

The Gita's Four Exclusive Teachings:

“*The Gita* at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of highest Spiritual mind and does not cross them into the splendours of the Supramental Light.”⁴⁷

Sri Aurobindo

The capacity to retain the comprehensive Knowledge in fragments is identified as exclusive knowledge. But by the retention of exclusive as well as all-inclusive knowledge of the Divine one becomes aware of His exclusive and all-inclusive *Ananda*. The successive stages of exclusive concentration and final entry into all-inclusive *Ananda* and Knowledge are:- firstly, the constant practice and non-attachment are powerful tools in regulating and silencing the intellect, mind, heart and body; secondly, better than this *Abhyasa* and *Vairagya*¹ are the Yoga of Intelligence, where intelligence is united with *Akshara Purusha*, *Buddhi Yukto*,² in order to cast away the bondage of work and the successful and luminous turning of the thought to the Truth behind things; thirdly, this *buddhi Yoga* too is excelled by *dhyana yoga*, a silent complete concentration on the Truth behind things through cessation of mental action, resolutely practiced until the bliss of *Akshara Purusha* is attained; fourthly, more powerful than *dhyana Yoga* is the giving up of the fruit of one's work; one becomes a Yogi and preserves automatically an inner peace and calm which is a perfect and secure foundation of true life and the higher consciousness gained during meditation is dynamised in waking state; fifthly, the great Yogi, living in the truth, renouncing all actions of the lower mind, must do all outward works of life only for My sake, *madartham api karmani*;³ sixthly, the greater Yogi, who is still unable to keep personal consciousness fixed steadily in the *Akshara Purusha* and *Uttama Purusha*; there are nights of long exile from Light, there are moments of revolt, doubt and failure rising from Subconscient planes; then by constant practice of union and repetition of supreme consciousness, the highest Spirit is established in the nature; seventhly, the greatest Yogi, *yoginam api sarvesam*,⁴ is he who in perfect union lives in Me, *mayi nivasisyasi*,⁵ at every moment, in every action, with all integrality of nature, ‘for Me has love, *ekabhaktih*⁶ and faith;’ ‘repose all thy mind and all thy understanding in Me;’⁵ he is lifted up, bathed in the supernal blaze of the Divine Love and Will and Knowledge. From this last experience the all-inclusive Knowledge and *Ananda* resume action.

Throughout *the Gita*, the Lord asked *Arjuna* to become a Yogi, *tasmad yogi bhavarjuna*,⁷ because by becoming a *Yogi* he can be fit instrument in resolving the terrible work, *ghore karmani*,⁸ of battle and massacre, for upholding the highest *dharma* of the race. Integral Yoga, though stands on this foundation yet there is marked departure in pursuing its objective. To quote *The Mother's* word, “It is

very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it (*janma karma cha me divyam*⁹-- My birth as well as My work are both Divine)—it is spontaneous and natural for me... but Supramental transformation is another thing altogether, oh!... No one has ever followed that path; *Sri Aurobindo* was the first, and He left before telling us what he was doing, I am literally carving out a trail through the virgin forest—worse than a virgin forest...I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed. It has reached a point where all Spiritual life, all those people and races that have tried since the beginning of the earth, all that seems like nothing, like child's play in comparison. And it is a work without glory: you have no results, no experiences filling you with ecstasy or joy—none of that, it is a hideous labour.”¹⁰

1) *Apara Jnana* or Separative egoistic *Apara Prakriti* and seven-fold Ignorance:-

“Therefore by *Nirvana* in the *Brahman* must be meant a destruction or extinction of the limited separative consciousness, falsifying and dividing, which is brought into being on the surface of existence by **the lower Maya of the three gunas**, and entry into *Nirvana* is a passage into this other true unifying consciousness which is the heart of existence and its continent and its whole containing and supporting, its whole original and eternal and final truth.”⁵⁴

Sri Aurobindo

“The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is my **eightfold** divided Nature, *Apara-prakriti*.”

The Gita-7.4

“The indiscriminate unmanifest Energy; the five elemental state of matter; the ten senses and the one (mind), intelligence and ego; the five objects of senses; these 24 elements are the constitution of *Kshetra*, Field, *Para* and *Apara-prakriti*. *Apara-prakriti*'s **seven deformations**, *vikaras*, are liking and disliking, pleasure and pain, lower consciousness, collocation and persistence.”

The Gita-13.6, 7

“The **seven original Seers** representing integral Knowledge and also the four *Manus* representing four Divine *Shaktis* are My (Over) mental becomings; from them are all these living creatures in the world.”

