

# The Root Formula of Integral Yoga

“...the spirit breaks through all formulas to find its self...”<sup>51</sup>

**Sri Aurobindo**

Perfection is the objective of Divine Life. All problems of **Perfections** are essentially the problems of **existence**. Imperfection is the constitution of this existence. A *Sadhaka's* quest for perfection begins by becoming aware of his present law of imperfection and by keeping full account of it. The perfection he aspires is neither a mundane perfection of outward and social change, nor moderate perfection of gross will to live and temperate indulgence of mental and vital satisfaction of desire, nor an ascetic perfection of trampling down the life instinct and ethical austerity, nor a religious perfection of acceptance of common religious ideal, a brotherhood of saints and a kingdom of heaven on earth but an integral Divine perfection of **‘the divine government of the will in life.’**<sup>67</sup> ‘It is only by **increasing that (self) control through detachment of lower suggestions**<sup>67</sup> **of physical and vital mind,...** only by **developing and accumulating soul-power, only by** ‘the possession of the being, consciousness, delight, power of the Self’<sup>67</sup> that he can reach this integral Perfection.

1) ‘For all problems of **existence** are essentially the problems of **Harmony**,’<sup>4</sup> *Sangati*. All problems are the creation of mental Ignorance and they could not exist with the evolution of Knowledge. An individual limited in ego isolated from its environment feels no longer in unity and harmony with his Self, with God, with universe and with all around him. The secret of harmony is to be in accord with his natural members and surrounding by becoming one with his highest Self, by becoming one with oneself and all beings. All problems would move harmoniously to their right solution if the life-energy could be made to obey their right action offered by Divine Will instead of imposing its own yoke on our existence.

2) All problems of **Harmony** are essentially the problems of **Dharma**, preliminarily obedience to the right law of existence, the law of self-discipline of written truth and ultimately spontaneous and automatic obedience to the Psychic, Spiritual and Gnostic Law dictated from within and above.

3) All problems of **Dharma** are the problems of **discrimination**, preliminarily right discernment of truth from falsehood, *vivek* and ultimately swift Supramental discernment, *Samjnana*.

4) All problems of right **Discernment** are the problems of **Sraddha**, preliminarily centralised faith and ultimately integral faith, which is again the outcome of *Nistha*, great sincerity.

*The Gita* speaks ‘he who has faith attains knowledge that can discern Truth and Falsehood, Divine and Undivine, Knowledge and Ignorance’, *sraddhavan labhate jnanam*.<sup>5</sup> Right discernment, *vivek*, will lead one towards the fulfilment of the law of the Soul, *Dharma*. It is the law of the Psychic, Spiritual and Supramental being that leads one to total harmony and all the problems of existence are resolved from its root. It is from *asraddha*, doubt and *asuya*, fault finding, *bivranti*, the wrong discernment is born, which leads one to *adharma*, the deceptive law of mind, life and body, is the root cause of disharmony, *asangati*, from which all the problems of existence are aggravated.

This paper proposes some provisional psycho-physical exercises on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. The two imperfections, the sceptical doubt, *samsaya*, which always turns its back on our Spiritual possibilities and the constant carping of the narrow uncreative intellect, *asuya*, which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

- a) The first indispensable faith is, “The Divine exists within, above and around me and my meeting with Him cannot fail. I want to meet and adore Him within first and then in all creatures.”
- b) The second indispensable faith is, “There is nothing worth living in my life without Him and He is the only source of all my emotion, thought and action.”
- c) The third indispensable faith is, “He has taken my total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures.”
- d) The fourth indispensable faith is, “He responds to my every call and even to my most external emotional call.”
- e) The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best; He leads me in the shortest possible path towards the ultimate goal.”
- f) The sixth indispensable faith is, “He is all Love, all *Ananda*, all Beauty, all Peace, all Knowledge, all Light and He is ready to pour these faculties when called upon.”

- g) The seventh indispensable faith is, “Divine is All and by His entire descent all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of subtle and causal body indefinitely.”

In addition to it we can practice remembering some specialised form of faith or dispensable dynamic faith to remould some of our finest faculty. Once the indispensable faith establishes the Spiritual base, the practice of dispensable faith helps to integrate it.

