

## The Integral Yoga: Shakti - March 26, 2019

Shakti is the Divine Mother, the Principle of feminine manifestation and is found in all religions of the world. Many cults venerate the divine Mother more so than the masculine aspect. In Christianity the Immaculate Conception is the principle that give constantly birth to the universe, all of life, is being constantly reborn in and of itself. In the statuary representations, Christ consciousness is symbolized as the baby Jesus carried on her left arm symbolizing his coming into the world and on her right arm following the reintegration of the souls into unity. She thus animates all creation and oversees our reintegration into our Divine Self. All our subsequent imperfections are then destroyed and accelerates the work that could take many lifetimes to shape through karma. In fact the psychic awakening within us or within everyone, depends upon our response to the divine mother through a constant growing submission. A leap of faith precedes all actions, and one must offer himself totally to the divine feminine, Shakti, in an act of pure faith, begging her to help you to recompose our fractionated self. This awakening could find its occurrence through the spiritual, or under the form of talented creative gifts that emulate the divine creation, such as artistry. Such talents are more associated with the heart, which is the echo chamber of our intuition. Note that the intuition is not related to the more understood popular intellect since it comes exclusively from the heart. This leads also to a growing interior life which is not accomplished through only transitory steps but through an ascension of the consciousness unimpeded by the obstacle of time and space, an eternal presence. One could feel a loss of control as they 'let go' into a state of rapture, a subliminal experience which cannot even be put into words. This action coincides with the power of 'light' and the beatitude leading to the divine supreme knowledge (gnosis, universal wisdom).

It is only then that the fractional parts of our psyche are gathered again in their original state. This is likewise under Christ, the second Adam, recomposing into the original Adam. The duality in our daily life becomes reunited into a oneness. The attraction to pleasure, egoic or personal pleasure, is replaced by the beatitude of spiritual certitude. The shadow of our fractional self-disperses to fuse into the unique Good. The wholesomeness is recomposed and is unaffected by the shadow and astral influences, which could still affect the body (and it did so for various Saints).

The previous obscure and limited mental state then grows in imagination to where the mysteries of life are transformed and open into real experiences.

The nature of interior Yoga, the internal quest, does not require the negation of our social life or to enter into complete absorption in a meditative of mystical state. In other word we do not need to remove our self from the world. It is often seen that some people who embark into a spiritual journey lock themselves into a dogmatic action which wrongly isolates themselves from the requirement of work or social activity. To the contrary, life

itself brings about experiences that are quite adaptable to your spiritual practice. We in effect attract such experiences, more conducive to our path. In fact, as Sri Aurobindo said, the social activity could bring about experiences which in turn furthers our spiritual advancement. Thus, while one may initially want to focus on their quest, one should generally accept and continue their normal life activity. Dividing human activities into only moral or religious prescriptions would only accomplish to truncate, unfortunately, and reduce your experience of life into an illusory vision. All the intellectual rules of society add only to a rigidity that is totally foreign to the discipline of the true Yoga.