The Gita-10.6

In *the Gita*, the narrow exclusive doctrine of the *Sankhya*, *Patanjali's Yoga* and a part of *the Veda* and *the Vedanta* have been widened, corrected and completed by the development of the theory of three *Purushas* and double *Prakritis* of which lower form is the *maya* of three *gunas*, *Apara Prakriti* and the higher is the divine nature, *Para Prakriti*. *The Gita* contents itself to restate the whole working of lower *Prakriti*, field, *kshetra*, in line with *Sankhya* thinkers. This *kshetra* is the product of twenty-four cosmic principles where except *abyakta Prakriti*, all the other twenty-three elements are of lower Nature. They are five *bhutas*, that of ether, fire, air, water and earth, five *tanmatras*, that of sound, touch,

sight, taste and smell, five *karmendriyas* of speech, locomotion, the seizing of things, ejection and generation, five *jnanendriya*, ear, *srotram*, eye, *chakruh*, tongue, *rasanam*, sense of touch, *sparsanam* and nose, *ghranam*, unmanifest Nature, *abyakta Prakriti*, mind, *manas*, intelligent will, *buddhi* and ego, *ahamkara*. This lower nature, also known as *apara prakriti*, is constituted of three inconscient energy or three *gunas* or essential modes; *sattwa*, the seed of intelligence, conserves the working of energy; *rajas*, the seed of force and action, creates the working of energy; *tamas*, the seed of inertia and non-intelligence, dissolves what *sattwa* conserves and *rajas* creates. When the three *gunas* are in equilibrium, the Soul, *Kshara Purusha* is liberated and contact with *Akshara Purusha* is established but when the equilibrium is disturbed then there is the ceaseless creation, conservation and dissolution begins, unrolling the phenomena of cosmos.

In integral Yoga, it is not the physical body alone which is the field, *kshetra*, but all too that the body supports, the tenfold subtle body or sheath of Nature or *Koshas* that of Inconscient sheath, Subconscient sheath, Subtle Physical sheath, Subtle Vital sheath, Psychic sheath, Lower Subtle mental sheath, Higher Subtle mental or Spiritual sheath, Universal sheath, Supramental sheath and Bliss sheath; these may be regarded as totality of the field, *kshetram* which in *the Gita's* language is the *abyakta Prakriti*, unmanifest energy. The lower sheaths are inconscient, Subconscient, physical, vital and lower mental and these are constituted of twenty-four *tattwas* and are subjection of three *gunas* of *apara prakriti*, bounded by ego, desire and suffering. They can go through purification, transformation and perfection of subtle Sheaths through activation of respective Selves or kinetic Yoga of Nature. In each successive birth, the formation of higher sheaths or *Para Prakriti* or *abyakta Prakriti* are purified, transformed, perfected, solidified and harmonised and with their steady influence the lower sheaths are purified, transformed and perfected. The three *Purusha* of *the Gita* are the knower of *Kshetra*, *Kshetrajna*. In integral Yoga the indivisible One is divided; the *Purushas* or the Selves or the Knower of *Kshetras* are also tenfold and they reside in each *Kshetra* or knower of *Kshetra* holds each *Kshetra*. This 'eternal multiple soul of the *Purushottama*'⁴⁶ is at once the Inconscient Self, Subconscient Self, True Physical, True Vital, Truth Mind, Psychic Self, Spiritual Self, Universal Self, Supramental Self and Bliss Self. The successful interaction between these ten-fold *kshetras* and ten-fold *kshetrajnans* are the secret behind Divine Life.

Ignorance is the product of *Apara Prakriti*, bewildered by the three *gunas* one cannot become the knower of the whole, *kritsnabinna*.¹¹ The secret nature and the full extent of the Ignorance are systemised in to sevenfold Ignorance. Firstly, we are ignorant of the ***Purushottama Consciousness***, who is the origin, source of all creation and the 'deluded minds despise Me lodged in the human body because they know not My supreme nature of being.'¹² This knowledge of the Absolute as

the seed of all things, *bijam mam sarvabhutanam*,¹³ is the beginning of emergence from the Original Ignorance. In *Savitri* we find the experience of King *Aswapati* of ‘He knew the source from which his spirit came’¹⁴ is the emergence from original Ignorance. Secondly, we are ignorant of spaceless, timeless, immobile and Immutable Self, *Akshara Purusha*, and with the establishment of firm standing in the *Brahman*, *Brahmi sthiti*,¹⁵ one emerges out from Cosmic Ignorance. Thirdly, we are ignorant of our **universal Self**, our infinite unity with all Being and Becoming. ‘Here, today, behold the whole world, with all that is moving and unmoving, unified in My body, O *Gudakesha*, and whatever else thou wilt see.’¹⁶ With the revelation of all this existence as Divine, *Vasudevah sarvamiti*, one emerges out of Egoistic Ignorance. Fourthly, we are ignorant of our **Psychic being** or *Kshara Purusha*, we are aware of this little life in the small span of time and ignorant of eternal becoming in Time. ‘Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not...’¹⁷ ‘I know all past and all present and future existences, O *Arjuna*.’¹⁸ The *Kshara Purusha*, the Soul in man is unborn, ancient, sempiternal, not slain with the slaying of the body; weapons cannot cleave it, nor the fire burn, nor do the water drench it, nor the wind dry, eternally stable and all pervading. With these experiences one emerges out of the Temporal Ignorance. Fifthly, within this temporal becoming we are ignorant of our large and complex; threefold Subliminal Selves or true physical, true vital and true mental Being, *annamaya*, *pranamaya* and a part of *manomaya Purusha*; we take this surface mind, life and body as our whole existence. We emerge out of this Psychological Ignorance, when we become aware of these threefold Selves at the core of threefold sheaths and their workings in our surface nature. Sixthly, we are ignorant of true relation between the Subconscious and Inconscious Selves and their respective Sheaths and the interference of these lower Selves on our higher sheaths. ‘It is the knowledge at once of the Field, *Kshetra* and its Knower, *Kshetrajna* which is the real illumination and only wisdom.’⁴⁴ With activation of Subconscious and Inconscious Selves and possession of these Selves on our lower sheaths of mind, life and body, we emerge out of our Constitutional Ignorance. As the result of all sixfold Ignorance, we fail to govern, enjoy and know life and world truly on the surface. With the emergence of above sixfold integral Knowledge, we become aware of true harmony, wisdom, love, beauty and act as many-sided Divine worker, *krtsnakarmakrt*,¹⁹ and come out lastly from the yoke of Practical Ignorance. It is by knowing Him integrally, *samagram mam*,²⁰ as the *Brahman* is the Indivisible and the One, but seems to divide in forms and creatures; He is both mobile and immobile, One and the Many, Knowledge and Ignorance; thus, the Soul is easily liberated from the yoke of lower Nature, darkness of Ignorance, *andham tamam prabisanti*,²¹ greater darkness of exclusive Knowledge, *tato bhuyaiba tamah vidyam*²¹ and the door of ascension of consciousness wide opens.

