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The Descent

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(This special issue of *The Descent* is offered at the Lotus Feet of *The Divine Mother* and Lord *Sri Aurobindo* on occasion of New Year-01.01.2018.)

The Editor's Note

The Gita gives this message that through destruction of all that are uncreative, unproductive, stagnant, corrupt, evil, divisible and narrow, the existence moves ahead towards manifestation of new Consciousness and the Divine is a hierarchy of affirmative energies by whose activation mankind can move towards a superior existence and Divine life. In this occasion the Lord has manifested here as the Time, the Destroyer for creation, ceaseless action and preservation of His existence. The Spiritual significance of the book is immense as its Divine is both manifest, *saguna* and unmanifest, *nirguna*, and beyond both and thus leading the creation towards the complete Divine union.

The integral Yoga gives this message that the supreme mystery hinted in *the Gita* but never developed is its principal motive to manifest. This double perfection and quest for double immortality of Soul and Nature will come in stages and as hinted by *the Mother*, which 'will stretch over thousands of years.'²

The Gita is a synthesis of six mutually antagonist schools of ancient teachings that of *Mimamsa*, *Vedanta*, *Vaisesika*, *Nyaya*, *Sankhya* and *Yoga*. *Mimamsa* is specialised and narrow form of Yoga in which *Vedic* sacrifice offered with desire, ritualised work and knowledge of gods are accepted as means of salvation. It also accepts fruits of enjoyment and lordship in earth, heaven and the world in between them. In *the Vedanta*, the above approach is accepted as preliminary state of ignorance and they are in the end either transcended or renounced as obstacle to the seeker of liberation; *the Vedic* worship of gods are accepted by *Vedantist* as material and mental powers, who do not desire man to be free and oppose the principles of liberation; thus *the Vedanta* perceived Divine as Immutable Self, *Paramatma*, who has to be attained not by sacrificial work and adoration but by knowledge. *Vaisesika*, gives importance to *the Vedantic* liberation in addition to the exploration of nature of the nine eternal substances that of air, fire, water, earth, mind, ether, time, space and soul, of which the first five including mind are recognised as atomic. *Nyaya*, the Science of logic, is an extension of the *Vaisesika*, in which the multiple subtle worlds beyond the material world are identified, which are the source and creator of the material principles. *Sankhya* accepts Divine as inactive and immutable *Purusha* and makes an opposition between the static state of *Purusha*, *akarta* and the dynamic state of *Prakriti*, *kartri*, and hence *Sankhya* liberation culminates with the cessation of all works. *Yoga* accepts the notion of the Divine as *Ishwara*, who is the Lord of

Shakti and active *Prakriti*; hence its liberation is not the cessation of work and freedom of Soul is realised even though involved in all works. Thus liberation of Soul is compatible with world action and it is through desireless sacrificial action, the *Kshara Purusha* in the heart is united with *Akshara Purusha* above the head and it introduces the best standard for the whole of humanity of doing all works from a glad, unattached, free and liberated Soul state. *The Vedanta and Sankhya* give the message of absolute calm, seclusion and cessation of work as indispensable to attain Knowledge and state of *Samadhi*. They suffer the disadvantage that universalisation of their teachings of saintly inactivity will lead towards world dissolution and destructions, *upahanyam*.¹ A physical abstention of work is identified as a dangerous proposition, 'for it exerts a misleading influence on ordinary men.'⁴ *The Gita* does not synthesise the teaching of the *Hatha* and *Raja Yoga* like the synthetic teachings of the more powerful *Tantra*, but a passing reference is made about their concentration on physical, vital and mental perfection. *Buddhism* and Illusionist *Mayavada* are the later developments of Religious Schools in which the former rejected the World, the Self and the Divine as illusion and accepted a Divine discipline of action and devotion in the form of universal love and compassion and the latter developed intolerance towards action, accepted Divine as real by exclusion of the illusory world. The later school of *Vaishnava Bhakti* movement is an exclusive absorption in some Divine Personality and Divine value of His manifestation to the exclusion of Divine Impersonality.

These ancient and later *Vedantic* Teachings either lead to the impersonal form of *Brahman*, *nirguna Brahman* or to the personal form of Deity, *saguna Brahman* or to the liberation in actionless knowledge of deep *Samadhi* or to the liberation absorbed in highest Delight of *Turiya*. The *Gita* claims its teachings superior to all other forms of ancient Yoga by raising the Consciousness to a plane called all-inclusive *Purushottama* state where the limitation, rigidity and partial truth of all other exclusive *Yogic* paths are corrected, reconciled and widened by complete self-absorption in the Eternal and perfect Divine union by identity.

The Gita has attempted to preserve the balance of six ancient doctrines, maintains the essential foundation of original synthesis but the form, combinations and terminologies have changed and restated in the light of the developed new Spiritual experiences. Thus through firm subtlety and high courage it opens the gate of unexplored planes and powers of Nature and Soul in universalised Consciousness and knowledge of the Eternal from whom one comes and by whom he lives. It has the high role of liberating the existing humanity. In a Spiritualised World the sense-enjoyment is changed into Soul-enjoyment. This is extended in integral Yoga in transforming humanity, *prakritijairmuktam*,³ where Soul's ecstatic oneness extended towards the race is complemented by Subliminal,

Psychic, Spiritual and Supramental sense enjoyments leading the creation towards permanent descent and the full possession of *Sachchidananda* Consciousness.

The objective of this study is to establish a link between the traditional Yoga of *the Gita* and *Sri Aurobindo's* integral Yoga and a firm footing on the former is felt obligatory to begin the latter Yoga. Or a thorough knowledge on the *Gita* is indispensable for a *Sadhaka* of *The Synthesis of Yoga*.

This receives further inspiration to establish similar link through thorough knowledge on the more powerful and dynamic *Tantra* which is felt indispensable for a Spiritually established *Sadhaka* of *Savitri*.

