

English - Manoj Pavitran, Abha Prakash

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| | Integral Yoga | |
| | Psychology, Cosmology & Transformational Practice | |
| 1.1 | Chapter - 1 Evolution | |
| 1.2 | Integral yoga was developed by the Indian seer Sri Aurobindo and his French collaborator known as The Mother. | |
| 1.3 | In the 1920s a growing group of spiritual seekers formed around Sri Aurobindo in Pondicherry. The Mother organised the group more formally into the Sri Aurobindo Ashram. | |
| 1.4 | This ashram was in practice a living laboratory for accelerating human evolution... ...in order to transform all life into a divine living. Sri Aurobindo declared that all life is yoga... ...and all activities can be made a means for spiritual evolution. | |
| 1.5 | In his integral vision Sri Aurobindo synthesized the spiritual wisdom-traditions of the past with the modern scientific concept of evolution on earth. It is in his synthesis that we find the earliest, most comprehensive vision and practice of an evolutionary yoga psychology and cosmology. | |
| 1.6 | Many spiritual traditions focus exclusively on the liberation of consciousness into a timeless existence beyond birth and death. They aim to escape from the cycle of rebirth and therefore ignore the evolutionary potential of life on earth. | |
| | But Sri Aurobindo's Integral yoga aims at not only the liberation of consciousness... | |

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| | ...but demands an evolutionary transformation of human life towards its divinisation here on earth. | |
| 1.7 | Modern science has shown that life on earth has evolved over millions of years and the tree of evolution is still unfolding. | |
| 1.8 | But science explains evolution through a genetic process of probability and chance. | |
| 1.9 | Sri Aurobindo explains that consciousness is the fundamental reality of all existence and it is already involved in Matter. | |
| 1.1 | Evolution is the method by which this secret consciousness liberates itself and creates increasingly complex life forms to express itself. | |
| 1.1 1 | The human mind is the peak of Nature's evolution... But the evolution of mind is still incomplete... | |
| 1.1 2 | Beyond mind are higher ranges of consciousness... | |
| 1.1 3 | The range of consciousness which Sri Aurobindo calls the Supermind is the next evolutionary step beyond mind. A new species of humanity endowed with Supermind is emerging from the present human race. | |
| 1.1 4 | The long process of evolution on earth can be understood as the unconscious Yoga of Nature... ...a development without self conscious will in plant and animal life. | |
| 1.1 5 | But human beings are self-aware... ...and now the evolutionary process can become conscious. | |
| 1.1 6 | This gives us the possibility of a consciously accelerated evolution. | |

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| 1.1 7 | There are hidden splendors within us, waiting... ... Integral yoga is a process of accelerating their flowering. | |
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| | Chapter - 2 Cosmology | |
| 2.1 | Pure consciousness is one indivisible whole | |
| 2.2 | But it has two poles of existence. | |
| 2.3 | Between these two poles moves the vast spectrum of consciousness... ... giving birth to the cosmos across many dimensions and scales of time and space. | |
| 2.4 | Our mind can access only a narrow range of consciousness that lies in between the two poles. There are superconscient ranges above... ... and subconscious and inconscient ranges below. | |
| 2.5 | The superconscient pole above is what ancient seers called Satchidananda: the existence, consciousness and bliss of the One Being. The inconscient pole below is inert Matter: where consciousness is entirely asleep. | |
| 2.6 | Science is plumbing the material end of reality, using objective and analytical methods... | |

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| 2.7 | ...trying to understand the fundamental Forces of Nature. | |
| 2.8 | But yoga explores the higher realms of consciousness and discover the source of creation... | |
| 2.9 | ...using subjective and psychological methods. | |
| 2.1 | Each pole of existence secretly contains its opposite, hidden and unmanifest. | |
| 2.1 1 | At the superconscient pole, the material universe exists as an eternal and infinite potentiality. | |
| 2.1 2 | At the inconscient pole pure consciousness is absorbed in the utter sleep of Matter. | |
| 2.1 3 | Evolution is a game played between the two poles: Matter flows into consciousness and consciousness flows into Matter. | |
| 2.1 4 | Between these two poles, consciousness continuously ascends and descends. | |
| 2.1 5 | The descent and ascent are mediated by the creative power that manifests the universe... ...which Sri Aurobindo calls the Supermind. | |
| 2.1 6 | The first and primary poise of Supermind is a self-extension of Satchidananda in which there is divine ideation and formation in the infinite. There is no difference between Consciousness and Force or Matter. All is developed in unity and as one. There is not yet any individualisation. | |
| 2.1 7 | In the second poise of the Supermind the Divine Consciousness begins the individualisation seeming to distribute itself in its forms. ...the same everywhere in soul-essence, but varying in soul-form. | |
| 2.1 8 | In the third poise the Supermind projects itself into the movement of time and space and involves in it. It enjoys a fundamental blissful dualism in unity. | |
| 2.1 | Along with the truth of stable unity it supports the truth of | |