2) *Guhya Jnana of Atman* or secret knowledge of *Kshara Purusha* and *Para prakriti* of fourfold Soul force:

“The man whose self is in Yoga, sees the Self in all things (*Akshara Purusha*) and all things in the Self (*Kshara Purusha*), he is equal visioned everywhere. He who sees *Brahman* everywhere and sees all in *Brahman*, to him *Brahman* does not get lost, nor does he get lost to the *Brahman*.”

The Gita-6.29, 30

“The soul when it throws itself out into active Nature is *the Gita's Kshara*, its mobile or mutable *Purusha*; the same soul gathered back into pure silent self and essential spirit is *the Gita's Akshara*, immobile or immutable *Purusha*.”⁵⁰

Sri Aurobindo

“Thus *Nirvana* is clearly compatible with world-consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the Divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite*. They have not renounced the experiences of the *Kshara Purusha*, they have divinised them; for the *Kshara*, *the Gita* tells us, is all existences, *sarvabhutani*, and the doing universal good to all is a divine action in the mutability of Nature. This action in the world is not inconsistent with living in *Brahman*, it is rather its inevitable condition and outward result because the *Brahman* in whom we find *Nirvana*, the spiritual consciousness in which we lose the separative ego-consciousness, is not only within us but within all these existences, exists not only above and apart from all these universal happenings, but pervades them, contains them and is extended in them.”⁵³

Sri Aurobindo

“But know my Divine Nature, *Para prakriti*, different from this *apara prakriti*, O mighty-armed, the *Para prakriti* which upholds this world has become the individual Soul, *Jiva*.”

The Gita-7.5

“The eternal portion of Me has become the *Jiva*, *Kshara Purusha*, in the world of living creatures and cultivates the subjective powers of *Prakriti*, mind and five senses.”

The Gita-15.7

“By the (true inner) self thou shouldst deliver the (surface desire) self, thou shouldst not depress and cast down the (surface desire) self (whether by self-indulgence or suppression); for the (true inner) self is the friend of the (surface desire) self and (surface desire) self is the enemy (if it is not in contact with the true inner self). To the man is his (true inner) self a friend in whom the (surface desire) self has been conquered by the (true inner) self, but to him who is not in possession of his (true inner) self, the (surface desire) self is as if an enemy and it acts as an enemy.”

The Gita-6.5, 6

“The fourfold order was created by Me according to the divisions of quality and active function. Know Me (*Kshara Purusha*) for the doer of this fourfold law of human workings who am yet the imperishable non doer (*Akshara Purusha*).”

The Gita-4.13

“The works of *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras* are divided according to the qualities, three *gunas*, born of their own inner (four-fold) Divine nature of the Soul, *Svabhava*.”

The Gita-18.41

“When I was told that the Divine was within – the teaching of the Gita, but in words understandable to a Westerner – that there was an inner Presence, that one carried the Divine within oneself, oh! ... What a revelation! In a few minutes, I suddenly understood all, all, all. Understood everything. It brought the contact instantly.”⁵⁷

The Mother

The inner Soul in man, *Kshara Purusha* is a partial manifestation of the Divine, *mamaivamsah*,²² self-projected into Nature, who lends itself to the action of Nature, is itself mutable in Nature, *kshara*, the mobile power of life, manifesting Spirit, *the Jiva*, multiplicity of Divine being, *Svabhava*, various becoming of the Soul, eternal individual, everlasting, *amsa sanatanah*,²² the Lord, *Ishwara*, the luminous inhabitant in human body, *manusim tanumasritam*,¹² not free from the action of *Prakriti* and simultaneously the giver of sanction, *anumanta*²⁴ of all the outward action of the three *gunas* within the boundary of Ignorance, missioned to lead man in Ignorance towards light of Divine consciousness. Its operation in the ignorance is incomplete and different from *Akshara Purusha* in Knowledge and *Uttama Purusha* in comprehensive Knowledge, though it is having manifold deep relations with them and their interference or interfusion is felt for completeness of Psychic knowledge, completeness of Psychic Love and perfection of Psychic action.

