When, then, by the withdrawal of the centre of consciousness from identification with the mind, life and body, one has discovered one’s true self, discovered the oneness of that self with the pure, silent, immutable Brahman, discovered in the immutable, in the Akshara Brahman, that by which the individual being escapes from his own personality into the impersonal, the first movement of the Path of Knowledge has been completed. It is the sole that is absolutely necessary for the traditional aim of the Yoga of Knowledge, for immersgence, for escape from cosmic existence, for release into the absolute and ineffable Parabrahman who is beyond all cosmic being. The seeker of this ultimate release may take other realisations on his way, may realise the Lord of the universe, the Purusha who manifests Himself in all creatures, may arrive at the cosmic consciousness, may know and feel his unity with all beings; but these are only stages or circumstances of his journey, results of the unfolding of his soul as it approaches nearer the ineffable goal. To pass beyond them all is his supreme object. When on the other hand, having attained to the freedom and the silence and the peace, we resume possession by the cosmic consciousness of the active as well as the silent Brahman and can securely live in the divine freedom as well as rest in it, we have completed the second movement of the Path by which the integrality of self-knowledge becomes the station of the liberated soul.

The soul thus possesses itself in the unity of Sachchidananda upon all the manifest planes of its own being. This is the characteristic of the integral knowledge that it unifies all in Sachchidananda because not only is Being one in itself, but it is one everywhere, in all its poises and in every aspect, in its utmost appearance of multiplicity as in its utmost appearance of oneness. The traditional knowledge while it admits this truth in
theory, yet reasons practically as if the oneness were not equal everywhere or could not be equally realised in all. It finds it in the unmanifest Absolute, but not so much in the manifestation, finds it purer in the Impersonal than in the Personal, complete in the Nirguna, not so complete in the Saguna, satisfyingly present in the silent and inactive Brahman, not so satisfyingly present in the active. Therefore it places all these other terms of the Absolute below their opposites in the scale of ascent and urges their final rejection as if it were indispensable to the utter realisation. The integral knowledge makes no such division; it arrives at a different kind of absoluteness in its vision of the unity. It finds the same oneness in the Unmanifest and the Manifest, in the Impersonal and the Personal, in Nirguna and Saguna, in the infinite depths of the universal silence and the infinite largeness of the universal action. It finds the same absolute oneness in the Purusha and the Prakriti; in the divine Presence and the works of the divine Power and Knowledge; in the eternal manifestness of the one Purusha and the constant manifestation of the many Purushas; in the inalienable unity of Sachchidananda keeping constantly real to itself its own manifold oneness and in the apparent divisions of mind, life and body in which oneness is constantly, if secretly real and constantly seeks to be realised. All unity is to it an intense, pure and infinite realisation, all difference an abundant, rich and boundless realisation of the same divine and eternal Being.

The complete realisation of unity is therefore the essence of the integral knowledge and of the integral Yoga. To know Sachchidananda one in Himself and one in all His manifestation is the basis of knowledge; to make that vision of oneness real to the consciousness in its status and in its action and to become that by merging the sense of separate individuality in the sense of unity with the Being and with all beings is its effectuation in Yoga of knowledge; to live, think, feel, will and act in that sense of unity is its effectuation in the individual being and the individual life. This realisation of oneness and this practice of oneness in difference is the whole of the Yoga.