The above study is the outcome of the 'three responsibilities'⁵ bestowed on a *Sadhaka* of integral Yoga that firstly, he should trace a path of *sadhana* of his own⁵ which can be firmly established by restating⁵ the existing written truth or the best standard available to the race; secondly during the concentration, contemplation and meditation of these formative truths extending over decades, he receives new overhead knowledge in order to move the understanding towards integral Knowledge. The enrichment of his writings, thought process and existing state of Consciousness is dependent on the quantum of knowledge descended from a higher plane in which less luminous are replaced with more luminous and illumined words and through this continuous and unending exercise a *Sadhaka's* learning the lesson of the Infinite gets precedence over all other appetite and interest; lastly he has the genuine responsibility to pour what is the best, the completest and the profoundest in the form of Divine Love, Divine Wisdom and Divine Action on his surrounding world and humanity. He will go through many births of preparation or long formative period of *Sadhana* before becoming a Divine Centre of the world of receiving the Divine energies, transmitting them to the surrounding world and of fulfilling the deficiencies of men.

OM TAT SAT

References:

- 1: The Gita-3.24,
- 2: The Mother's Agenda-4/101,
- 3: The Gita-18.40,
- 4: CWSA/19/Essays on the Gita-588,
- 5: CWSA/23/The Synthesis of Yoga-22, 56, 57.

“...the seeker of integral knowledge will limit himself neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma. He will seek the Truth of existence in its completeness. The ancient disciplines he will not reject, for they rest upon eternal truths, but he will give them an orientation in conformity with his aim.”

Sri Aurobindo

CWSA-23/The Synthesis of Yoga-342

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Introduction

(A REVIEW OF *THE GITA AND INTEGRAL YOGA*)

“From the time of its first appearance, *the Gita* has had an immense spiritual action; but with the new interpretation that *Sri Aurobindo* has given to it, its influence has increased considerably and has become decisive.”

The Mother

Integral Yoga is the synthesis of all the wide and supple Methods of All Nature pursued by exclusive Spirituality of later *Vedantic* ascetics, the exclusive worshipper of the Being, the *Brahman*, the *Ishwara* and the synthetic Spirituality of *Tantrics*, the exclusive worshipper of the Energy, the Consciousness, the Divine Mother, the *Ishwari* and the comprehensive Spirituality of the ancient *Vedantic* Seers who work out passive and active relation between the *Purusha* and *Prakriti* in Ignorance, *Ishwara* and *Shakti* relation in Spiritual plane, *Jnana*, and *Brahman* and *Maya* relation in Supramental plane, *Vijnana*, resulting in *Ananda*. The later *Vedantic* doctrine of exclusive union of Soul with the immutable Spirit is extended in *the Gita's* teachings of comprehensive union of Soul with the *Purushottama* Consciousness. In *Tantric* doctrine the highest realisation of liberation of later *Vedanta* is dynamised and it reconciles the two poles of Being, *Purusha* and Nature, *Prakriti* and includes four elements of purification, *Suddhi*, liberation, *Mukti*, perfection, *Siddhi*, and Delight, *Bhukti*. Its teaching of compelling enemy of Spiritual life to become means of richer Spiritual conquest is more bold and forceful than the Spiritually profound and subtle synthesis of the *Gita*. In ancient *Vedanta*, this later *Vedantic* and *Tantric* method are further integrated. When *the Prakriti*, *the Ishwari*, *the Maya* and *the Chit* are self absorbed in the conscious existence of *the Purusha*, *the Ishwara*, *the Brahman* and *the Sat* respectively, there is rest, the passive silence, the *Nirvana*, the realisation of Oneness. When *the Purusha*, *the Ishwara*, *the Brahman*, *the Sat* pour themselves out in the action of *the Prakriti*, *the Ishwari*, *the Maya*, *the Chit* respectively then there is action, creation, manifestation of Love, Beauty and *Ananda* in Ignorance, exclusive Knowledge, comprehensive Knowledge and supreme Knowledge respectively. Integral Yoga proposes triple realisations that (1) of realisation of absolute Divinity by activation of Soul, (2) of transformation and Divinisation of whole Nature and (3) of unification and reconciliation of these highest aspirations through which Divine gives happy completeness of *Purusha*, *Ishwara*, *Brahman* and *Sat* with *Prakriti*, *Shakti*, *Maya* and *Chit* respectively. So the inspiring motive

of integral Yoga is the largest development of Spiritual Being, Spiritual Power of Nature and the dual Divine relation in the shortest way and shortest time.

The Gita categorically insists the rejection of five things utterly that of desire, *kama*,¹³ attachment, *sangam*,³⁵ ego, *ahamkaram*,¹⁴ dualities, *dwanda*¹⁵ and the three modes of Nature, *gunas*,¹⁶ as starting point of Yoga and precondition for self-purification, *atma-visuddhaye*,⁴⁰ and again purification stands as a precondition of liberation, *mukti*.¹ *The Gita* proposes exclusive concentration, *samyama*¹⁹ through practice of an uncompromising inner renunciation, *parigraham*²⁰ of the above five faculties to arrive at partial mental consecration which culminates in the 'entire self-consecration to the One.'²¹ It also proposes renunciation of all desire for the fruit of our works, *sarvakarma phala tyagam*²² as the condition of arriving at equality, *samata*,²³ and again equality is the condition of arriving at self-surrender. This Yoga culminates with the 'highest mystery of absolute surrender to the Divine Guide, Lord'⁴ which is identified as 'indispensable means of Supramental change.'⁴ *The Gita* confirms that those who know the Divine integrally in true principles of Being and Becoming, *tattvena*,³⁹ are fit for an entire conscious self-surrender; others arrive at incomplete and partial self-giving and return again and again in order to enlarge this consecration and widen their Spiritual experience.

Integral Yoga accepts the method of self-discipline of *the Gita* identified as *trimarga*, wholly which can dynamise the three central force that of the Divine Will, Knowledge and Love by rejecting its ultimate aim of freedom from rebirth, *punarjanma nabidyate*.⁴¹ The aim of the former has to be pursued through all life or successive lives through evolution of spiritual and mental Being till the undivided Divine Life is recovered and the immediate objective of the latter promises the Spiritual experience of extinction in *Brahman*, *Brahma Nirvana*,²⁴ Cosmic Consciousness, *Vasudevah sarvamiti*²⁵ and Divine form and body of *Purushottama*, *Viswarupa Darshana*²⁶ as acceptable stairs step by step leaving far behind the past limitations and thus a *Sadhaka* will arrive at the greater affirmation, ampler solution and Self-fulfilment in divine Nature which is identified as passage towards perfection of integral Yoga. Integral Yoga accepts the *Gita*'s objective of personal salvation and 'intolerant passion for the extinction of life and action'⁴³ as one great path of entry into the Infinite but 'not the best way for man and this knowledge, though true, yet not the integral knowledge.'⁴³ So a *Sadhaka* of integral Yoga 'must break and cast away from him'⁴⁴ the attachment to escape from rebirth.