The *Purusha* active in *Prakriti* and emerges in front in its action is called *Kshara Purusha*. The *Purusha* poised in him-self, remains behind the action and steadfast in perpetual silence is identified as *Akshara Purusha*. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doeer, *akarta* and witness, *sakhi*, of all action. In *Purushottama*, these two states of mobile multiplicity and immobile oneness or the action of the Soul and its mutability and the status of the immutability of the Spirit actually coexist. He is greater than *Akshara Purusha* and much greater than the *Kshara Purusha*. The *Purushottama* is both Personal *Kshara* and Impersonal *Akshara* and He puts forth His own active Divine nature, *Svam prakritim*, manifests in the *Jiva* and works out its own innate Divine Self-nature, *Svabhava*, in addition to its egoistic action bewildered by the three *gunas*. He is seated in this

body as observing witness, *upadrasta*, source of consent, *anumanta*,²⁴ upholder of the work of Nature, *varta*, enjoyer of Nature, *vokta*, almighty Lord, *Maheswarah*, and the Supreme Soul, *Paramatma*. He manifests the quadruple truth by (1) His Supramental *Maya* of comprehensive self-knowledge known as *Para-Prakriti*, (2) fourfold intermediate Divine Nature of *Akshara Purusha* known as *chatvaro manavahstatha*,²⁷ (3) fourfold intermediate Divine Nature of *Kshara Purusha* known as *chaturvarnyam*²⁶ and (4) His mental *Maya* of Ignorance known as three *gunas* of *Apara Prakriti*.

Initially *the Gita* has identified the double Soul in man;²⁵ one that of the surface desire soul carrying in its nature the apparent nature of lower instincts, emotions, the mental seeking for power, knowledge and happiness and the other behind it that of the true Soul, the Psychic being, a pure Power of Light, Love, Joy and Beauty. The desire soul's wrong approach and reception towards life deforms the pure joy into pleasure, pain and indifference. True Soul is the imperishable, evolves in us from birth to birth and untouched by death, decay and corruption. It is actually the Psychic sheath that grows from birth to birth by entering the essence of all experience of Psychic Self in the Ignorance. A mastery of senses, the ability to do without all that they hanker after is the initial condition of the true Soul life.

The *Para Prakriti* of *the Gita* has been extensively developed in integral Yoga in terms of its two exclusive aspects of *Kshara Prakriti* and *Akshara Prakriti* and five all-inclusive aspects *Purushottama* Consciousness. It has been made clear that the *Para Prakriti* is the real source of all cosmic existence and lower nature or *Apara Prakriti* is only its derivation and dark shadow. The *Jiva*'s action in ignorance of *Apara Prakriti* is subjected to three *gunas* and it puts on Divine nature when Soul rises beyond all ignorant limitations. The pure Soul force which is other than the mind-force, life-force, force of intelligence can flow into the moulds of intellectual, ethical, aesthetic, dynamic, vital and physical mind, puts its influence of an initial transcendence, impersonality, pure fire of spirit of something beyond the *gunas* of normal nature and evolves the highest Spiritual perfection. The fourfold active human personality, *chaturvarnyam*,²⁶ are fourfold pure Soul forces of *Kshara Purusha*, born of their own inner Spiritual nature, *svabhava*, manifested as Divine Nature of *Brahma Shakti*, representing power of Knowledge, *Kshetra Shakti*, representing power of Strength, *Vaishya Shakti*, representing power of Mutuality and active and productive relation and interchange and *Shudra Shakti* representing power for works and labour and service; these four Soul powers are derived from four executive Mother power of *Kshara Purusha*/Psychic Being or exclusive aspect of *Para Prakriti* which are again derived from the Mediatrix Mother Power or Divine Nature of *Akshara Purusha*/Spiritual Being, revealed as four *Manus*, *chatvaro manavahstatha*,²⁷ of Wisdom of *Maheswari*, of Power of *Mahakali*, of Harmony of *Mahalakhmi* and of Perfection of *Mahasaraswati*. These four Overmental *Shaktis* are derived from

Purushottama/Supramental Consciousness and are responsible for transformation of mind, life and body and when Their action on earth are harmonised to greater extent, then *the Mother's Para Shakti* of Supramental order can interfere.

The ideal character and Soul power of traditional *Brahmana* are all ideas, knowledge and incoming truth more open to psychic Light, harmony, universal unity and love of the indwelling spirit; subdues the lower members to their greater psychic law; a temperament full of patience, endurance, long suffering, self control, affinity towards concentration and meditation which dominates and quiets the passions and desire-will and a growth of impersonalized and universalized personality. The Divine transformation of *satwic* energy and Divine perfection of *Brahmana* comes when one is capable to open to all kind of revelation, inspiration, intuition, discrimination, synthesis; grasps all knowledge with delight, a Spiritual enthusiasm, ecstasy; full Spiritual force, illumination and purity, *brahma tejas, brahma-varcas*.

