

PURNA YOGA

I

The Entire Purpose of Yoga

By Yoga we can rise out of falsehood into truth, out of weakness into force, out of pain and grief into bliss, out of bondage into freedom, out of death into immortality, out of darkness into light, out of confusion into purity, out of imperfection into perfection, out of self-division into unity, out of Maya into God. All other utilisation of Yoga is for special and fragmentary advantages not always worth pursuing. Only that which aims at possessing the fullness of God is purna Yoga; the sadhaka of the Divine Perfection is the purna Yogin.

Our aim must be to be perfect as God in His being and bliss is perfect, pure as He is pure, blissful as He is blissful, and, when we are ourselves siddha in the purna Yoga, to bring all mankind to the same divine perfection. It does not matter if for the present we fall short of our aim, so long as we give ourselves whole-heartedly to the attempt and by living constantly in it and for it move forward even two inches upon the road; even that will help to lead humanity out of the struggle and twilight in which it now dwells into the luminous joy which God intends for us. But whatever our immediate success, our unvarying aim must be to perform the whole journey and not lie down content in any wayside stage or imperfect resting place.

All Yoga which takes you entirely away from the world, is a high but narrow specialisation of divine tapasya. God in His perfection embraces everything; you also must become all-embracing.

God in His ultimate existence beyond all manifestation and all knowledge, is the Absolute Parabrahman; in relation to the world He is that which transcends all universal existence while regarding it or in turning away from it; He is that which contains

and upholds the universe, He is that which becomes the universe and He is the universe & everything which it contains.

He is also Absolute and Supreme Personality playing in the universe and as the universe; in the universe He appears to be its Soul & Lord, as the universe He appears to be the motion or process of the Will of the Lord and to become all the subjective and objective results of the motion. All the states of the Brahman, the transcendent, the contingent, the universal, the individual are informed & sustained by the divine Personality. He is both the Existent & the state of existence. We call the state of existence the Impersonal Brahman, the Existent the Personal Brahman. There is no difference between them except to the play of our consciousness; for every impersonal state depends upon a manifest or secret Personality and can reveal the Personality which it holds and veils and every Personality attaches to itself and can plunge itself into an impersonal existence. This they can do because Personality & Impersonality are merely different states of self-consciousness in one Absolute Being.

Philosophies & religions dispute about the priority of different aspects of God & different Yogins, Rishis & Saints have preferred this or that philosophy or religion. Our business is not to dispute about any of them, but to realise & become all of them, not to follow after any aspect to the exclusion of the rest, but to embrace God in all His aspects and beyond aspect.

God descending into world in various forms has consummated on this earth the mental and bodily form which we call humanity.

He has manifested in the world through the play of all-governing Soul with its own formative Will or Shakti a rhythm of existence of which Matter is the lowest term and pure being the highest. Mind & Life stand upon Matter (Manas & Prana on Annam) and make the lower half of world-existence (aparardha); pure consciousness and pure bliss proceed out of pure Being (Chit and Ananda out of Sat) and make the upper half of world-existence. Pure idea (vijnana) stands as the link between the two. These seven principles or terms of existence

are the basis of the sevenfold world of the Puranas (Satyaloka, Tapas, Jana, Mahar, Swar, Bhuvan & Bhur).

The lower hemisphere in this arrangement of consciousness consists of the three vyahritis of the Veda, “Bhur, Bhuvah, Swar”; they are states of consciousness in which the principles of the upper world are expressed or try to express themselves under different conditions. Pure in their own homes, they are in this foreign country subject to perverse, impure & disturbing combinations & workings. The ultimate object of life is to get rid of the perversity, impurity & disturbance & express them perfectly in these other conditions. Your life on this earth is a divine poem that you are translating into earthly language or a strain of music which you are rendering into words.

