

The Main Formula of Integral Yoga

“Apart, living within, **all lives** she bore;
Aloof, she carried in herself the world:”

Savitri-8

“Inapt to fold its mighty wings of dream
Her spirit refused to hug the common soil,
Or, finding **all life’s** golden meanings robbed,
Compound with earth, struck from the starry list,
Or quench with black despair the God-given light.”

Savitri-19

“Recall of the soul’s adventure into space,
A traveller through the magic centuries
And being’s labour in Matter’s universe,”

Savitri-29

“Even through the tangled anarchy called Fate
And through the bitterness of death and fall
An outstretched Hand is felt upon our lives.
It is near us **in unnumbered bodies and births;**
In its unslackening grasp it keeps for us safe
The one inevitable supreme result
No will can take away and no doom change,
The crown of conscious Immortality,
The godhead promised to our struggling souls
When first man’s heart dared death and suffered life.”

Savitri-59

“The Spirit, the innumerable One,
He has left behind his lone eternity,
He is an endless birth in endless Time,
Her finite’s multitude in an infinite Space.”

Savitri-66

“She meditates upon mighty words and looks
On the unseen links (of **all life**) that join the parted spheres.”

Savitri-85

“A subtle link of union joins **all life**.
Thus all creation is a single chain:”

Savitri-110

“Here was its early brief attempt to be,
Its rapid end of momentary delight
Whose stamp of failure haunts all ignorant life.”

Savitri-140

“Even when reason is born and soul takes form,
In beast and reptile and in thinking man

It lasts and is the fount of all their life.”	Savitri-140
“In war and clasp these life-wants joined the All-Life,”	Savitri-145
“A little span of (this) life in all vast Time (of all Life).”	Savitri-149
“ All life’s high visions are embodied there, Her wandering hopes achieved, her aureate combs Caught by the honey-eater’s darting tongue, Her burning guesses changed to ecstasied truths, Her mighty pantings stilled in deathless calm And liberated her immense desires.”	Savitri-235
“ All life to harmonise by thought’s control, She with the huge imbroglio struggles still; Ignorant of all but her own seeking mind To save the world from Ignorance she came.”	Savitri-250
“He stood on a wide arc of summit Space Alone with an enormous Self of Mind Which held all life in a corner of its vasts.”	Savitri-283
“A Panergy that harmonised all life Held now existence in its vast control; A portion of that majesty he was made.”	Savitri-300
“There consciousness was a close and single weft; The far and near were one in spirit-space , The moments there were pregnant with all time .”	Savitri-301
“Each was unique, but took all lives as his own, And, following out these tones of the Infinite, Recognised in himself the universe.”	Savitri-323
“ All life is fixed in an ascending scale”	Savitri-342
“ All her (Savitri’s) life’s turns led her to symbol doors Admitting to secret Powers that were her kin; Adept of truth, initiate of bliss, A mystic acolyte trained in Nature’s school, Aware of the marvel of created things She laid the secrecies of her heart’s deep muse Upon the altar of the Wonderful;	

Her hours were a ritual in a timeless fane;
Her **acts** became gestures of sacrifice.”

Savitri-360

“A forehead that wore the crown of all her (Savitri’s) **past**,
Two eyes her constant and eternal stars,
Comrade and sovereign eyes that claimed her soul,
Lids known through **many lives**, large frames of love.”

Savitri-396

“Always the stature of her passion grew;
Grief, fear became the food of mighty love.
Increased by its torment it filled the whole world;
It was **all** her **life**, became her whole earth and heaven.”

Savitri-473

“This earth is full of labour, packed with pain;
Throes of an **endless birth** coerce her still;
The centuries end, the ages vainly pass
And yet the Godhead in her is not born.”

Savitri-443-44

“If God there is he cares not for the world;
All things he sees with calm indifferent gaze,
He has doomed all hearts to sorrow and desire,
He has bound **all life** with his implacable laws;
He answers not the ignorant voice of prayer.”

Savitri-646

“The Master and the Mother of **all lives**
Watching the worlds their twin regard had made,
And Krishna and Radha for ever entwined in bliss,
The Adorer and Adored self-lost and one.”

Savitri-525

“Out of some sullen monstrous vast arisen,
Out of an abysmal deep of grief and fear
Imagined by some blind regardless self,
A consciousness of being without its joy,
Empty of thought, incapable of bliss,
That felt life blank and nowhere found a soul,
A voice to the dumb anguish of the heart
Conveyed a stark sense of unspoken words;
In her own depths she heard the unuttered thought
That made unreal the world and **all life** meant.”