- a) The first dispensable faith is, “Since I want only the Divine, my success is sure, I have only to walk forward in all confidence and His own Hand will be there secretly leading me to Him by His own way and at His own time.”<sup>6</sup>
- b) When doubt, depression, *tamas* and insincerity predominates over the nature then the *mantra* of repetition is, “Never mind, my aspiration will come back again. Meanwhile I know that *The Mother* is with me even when I do not feel Her, She will carry me through even the darkest period.”<sup>7</sup>
- c) To all suggestions of impurity, unfitness and Spiritual fall repeat the *mantra*, “I am a child of Immortality chosen by the Divine; I have but to be true to myself and Him--the victory is sure; even if I fell, I would rise again.”<sup>7</sup>
- d) The *rajasic* and *sattwic* egoism are eliminated by concentration of the following *mantra*, “A Divine Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate.”<sup>8</sup>
- e) To all suggestions of death, disease and accident repeat the *mantra*, “No part of my being support or dwell upon the disease of the body. All disease, accident and death are perfect illusion and non-existent to the true consciousness of the body.”
- f) Always we must adhere to the injunction of *the Gita*, “Yoga must be continually practiced without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is secured.”<sup>9</sup> Every thought and impulse has to be reminded in the language of the *Kena Upanishad*, “That is the Divine *Brahman* and not this which men here cherish and adore.”<sup>8</sup>
- g) The seventh dispensable faith is, “A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the

Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.”<sup>10</sup>

- h) The eighth dispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, “I will surely deliver you from all sin and evil; do not grieve.”<sup>11</sup> Or the promise of *Savitri*, “Oh, surely one day He shall come to our cry, one day He shall create our life anew and utter the magic formula of peace and bring perfection to the scheme of things. One day He shall descend to life and earth, leaving the secrecy of eternal doors, into a world that cries to Him for help, and bring the truth that sees the spirit free, the joy that is the baptism of soul, the strength that is the outstretched arm of Love. One day He shall lift His beauty’s dreadful veil, impose delight on the world’s beating heart and bare His secret body of light and bliss.”<sup>12</sup>

Once the centralised faith is established in the Divine, which ‘see only the Divine and seek only after the Divine,’<sup>13</sup> replacing the earlier ordinary faith which concentrate on ‘development and satisfaction and interests in the old externalised order of things,’<sup>13</sup> then an individual’s higher Spiritual life is decreed. Then this faith has to be integralised through Psycho-physical exercise as stated above followed by Spiritual union of *Ishwara and Ishwari* and Supramental union of *Brahman and Maya*. Once the faith is integralised then an individual’s Supramental destiny is decreed. After the centralised faith is established in the Divine, then the centralising thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralised, then the reconciling wisdom is activated which harmonises all the inarticulate murmur and disjointed mutterings of the Inconscient and unite Matter and Spirit.

To continue again the root formula:

- 5) All problems of *Sraddha* are the problem of *Nistha*, Sincerity, preliminarily exclusive sincerity and ultimately integral sincerity. *Apara Prakriti*’s concentration around *Purusha* is defined as exclusive sincerity. This concentration extended between *Shakti* and *Ishwara* and between *Maya* and *Brahman* lead towards integral sincerity.
- 6) All problems of Sincerity are the problem of concentration, *samyama*, preliminarily exclusive concentration and ultimately Integral Concentration.

Integral Yoga proposes to enforce upon ‘the whole of life and not merely on a part of life’<sup>62</sup> a concentration of inner spiritual change followed by an outer transformation which is not merely many-fold mental effort, annulment of ego, strong renunciation but evolution of higher concentration beyond exclusive concentration of mind. Integral Yoga proposes seven-fold concentrations in ascending order.

Concentration is defined as ‘the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end.’<sup>68</sup> To renounce all types of earthly enjoyments is the general cause of increase of concentration power, *samyama*.

### **First Exclusive Concentration:**

The First **exclusive concentration**, is one form of the self-gathering of the power of *Tapas*, which is defined as the complete absorption in the objective world by an entire separation from the true Self. A seeker of Truth utilises the faculty of first exclusive concentration towards calling down the spaceless Infinity to the limited space of his surrounding world.

### **Second Exclusive Concentration:**

Then there is development of **second exclusive concentration**, which is defined as to preoccupy and limit oneself with the mental knowledge of the present which is hurriedly changing from moment to moment in a helpless succession of events, forms, phenomena and actions, oblivious of the successive past and future happenings except that of memory that holds little and vague inference of future; through this concentration the objective experience of the ever-changing present environment is realised through a superficial movement of consciousness. A Sadhaka utilises this second exclusive concentration towards calling down the Timeless Eternity to the slipping moments.

