of collective and earth's destiny.

Integral Yoga further insists to go beyond all written truth, intermediary Spiritual Influence, mutable time, personal effort of *utsaha*, *vyakulata* and *tapasya* and to become the *Sadhaka* of the Eternal and Infinite and enters the kingdom of integral Knowledge of the Soul, spontaneous guidance from within and above, immutable Timeless state and the inexhaustible spontaneous action and riches of the Spirit and the Nature.

Of all the Yogins **the greatest *Yogi***, *yoginam api sarvesam²...yogi paramo³*, as indicated in *the Gita*, is a state in which he lives, acts in perfect union with the Divine, *mayi nivasisyasi⁶*, in all possible human condition, in all possible world action his Consciousness does not fall from the oneness and constant communion with the Divine. The largest formulation of this Spiritual change is a total liberation of Soul, mind, heart and action, a casting of them all into the sense of the cosmic Self and the Divine Reality. A certain change of Nature is experienced by this Spiritual illumination but this is not complete and integral transformation of Nature which establishes a secured and established new principles and permanent new order of being in the field of terrestrial Nature. A *Sadhaka* becomes consecrated Child when this constant union with the Divine is dynamised to become one with the Divine Mother.

A traditional *Karma Yogi* is considered great if in him *Kshara Purusha* is dynamised and all initiation of works are activated from within. In a greater *Karma Yogi* *Kshara* and *Akshara* are both simultaneously dynamised and his consciousness undulates between *Kshara* and *Akshara* or waking trance and non-waking trance and preoccupies himself in both objective manifesting action and

subjective subtle and superconscient action by a pressure and direction from within and above respectively. In the greatest *Karma Yogi*, *Uttama Purusha* is dynamised along with *Kshara* and *Akshara Purusha*. This *Purushottama* Consciousness is settled in the body where the *Jiva* holds together the triple *Purusha*. In this state of Consciousness waking trance is stabilised and one moves freely in his multiple subtle bodies without losing waking consciousness. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine Will towards relatively weaker parts of his untransformed emotional and intellectual Nature.

A traditional *Jnana Yogi* is considered great if in him *Akshara Purusha* or Spiritual Being is first dynamised through renunciation, *tyaga*, *vairagya*, effort and practice of Yoga, *abhyasa*, concentration, *samyama* and askesis, *tapasya*. In a greater *Jnana Yogi*, by the pressure of this Spiritual being or descent of Divine Force from above the head, *Kshara Purusha* or Psychic being in the heart is dynamised. His Yoga becomes easier as he actively participates in the world action through activation of *Kshara Purusha*. In the greatest *Jnana Yogi*, *Uttama Purusha* is dynamised along with *Kshara* and *Akshara Purusha*. This *Purushottama* Consciousness is settled in the body where the *Jiva* holds together the triple *Purusha*. In this state of Consciousness waking trance is stabilised and one moves freely in his multiple subtle bodies without losing waking consciousness. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine Knowledge towards relatively weaker parts of his untransformed emotional and volitional Nature.

A traditional *Bhakti Yogi* is considered great when he reconciles his devotion with sacrificial action and realises the *Kshara Purusha* or Psychic being in the heart. A Greater *Bhakti Yogi* reconciles his devotion of personal Godhead with the Impersonal Godhead of *Jnana Yoga* and realises *Akshara Purusha* or Spiritual Being in addition to the earlier realisation of *Kshara Purusha*. The greatest *Bhakti Yogi* realises *Kshara* and *Akshara Purushas'* union with the *Purushottama*, who finally consents to live in the heart, which is also the dual meeting ground of *Uttama Purusha* and *Para Prakriti*. The realisation of this dual Godhead in the heart is the beginning of realisation of Bliss Self which is beyond the Supramental action on earth. An integral *Bhakti Yogi* will direct the Supramental energy dynamised due to his relatively stronger part of Divine Love, Beauty and Delight towards relatively weaker parts of his untransformed volitional and intellectual Nature.

In this established state a traditional Yogi can pursue integral Yoga by inverting the gained Supreme Divine Consciousness earthward. An integral Yogi lives in the great totality of Truth of Universal Consciousness, a totality, which is capable of infinite enlargements as there is no end to the extension of Divine Will,

Knowledge, Love and Delight, *nastyanto vistarasya me*,⁴ and there is still much of the height to be reached and a wideness to be covered by the eye of vision, *bhuri aspasta kartvam*.⁵ Through intensification of Psychic and Spiritual contacts, he becomes able to enter the lower realms of Supermind and inverts this gained Divine State towards lower sheaths of individual and universal Mind, Vital and Physical sheaths and transforms them.