Savitri-534

“So she beheld the **many births** of thought,
If births can be of what eternal is;
For the Eternal’s powers are like himself,

Timeless in the Timeless, in Time ever born.”

Savitri-541

“Above the wash and surge of Time and Space,
Disengaging from the cosmic commonalty
By which **all life** is kin in grief and joy,
Delivered from the universal Law
The sunlike single and transcendent spirit
Can blaze its way through the mind’s barrier wall
And burn alone in the eternal sky,
Inhabitant of a wide and endless calm.”

Savitri-691

‘The **earliest formula** of Wisdom promises to be its last, --God, Light, Freedom, (Bliss), Immortality.’¹⁶

Sri Aurobindo

The literal meaning of integral Yoga is the union with the total Consciousness of the Eternal. The written truth of integral *Shashtra* had descended from above like traditional *Shashtra* as formulas, *Sutras* and was further expanded and heightened through ascension and widening of Consciousness. All the (ten) formula of integral Yoga breaks through to uncover the integral Divine which includes integral Divine Law, integral Divine manifestation, integral Divine liberation, integral Divine transformation and integral Divine Perfection.

1) ‘**All life is Yoga**,’⁵⁸ *sarva (ananta) jivanam nitya-yogamastu or sampurnam jivanam yogamayam bhabet*. All life is a secret unconscious and conscious Yoga of Nature intended to become progressively self-conscious, luminous and self-fulfilled. Life develops many initial hints of Divinity and change of nature by liberating them which must be enforced upon the whole of life and not merely on a part of this life. Where effort of this whole of life can become the conscious Yoga of Nature and must extend over to All Life of **plunge into an inner kingdom**, until the recovery of the complete and undivided Divine Life. All Life is defined as subtle link of union that joins succession of past, present and future lives and it is the right play of the Soul with all the possibilities of Nature for self-expression, self-experience, self-knowledge and all-knowledge. The key to life’s hidden secret is the true relation of this Spirit with its own created existences. The true joy of life can be experienced by profound union of the Self and the Nature. And Yoga is a practical psychology and the central common principle of all *Vedantic* schools of Yoga is defined as the self-fulfilment of the *Purusha*, the Lord of Yoga through the movement of His Energy, Consciousness or *Prakriti*. The central common principle of all *Tantric* schools is the self-fulfilment of *Prakriti* by her *Purusha*. In integral Yoga a relation between *Purusha* and *Prakriti* exists whose static union will lead towards Rest, Purification, Freedom and Liberation of Soul and whose dynamic union will lead towards

divine Action, new Creation, Delight and transformation of Nature. Static union will establish the *Ishwara* in the heart as hinted in *the Gita*, “The Lord is stationed in the heart of all creatures”⁵⁷ or “the Lord as Self, abides in the heart of all beings”⁵⁷ and dynamic union will establish *Ishwari* in the heart as hinted in *Savitri*, ‘A face, a form (of the Divine Mother) came down into her heart’⁵⁴ or as hinted in *the Gita*, ‘Para-prakriti has become the Jiva in the heart,’ *paraprakritir Jivabhuta*. When both experiences reconcile, then heart becomes the dwelling place of the ‘incarnate dual Supramental Godhead’⁵⁵ and this experience will repeat in other nine occult centres. So those who lead a surface objective life, for them this whole life can be field of practice of Yoga and those who live an inward subjective life and are established in their consciousness in waking-trance and non-waking trance can experience and live all-life.

2) **All Yoga is compression of one’s Evolution by all possible ways of union with the Divine** or all Yoga is a swift and concentrated conscious evolution of Being. *Sarvayogah abhiyaktimastu* or *yogasakalam abhiyakteh sankochanam*. To become aware of the truth of our being and becoming is the object of all Yoga. Or all the revelatory aspects of the Divine must be caught in the wide nets of integral Yoga. All Yoga is in its nature an attempt and an arriving at unity with the Supreme Being, Supreme Consciousness and Supreme *Ananda*. Evolution is defined as the progressive self-manifestation of Nature in man. The Nature affects her aim of collective slow growth through evolution in Ignorance and the individual experiences rapid revolutionary change through Yoga or spiritual Evolution in knowledge; the former arrives at the Divine through concentration on her own manifestation whereas the latter goes beyond Nature to the Lord of Nature and beyond universe to the Transcendence. Natural evolution in ignorance is an uncertain growth by the pressure of environment, partly by groping education and an ill-lit purposeful effort, partially illumined and half-automatic use of opportunities with many blunders, lapses and relapses, veiling a secret divine intervention and guidance. In Yoga we replace this confused crooked crab-motion by a rapid, conscious, concentrated and self-directed evolution which can compress the growth of many lives into a single birth.