Sachchidananda is one in Himself in whatever status or
whatever plane of existence. We have therefore to make that the basis of all effectuation whether of consciousness or force or being, whether of knowledge or will or delight. We have, as we have seen, to live in the consciousness of the Absolute transcendent and of the Absolute manifested in all relations, impersonal and manifest as all personalities, beyond all qualities and rich in infinite quality, a silence out of which the eternal Word creates, a divine calm and peace possessing itself in infinite joy and activity. We have to find Him knowing all, sanctioning all, governing all, containing, upholding and informing all as the Purusha and at the same time executing all knowledge, will and formation as Prakriti. We have to see Him as one Existence, Being gathered in itself and Being displayed in all existences; as one Consciousness concentrated in the unity of its existence, extended in universal nature and many-centred in innumerable beings; one Force static in its repose of self-gathered consciousness and dynamic in its activity of extended consciousness; one Delight blissfully aware of its featureless infinity and blissfully aware of all feature and force and forms as itself; one creative knowledge and governing Will, supramental, originative and determinative of all minds, lives and bodies; one Mind containing all mental beings and constituting all their mental activities; one Life active in all living beings and generative of their vital activities; one substance constituting all forms and objects as the visible and sensible mould in which mind and life manifest and act just as one pure existence is that ether in which all Conscious-Force and Delight exist unified and find themselves variously. For these are the seven principles of the manifest being of Sachchidananda.

The integral Yoga of knowledge has to recognise the double nature of this manifestation, — for there is the higher nature of Sachchidananda in which He is found and the lower nature of mind, life and body in which He is veiled, — and to reconcile and unite the two in the oneness of the illumined realisation. We have not to leave them separate so that we live a sort of double life, spiritual within or above, mental and material in our active and earthly living; we have to re-view and remould the lower living in the light, force and joy of the higher reality. We have to
realise Matter as a sense-created mould of Spirit, a vehicle for all manifestation of the light, force and joy of Sachchidananda in the highest conditions of terrestrial being and activity. We have to see Life as a channel for the infinite Force divine and break the barrier of a sense-created and mind-created farness and division from it so that that divine Power may take possession of and direct and change all our life-activities until our vitality transfigured ceases in the end to be the limited life-force which now supports mind and body and becomes a figure of the all-blissful conscious-force of Sachchidananda. We have similarly to change our sensational and emotional mentality into a play of the divine Love and universal Delight; and we have to surcharge the intellect which seeks to know and will in us with the light of the divine Knowledge-Will until it is transformed into a figure of that higher and sublime activity.

This transformation cannot be complete or really executed without the awakening of the truth-mind which corresponds in the mental being to the Supermind and is capable of receiving mentally its illuminations. By the opposition of Spirit and Mind without the free opening of this intermediate power the two natures, higher and lower, stand divided, and though there may be communication and influence or the catching up of the lower into the higher in a sort of luminous or ecstatic trance, there cannot be a full and perfect transfiguration of the lower nature. We may feel imperfectly by the emotional mind, we may have a sense by the sense-mind or a conception and perception by the intelligent mind of the Spirit present in Matter and all its forms, the divine Delight present in all emotion and sensation, the divine Force behind all life-activities; but the lower will still keep its own nature and limit and divide in its action and modify in its character the influence from above. Even when that influence assumes its highest, widest, intensest power, it will be irregular and disorderly in activity and perfectly realised only in calm and stillness; we shall be subject to reactions and periods of obscuration when it is withdrawn from us; we shall be apt to forget it in the stress of ordinary life and its outward touches and the siege of its dualities and to be fully possessed of it only
when alone with ourselves and God or else only in moments or periods of a heightened exaltation and ecstasy. For our mentality, a restricted instrument moving in a limited field and seizing things by fragments and parcels, is necessarily shifting, restless and mutable; it can find steadiness only by limiting its field of action and fixity only by cessation and repose.