Being in Sat is one in multiplicity, one that regards its multiplicity without being lost or confused in it and multiplicity that knows itself as one without losing the power of multiple play in the universe. Under the conditions of mind, life & body, ahankara is born, the subjective or objective form of consciousness is falsely taken for self-existent being, the body for an independent reality & the ego for an independent personality; the one loses itself in us in its multiplicity & when it recovers its unity, finds it difficult, owing to the nature of mind, to preserve its play of multiplicity. Therefore when we are absorbed in world, we miss God in Himself; when we seek God, we miss Him in the world. Our business is to break down & dissolve the mental ego & get back to our divine unity without losing our power of individual & multiple existence in the universe.

Consciousness in Chit is luminous, free, illimitable & effective; that which it is aware of as Chit (Jnanashakti) it fulfils infallibly as Tapas (Kriyashakti); for Jnanashakti is only the stable & comprehensive, Kriyashakti only the motional and intensive form of one self-luminous Conscious Being. They are one power of conscious force of God (Chit-Shakti of Sat-Purusha). But in the lower hemisphere, under the conditions of mind, life & body, the luminous becomes divided & broken up into uneven rays, the freedom trammelled by egoism and unequal forms, the effectiveness veiled by the uneven play of forces. We

have, therefore, states of consciousness, non-consciousness & false consciousness, knowledge & ignorance & false knowledge, effective force & inertia and ineffective force. Our business is by renouncing our divided & unequal individual force of action & thought into the one, undivided universal Chitshakti of Kali to replace our egoistic activities by the play in our body of the universal Kali and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force.

Delight in Ananda is pure, unmixed, one & yet multitudinous. Under the conditions of mind, life & body it becomes divided, limited, confused & misdirected and owing to shocks of unequal forces & uneven distribution of Ananda subject to the duality of positive & negative movements, grief & joy, pain & pleasure. Our business is to dissolve these dualities by breaking down their cause & plunge ourselves into the ocean of divine bliss, one, multitudinous, evenly distributed (*sama*), which takes delight from all things & recoils painfully from none.

In brief, we have to replace dualities by unity, egoism by divine consciousness, ignorance by divine wisdom, thought by divine knowledge, weakness, struggle & effort by self-contented divine force, pain & false pleasure by divine bliss. This is called in the language of Christ bringing down the kingdom of heaven on earth, or in modern language, realising & effectuating God in the world.

Humanity is, upon earth, the form of life chosen for this human aspiration & divine accomplishment; all other forms of life either do not need it or are ordinarily incapable of it unless they change into humanity. The divine fullness is therefore the sole real aim of humanity. It has to be effected in the individual in order that it may be effected in the race.

Humanity is a mental existence in a living body; its basis is matter, its centre & instrument mind & its medium life. This is the condition of average or natural humanity.

In every human being there is concealed (*avyakta*) the four higher principles. *Mahas*, pure ideality in *vijnana*, is not a *vyahriti* but the source of the *vyahritis*, the bank upon which

mental, vital and bodily action draw & turn its large & infinite wealth into small coin of the lower existence. Vijnana being the link between the divine state & the human animal is the door of escape for man into the supernatural or divine humanity.

Inferior mankind gravitates downward from mind towards life & body; average mankind dwells constant in mind limited by & looking towards life & body; superior mankind levitates upward either to idealised mentality or to pure idea, direct truth of knowledge & spontaneous truth of existence; supreme mankind rises to divine beatitude & from that level either goes upward to pure Sat & Parabrahman or remains to beatify its lower members & raise to divinity in itself & others this human existence.

The man who dwells in the higher or divine & now hidden hemisphere of his consciousness, having rent the veil, is the true superman and the last product of that progressive self-manifestation of God in world, Spirit out of matter, which is now called the principle of evolution.

To rise into divine existence, force, light & bliss and recast in that mould all mundane existence is the supreme aspiration of religion & the complete practical aim of Yoga. The aim is to realise God in the universe, but it cannot be done without realising God transcendent of the Universe.