3) **All Evolution is the heightening of force of Consciousness** until it passes from a mental, vital and physical instrumentation into the essence and power of the Spirit. Or All Evolution is the awakener of higher states of Consciousness. *Sarva-abhiyakti cetayanti sumatinam astu* or *Sarva abhiyanjanam sumatinam chetakamastu*. All evolution must move in stages through combination of three ascending gradations that of the **evolution in Inconscient**, a bodily life which the unassisted Nature might take centuries and millenniums or many hundreds of lives to form the basis of our existence; the **evolution in Ignorance**, a mental life into which we emerge and enlarge it into greater completeness and the **evolution in Knowledge**, the greatest rapidity and concentration of movement of divine

existence. The essence and true nature of Consciousness are that it is a power to be aware of itself and its object and this power must be direct, self-fulfilled and complete. **The destiny of the evolving Consciousness is to become aware of the Self and aware of all existence which is the body of the greater universal Self.** The practice of movement of Consciousness leads one to the discovery of inner Psychic and higher Spiritual possibility and elevates one to all-retaining Consciousness where past births and future births are contained, present and effective. Integral Yoga aspires for that central change of Consciousness which **rests in the One and acts in the All.** It is a growing direct Spiritual experience, vision, feeling of the Supreme and the cosmic existence, the Divine in itself and the Divine in all things.

4) **All Consciousness is one but in action it involves in manifold concentrated Effort and spontaneous movement of *Shakti*** to realise every possible line of Spiritual experience. *Sarvachetana bahubidha abhyasam astu or chetana sakalam prakruteh bahubidha chesta.* All Consciousness is the combination of Exclusive Consciousness, the action of surface mind and intellect, Essential Consciousness, the action in the subtle world, the Multiple Consciousness, the universal action and Supramental Consciousness, links highest with the lowest world and achieves indivisible whole. Personal effort is defined as the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force. **Ego turns into desire, wish and craving of the intellectual, emotional and volitional mind.** As we gain clarity through purification, the turmoil of egoistic effort becomes calm self knowledge and leads us to the source of growing light.

5) **All Effort is the synthesis of all the wide and supple Methods, *Sarvah abhyasah (avhyasa sakalam) vidhi-purbakam astu,*** pursued by the (1) comprehensive Spirituality of ancient *Vedantic* Seers who work out the relationship between *Purusha-Prakriti, Ishwara-Shakti* and *Brahman-Maya* by equal regard and reverence towards earth the Mother and heaven the Father, God and Man, Matter and Spirit, *Ishwara* and *Ishwari*, (2) exclusive Spirituality of later *Vedantic* ascetics, the exclusive worshipper of the Being, the *Brahman*, the *Ishwara* and (3) the synthetic Spirituality of *Tantrics*, the exclusive worshipper of the Energy, the Consciousness, *the Mother*, the *Ishwari*. The goal of all effort and all sacrifice is the full recognition of the inner Guide and the Master of the Yoga.

6) **All the method is the synthesis of (central truth of all) self-discipline, *Sarva vidhi anusashanam astu or vidhi sakalam anusashana samnwitam bhabet.*** All Methods are the invention of evolutionary Nature through the synthesis of Indispensable ancient *Vedantic/Vedic* and Dispensable later *Vedantic* self-discipline of integral Yoga. Or all methods, grouped under the common name of

Yoga are special indispensable Psycho-spiritual and dispensable Psycho-physical processes founded on the fixed truth of Nature.

Indispensable methods are necessary to build the Spiritual foundation and dispensable methods are necessary for Spiritual integration. The method of integral Yoga is a direct commerce between the human *Purusha*, the Psychic being, the *Kshara* in the individual body and the Divine *Purusha*, the Spiritual being, the *Akshara* who dwells in every body and yet transcends all form and name and the Supramental being, the *Purushottama*, the source of all being and existence through the triple Path of Works, of Love and of Knowledge. The method of integral Yoga is to put our whole conscious being into relation and contact with the Divine and direct Him to transform the entire lower nature into His Divine Nature. The *Sadhaka* will take as much care and thoroughness from the most insignificant action to the greatest action as means of self-offering and lifts all into the Light and transforms all. For him in the Yoga there is nothing too small to be used and nothing too great to be attempted. Due to the entire consecration, all the *sadhana* is done for him from above by an impersonal Force so he has no business with ego and pride and he will live like a slave and disciple of the Master with full of gratitude for the Divine Master.