The psycho-physical methods, *bahya-abalambana* of the later *Vedantic* ascetics, *Tantrics*, *Hatha and Raja Yogis* form the dispensable self-discipline of integral Yoga whereas Spiritual methods, *antara-abalambana* of ancient *Vedantic* Seers and *the Gita* form its indispensable self-disciplines.

The integral Yoga can be pursued by self-giving to Supreme Being known as *Purusha Yajna* and Supreme Nature known as *Prakriti Yajna* after one has travelled a long and difficult stage of renunciation, *tyaga*, *vairagya*, effort, *abhyasa*, exclusive concentration, *samyama* and askesis, *tapasya*. This self-offering is the combination of dispensable *Vedic sacrifice* or ‘the sacrifice of the Divine Mother’¹⁷, where the descent of divine *Shakti* to lower nature is first witnessed followed by ascent of Soul to Spiritual and Supramental *Purusha* and the indispensable *Vedantic sacrifice* or ‘sacrifice of the *Purusha*, the *Ishwara*,’¹⁷ where ascent of consciousness is first witnessed by the direct commerce between the Psychic being in the heart and the Spiritual and Supramental being above the head and corresponding descent of Divine *Shaktis* to transform the physical nature. Thus integral Yoga begins with *the Vedantic* method of Sacrifice in order to arrive at *the Tantric* aim, which is identified as the largest development in shortest way and it is further complemented by more powerful *Vedic* sacrifice in order to arrive at *the Vedantic* aim of Supreme Self.

The *Vedantic* Self-discipline is restated in integral Yoga as simultaneous effort of triple aspiration, *bhajante mam dridhabrattah*,³² triple rejection, *ahamkaram balam darpam kamam krodham parigraham*,³³ and triple surrender, *mam ekam saranam braja*,³⁴ of volitional, emotional and intellectual parts, which are demanded from the beginners³¹ of integral Yoga to experience Spiritual being above the head. Again this static Divine union experienced is prolonged by triple faith, *sraddha*, and triple sincerity, *nistha*, which activate dynamic Divine union.

The Gita does not speak directly to invert the *Purushottama* Consciousness to transform earth nature but that has been extended as part of intensive exercise of integral Yoga. The former speaks of suffusion of *Purushottama* Consciousness in to earth nature without giving any concrete sense of descent of divine Force. The mighty Lord of all the worlds, *sarvaloka Maheswaram*,⁴² governs His creation not only from within but from multiple subtle bodies, from above and from His supreme transcendence. There are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’¹⁸ and there are still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’¹⁸ *The Gita* clearly indicates that the three *Purushas*, known as *Kshetrajna* is irreconcilable³⁶ with the Field, *Kshetra*, and hence those who realise the Supreme state of consciousness do not return to earth after death to perfect the Divine’s creation. At this point of obsessing idea of self-annulment of Nature, integral Yoga differs from the *Gita* and finds a reconciling equation between the Matter and the Spirit through *Tantric* and ancient *Vedantic* doctrine or transcendent down look through development of the doctrine of *Purushottama* Consciousness.

The highest secret of *the Gita, rahasyam uttamam*³, ‘pauses at the borders of highest spiritual mind and does not cross them into the splendours of the Supramental Light.’⁴ *The Gita* hinted of the preliminary stairs of Supramental Force and Supramental transformation which was developed by *Sri Aurobindo* through long journey of *the Gita’s* Cosmic and *Purushottama* Consciousness in five successive gradations that of (1) secret all-inclusive knowledge, *guhya*⁵ *Vijnana*, and corresponding Supramental transformation, *Madbhavam*,¹⁰ (2) the more secret all-inclusive knowledge, *guhyataram*⁷ *Vijnana*, and the corresponding transformation of *Sva Prakriti*,⁸ (3) the most secret all-inclusive knowledge, *guhyatamam*⁹ *Vijnana*, and the corresponding divine nature, *sadharmyam*,⁶ (4) more than the most secret all-inclusive knowledge, *sarva guhyatamam*¹¹ *Vijnana*, and corresponding supreme Nature, *Param bhavam*,¹² and (5) juxtaposition of third and fourth Divine transformation.

A *Sadhaka* of integral Yoga can begin Yoga and govern for a long time ‘in the line of the great *Hindu* tradition, by *the Gita*, for example, *the Upanishads, the Veda*’² and concurrently or after exhausting the above Spiritual truth he can follow the latest *Shashtra* that of *The Synthesis of Yoga, The Life Divine, The Mother* and *Savitri* where synthesis and integration of Yoga, Evolution, *Shaktis* and Occult Powers have been pursued extensively and in his progress he ‘must pass beyond all written truth,... beyond the limitation of word,... beyond one or several scriptures’² and become the *Sadhaka* of the Eternal and Infinite. For a developed Soul, living beyond the three modes of Nature, *trigunatita* state, the concentration on above *Shashtra* can call down immense Divine Presence and Influence and for a developing Soul, living within the boundary of three *gunas* can utilise *Shastric* knowledge as a mere cover for ‘desires, prejudices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences...’³⁷