The **great Integral Yogi**, due to his integral surrender of Soul and Nature and particularly consecration of the most of the dark domains of Inconscient and Subconscient sheaths, and integral *Sraddha* of pouring down of Divine Supramental attributes of Light, Love, *Ananda*, Force, Wisdom and Truth and direct them to the yet untouched realm of Subconscient and Inconscient sheaths and continue transformation action there.

The **greater Integral Yogi** can put forth many states of Consciousness at a time and is able to trace the Supermind concealed in the Inconscient and Subconscient sheath and activates the Inconscient and Subconscient Self; as a result the source of Supramental Force and Delight can burst open and spread from Inconscient and Subconscient Self towards the untransformed Inconscient, Subconscient, Physical, Vital and Mental sheaths for large and mighty transformation action.

The **greatest Integral Yogi** is he, who is able to activate the Supermind concealed in all the sheaths, identified as ten *koshas*, builds, purifies, transforms and perfects them and there is penetration of Supramental force from all the multiple source of **ten Selves**; first intermittently, then constantly becomes a normal issue. Thus ten-fold personality is superimposed and combined to enrich his single new personality and his strong central being holds all together and works towards harmonisation and integration of multiple Selves and Nature.

So an integral Yogi is at once a **Devotee**, whose adoration of the Creator, the fundamental Being, will be incomplete without adoration of Him ‘wherever He manifests (as effectual Becoming) or wherever even he hides his godhead—in man and object and every creature;’¹² as **developing Soul** he is follower of all those who are ahead of him in cognition and Their limitless Consciousness; as **developed Soul** he is a teacher of all those who are behind him in consciousness; as **Slave of all mankind** he is fit to become its nameless master and continually engaged in well being of all creatures; as **Monotheist** and **Polytheist** he has to know Divine entirely in His single and myriad Form; as **universal Man** he is one and in sympathy with fellow human brothers and accepts them as his own self in many minds, lives and bodies; as **Vedantist** he realises the Divine as Creator Father and Master of this existence and liberates humanity; as **Occultist** he is both left hand *Tantric* representing the way of Divine Love and right hand *Tantric*

representing the way of Divine Knowledge; realises Divine as Creatrix Mother of universe and he emerges as centre of world transformation; as *Nirvanist* he experiences ineffable *Ananda* of the existence by annulling the construction of the mind; as *Ashramite* he has regard and absolute obedience towards all *Ashram* rules formulated by *the Mother* and enjoys Spiritual protection; as *Sadhaka* of integral Yoga, all outer norm supports the discovery of Her subtler norm in higher planes of Consciousness and the protection sheath is sealed against any hostile intrusion; as consecrated **Child** he is one and indivisible portion of Her supreme Consciousness and as **integral Yogi** he calls down large Divine descent for earth and men. He can liberate men from the one-sided growth, exclusive pursuit, fragmentary knowledge and ‘maimed achievement’¹³ of modern Science, popular Religion and traditional Yoga and lead them towards many-sided all-inclusive growth, integral concentration, comprehensive knowledge, total purification, transformation and perfection.

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References:

- 1: CWSA-23/The Synthesis of Yoga-72,
- 2: The Gita-6.47,
- 3: The Gita-6.32,
- 4: The Gita-10.19,
- 5: The Rig Veda-1.10.2,
- 6: The Gita-12.8,
- 7: The Gita-4.24,
- 8: The Gita-7.19,
- 9: The Gita-12.20,
- 10: The Gita-6.36,
- 11: The Gita-6.41,
- 12: CWSA-23/The Synthesis of Yoga-159-160,
- 13: CWSA-23/The Synthesis of Yoga-91-92,
- 14: The Mother’s Centenary Works/4/97,
- 15: “Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but **an indiscernible moment in Thy eternity**; and the results obtained by it, however powerful and marvellous they may be, are nothing but **an imperceptible atom in the infinite march** to Thee. This is what Thy workers must never forget, otherwise they will become **unfit** to serve Thee.” **The Mother/Prayers And Meditations-July-17/1914**

16: "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.**" Sri Aurobindo/CWSA-23/The Synthesis of Yoga-347,

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Sri Matriniketan Ashram,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.com