The ideal character and Soul power of traditional *Kshatriya* are development of strength, energy, courage, leadership, lordship, protection, rule, victory in every kind of battle, a creative and formative action, truth, purity of love, helpfulness to men, high self-confidence, sacrifice of lower to higher self and resistance to injustice and oppression, spirit of conquest into the fields of intuitive knowledge and spiritual experience. The Divine transformation of *rajaso-sattwic* energy and Divine perfections of *Kshatriya* Soul force are infinite dynamic courage to which no opposing force can deter the aspiration imposed by the spirit; a high nobility of soul and will be unaffected by any littleness or baseness and moving with certain greatness of Spiritual victory; a Spirit never depressed from the faith and confidence in the power that works in the Being and the process of virginization of the whole nature must continue in order to become the purest vessel and enjoy the self-rule, *svarajya* and mastery of one's environment and circumstances, *samrajya*.

The ideal character and Soul power of traditional *Vaisya* are the instinct of life to produce, exchange, skill, *kausala*, possess, enjoy, contrive, put things in order and balance, work out to the best advantage the active relations of existence, skilful devising intelligence, commercial, technical, scientific and utilitarian mind, bent upon efficient exploitation of the world or its surroundings, practical philanthropy, skilful in economy, which recognises the great law of interchange and amasses in order to throw out in large return, a power of giving and ample creative liberality, active opulence luxurious of the prolific *Ananda* of existence. The Divine transformation of *rajasic* energy and Divine perfection of *Vaisya* Soul force are a great taking into oneself from all beings and a free giving out of oneself to all, a divine commerce and a large enjoyment of mutual delight of life, the full manifestation of Divine love, *ananda*, beauty and harmony in material things

The ideal character and Soul power of traditional *Shudra* are dignity, toil and capacity of labour and service for maintenance of his existence and gratification of his primary need of food, cloth, shelter, education and health; the power of service to others, to obey and follow whatever great influence and needful discipline, a love which asks for no return; desire to give our life, soul, work and wealth to the Divine and as a result the power of complete self-surrender. The Divine transformation of *tamasic* energy and Divine perfection of *Shudra* soul force are universal love that lavishes itself without demand of return, many sided universal action guided by Divine Will, the absolute self surrender of the whole being to the Master of our being.

The greater perfection can come when one widens oneself to include all these four Soul powers of *trigunatita state*. These powers initially work in an ill-formed confusion, but he is able to harmonise the function of all these four Soul forces in birth after birth and proceeds towards total development of his inner and outer existence. Our life is at once a quest towards various Divine faculties, a struggle and battle of our desire-will to tune with the Divine will and struggle to harmonise the surrounding, a constant production and application of skill to material life and sacrifice and service. The recognition of these four executrix Mother Powers and their free workings in our nature are important means of our Integral development.

In traditional Yoga the opening of *Kshara* and *Akshara Purusha* can lead away a *Sadhaka* to escape from life into the state of *Nirvana*. In integral Yoga, these Psychic and Spiritual opening are utilised ‘solely as steps in a transformation of Nature.’⁵² For this reason, the development of four-fold Soul forces and four-fold Spiritual forces become indispensable.

3) ***Guhyatara Jnana of Brahmanirvana or more secret knowledge of Akshara Purusha and the action of intermediate Divine Nature through fourfold Divine Shaktis:-***

“The union of soul with the *Purushottama* by a Yoga of the whole being is the complete teaching of *the Gita* and not only the union with the immutable Self as in the narrower doctrine which follows the **exclusive way of knowledge.**”²⁸

Sri Aurobindo

“*The Gita* also insists on the giving up of actions, *sarvakarmani sannyasya*, but inwardly to the *Brahman*. *Brahman* in the *Kshara* supports wholly the action of *Prakriti*, *Brahman* in the *Akshara*, even while supporting, dissociates itself from the action, preserves its freedom; the individual soul, unified with the *Brahman* in the *Akshara*, is free and dissociated, yet, unified with the *Brahman* in the *Kshara*, supports but is not affected. This it can do best when it sees that both are aspects of the one *Purushottama.*”⁵⁵

Sri Aurobindo

“But what is the divine nature? It is not entirely and solely that of the Akshara, the immobile, inactive, impersonal self; for that by itself would lead the liberated man to actionless immobility. It is not characteristically that of the Kshara, the multitudinous, the personal, the Purusha self-subjected to Prakriti; for that by itself would lead him back into subjection to his personality and to the lower nature and its qualities. It is the nature of the Purushottama who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam*.” CWSA/19/Essays on the Gita-139-140

“24th November, 1926 was the descent of *Krishna* into the Physical. *Krishna* is not the Supramental Light. The descent of *Krishna* would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and *Ananda*. *Krishna* is the *Anandamaya*; he supports the evolution through the Overmind leading it towards the *Ananda*.”⁴³

Sri Aurobindo

Other than the *Kshara Purusha*, there is another Spirit, whose centre is located just above the head, is eternal, timeless Self, undivided and not even seemingly divided by the division of things, inactive and silent witness of all action, the immobile in the mobile, the immutable in the mutable, the imperishable in the perishable, free from subjection to *Prakriti* and her works and the One. We become aware of this *Akshara Purusha* in proportion we draw back our outward moving mind and phenomenal existence. It is not the highest secret of *the Gita*, but the ‘first necessity,’²⁹ after which one can ascend the Consciousness to the state of *Purushottama* and descend the Consciousness to the state of *Kshara Purusha*. *Brahma nirvana* is the union of Soul with immutable Self and it is the highest realisation of *Jnana Yoga*, *Vedantic* and *Sankhya* teachings.