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| 9 | differentiation and enjoys its divine play in manifold existence in time and space. | |
| 2.2 | <p>This third poise of Supermind is what is involved in the unconscious pole as psychic principle.</p> <p>There it supports and drives the evolution of consciousness through all forms rising from below.</p> <p>This is the Agni of the ancient vedic seers, the knower of all births.</p> | |
| 2.2 | This involved divinity emerging in us through many births is the pure psyche, the divine soul of love and delight. | |
| 2.2 | As it evolves and gets individualised it becomes the psychic being. | |
| 2.2 | When the psychic being develops and comes forward, it takes charge of our evolutionary flowering and leads the way to transformation. | |
| 2.2 | This is the first step and foundation of the integral yoga. | |

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| | <p>Chapter - 3</p> <p>Psychological Parts of Being</p> | |
| 3.1 | The evolutionary process is already happening secretly behind our surface consciousness and we are unaware of the journey. | |
| 3.2 | Our psyche, in its early stages of development, exists only as a divine spark covered by the layers of surface consciousness. | |
| 3.3 | <p>These frontal surface movements are all that we are normally aware of...</p> <p>Together they constitutes our false self, our ego...</p> <p>...made up of ideas, thoughts, imaginations, memories, emotions, passions, drives, desires, sensations, and habits.</p> | |

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| 3.4 | It can be a fully individualized ego, or an ego that identifies more with a group consciousness. | |
| 3.5 | An underdeveloped ego is one that thinks and feels along with its group, and is yet to crystallise as an individualised mental being. | |
| 3.6 | The development of a personal vision and ideas that can successfully differentiate a person from the group consciousness... ...and follow the individual will... ...is the beginning of the individual mental being and its individual ego. | |
| 3.7 | Current approaches to personality development mostly center around developing this outer individuality. | |
| 3.8 | Integral Yoga recognises the emergence and development of the individualised mental being as a necessary step in evolution... ... before spiritual and supramental transformation is possible. | |
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| 3.1 | The human body is a product of the evolution of consciousness in matter and carries within it the whole evolutionary past. | |
| 3.11 | First the emergence of Matter... | |
| 3.12 | Second the emergence of Life in Matter... | |
| 3.13 | Third the emergence of Mind in living Matter... | |
| 3.14 | Our body is made of the elements of matterwithin this material frame life energy has established its workings; ...and within this living frame the mind has established its workings. | |
| 3.15 | These three layers can be compared to: | |

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| | <p>... the hardware,</p> <p>...the electrical energy</p> <p>and</p> <p>...the intelligent software.</p> | |
| 3.16 | <p>These are the three layers of our instrumental nature - Body, Life and Mind.</p> <p>They are woven into each other and have mixed workings in the whole system.</p> | |
| 3.17 | <p>In subjective experience, the operations of the Mind are experienced in the region of our head.</p> | |
| 3.18 | <p>The movements of Life energy are generally felt in the torso, as emotions, passions, drives and desires.</p> <p>Life energy gives us our vitality and it is called the Vital in integral yoga.</p> | |
| 3.19 | <p>Going down the body, characteristic movements are more dense and habitual.</p> <p>The consciousness of the Physical is relatively dull and inert.</p> | |
| 3.2 | <p>The stages of our evolutionary past can be seen as stacked vertically in the body,</p> <p>...each layer expressing a different type of consciousness.</p> | |
| 3.21 | <p>What is below is subconscious...</p> <p>...going all the way down to the inconscient pole.</p> | |
| 3.22 | <p>Consciousness is on an ascending course of evolution emerging from the inconscient pole.</p> | |
| 3.23 | <p>What is above is superconscient...</p> <p>...going all the way to Satchidananda.</p> | |
| 3.24 | <p>What is behind is subliminal...</p> | |

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| | Carrying deep within it the psychic being... ...Our psychological centre secretly guiding evolution. | |
| 3.25 | Our normal wakeful state knows only the surface layers... Much more happens behind the veil. | |
| 3.26 | These are the broad regions of consciousness explored and mapped by Sri Aurobindo and the Mother. | |

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| | Chapter – 4 Transformational Practice | |
| 4.1 | Humanity is currently passing through the mental stage of evolution. | |
| 4.2 | For this reason integral yoga begins with the utilisation of powers of the soul in the mind... | |
| 4.3 | ...through an awakening aspiration for a greater perfection. | |
| 4.4 | Mind has the ability to stand back, observe and correct itself... | |
| 4.5 | It can distinguish the observing self from what is being observed: The static awareness from all the movements inside or outside. | |
| 4.6 | Usually our attention is wandering upon external things. | |
| 4.7 | There is a random and inert subjection to the impacts of external contacts. | |
| 4.8 | By shifting attention inward we can observe the movements of our surface consciousness. | |
| 4.9 | For this the power of concentration is required. | |
| 4.1 | Close observation can reveal the entangled workings of mental, vital and physical energies often at odds with each other. | |
| 4.11 | Movements of the lower layers can confuse the functions of the higher layers. | |
| 4.12 | Mind is not material in essence, but in the human body it operates primarily through the brain – a material organ. | |
| 4.13 | Because of this our mind is dependent on the body's healthy | |