To recapitulate, this paper proposes nine broad guidelines common for all, (1) that a *Sadhaka* is considered fit to pursue integral Yoga and will succeed if he satisfies the condition as indicated in *the Gita*, “the exceedingly dear, *atiba priya* devotee is he who makes *Purushottama* his one and only supreme aim of life and with full of faith, follows the written truth of reconciling *karma, jnana* and *bhakti Yoga* in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely;” or as indicated in *Savitri*, ‘Her consciousness grew aware of him alone.’³⁸ (2) Secondly, he ‘must take his station, or better still, if he can, always and from the beginning he must live in his own soul,’² direct contact with the Divine, *pratakhyā*, and if he needs a *Shashtra*, to enter indirect contact with the Divine, *parokhyā*, through the outcome of the past Spiritual experience, then *the Gita* can provide the best previous foundation to enrich his root knowledge of strengthening individual Soul’s relation with the Divine; he can prepare himself to begin Yoga by obeying all the injunctions issued in this ancient *Vedantic Shashtra*; (3) thirdly, integral Yoga has accepted the *Gita’s* doctrine of Divine Work where

action is accepted as permanent base in ascending the hill of Yoga, a means and cause of conquest of the desire-mind and ego-self, of liberation, of *Nirvana in Brahman*, of highest ascent of Self-perfection and this action of all type will still continue after complete liberation of Soul and transformation of Nature. A perfected Soul's Divine action must accompany Spiritual equality, impersonality, an opening towards all superior energies, equal identification with all beings and an imperturbable oneness. (4) Fourthly, *Sri Aurobindo's* writings are to be approached in hierarchy of ascending Consciousness in which 'less luminous gives place to the more luminous... or less essential to the more comprehensive, more perfect, more essential.'²⁷ The practice of His teachings or all *Shastra* can lead towards direct Divine revelation and for integral perfection His approved high concentration writings command more importance than the present popular trend of indulging too much in His unapproved formative writings. Formative writings are intermediate stairs, which can be extremely helpful if we are entirely conscious of the whole aim and the final destination and if it is formulated 'too strictly'²⁹ then it can become 'old and loses much, if not all, of its virtue.'²⁹ The other disadvantage of formative writing is that it cannot give the full account of His final change of vision.³⁰ (5) Fifthly, His high concentration approved comprehensive vision through writings are divided into two parts, that of truth and hierarchy of consciousness developed and experienced by Him and *the Mother* and the highest truth hinted and not developed by Him during this life which He left for future Spiritual seekers to explore; as comprehensive truth of existence and its infinite depths cannot be exhausted by one or many Scriptures and unfolding of all the significance of cosmic miracle is endless and infinite. (6) Sixthly, the spirit of integral Yoga must be maintained which authorises absolute freedom to each *Sadhaka* to restate knowledge and Spiritual experience 'in new terms and combinations'²⁸ and all the written truths are to be approached and practiced by constantly renovating it 'by fresh streams of the spirit revivifying the dead or dying vehicle and changing it.'²⁹ This indicates that the restatement of integral *Shastra* is possible only from higher planes of Consciousness and descent of new overhead Knowledge. (7) Seventhly, the objective of integral Yoga is not to divide, separate, depreciate and limit but to enlarge, heighten, harmonise, respect, unite, synthesize and universalise all the differences of Religion, Science, *Shastra*, Deity, *Vibhuti*, *Avatara* and Teacher by realising their highest common intensity unified in Supramental plane and by discovering their pioneering action, central principle, central secret, central truth, central dynamic force, central faith and by comparative and divergent examination of methods of Nature and Yoga. Thus *the Gita's Vibhuti Yoga* is further reinforced by recognising Leader of men, great Scientists, Prophets, Religious Founders, Spiritual Masters and Sages as special manifestation and partial revelation of the Godhead. (8) Eighthly, after *Sri Aurobindo's* prolonged *sadhana*, *the Gita's* highest hinted Truths are extensively developed which multiplied its Spiritual significance and value immensely, pointing the race towards attainment of Supermanhood. (9) Lastly, in integral

Yoga Soul's exclusive and comprehensive relation with the *Brahman* as indicated in the later *Vedanta* followed by *the Gita* is combined with the *Tantric* discovery of Soul's relation with the Nature or Spirit's descent into the Matter through dynamic Divine union and it is further elevated through ancient *Vedantic* Teachings of fivefold Selves of the *Taittiriya Upanishad* which is amended in integral Yoga to discover the relation between tenfold Selves with tenfold Sheaths, *Koshas*, Nature. The highest secret, *uttammam rahasyam*,³ of *the Gita* is the *Purushottama* consciousness, restated and developed in integral Yoga as Supramental consciousness in which the triple poise of the Self, Soul's relation with the Nature and the relation between the tenfold Selves and the tenfold *Koshas* are reconciled.

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Reference:

- 1: CWSA-24/The Synthesis of Yoga-675,
- 2: CWSA-23/The Synthesis of Yoga-55,
- 3: The Gita-4.3,
- 4: CWSA-23/The Synthesis of Yoga-94-95,
- 5: The Gita-9.2, 11.1,
- 6: The Gita-14.2,
- 7: The Gita-18-63,
- 8: The Gita-9.8, 4.6,
- 9: The Gita-9.1,
- 10: The Gita-8.5, 10.6, 13.18,
- 11: The Gita-18.64,
- 12: The Gita-9.11,
- 13: The Gita-18.53, 16.18, 16.12, 16.16, 2.62, 16.8, 7.20, 9.21, 2.70, 2.71, 16.23, 5.12, 5.26, 5.23, 16.10, 7.11, 17.5, 3.43, 3.39, 4.19, 2.55, 2.43, 18.24, 18.2,
- 14: The Gita-3.27, 16.18, 18.58, 18.53,
- 15: The Gita-10.33, 15.5, 7.27, 7.28, 4.22,
- 16: The Gita-18.19, 13.14, 3.5, 13.23, 4.13, 3.28, 7.13, 7.14, 15.2, 3.29, 18.29, 13.21, 13.14, 14.18, 14.19, 14.20, 13.19, 15.10, 14.25,
- 17: The Mother-37,
- 18: CWSA-22/The Life Divine-967-68,
- 19: The Gita-2.61, 2.69,
- 20: The Gita-18.53,
- 21: CWSA-23/The Synthesis of Yoga-73,
- 22: The Gita-12.11,
- 23: The Gita-10.5,
- 24: The Gita-2.72,
- 25: The Gita-7.19,

- 26: The Gita-11.3,
27: CWSA-21/The Life Divine-75,
28: CWSA-23/The Synthesis of Yoga-56,
29: CWSA-23/The Synthesis of Yoga-5,
30: “Sri Aurobindo’s Conversation with Pavitra, 11th January 1926: In spiritual life, one should always be ready to reject every system and every construction. Any one form is helpful, then become harmful. In my spiritual life, since the age of forty, three or four times I have completely laid bare and broken the system I had reached.” The Mother’s Agenda-11/219,
31: “Our (integral) Yoga is not identical with the Yoga of *the Gita’s Yoga*. In our Yoga we begin with the idea, the will, the aspiration of the complete surrender; but at the same time we have to reject the lower nature, deliver our consciousness from it, deliver the self involved in the lower nature by the self rising to freedom in the higher nature...” SABCL-26/126-127,
32: The Gita-7.28,
33: The Gita-18.53,
34: The Gita-18.66,
35: The Gita-5.10/11.55/12.18/18.23,
36: The Gita-13.35,
37: CWSA/19/Essays on the Gita-112,
38: “As when a soul is merging into God
 To live in Him for ever and know His joy,
 Her consciousness grew aware of him alone
 And all her separate self was lost in his.” Savitri-410,
39: The Gita-9.24,
40: The Gita-6.12,
41: The Gita-8.16,
42: The Gita-5.29,
43: CWSA/19/Essays on the Gita-570,
44: CWSA/23/They Synthesis of Yoga-270.

