



UPANISHADS AND THE INTEGRAL YOGA

Neelesh Marik, 13th May 2023

Spiritual Synthesis in India before IY

Knowledge Body	Type of Synthesis	Approach to the Supreme
Vedas	Between outer individual man and universal cosmic powers/gods which are also psychological aspects within	Seeking the Supreme through symbolic invocation and divine commerce of the <i>Yajna</i>
Upanishads	Between inner man (Atman) and Brahman	Seeking the Supreme through intuitive philosophical rendering of metaphysical realities and attendant contemplation
Gita	Between the three core faculties of knowledge, love and will (works) within the individual	Seeking the Supreme not just in the lofty heavens but also within the intimate heart, not just in meditative aloofness but in the middle of life-action
Tantra	Between the energies and potentialities of Nature, her intimate secrets and will-in-power	Seeking the Supreme as Para-Prakriti or Shakti; using difficult obstacles for a riskier but quicker conquest

Upanishads

- *Upa* – near, *Ni* – down, *Shad* – to sit
 - To sit down near the Master for a direct transmission of the knowledge
 - To experience the influx of the Divine in one's own being

- Upanishads are the first spiritual and psychological interpretation of the Vedas, concerned with the *Brahmavidya* or core knowledge
 - Self – knowledge
 - World – knowledge
 - God – knowledge

- 13 Principal Upanishads, 108 in total

Upanishads - Significance

- Fount of the great streams of mystical-philosophical thought all over the world, even if not unequivocally acknowledged by the recipient schools
 - Greek, Neo-Platonic, Gnostic, Sufi, German Idealistic

- Multi-dimensional exposition and exploration of the One is his many-sided expression awaiting ongoing discovery in the inner eye of the seeker

- Luminous embodied knowledge interfused with fulfilled spiritual experience of the whole being rather than mere abstract intellectual speculation of the mind

- This existential knowledge is of the utmost practical import and value, because it discloses the true identity, the right relation with the world and action-orientation in it
 - But only to the sincere and persevering aspirant who can offer himself to the Source

The Resolution of Dualistic Metaphysics

- All mentally constructed philosophy eventually suffers from dualistic thinking and representation in its attempt to depict the infinite in terms of the finite
- Western Philosophy has grappled with this fragmented view of reality since time immemorial, as also later-Vedantic Indian philosophy
- The dissatisfaction with the imperfection of such fragmentation has been the needed fillip for the trans-mental or spiritual journey undertaken by the intellectual man
- Yet, the Upanishads which precede the intellectual man resolved the dualistic contradictions from a higher, intuitive level of consciousness
- It is our task to reclaim that puissant unity for a rich and seamless enjoyment of our relationship with Reality and our participation in its evolutionary unfolding

Antinomies addressed by the Upanishads and consummated by IY

1. God and Nature
2. Renunciation and Enjoyment
3. Action and Freedom
4. Quiescence and Movement
5. Being and Becoming
6. Active and Inactive Brahman
7. Vidya and Avidya
8. Birth and Non-Birth
9. Works and Knowledge

God and Nature

- Nature is the force of the One indivisible Consciousness and its movement or concretion in creation across a planar holarchy
- The gross imperfection of Nature as it stands today as compared to God's image of perfection, as also the difficulty and the apparent impossibility of the perfectibility of Nature, has led to a dichotomous relationship between God and Nature
- *Purusha* (the silent, apparently inactive Self) and *Prakriti* (the movement in and of Nature) are two inseparable, ubiquitous aspects of the One Existent
 - The One Soul of the *Purusha* disports into 'sparks' that inhabit multiple bodies or nature-formations to enjoy the play of multiplicity of relations
- The evolutionary man is the chosen means of the transformation of Nature to Supernature and thereby the link that will restore the qualitative equipollence between God and Nature

Enjoyment and Renunciation

- Ananda (Delight) is both the cause and the purpose of world-existence, one in constitutive essence with Truth-Being and Conscious Force in the triune principle of Spirit
- This *bhukti* (enjoyment) of divine delight is only possible through the transcendence of ego-based desire in the individuated unit(s) of consciousness, and the transformation of Universal Nature therefrom
- Because of the dogged persistence of the ego-structure and the seeming impossibility of eradicating desire, renunciation of the self and the world appears to be the only way out, and hence seems incompatible with enjoyment in the world
 - The discovery of the ego as the false center of individuality and its replacement by the soul, the true center of the individuality is the only pathway to delight in the world without abrogating the individuality principle
- If desire were the origin of creation, then its eradication would mean the blotting out of world-existence
 - The renunciation necessary is that of subjective ego-based desire, not of objective world-existence, which leads and is consonant with the divine enjoyment

Action and Freedom

- Action is motion, freedom appears to be in stillness / inaction. But this a perception from the viewpoint enmeshed in Nature which constructs a false dichotomy because action tends to be binding
- From the viewpoint of the Soul, freedom is not in renunciation of action, but in renunciation of the attachment to the outcome of the action, and the renunciation of the ego-based identification with the actor
- Renunciation of action offers an escapist perception of individual freedom, but changes nothing in Universal Nature or in collective bondage and suffering
- Action, and the outcome of action both selflessly consecrated to the Divine establishes true freedom of the soul in and over (and not away from) nature