7) **The practice of all self-discipline leads to continuous union with the Self**, *Sarvam anusashanam yunjita satatam atmana*. Or all self-disciplines labour in their different ways to realise the one supreme experience. Integral Yoga is neither exclusive worship of the *Shaktis*, the Energy, the Consciousness, the *Chit* nor the exclusive worship of the *Purusha*, the *Ishwara*, the Being, the *Sat*, but to find a passive and an active relation between Them, the *Purusha* and *Prakriti* relation in ignorance, *Avidya*, *Ishwara* and *Shakti* relation in Spiritual plane, *Vidya*, and *Brahman* and *Maya* relation in Supramental plane, *Vijnana* resulting in *Ananda*. When the *Prakriti*, the *Ishwari*, the *Maya*, the *Chit* are self absorbed in the conscious existence of the *Purusha*, the *Ishwara*, the *Brahman*, the *Sat* respectively, there is rest, the *Nirvana*, the realisation of Oneness. When the *Purusha*, the *Ishwara*, the *Brahman*, the *Sat* pour themselves out in the action of the *Prakriti*, the *Ishwari*, the *Maya*, the *Chit* respectively then there is action, creation and *Ananda* in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively.

8) **All Dispensable self-disciplines are termed as Psycho-physical methods, which mean to pursue inner development with the help of outer aid, support**, *Sarva aniyatam anusashanam bahya abalmbana ashritam*. Or all dispensable self-discipline is defined as finding of the Self by confronting, seizing, conquering the difficulties of nature or agitating and exciting the all Nature. It ensures that lower formulations can also be used for highest Spiritual and Supramental perfection. These lower formulations are having following six disadvantages; firstly

dependency on any physical, external and mechanical means can confine life within the limitation of exclusive concentration and subjection to *Prakriti*; secondly, it may awake the *Kundalini Shakti*, which asks the attention of physical *Guru* and the necessity of pure and strong vessel; thirdly these exercises are separative movements which take place not in the true Self, not in the silence, but in the active *Prakriti*; fourthly these actions are continued in active mind, directly opposes the passive silence which is the condition of full disclosure of Spiritual and Supramental action; fifthly the exclusive quest of psycho-physical methods are born or invented out of the impatience of the later *Vedantic* saints and ascetics to possess the Divine exclusively and too much indulgence in it can create a gulf between the Creator and His Creation resulting in impatience and lastly, the aims of integral Yoga can be arrived at by these methods but there are other means, preferably higher Spiritual formulations, which are more subtle, essential, powerful and pliable.

9) **All Indispensable self-disciplines are termed as Psychic, Spiritual and Supramental methods which mean to pursue inner development with the assistance of inner aid and without the support of any outer aid;** where the higher formulations are used for transformation of lower faculties, *Sarva niyatam anusashanam bahya abalmbana rahitam*. Or all Indispensable self-discipline is defined as finding of the Self by silencing or drawing back from the difficulties of all Nature. It ensures largest possible development in shortest possible path. **A Spiritual man needs nothing external for completeness of his existence and he lives one with all existence.** Integral Yoga will use fully active or positive methods subordinated by passive or negative methods consistent with the totality of the aim of perfected universalised individual Power, Knowledge and *Ananda*; it will combine passive method of equal endurance with active method of spontaneous possession of universal energy of oneness and *ananda*, passive method of impartial indifference with active method of high-seated impartial acceptance of life strong to transform all experience into greater values of equal spirit, passive method of calm resignation and submission with the active method of full surrender of its personal being to the Divine, passive purity of entire god content with complete silence of vibrant mental and soul concentration, passive state of profound absorbing quietude of impersonal peace with active purity of perfect joy of being and bliss of Divine action. It will combine positive self-discipline of purity and concentration which is identified as right arm of integral Yoga with negative practice of renunciation which is identified as its left arm.⁵³

10) **All Dispensable self-disciplines are used to subordinate the all Indispensable self-discipline** and its indispensability is felt after the Spiritual foundation is established on a secure basis.¹⁷ *Sarva niyatam anusasanam adhinasta sarva aniyatam anusasanam*. All mind or all Nature has the capacity to possess the All Divine partially whereas the All Divine has the capacity to possess

the all mind or all Nature entirely; so the latter must be pursued by pacifying the lower mind and the former must subordinate it by activating the all mind or turning the lower mind Godward. All mind consists of lower ranges of consciousness that of physical mind, vital mind, sensory mind, emotional mind and intellectual mind and higher ranges of Consciousness that of higher mind, illumined mind, intuitive mind and overmind.