The conditions of attaining *Brahma Nirvana* are firstly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain;³⁰ *udasinata* is equal in Soul to friend and enemy and neutral and indifferent also to sinner and saint;³¹ *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant;³² secondly, the Soul is no longer attached to the enjoyments born of touches of outward things; thirdly, ‘by worshipping the feet of the *Guru*, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*;³³ fourthly, the knot of doubt is cut asunder and *sraddha*, faith in the Divine and His *Shakti* is developed; fifthly, food, sleep, action are to be made balanced and moderate; sixthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi*

as supreme above mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; seventhly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the *Brahman*. When the mind is thoroughly quieted the *Yogin* enjoys the touch of *Brahman* which is exceeding Bliss.

The experience *Brahma Nirvana* serves three purposes; firstly it helps to enter deep *samadhi* away from all world-consciousness and world-action; secondly, it is a preparatory movement towards cessation of birth in *Param dhama* through ascent of Consciousness to highest state of *Purushottama*; thirdly there is dynamic state of *Brahma Nirvana* and hierarchies of Consciousness in Spiritual planes and Spiritual forces from these planes can be directed towards *apara prakriti*, for transformation of nature. In *the Gita*, the third possibility of Divine action from a large, impersonal and universal Consciousness was explored but its corresponding descent of Divine Force was still unspoken; whereas in integral Yoga, the second possibility of ascent of Soul to highest state of *Purushottama* is dynamised towards the realisation of the third because transformation of whole nature through Divine action followed by Divine descent of force and the cessation of birth are incompatible with each other. In integral Yoga the Soul liberated and established in *Brahma Nirvana* continues its work of complete liberation and transformation of earth through double movement of Consciousness in this birth and the pending work of reconciliation of Spirit with Matter will continue through repeated rebirth in order to fulfil the Divine action in the world, *sarvabhuta-hite ratah*.³⁴ The other specialised part of *the Gita*'s teaching of cessation of birth in supreme abode of *Param Dhama* is replaced in integral Yoga with the manifestation of same *Purushottama* Consciousness here on earth, in the body, *ihava*.³⁵

As Divine is represented as *Kshara, Akshara and Uttama Purusha*, similarly the power of the Divine is represented as *Kshara Prakriti* (Psychic Sheath or *Chaitya Kosha*), *Akshara Prakriti* (Spiritual Sheath) and *Para* (Supreme) *Prakriti*. *The Gita* speaks of Supreme Nature but nowhere speaks of the intermediate Divine Nature or hints little as *chaturvarnya* and *chatvaro manavahstatha* as intermediate Divine Nature. These are extensively developed in the integral Yoga as executrix Mother Power and mediatrix Mother Power respectively which are derivative of creatrix Mother Power, *Para Prakriti*. This active creatrix Divine Power is identified in *the Gita* as 'This is the womb of all beings,' *etad yonini bhutni*,⁴⁵ 'Know Me the eternal seed of all things,' *bijam mam sarvabhutanam*.¹³

With the purification of *chitta, manas, buddhi and ahamkara*, one becomes aware of higher planes of illimitable Consciousness, an infinite ocean of *ananda*,

power and energy. These ascending higher Spiritual planes are systemized as higher Mind, illumined Mind, intuitive Mind, Overmind and mind of Light. The Divine *Mahashakti* from these Spiritual planes can pour into *apara prakriti* which constitute twenty-four *tattvas* and three *gunas* and can bring constitutional change there. The four mediatrix Mother powers from these planes are the action of *Para Prakriti* of *Akshara Purusha*; She is *Maheswari*, the goddess of supreme knowledge, supreme truth, spiritual will and calm passion of Supramental largeness; She is *Mahakali*, goddess of supreme strength, severest austerity of *tapas*, swiftness to battle and victory against the powers of lower nature; She is *Mahalakshmi*, the goddess of supreme love, delight, beauty and harmony; She is *Mahasaraswati*, the goddess of divine skill of works and perfection. In integral Yoga, when the *Brahmanirvana* or the Passive *Brahman* state is dynamised in the individual Consciousness, through practice of four Spiritual disciplines that of *Jnana Yoga*, *Karma Yoga*, *Bhakti Yoga* and Yoga of self-Perfection respectively, then the pouring in of four aspect of the Mother powers become practicable and they transform the mental, vital and physical sheaths for perfection of the field, *kshetra*.

4) *Guhyatama Jnana of Paramam Dhama* or inmost secret knowledge of cessation of birth or *Moksha*: -

“And in *the Gita* He (*Sri Krishna*) speaks of this human world as a transient and sorrowful affair and, in spite of His gospel of divine action, seems almost to admit that to leave it is after all the best solution. The traditions of the past are very great in their own place, in the past, but I do not see why we should merely repeat them and not go farther. In the spiritual development of the consciousness upon earth the great past ought to be followed by a greater future...”³⁶

Sri Aurobindo

“Of *moksha* we have no personal need; for the soul is *nityamukta* (ever free) and bondage is an illusion. We play at being bound, but we are not really bound.”⁴⁸

Sri Aurobindo

“The *Purushottama* is at the same time greater than the *Akshara*, because he is more than this immutability and he is not limited even by the highest eternal status of his being, *param dhama*. Still, it is through whatever is immutable and eternal in us that we arrive at that highest status from which there is no returning to birth, and that was the liberation which was sought by the wise of old, the ancient sages.”⁴⁹