Our direct truth-perceptions on the other hand come from that Supermind, — a Will that knows and a Knowledge that effects, — which creates universal order out of infinity. Its awakening into action brings down, says the Veda, the unrestricted downpour of the rain of heaven, — the full flowing of the seven rivers from a superior sea of light and power and joy. It reveals Sachchidananda. It reveals the Truth behind the scattered and ill-combined suggestions of our mentality and makes each to fall into its place in the unity of the Truth behind; thus it can transform the half-light of our minds into a certain totality of light. It reveals the Will behind all the devious and imperfectly regulated strivings of our mental will and emotional wishes and vital effort and makes each to fall into its place in the unity of the luminous Will behind; thus it can transform the half-obscure struggle of our life and mind into a certain totality of ordered force. It reveals the delight for which each of our sensations and emotions is groping and from which they fall back in movements of partially grasped satisfaction or of dissatisfaction, pain, grief or indifference, and makes each take its place in the unity of the universal delight behind; thus it can transform the conflict of our dualised emotions and sensations into a certain totality of serene, yet profound and powerful love and delight. Moreover, revealing the universal action, it shows the truth of being out of which each of its movements arises and to which each progresses, the force of effectuation which each carries with it and the delight of being for which and from which each is born, and it relates all to the universal being, consciousness, force and delight of Sachchidananda. Thus it harmonises for us all the oppositions, divisions, contrarieties of existence and shows us in them the One and the Infinite. Uplifted into this supramental light, pain and pleasure and indifference begin to be converted into joy of
The Yoga of Integral Knowledge

the one self-existent Delight; strength and weakness, success and failure turn into powers of the one self-effective Force and Will; truth and error, knowledge and ignorance change into light of the one infinite self-awareness and universal knowledge; increase of being and diminution of being, limitation and the overcoming of limitation are transfigured into waves of the one self-realising conscious existence. All our life as well as all our essential being is transformed into the possession of Sachchidananda.

By way of this integral knowledge we arrive at the unity of the aims set before themselves by the three paths of knowledge, works and devotion. Knowledge aims at the realisation of true self-existence; works are directed to the realisation of the divine Conscious-Will which secretly governs all works; devotion yearns for the realisation of the Bliss which enjoys as the Lover all beings and all existences,—Sat, Chit-Tapas and Ananda. Each therefore aims at possessing Sachchidananda through one or other aspect of his triune divine nature. By Knowledge we arrive always at our true, eternal, immutable being, the self-existent which every “I” in the universe obscurely represents, and we abrogate difference in the great realisation, So Aham, I am He, while we arrive also at our identity with all other beings.

But at the same time the integral knowledge gives us the awareness of that infinite existence as the conscious-force which creates and governs the worlds and manifests itself in their works; it reveals the Self-existent in his universal conscious-will as the Lord, the Ishwara. It enables us to unite our will with His, to realise His will in the energies of all existences and to perceive the fulfilment of these energies of others as part of our own universal self-fulfilment. Thus it removes the reality of strife and division and opposition and leaves only their appearances. By that knowledge therefore we arrive at the possibility of a divine action, a working which is personal to our nature, but impersonal to our being, since it proceeds from That which is beyond our ego and acts only by its universal sanction. We proceed in our works with equality, without bondage to works and their results, in unison with the Highest, in unison with
the universal, free from separate responsibility for our acts and therefore unaffected by their reactions. This which we have seen to be the fulfilment of the path of Works becomes thus an annexe and result of the path of Knowledge.

The integral knowledge again reveals to us the Self-existent as the All-blissful who, as Sachchidananda manifesting the world, manifesting all beings, accepts their adoration, even as He accepts their works of aspiration and their seekings of knowledge, leans down to them and drawing them to Himself takes all into the joy of His divine being. Knowing Him as our divine Self, we become one with Him, as the lover and beloved become one, in the ecstasy of that embrace. Knowing Him too in all beings, perceiving the glory and beauty and joy of the Beloved everywhere, we transform our souls into a passion of universal delight and a wideness and joy of universal love. All this which, as we shall find, is the summit of the path of Devotion, becomes also an annexe and result of the path of Knowledge.

Thus by the integral knowledge we unify all things in the One. We take up all the chords of the universal music, strains sweet or discordant, luminous in their suggestion or obscure, powerful or faint, heard or suppressed, and find them all changed and reconciled in the indivisible harmony of Sachchidananda. The Knowledge brings also the Power and the Joy. “How shall he be deluded, whence shall he have sorrow who sees everywhere the Oneness?”