11) In integral Yoga the practice of ‘psycho-physical processes on a large scale’¹⁸ is the direct substitution of spiritual methods; ‘psycho-physical power of vision’¹⁹ is the substitute of ‘the spiritual sight, the pure sense, the Supramental *samjnana*’;¹⁹ Spiritual vision is ‘something much more near, profound and comprehensive than mental vision’;⁵² ‘memory is a poverty-stricken substitute for an integral direct abiding consciousness of self’;²⁰ ego is only an outward false substitute²¹ of Psychic entity; ‘false soul of desire’⁶¹ is the substitute of true **Psychic Being**; individual ego is the ‘subjective substitute’²² of true self; communal ego is the substitute of ‘collective soul’;²³ ‘this voice of the soul is not what we call conscience — for that is only a mental and often conventional erring substitute’;⁶⁰ reason is a substitute of intuitive mind²⁴ or ‘a delegate or substitute of the Supermind’;²⁵ mental knowledge is the ‘substitute for the more real and integral knowledge’;²⁶ pseudo-intuition, which frequently visit man’s mind is the ‘adulterated article or false substitute’²⁷ of intellect; sense mind is the ‘dumb substitute for thought’;²⁸ sense organs are the substitute of ‘psychical hearing, touch, smell, taste’²⁹ which is again the substitute of ‘Supramental sense’;³⁰ all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self;³¹ mental and vital association are the substitute of Psychic and Spiritual oneness; egoistic life is the substitute of Divine Life;³² mankind or community or state is the substitute of God;³³ mental law of good is substitute of spiritual change;³⁴ mental control is the substitute of ‘control of the spiritual Reality’;³⁵ falsehood is a ‘lurid substitute’³⁶ of truth; ‘the appreciations of our human mind and desire-soul’³⁷ is a substitute for the divine values; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering;³⁸ equality is the substitute of *Sachchidananda* consciousness³⁸ which is All-Bliss; ‘there must be an ascent which substitutes the principle of knowledge’;³⁹ the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being;⁴⁰ intellectual logo ‘is only a partial representative and substitute for the greater supramental Logos’;⁴¹ the action of lower *Prakriti* is the dynamically substituted by ‘the action of the supreme and universal divine *Shakti* under the control of *Ishwara*’;⁴² the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by ‘large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature’;⁴² prayer is the substitute of ‘the faith, the will, the aspiration’;⁴³ faith is the substitute of ‘knowledge and perfect experience’;⁴⁴ written truth or *Shastra* is the substitute of ‘eternal *Veda*

secret in the heart of every thinking and living being;⁴⁵ personal effort is the substitute of divine Will;⁴⁶ concentration is the substitute of 'active oneness';⁴⁷ psychological observation is the substitute of 'Supramental cognition';⁴⁷ passive silence is the substitute of 'Supramental gnosis';⁴⁸ **Modern Science is a 'substitute for eternal mysteries';⁷¹** Soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind⁴⁹ and Ignorance and Mind are defined as grandmother and 'barren mother'⁵⁰ respectively of their unreal child, this false world of mental *Maya*. Supramental *Maya*, the power of *Brahman* and *Shakti* are grandmother and virgin mother of their real child, the true world which waits for its self-fulfilment. For a *Sadhaka*, until the higher Psychic and Spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for emergence of higher instrumentation.

12) Those who practice this *Yoga* must have an integral mental conception of the Divine from the very beginning of their *Sadhana* life that of Divine is in all things; all things are within the Divine and all things are made up of the stuff of the Divine and they must be wholly aware of the entire object of integral *Yoga* and opposition of all other Spiritual disciplines towards its practicality and final outcome. Any partial knowledge can fragment the Divine, Law of Integral *Yoga*, human collectivity and His creation. And lastly, they must strive to attain fullness of Life and Being by perfecting the movement of Consciousness. One can arrive at the fullness of Consciousness only by intensifying the double movement of Consciousness.

OM TAT SAT

N.B-For referential detail go to chapter "The Resurgence of *Indian Spirituality*" of 'The Mother's Manifestation' Book It can be downloaded from the link: http://www.srimatriniketanashram.org/Pranab_Da.php.

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