Sri Aurobindo

“*The Gita*’s message to those, absolutist seekers of the Infinite, who carry impersonality to an exclusive extreme, entertain an intolerant passion for the extinction of life and action and would have as the one ultimate aim and ideal an endeavour to cease from all individual being in the pure silence of the ineffable

Spirit, is that this is indeed one path of journey and entry into the Infinite, but the most difficult, **the ideal of inaction a dangerous thing to hold up** by precept or example before the world, this way, though great, yet not the best way for man and this knowledge, though true, yet not the integral knowledge.”⁵¹

Sri Aurobindo

“Having come to Me, these great Souls come not again to birth, this transient and painful condition of our mortal *being*; they reach the highest perfection. The highest heavens of cosmic plan are subject to a return to rebirth, but, O *Kaunteya*, there is no rebirth imposed on the Soul that comes to My *Purushottama* State.”

The Gita-8.15, 16

“There we find the timeless being which is not illumined by sun, moon or fire; having gone thither they return not; that is the highest eternal status of My Being.”

The Gita-15.6

“*Arjuna* said: Thou art the Supreme *Brahman*, the supreme Abode, *param dhama*, the supreme Purity, the one Permanent, the divine-Purusha, the original Godhead, the Unborn, the all-pervading Lord.”

The Gita-10.12

“He is called the Unmanifest Immutable, *Akshara Purusha*, Him they speak of as the supreme destination, and those who attain to Him return not to this perishable world; that is my supreme place of being, *paramam dhama*.”

The Gita-8.21

“They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Field and the knower of the Field, and the liberation of the *Purusha* from *Prakriti*, they attain to the Supreme state and shall not be born again.”

The Gita-13.24, 35

“It is not a fact that *the Gita* gives the whole base of the *Sri Aurobindo*’s **message**; for *the Gita* seems to admit the cessation of birth in the world as the ultimate aim or at least the ultimate culmination of Yoga; it does not bring forward the idea of spiritual evolution of the idea of higher planes and the Supramental Truth-Consciousness and bringing down of that consciousness as the means of complete transformation of earthly life.”

Sri Aurobindo

SABCL-26/Sri Aurobindo on Himself/126,

“Here we have a process of Yoga that brings in an element which seems quite other than the Yoga of works and other even than the pure Yoga of knowledge by discrimination and contemplation; it belongs in all its characteristic features to the system, introduces **the psycho-physical askesis** of Rajayoga. There is the conquest of all the movements of the mind, *cittavrittinirodha*; there is the

control of the breathing, *Pranayama*; there is the drawing in of the sense and the vision. All of them are processes which lead to the inner trance of Samadhi, the object of all of them *moksha*, and *moksha* signifies in ordinary parlance the renunciation not only of the separative ego-consciousness, but of the whole active consciousness, a dissolution of our being into the highest *Brahman*.”⁵⁶

Sri Aurobindo

Moksha may be considered as deeper state of *Brahma Nirvana*; here the whole active Consciousness of *Brahma nirvana* is renounced along with the renunciation of separative ego and our being is dissolved in the highest *Brahman*. This is a special means of *the Gita* of the last movement of the Soul and a strong aid to overcome the outward-going mind and find a passage of final departure through mystic *brahmarandhra* above the head.

For attainment of this final rest in *Purushottama* Consciousness in His supreme abode, *Param dhama*, the necessary conditions are; firstly, the Soul must have moulded towards that ideal his whole inner and outer life to the extent that remembrance of the Divine being becomes no longer an intermittent condition of mind, but the natural condition of all activities; secondly, the Soul must be one with Him each moment growing inwardly during physical life; thirdly, he must be faithful to his aspiration and will and a union with Impersonal Divine in *bhakti* during the critical moment of physical death; fourthly, the life force entirely drawn up and set between the brows in the seat of mystic vision, the intelligence concentrated in the utterance of sacred syllable *OM* and its conceptive thought in the remembrance of the Supreme Godhead, he who goes forth, abandoning the body, he attains the highest status.

The Gita repeatedly described this creation as transient and unhappy world, *anityam asukham*,³⁷ *dukhalayam asaswatam*,³⁸ and even the escape to the highest heaven is also subjected to rebirth and it does not discover a reconcilable relation between *Purusha* and *Prakriti*, *Ishwara* and *Shakti* in which *the Kshara Purusha* and *the Akshara Purusha* can pour their Divine attributes of Knowledge, Power, Love and Perfection to the material Nature. Rather the return of the Soul to His supreme abode of *Param dhama* is recognised as the immediate practicable solution.

In integral Yoga the lure of individual escape into *param dhama*, is replaced with necessity of repeated rebirth in order to work out the relation between *Para-prakriti* and *Apara-prakriti* and reconcilable relation between immutable *Purusha* and the mutable *Prakriti*. Thus through this dynamic union evolution is accelerated and universalised for the redemption of the whole race, and by that alone true individual redemption of Soul and Nature is practicable here

on earth, *ihaiva*, and the *param dhama* of *Purushottama* Consciousness is realised no longer up above but here in this manifested creation.