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| | functioning. | |
| 4.14 | The consciousness of the physical is habitual, inert and passive. ...Also it disperses energy. | |
| 4.15 | When the physical dominates, the mind gets dispersed through useless scattered and habitual movements of thoughts. | |
| 4.16 | When the vital energy dominates the mind, thoughts and imaginations get driven by attractions, repulsions and impulses of the vital. | |
| 4.17 | Consciousness of the vital generally lives in its emotional drama... ...fantasies of greatness... ... desires and fears. | |
| 4.18 | The physical dominating the vital causes habitual cycles of these movements. | |
| 4.19 | By developing the power of self observation we can distinguish different parts of our psychological makeup. | |
| 4.2 | Our intelligence and will can be made free by a constant rejection of habits and impulses arising from below. | |
| 4.21 | As our mind gets increasingly free, its power of concentration also increases. They go together as two sides of one movement. | |
| 4.22 | This process of vigilant rejection liberates the intelligence and will of our mental being from the domination of our lower nature. | |
| 4.23 | The result is a more individualised mental being capable of differentiating itself from the collective being. | |
| 4.24 | This is still a developmental stage of the mental ego , the surface person. | |
| 4.25 | The true person, our psychic being, is behind the veil. | |
| 4.26 | Discovering our psychic being is accomplished by the triple movements of : - aspiration - rejection and - surrender. | |

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| 4.27 | At our inmost centre is the psychic being, secretly guiding our evolution... | |
| 4.28 | ...awaiting discovery..behind the frontal waves of emotions. | |
| 4.29 | Our psychic being reveals itself as a gentle response and preference for all that is True, Good and Beautiful. | |
| 4.3 | But this gentle response gets lost in the flux of surface consciousness. | |
| 4.31 | Our identification with mental chatter veils the messages coming from the emerging psychic being. | |
| 4.32 | Therefore it is necessary to establish silence and peace in our surface consciousness. | |
| 4.33 | There is a zone of silence and vast peace above the head... | |
| 4.34 | By opening to this region by concentration above the head, silence and peace descends into the instrumental nature. | |
| 4.35 | The descending silence and peace settles and establishes calm equanimity in the whole system. | |
| 4.36 | Then communication from the inner guide becomes clear and steady | |
| 4.37 | The more we follow this inner call the more the inner guide reveals. | |
| 4.38 | As the inner guidance become steady all movements of our thoughts, emotions and actions are to be offered for the inner sanction. | |
| 4.39 | Consecration of Knowledge, Will and Love thus forms the triple movements of practice opening the inner doors. | |
| 4.4 | This inward journey into the depths of our heart opens the subliminal ranges of our consciousness. | |
| 4.41 | There are vast inner physical, inner vital and inner mental ranges of consciousness within. | |
| 4.42 | Yoga opens these inner doors... | |
| 4.43 | As we follow the inner guidance, the psychic presence grows... | |
| 4.44 | ...and eventually we enter the world of profoundly sacred psychic being. | |
| 4.45 | Our outer person gladly merges with the psychic being. | |
| 4.46 | This inner union brings a reversal of consciousness... | |
| 4.47 | ...the psychic being comes forward to govern the evolutionary | |

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| | transformation. | |
| 4.48 | This is the process of psychic transformation... | |
| | ...bringing realisation of the divine presence | |
| | growing within... | |
| | as well as all around... | |
| | Guiding all... | |

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| 5.1 | Chapter – 5 Spiritual and Supramental Transformation | |
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| 5.5 | If psychic transformation is a change that emerges from within... | |
| 5.6 | ...spiritual transformation is a change that comes by a descent of higher consciousness from above. | |
| 5.7 | These two transformations support and complete each other. | |
| 5.8 | A wide upward opening to what is above the head opens the doors for Divine Peace, Light, Knowledge, Power and Bliss to descend from above. | |
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| 5.10 | ...which transforms the lower nature. | |
| 5.11 | The Divine Force descending works its way downward from top to bottom opening all the centres of consciousness. | |
| 5.12 | When it reaches the lowest, the physical centre, it awakens the divine force asleep in matter.... ... the Kundalini, which then awakens and rises upward... | |
| 5.13 | ...and our centre of consciousness rises above the body. | |
| 5.14 | The sense of a separate self, the ego, completely dissolves. | |
| 5.15 | Consciousness widens to impersonal and spiritual ranges of the Mind. | |
| 5.16 | This wider self has two aspects: the static and the dynamic. | |