### **Third Exclusive Concentration:**

And then, **the third exclusive concentration** or **reverse movement of exclusive concentration**, which is defined as the complete absorption in the objective means or instruments in finding the subjective Being or concentrates exclusively on the concealed inner being by quieting the frontal active *prakriti* and subjective experience of the ever-modified mental states of its personality.

### **Fourth Exclusive Concentration:**

This concentration is the outcome of fusion of above three exclusive concentrations. This is a concentration of separative active consciousness in a separative movement and this takes place not in true self, but in the untransformed active *Prakriti*. In this concentration, the present moment is utilised in linking the subjective Time with the objective Space or in this concentration self-concentration and self-expansion are reconciled.

### **Essential Concentration:**

The second instrument of swift Psychic evolution in Ignorance is the development of **Essential Concentration**, which is defined as the entire self-absorption in the essence of its own Psychic being through deeper self-oblivion of outward things. This concentration gives one the capacity to move consciousness from nether Inconscient Sheath to the highest Bliss Sheath.

### **Multiple Concentrations:**

The third instrument of swifter Spiritual evolution in Knowledge is the development of **Multiple Concentration**, the method of the totalizing or global overmental awareness, which is defined as a greater concentration or self-absorption in the universalised Self for greater world action. This concentration reconciles all the planes of consciousness from nether Inconscient Sheath to highest Bliss sheath.

### **All-inclusive Integral Concentration:**

The last instrument of swiftest Supramental Evolution is the development of **Integral Concentration**, which is capable of an integral, comprehensive, multiple, infinite self-concentration. It is further defined as entire absorption in the three poises of Self or a triune realisation; (1) that is Self is in all things which is the basis of our **individuality in the universal**, (2) all things are within the Self which is the basis of our **oneness in difference** and (3) all things are made up of the stuff of Self which is the basis of our **oneness with all**. This concentration purifies, transforms, perfects all the multiple planes of ten Sheaths in large scale.

7) All problems of Concentration are the problem of Surrender, *Yajna*, preliminarily exclusive Self-consecration and ultimately Integral Self-Consecration. 'The effective fullness of our concentration on the one thing needful to the exclusion of all else will be the measure of our self-consecration to the One who is alone desirable.'<sup>59</sup> With the increase of concentration, the consecration becomes absolute.

Surrender is defined as *Prakriti's* submission to *Purusha*. Concentration is born when this submission causes *Prakriti* to merge with *Purusha*. *Prakriti's* concentration around the *Purusha* is defined as Sincerity. *The Gita* defines *Sraddha* as the original nature of *Purusha*, *Sraddhamayayo Purusha*.<sup>14</sup> So the reverse movement of sincerity or *Purusha* leaning to embrace *Prakriti* is defined as *Sraddha* or *Purusha* pouring its aspect of Love, *Ananda*, Peace, Silence, Force and Wisdom on *Prakriti* is defined as *Sraddha*.

Integral Yoga recommends two types of surrender, one *Vedantic*<sup>70</sup> and the other *Vedic*; the former makes us one by identity in our inmost Being and the latter makes us one in our Becomings by resemblance to the Divine in our nature.

In *Vedantic* sacrifice *Prakriti* is silenced so that the *Purusha*, Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness causes the divine Force, *Shakti, Maya*, to descend into the lower nature of mind, life and body. In *The Synthesis of Yoga* more importance is given to *Vedantic* sacrifice; it is fully developed through *Karma, Jnana and Bhakti Yoga* and hinted little about *Vedic* sacrifice.

In *Vedic* sacrifice, *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* surrenders to *Shakti*, or the power of *Ishwara*. As a result higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. As a result the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha's* union with *Ishwara* and subsequently union with *Brahman*. In *The Mother* book, more importance is given to *Vedic* Sacrifice, *Prakriti Yajna*<sup>15</sup> than the *Vedantic* sacrifice, *Purusha Yajna* and in *Savitri* both the exercises are widely explored.

So the *Vedantic* sacrifice is identified as indispensable exercise supported by still more powerful dispensable *Vedic* sacrifice. What the *Vedantic Sadhaka* achieves that of change of nature through trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through waking trance. The true waking Consciousness is defined as withdrawal from subjective consciousness, objective consciousness and massed causal consciousness and entry into superconscience superior to all consciousness. Waking union, the *Vedic Sadhaka* will experience is defined as the individual *Purusha* enlarges its active experience to the highest state of *Turiya*.