The Message of *the Gita*:

“The message of *the Gita* is the gospel of the Divinity in man who by force of an increasing union unfolds himself out of the veil of the lower Nature, reveals to the human soul his cosmic spirit, reveals his absolute transcendences, reveals himself in man and in all beings. The potential outcome here of this union, this divine Yoga, man growing towards the Godhead, the Godhead manifest in the human soul and to the inner human vision, is our liberation from limited ego and our elevation to the higher nature of a divine humanity.”²⁴

Sri Aurobindo

“But it seems to me that *the Gita*’s teaching is not so crude and simple, not so local and temporal and narrow as all that. It is large, free, subtle and profound; **it is for all time and for all men**, not for a particular age and country. Especially, it is always breaking free from external forms, details, dogmatic notions and going back to principles and the great facts of our nature and our being. It is a work of large philosophic truth and spiritual practicality, not of constrained religious and philosophical formulas and stereotyped dogmas.”²

Sri Aurobindo

“Not indeed that everything without any exception is seized in these eighteen chapters, no spiritual problem left for solution; but still so large a scheme is laid out that we have only to fill in, to develop, to modify, to stress, to follow out points, to work out hint and illuminate adumbration in order to find a clue to any further claim of our intelligence and need of our spirit.”¹

Sri Aurobindo

The Gita informs us that the all pervading *Brahman*, *Vasudeva* is endless in His self extension in the universe, *nastyonto vistarasya me*,¹³ and the highest power of Supreme manifestation is only a very partial revelation of the Infinite, an infinitesimal portion of His Spirit; even the whole universe is preoccupied by only one degree of His greatness, illumined by one ray of His splendour and it will still remain the perennial Source of ‘birth of all that shall come into the being.’¹⁴

The Gita initially gives the right law of best social living to ordinary earth bound ignorant Souls, *mudha*,³ habit of self control and freer intelligent self-guidance to the seekers of Truth, *jijnasu*⁴ and highest supreme law to the liberated knower of the *Brahman*, *tatwadarshinah*⁵ and finally asks them to go beyond all external rules of conduct, best available standard, right law of life and to take refuge in Him alone, *sarva dharman paritejya mamekam saranam braja*.⁶ All outer guidance of written truth of *sattwic* nature and formulation of rules of self-transcendence can be superseded by more subtle guidance either from within, the

Kshara Purusha or from above, the *Akshara Purusha* or from the highest Self, the *Purushottama*, *Vijnanamaya Purusha*. Thus *Shashtra* is utilised as means of self-discipline to arrive at the objective of action guided by Divine Will and a life in the freedom of Divine Nature.

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it speaks of destruction of desire and attachment and conquest of senses by stilling the mind; secondly, control of mind is identified as more important renunciation than control of senses; thirdly, of equality and peace gained through the rejection of the lower nature or 'we must put an end to the cause of desire, rushing out of the senses to seize and enjoy their objects;'¹⁵ we must draw away from sense objects as the tortoise draws his limbs into the shell; fourthly of passionless, impersonal and sacrificial action and recognition of the Supreme as the doer of all work; fifthly of inner renunciation of desire and freedom from lower egoistic Nature is preferable to the outer renunciation of life and action; through loss of ego one become impersonal Self; sixthly, the synthesis of Works and Knowledge of which *Jnana Yoga* is identified as more difficult path than *Karma Yoga*; seventhly, the doctrine of *Avatara* and the Divine birth of higher Consciousness in outward surface life which acts as source and inspiration of Divine action and through this accompanying constant Divine union, *satata yuktah*,²¹ one suffers Divine transformation of Nature, *prakritijairmuktam*;²² lastly, a Yogi must continually practice sacrifice, *nitya Yajna*¹⁶ and continually experience union with the Self, *nitya Yuktah*¹⁷ either by sitting apart and alone in silent mind or by entry into all work, *sarva karmani*,²³ or by harmonious combination of the both.

The Gita's higher teachings are that oneness of personal will with the Divine in works by rising above the three *gunas*, to do all action entirely and perfectly for the Divine only; secondly, besides its earlier declaration that Knowledge is greater than Works, *Bhakti* is considered as the greatest element in Yoga; thirdly the effective relation between Works, Knowledge and Divine Love are synthesized in higher planes of Consciousness for the attainment of Supreme realisation; fourthly, if one's lower Nature is sufficiently transformed then he can experience unity with all creatures, oneness with the cosmic Godhead; the vision of Universal *Purusha*, *Viswa Rupa* can be prolonged without recoil and this rare highest experience cannot be won by study of *the Vedas* or austerities or gift or sacrifice, but 'it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things;'⁸ fifthly, the inter-relation between the multiple Soul, *Kshara*, immutable Self, *Akshara*, and the Supreme Self, *Purushottama* who is the Master of Works, Knowledge and Love is worked out; sixthly, the dynamic aspect of *Uttama Purusha*, Supreme Soul is *Para Prakriti*, Supreme Nature, by which this world is upheld, *dharyate jagat*;²⁰ a relation between *Para* and *Apara Prakriti* can be worked out through the descent

of Divine *Shakti* to lower Nature; this secret is hinted in the Gita but never developed; seventhly, *Sraddha*, the ever growing faith in the Divine, as important aid for manifestation of *Para Prakriti* and subsequent transformation of Nature.