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| 5.17 | The static aspect is the silent Self of wide peace and freedom. | |
| 5.18 | ...unaffected by any action or experience. | |
| 5.19 | The silent Self does not originate any action, instead it stands back detached and impartial. | |
| 5.20 | This is often mistaken for the final liberation, but it is a static liberation and freedom, without any mastery over the cosmic action. | |
| 5.21 | There is also a dynamic aspect experienced as cosmic Self or Spirit... ... which not only supports but also originates and contains the cosmic action. | |
| 5.22 | Opening to this dynamic aspect gives us greater powers of cognition, creative action and delight. | |
| 5.23 | The Integral Yoga unites both static and dynamic aspects of the Self above. | |
| 5.24 | In the active dynamic condition of the body. | |
| 5.25 | The Force descends from above... | |
| 5.26 | ...And acts through the individual in the world with the psychic being as the support below. | |
| 5.27 | This leads to the spiritual transformation of the whole being... ...The transformation gradually takes place through a series of ascending and descending movements of consciousness. | |
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| 5.29 | There are seven distinct planes of cosmic existence. | |
| 5.30 | Three planes form the upper hemisphere of Satchidananda: the triune Existence, Consciousness and Bliss beyond space and time. | |
| 5.31 | And the lower hemisphere is formed by the three planes of Mental, Vital and Physical worlds in time and space. | |
| 5.32 | Between the two hemispheres is the Supermind linking both. | |
| 5.33 | It is the Mahas or Vijnana of the Vedic Rishis... | |
| 5.34 | The Supermind is the creative power that builds the worlds. | |
| 5.35 | First it creates the worlds of pure archetypes... | |

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| | ...then forms the worlds of mental ideas... | |
| 5.36 | Then the vital worlds of dynamic life force... | |
| 5.37 | And finally the physical world and its material condensations. | |
| 5.38 | But all the higher planes are involved in it. | |
| 5.39 | All the involved planes create a pressure within matter to evolve... ...Evolution is the unfolding and emergence of these higher planes within the domain of Matter. | |
| 5.40 | This is supported by descending force from the planes above. | |
| 5.41 | A yogi can consciously ascend to the higher planes. | |
| 5.42 | But such an ascent does not transform the human nature. | |
| 5.43 | Only when the dynamic powers of the higher planes descends... | |
| 5.44 | ...with the psychic being as the support from below.... | |
| 5.45 | ...the mental, vital and physical parts of being undergo transformation. | |
| 5.46 | The physical is most resistant to change. | |
| 5.47 | This is where the entire evolutionary past of life on earth is stored, as obscure cellular memory bound by habits of disease and death. | |
| 5.48 | In the process of ascent the intermediate ranges of the Mind above descend and transform our lower nature. | |
| | First is the Higher Mind which transforms our step by step linear thought process into mass ideation. | |
| | Second is the Illumined Mind which sees the truth directly without thought. | |
| | Third is the Intuitive Mind where knowledge comes by identity and is infallible although limited. | |
| | And the Fourth is Overmind, the highest spiritual range of the Mind... | |
| 5.49 | in which consciousness is universal... ...and all is known but... ...from a limited perspective. | |
| 5.50 | But even the descent of Overmind consciousness is not enough to transform the obscure resistance of the body consciousness. | |

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| 5.51 | We have to go beyond Overmind | |
| 5.52 | And enter the Supermind... | |
| 5.53 | ...where reality is no more diversity moving towards unity... ... but unity embracing diversity in the infinity of our being... | |
| 5.54 | The power of triple time vision, trikaladrishti, seeing the past, present and future, arrives at its perfection. | |
| 5.55 | Knowledge and Will move together upon the foundation of oneness... | |
| 5.56 | Only the descent of Supermind into the universalised human instrument can successfully transform the obscure consciousness of the physical nature. | |
| 5.57 | It is the final transformation leading to a divine life... | |
| 5.58 | ... and eventually the birth of a new species on earth. | |
| 5.59 | It is a radical proposition that has never been attempted in the past. | |
| 5.60 | Thus the integral yoga goes beyond the individual liberation and embark upon a collective and evolutionary transformation on earth. | |
| 5.61 | After Sri Aurobindo's passing The Mother continued their work... | |
| 5.62 | And on February 29 th , 1956 she brought down the Supramental consciousness upon earth. | |
| 5.63 | Since then the Supermind has been operational on earth as an active evolutionary power. | |
| 5.64 | A new phase of evolution has begun amidst the collapse of the old world. | |
| 5.65 | Integral Yoga is an invitation to take part in an unprecedented adventure of consciousness. | |