Through consecration, one experiences static Divine union known of ascent of Consciousness and dynamic Divine union known as descent of consciousness. Submission of finite dynamic consciousness, *three gunas*, to infinite static consciousness, *Purusha, Ishwara and Brahman* is defined as (*Vedantic*) surrender. And repetition of this submission of untransformed *Prakriti* to infinite dynamic consciousness, *Shakti, Maya*, is defined as (*Vedic*) surrender.

To continue again the root formula:

8) All the problem of consecration is the problem of equality, *samata*. This equality is of six types, *Titiksa*, endurance, *Udasinata*, indifference and *Nati*,

submission to the will of God, *sama rasa*, equal sap of nectar, *sama bhoga*, equal enjoyment and *sama ananda*, equal delight.

9) All problem of equality is the problem of renunciation. In integral Yoga renunciation is identified as entire rejection of attachment, desire, duality, ego, initiation of work and three *gunas*. Equality helps to realise complete detachment/rejection of lower nature and discovery of absolute movement of Divine Light, Power and *Ananda* which are indispensable for Divine perfection.

Through increase of renunciation, *tyaga*, on will or physical mind, intellect or sattvic mind and emotion or vital mind one finds equality, *samata*, of triple Yoga; through prolongation of equality one finds peace, *shanti*, through prolongation of peace one finds Spiritual ease and happiness, *sukha*, through prolongation of happiness one discovers the exceeding joy and laughter of the Soul, *hasya*, *atma prasada*, which is identified as natural state of a fulfilled man.

So, by renunciation one arrives at equality; by *samata* one arrives at the consecration of Self and Nature. Or ‘An inner renunciation of personal desire leads to equality, accomplishes our total surrender to the Divine, supports a delivery from dividing ego which brings us oneness.’<sup>69</sup> By practice of consecration one experiences Divine union, as a result concentration and purity grow, each helping the victory of other till eternal calmness is established. Purification of *buddhi* is also possible by detachment/rejection of lower Nature. Concentration subsequently gives birth to sincerity; again, sincerity gives birth to *Sraddha*. *Sraddha* acts as pivot for the perfection of instrumental nature and obedience to the Divine Law, *Dharma*. Obedience to the norms of integral Yoga harmonises all the problems of existence. Total harmony is the condition of perfection of Divine Life which is attained by total union with the Divine, union with Indwelling, Overdwelling and Transcendent Divine. Integral Yoga or integral Evolution promises triple perfection of divine life. They are fullness of Being, fullness of Consciousness and fullness of Life.

Consciousness is the central Truth of Divine Life which is a self-aware force of existence extended from Inconscient Sheath to Bliss Sheath. By movement of Consciousness fullness of Being, fullness of Consciousness and fullness of life can be attained. **Harmony** is the inherent Nature of infinite Divine Consciousness and disharmony or limited harmony is the nature of the finite Consciousness of three *gunas*. The Law that descends from Psychic, Spiritual and Supramental Consciousness is known as *Dharma*. The Law that enters the human vessel from tamasic and rajasic mind and from the surrounding world is known as *Adharma*. *Vedantic Sraddha* is the pouring down of Divine attributes of infinite Static consciousness into finite dynamic Consciousness of three *gunas* through *Purusha Yajna*, Vedantic self-discipline.

**Vedic Sraddha** is the pouring down of Divine attributes of infinite Dynamic Consciousness into finite dynamic consciousness of three gunas by *Prakriti Yajna*. **Sincerity** is the concentration of finite dynamic Consciousness of three gunas around the Psychic being. **Exclusive concentration** is a concentration of separative mental active consciousness absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. Submission of finite dynamic consciousness to infinite static Consciousness is defined as (**Vedantic**) **surrender**. Submission of finite dynamic consciousness to infinite dynamic consciousness is defined as (**Vedic**) **surrender**. **Equality** is gained when the Consciousness goes beyond the finite consciousness of three *gunas*. **Renunciation** is the rejection of finite dynamic consciousness represented by three gunas of *apara-prakriti*.

*OM TAT SAT*

N.B. For referential detail go to book ‘The Mother’s Manifestation’ which can be downloaded from the web page: <https://www.srimatriniketanashram.com/journal>

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