In *the Gita*, the antinomy between the tranquil and Impersonal Self and Personal Self, Impersonal Self and the action of Nature and the Personal or mutable Self and the action of dynamic Nature are reconciled in that which exceeds them, the *Purushottama* Consciousness. Thus it bridges the opposition between the cosmic possession of Time and Supracosmic Timeless Eternity, hostility between the freedom of the Spirit and bondage of the Soul, antinomy between mind in Ignorance and Spirit in Knowledge. It also reconciles the opposition between *Karma* and *Jnana Yoga* by stating that Works are not an obstacle but a passage to the supreme Knowledge, *sarvam karmakhilam partha jnane parisamapyate*. It also reconciles the opposition between *Jnana* and *Bhakti Yoga*, where the relation between impersonal Self and personal God is established in *Purushottama* Consciousness. After the development of the theory of Personal Divine and Impersonal Divine, the Divine Teacher sets out to remove the source of these two difficulties. The resolution of these antinomies and certain obscurity about the Self are cleared in that which exceeds it; it is the manifestation of Integral Divine, the *Purushottama*, who contains the Impersonal Self, Personal Self and their relation with *Para* and *Apara Prakriti*. Thus the Gita is able to get rid of exclusions and separative divisions and fuses Being and Becoming, *Nivritti* and *Pravritti* together in the Integral Divine. The Gita also resolves the antinomy between *Vedism* and *Vedantism* by large explanation of the meaning of sacrifice and the restricted *Vedic* sense of ceremonial sacrifice, of ritualised works, of social duties and of worshiping gods are widened for a larger and universal application. It also reconciles the polytheistic doctrine of the *Veda* with the monotheistic adoration of the *Vedanta* by recognising ‘*Devas* are only forms of the one *Deva*, the *Ishwara*, the Lord of all Yoga...’¹⁸

The Gita lays maximum stress on the development of highest goal of the Supracosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*;⁷ secondly it stresses on His universal Consciousness in which all moves and acts and through this He extends His faculty of universal Divine action, *sarvabhuta hite ratah*;⁸ thirdly, it emphasizes on the acceptance of Godhead as the divine inhabitant in the human body, *manusim tanumasritam*;⁹ and fourthly, it insists on the manifestation of Divine Nature, *madbhava*,¹⁰ in all things through intervention of four fold Soul force, *chaturvarnyam maya sristam*,¹¹ four-fold Divine *Shaktis*, *chatvaro manovastatha*,¹² sevenfold Integral Knowledge, *maharsaya saptapurbe*,¹² and thus the final object of this Yoga is then a self-completing union of Soul with the *Purushottama* through the formula ‘thou shalt first see all existences without exception in the Self, then in Me,’ *atmani atho mayi*,¹⁹ and of suffusion of

Purushottama Consciousness into the manifested Divine nature, *prakritim mamikam*,²⁵ *svam prakritim*,²⁷ *para prakriti*.²⁶

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References:

- 1: CWSA/19/Essays on the Gita-340,
- 2: CWSA/19/Essays on the Gita-110,
- 3: The Gita-9.11, 7.24, 25,
- 4: The Gita-7.16,
- 5: The Gita-4.34,
- 6: The Gita-18.66,
- 7: The Gita-5.24/6.27/18.54,
- 8: The Gita-11.54,
- 9: The Gita-9.11, 7.24,
- 10: The Gita-4.10/10.6/13.18/14.19,
- 11: The Gita-4.13,
- 12: The Gita-10.6,
- 13: The Gita-10.19,
- 14: The Gita-10.34,
- 15: CWSA/19/Essays on the Gita-99,
- 16: The Gita-3.15,
- 17: The Gita-7.17/8.14/9.14/12.2/6.10,
- 18: CWSA/19/Essays on the Gita-112,
- 19: The Gita-4.35,
- 20: The Gita-7.5,
- 21: The Gita-12.1,
- 22: The Gita-18.40,
- 23: The Gita-3.26/5.13/18.57,
- 24: CWSA/19/Essays on the Gita-366,
- 25: The Gita-9.7,
- 26: The Gita-7.5,
- 27: The Gita-9.8, 4.6.

The Questions raised by *Arjuna*, a seeker of Truth:

“**Arjuna said:** How, O *Madhusudana* shall I strike *Bhisma* and *Drona* with weapons in battle, both being worthy of worship, O slayer of enemies?” The Gita-2.4

Answer attempted in contemporary language: The family members, human teachers, elders and other kith and kin represent divisible consciousness. To begin Spiritual life all attachment to the knot of distorted consciousness must be completely destroyed. Self-fulfilment of this existence comes when one is related with the world without attachment, without desire and without ego which are identified as distortion of Divine Love, Divine Delight and Divine Will respectively. Self-fulfilment with the Divine comes when one is attached in his mind, heart and body only with the Divine, *Majyasakta*.

“**Arjuna said:** It is the poorness of Spirit that has smitten away from me my true heroic higher Nature, my whole consciousness is bewildered by three *gunas* and cannot discern truth and falsehood, right and wrong. I ask Thee how can I discern truth, right and good? —That tell me decisively. I am thy disciple and seek refuge in Thee; enlighten me.” The Gita-2.7

Answer attempted in contemporary language: The Lord sets out to destroy *Arjuna's* egoistic being misled by the flowery word of many branching intelligence and desire so that he will be established in a higher consciousness of essential concentration above *buddhi*. In this pure consciousness one is able to discern truth and falsehood and can accept the former and reject the latter.

“**Arjuna said:** How can I be liberated from sorrow that dries up the senses, even if I attain the riches and unrivalled kingdom on earth and even all the sovereignty of the kingdom of Gods?” The Gita-2.8

Answer attempted in contemporary language: Therefore O *Arjuna*, arise and go beyond the limitations of three *gunas*, make grief and happiness equal, realise the immortality of the Soul, get the glory, conquer the enemies through righteous battle and enjoy an opulent kingdom. By Me and none other already even are they slain, do thou become the Divine's instrument only.