The exclusive *siddhi*, to which *the Gita* devoted its whole concentration in the form of conquest of the Self, *Jitatmanah*, *Brahma Nirvana* and *Moksha*, are necessary steps in the ascending series, yet it has also the departure into universal aspect of Godhead and comprehensive solutions were initiated. The universal action of the Divine can be accepted as important transition in integral Yoga which are represented in the following lines: *sarvabhuta-hite ratah*,³⁴ busied with and delighting in the good of all creatures, *Iswarah sarvabhutanam hrddeserjuna tisthati*,³⁹ the Lord is seated in the heart of all beings, O *Arjuna*, *sarvalokamahesvaram suhrdam sarvabhutanam*,⁴⁰ the Lord of all worlds who is the friend of all creatures, *sarvagatam yajne pratisthitam*,⁴¹ all-pervading, is established in sacrifice, *sarvatha vartamanopi sa yogi mayi vartate*,⁴² in all possible poise of nature, in all possible human condition, in all possible world action without any fall from his oneness and constant communion with the Divine, that Yogin lives and acts only in Me. The universalised individual Consciousness is recognised as important means of multiple Divine actions on earth and a passage to Supramental world.

OM TAT SAT

References:

- 1: The Gita-6.35,
- 2: The Gita-2.50,
- 3: The Gita-12.10,
- 4: The Gita-6.47,
- 5: The Gita-12.8,
- 6: The Gita-7.17,
- 7: The Gita-6.46,
- 8: The Gita-3.1,
- 9: The Gita-4.9,
- 10: The Mother's Agenda, July 15, 1961,
- 11: The Gita-3.29, "The Gita itself makes a distinction between those who have not the knowledge of the whole, *akrtsnavidah.*, and are misled by the partial truths of existence, and the Yogin who has the synthetic knowledge of the totality, *kritsna-vit*. To see all existence steadily and see it whole and not be misled by its conflicting truths, is the first necessity for the calm and complete wisdom to which the Yogin is called upon to rise." CWSA/19/Essays of the Gita-213
- 12: The Gita-9.11,
- 13: The Gita-7.10,
- 14: Savitri-34,
- 15: The Gita-2.72,

- 16: The Gita-11.7,
 17: The Gita-4.5,
 18: The Gita-7.26,
 19: The Gita-4.18,
 20: The Gita-7.1,
 21: Isha Upanishad-9,
 22: The Gita-15.7,
 23: ,
 24: The Gita-13.22,
 25: The Gita-6.5, “Thus there are, we may say, two souls in us, the apparent or desire-soul, which changes with the mutations of the gunas and is entirely constituted and determined by them, and the free and eternal Purusha not limited by Nature and her gunas. We have two selves, the apparent self, which is only the ego, that mental centre in us which takes up this mutable action of Prakriti, this mutable personality, and which says “I am this personality, I am this natural being who am doing these works,” — but the natural being is simply Nature, a composite of the gunas, —and the true self which is, indeed, the upholder, the possessor and the lord of Nature and figured in her, but is not itself the mutable natural personality. The way to be free must then be to get rid of the desires of this desire-soul and the false self-view of this ego.” CWSA/19/Essays on the Gita-215, “Sri Aurobindo wants to make the distinction between the progressive soul (the soul which has experiences and progresses from life to life), what can be called the ‘lower soul,’ and the higher soul, that is, the eternal, immutable and divine soul — essentially divine. He wrote this when he was in contact with certain Theosophical writings, before I introduced Theon’s vocabulary to him. For Theon, there is the ‘divine center’ which is the eternal soul, and the ‘psychic being’; similarly, to avoid using the same word in both cases, Sri Aurobindo speaks in later writings of the ‘psychic being’ and of the divine center or ‘central being’ — the essential soul.” The Mother/The mother’s Agenda- **February 14, 1961,**
 26: The Gita-4.13,
 27: The Gita-10.6,
 28: CWSA/19//Essays on the Gita-234,
 29: CWSA/19/Essays on the Gita-235,
 30: The Gita-5.23,
 31: The Gita-6.9,
 32: The Gita-5.20,
 33: The Gita-4.34, 35,
 34: The Gita-12.3/5.25,
 35: The Gita-5.19,
 36: SABCL-26/119,
 37: The Gita-9.33,
 38: The Gita-8.15,
 39: The Gita-18.61,

- 40: The Gita-5.29,
- 41: The Gita-3.15,
- 42: The Gita-6.31,
- 43: SABCL-26/119,
- 44: The Gita-13.18/13.3,
- 45: The Gita-7.6,
- 46: CWSA/19/Essays on the Gita-269,
- 47: CWSA-23/The Synthesis of Yoga-94,
- 48: SABCL/16/The Supramental Manifestation-411,
- 49: CWSA/19/Essays on the Gita-440-41,
- 50: CWSA/19/Essays on the Gita-530,
- 51: CWSA/19/Essays on the Gita-570,
- 52: CWSA/22/The Life Divine-943,
- 53: CWSA/19/Essays on the Gita-237.
- 54: CWSA/19/Essays on the Gita-237-238
- 55: CWSA/19/Essays on the Gita-232
- 56: CWSA/19/Essays on the Gita-238,
- 57: The Mother's Agenda/April 29, 1961,

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