Quiescence and Movement

- The dichotomy between changelessness and change goes back to the philosophical musings of Heraclitus and Parmenides, which the Upanishads had already resolved through the distinction of essence and form
- The movement is indivisible and all-encompassing, and a way of seeing things in the one consciousness; change represents the constant shifting of apparent relations within the immutable Absolute
- The distinction between quiescence and movement is a phenomenon of our consciousness only in and from the lower triplicity; it is a practical distinction that does not apply to the Brahman
 - The movement is a phenomenon of and premised on the quiescence, and the quiescence may be conceived of a movement too rapid to be detected by our sensory apparatus
- The movement of the Brahman is not a formal, material, spatial or temporal movement, but a movement in consciousness only

Being and Becoming

- Being and Becoming, One and Many are both true and are both the same thing; they appear different only to the consciousness enmeshed in space and time
- Being is one, Becomings are seemingly many; all Becomings are one Being placing Himself in various relations in the phenomenal movement of His consciousness
 - There is only One Being, One Force and One Delight playing with itself in the multi-form Becoming
- We have to see all Becomings and developments of the movement in our true self and this self as one inhabiting all bodies and not just our own
- That is the only way to be delivered from egoism and desire and the sense of separate existence and therefore all grief, delusion and shrinking

Passive and Active Brahman

- Passivity and activity appear as mutually exclusive poles of the ego bound in three *gunas* of nature in its lower mode

- For the soul to free itself from the domination of nature it has to first step back as the aloof, silent witness for unidentified, disinterested understanding of the mechanical conditioning of the activity
 - The ascetic or other-worldly path stops here

- It is only when this passivity of 'untouchability' is achieved can the soul begin to approve or disapprove the nature movement, begin to influence and eventually prevail over her
 - The soul then becomes active again, but from a higher station of consciousness and power sans subjection and compulsiveness

- The lower passivity changes into a higher equanimity which is not contrary to, but the foundation of the divine dynamism in the clear light of the higher knowledge

Vidya and Avidya

- The One becomes the many by an unequal concentration of consciousness and a multiple distribution of Force
- *Vidya* refers to the knowledge of the One, and *Avidya* to the self-loss in the many, bereft of the *Vidya*
- The knowledge of the One and the Many are a result of the movement of one consciousness which sees all things as One is their essence but differentiates them in formal becoming
 - The mind which loses itself in the form(s) and separates from the One is plunged in the ignorance of the ego-sense
 - The mind which motionlessly absorbs itself in the One and loses track of the manifold becoming does not participate in the divine fulfilment of phenomenal creation
- To have *Vidya* in the domain of *Avidya*, i.e. an exploration of the full diversity of the many and the recovery of the One in and through the many is the highest accord intended in the Yoga of Integral Knowledge

Birth and Non-Birth

- The Jivatman or individual self consents to enter the cycle of birth and death through its projection called the psyche, while itself remaining out of it; this projection absorbs experiences and evolves over multiple births to centralize itself as the psychic being that is then capable of unification with the Jivatman
- Until it is in sync with the divine will and action, the soul has to go through the cycle of birth and death for a continual upgrade of its being-substance and becoming-authenticity
- From the consciousness of immortality, the soul can choose non-birth and stay merged with Spirit, or it can choose the appropriate birth to enter the manifest reality to conduct the divine work; it is no longer a compulsion
- The objective of every individual soul is achieve this immortality in the mortal domain of becoming first, not in pure non-becoming

Works and Knowledge

- The urge to know, and the urge to do are two of the three central impulses of every individual center of consciousness in the manifestation (The third impulse is the urge to love)
- In the usual mental level of consciousness, knowledge is a reduced or erroneous approximation of the truth, and works a stumbling and precarious enterprise of the ego-bound ignorance; there is always a gap between will and sight, because the will is tainted by ego and desire, and the sight impaired by poorly developed instruments of knowledge
- To the extent the individual approaches the divine consciousness and soul controls and compels nature, will and sight become aligned and harmonious
- In the highest level, works and knowledge become a single, instantaneous and delightful movement of effectuation of the Real-Idea – *Satyam, Ritam, Brihat*

The Culminating Synthesis of the Integral Yoga

The Veda of the Future

Integral Yoga

The Transcending Synthesis of Antinomies

The Supramental Synthesis:

- God revealed in Nature
- Unstoppable enjoyment by renunciation of the ignorance
- Divine Action in full freedom across all levels and parts
- Dynamization of consciousness from unshakeable peace
- A limitless and harmonious becoming of the mutli-form One Being
- Fullness of action with liberation from its compulsiveness
- A total recovery of the knowledge of the One in the full range of the many
- Achievement of immortality in the mortal domain, not away from it
- Effortless effectuation of Knowledge-Will

The Supreme Revealed

The most comprehensive and complete consummation of the hidden impulsion behind, and aeonian labour of Nature by a direct and total revelation of the power and glory of the Spirit

एवं यत्प्रकाशते जगदानन्द एव तत् ।

WHATEVER THUS MANIFESTS IS THE WORLD-BLISS ONLY

Thank You