“**Arjuna said:** What is the sign of the man in *Samadhi*, man of stable intelligence, *Sthitaprajna*? How does, O *Keshava*, the sage of settled understanding speak, how sit, how walk?” The Gita-2.54

Answer attempted in contemporary language: The man of stable intelligence, *sthithaprajna*, after getting established in the Spiritual experience of trance, *Samadhi*, is he who (1) expels all desires from mind and is satisfied in the Self and by the Self; (2) his mind is undisturbed in the midst of sorrows and pleasures and is free from desire, wrath and fear; (3) he is without affection towards good and evil in all things and neither hates nor rejoices with all happenings; (4) he draws away the senses from the objects of sense like tortoise draws in his limbs into the shell; (5) his drawing away from sense does not remove the sense hunger but it ceases when the Supreme is seen; (6) even the mind of the wise man is hurried and carried away by the vehement insistence of the senses; (7) having brought all the senses under control he must sit firm in Yoga wholly consecrating his life to the Divine; (8) he moves among the object of senses which is free from attraction and repulsion and under the control of the Self and he attains supreme felicity; (9) in that felicity all his miseries ceases and he is rapidly established in the steady intelligence; (10) to the self mastering sage, *samyami*, the higher planes of consciousness is his waking trance in which he gains truth, knowledge and power; (11) he enters peace when all his desire enters into motionless Self like water entering into sea; (12) he who abandons desire, longing and ego attains to peace; this is firm standing in *Brahman, Brahmi Sthiti*. Having attained this state one is no longer bewildered, fixed in that state if he practices *Sankhya* self-discipline, attains extinction in *Brahman, Brahmanirvana*.

“**Arjuna said:** If thou holdest the intelligence to be greater than works, O *Janardana*, why then dost thou, O *Keshava*, appoint me to this terrible work? Thou bewildereest my intelligence with a mixed and tangled speech; tell me decisively the one thing by which I may attain to the supreme good.” The Gita-3.1, 2

Answer attempted in contemporary language: Work is identified as affirmative energy of existence whose origin is the Divine Will which is the Creatrix Consciousness of this existence. The objective Divine action of *Karma Yoga* is initiated (through Divine direction, *adesh*), supported and subordinated by subjective Divine action of the Divine Knowledge and Divine Love. Ordinary action is greater than inaction. In Divine action, inaction is transformed into subjective action which appears to be inactive. The Gita does not give importance to exclusive pursuance of any of the three *Yogas* rather their reconciliation. The *Buddhi Yoga* or self-liberating intelligent will is fulfilled by *Karma Yoga* or Yoga of desireless work. All works find their culmination in knowledge. Or by going beyond *gunas, nistraigunya*, through *buddhi Yoga*, one does all Divine action of *Karma Yoga*.

“Arjuna said: But what is this in us that drive a man to sin, as if by force, even against his own struggling will?” The Gita-3.36

Answer attempted in contemporary language: The Blessed Lord said: It is desire and wrath born of *Rajas*. They are all-devouring and all-polluting. They are here Soul’s great enemy. Knowledge is enveloped by these eternal enemy as fire is covered by smoke, mirror by dust and embryo by amnion. Sense, mind and intellect are the seat of desire which bewilders the embodied Soul. So first control the sense to slay the desire who is the destroyer of knowledge and truth discernment.

“Arjuna said: Recent is Thy birth, far ancient was the birth of Sun God, how then I am to comprehend that Thou declaredst it to him in the beginning?” The Gita-4.4

Answer attempted in contemporary language: The Blessed Lord said: From the beginning of the creation, many of my lives and also thine, O *Arjuna*, are past; All of them I know and I am conscious of all life through conscious Yoga; but thou knowest not your past births because your all life is an unconscious Yoga of Nature.

“Arjuna said: Thou Declarest to me the renunciation of works (*Sankhya/Jnana Yoga*), O *Krishna*; and again thou declare to me (*Karma*) *Yoga*; which one of these is better way, that tell me with clear decisiveness.” The Gita-5.1

Answer attempted in contemporary language: The Blessed Lord said Yoga of Knowledge (Renunciation) and Yoga of Works both brings about Soul’s salvation, but of the two, Yoga of Works is distinguished above the Yoga of Knowledge or the renunciation of works. *Sannyasa* is difficult for embodied beings who must do work as long as they are in the body. So Yoga of works easily brings the Soul to *Brahman*.

“Arjuna said: This Yoga which has been declared by Thee of the nature of equality, O *Madhusudana*, I see no stable foundation for it owing to restlessness. Restless indeed is the mind, O *Krishna*; it is vehement, strong and difficult to bend; I deem it as hard to control as the wind.” The Gita-6.33, 34

Answer attempted in contemporary language: Mind can be controlled only by constant practice, *abhyasa*, and non-attachment, *vairagya*. If one will remain in *sattwa*, then there will be urge and interest to do purifying action of sacrifice, askesis and act of giving in a rightly regulated manner. Those who have no control over sense organ and mind for them this Yoga is difficult to attain.

“Arjuna said: He who takes up Yoga with faith, but cannot control himself with the mind wandering away from Yoga, failing to attain perfection in Yoga, what is his end, O Krishna? Does he not, O mighty-armed, lose both this life and the Brahmic consciousness to which he aspires and falling from both perish like a dissolving cloud? Please dispel the doubt of mine completely, O Krishna; for there is none other than Thyself who can destroy this doubt.” The Gita-6.37, 38, 39

Answer attempted in contemporary language: Those who practice Yoga but fails to pursue it till the last, neither in this life nor hereafter is there any destruction for them. If anyone practices affirmative Yoga then he in no way suffers any owe and misfortune. Having attained to the worlds of the Heaven or higher planes of consciousness, after long stay there for immemorial years, he who has fallen Spiritually from Yoga, *yogabhrasta*, is born again in the house of the pure and glorious. Or he gets the rare rebirth in the house of wise Yogi. There he recollects and restores the past accumulated Spiritual energy and with that he again endeavours for highest perfection, *siddhi*. By virtue of the practice of the past birth, in this birth in the early part of the life he is drawn towards the knowledge of *Shastra* and sooner or later goes beyond the written truth, *sabdabrahmatibartate*. Due to his assiduous endeavour and purification from sin continuing from past many births, he in this birth attains to the highest goal.

“Seven Questions raised by Arjuna: (1) What is *tad brahma*, (2) what is *adhyatma* and (3) what is *karma*, O Purushottama? (4) What is declared to be *adhibhuta*, (5) what is called *adhidaiva*? (6) What is *adhiyajna* in this body? O Madhusudana? (7) And how in the critical moment of departure from physical existence, art Thou to be known by the self-controlled? The Gita-8.1, 2

Answer attempted in contemporary language: The Blessed Lord said: The *Akshara* or the Immutable is the supreme Brahman; *svabhava* is called *adhyatma*, *Karma* is the name given to the creative movement, *visargah* which brings into existence all beings and their subjective and objective states. *Adhibhuta* is *ksharo bhavah* or mutable state, *adhidaiva* is *Purusha* or Soul within Nature; I myself am the lord of sacrifice, *adhiyajna* here in the body. Whoever leaves his body and departs remembering Me at the time of his death, comes to My status of being, *madbhava*; there is no doubt about that.

“Arjuna said: Thou shouldest tell me of Thy Divine Self-manifestations, all without exception, Thy *Vibhuti*s by which Thou standest pervading these worlds. How shall I know Thee, O Yogin, by thinking of Thee everywhere at all moments and in what pre-eminent becomings should I think of Thee, O Blessed Lord? In detail tell me of Thy *Yoga* and *Vibhuti* O Janardana; tell me ever more of it; it is nectar of immortality to me, and however much of it I hear, I am not satiated.” The Gita-10.16, 17, 18

Answer attempted in contemporary language: The full reply of this question is not possible as the manifestations of His *Vibhutis* are infinite. The Lord speaks of His *Vibhutis*. They are *Vishnu* among the *Adityas*, Sun among the lights and splendours, *Marichi* among the *Marutas*, Moon among the asterisms, *Sama Veda* among the *Vedas*, *Indra* among the Gods, mind among the senses, consciousness among the living beings, *Shiva* among the *Rudras*, *Kubera* among *Yakshas* and *Rakshasas*, *Agni* among *Vasus*, *Meru* among mountain peaks, *Brihaspati* among the Priests, *Skanda* among leader of armies, ocean among lakes, *Bhirgu* among great *Rishis*, Om among words, *Japa-Yajna* among *Yajnas*, *Himalaya* among the immovables, *Aswatha* among plants and trees, *Narada* among divine *Rishis*, *Chitraratha* among the *Gandharvas*, *Kapila* among the *Siddhas*, *Uchchaisravas* among the horses, *Airavata* among elephants, king among men, *Vraja* among weapons, *kamadhuk* among cows, *Kandarpa* among progenitors, *Vasuki* among serpents, *Ananta* among *Nagas*, *Varuna* among the peoples of the sea, *Aryaman* among fore-fathers, *Yama* among those who maintain rule and law, *Prahlad* among the Titans, Time among those who reckon and measure, lion among beasts, *Garuda* among birds, wind among purifiers, *Rama* among warriors, alligator among fishes, *the Ganges* among the rivers, I am glory, beauty, speech, memory, intelligence, steadfastness and forgiveness among feminine qualities, *Brihat-Sama* among the hymns of *Sama*, *Gayatri* among poetic metres, *Margasiesha* among months, spring among seasons, I am *Krishna* among the *Vrishnis*, *Arjuna* among *Pandavas*, *Vyasa* among the sages, *Ushanas* among the seer poets, spectre of the rulers, wise policy those who seek to succeed and conquer, silence of the secret things and knowledge of the knower. Whatever is glorious, beautiful, mighty and forceful are born from fragment of My splendour.

“Arjuna said: This word concerning the highest spiritual secret of existence which Thou hast spoken out of compassion for me; by this my delusion is dispelled. The birth and passing away of existences have been heard by me in detail from Thee, O Lotus-eyed, and also Thy imperishable greatness. As Thou hast declared Thyself to be, O Supreme Lord even so it is, (still) I desire to see Thy Divine form and body of *Purushottama*. If Thou thinkest that it can be seen by me, O Lord, show me then, O Master of Yoga, Thy imperishable Self.” The Gita-11.1, 2, 3, 4

Answer attempted in contemporary language: The Blessed Lord said: (1) Behold, O *Partha* My hundreds and thousands of Divine forms, various in kind, various in shape and hue; (2) Behold *the Adityas*, *the Vasus*, *the Rudras*, the two *Aswins* and *the Maruts*; behold many wonders never seen before; (3) behold the whole world with all that is moving and unmoving, unified in My body and whatever else thou willest to see; (4) thou cannot see Me in these sense eyes, I give thee the eye Divine, the third eye, the subtle vision; (5) the Divine showed to *Arjuna* of many mouths and eyes, of many wonderful visions, with many divine

ornaments, with many divine uplifted weapons; (6) wearing divine garlands and raiments, anointed with the divine perfumes, the infinite and all-wonderful Godhead with faces everywhere; (7) if the light of a thousand suns were to blaze forth all at once in the sky, that might resemble the splendour of that Great Soul; (8) he saw the universe with its manifold divisions, yet situated unified in the body of the God of gods; (9) *Arjuna* said: I see all the gods, all the *Rishis*, creating Lord *Brahma* seated in the Lotus, divine Serpents in Thy body; (10) I see Thee, infinite in forms on all sides, with numberless arms and bellies and eyes and faces; I see not Thy end nor Thy middle, nor thy beginning; (11) thou art a luminous mass of energy on all sides of me, an encompassing blaze, a sun-bright fire-bright Immeasurable...

“Arjuna said: Those seekers of *Bhakti Yoga* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yoga* who seek after Thy unmanifest Immutable impersonal Form, which of them are greater Yoga?” The Gita-12.1

Answer attempted in contemporary language: “The Blessed Lord said those who are constantly most united, *nityayukta*, with Me and adore My manifest form, *Saguna Brahman*, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**. And those *Jnana Yogis*, who seek after the Immutable, the Infinite, the Unmanifest, *Nirguna Brahman*, the Omnipresent, the Unthinkable, the high-seated Self, the Immobile, the Permanent, all their senses under control, equal visioned everywhere, intent on welfare of all beings, they also attain to My *Purushottama* state.” The Gita-12.2, 3, 4

“Six Questions raised by Arjuna: (1)The Field, *Kshetra*, and (2) the Knower of the Field, *Kshetrajna*, *Jivatma*, (3) Knowledge, *Jnana*, and (4) the object of Knowledge, *Jneya*, *Parmatma*, (5) Nature, *Prakriti* and (6) Self, *Purusha*, these I would like to learn, O *Keshava*.” The Gita-13.1

Answer attempted in contemporary language: (1) The unmanifest Nature, the five great elements, the ten senses, the five objects of senses, mind, intelligence and ego, these twenty four *tattvas* are the **Field, Kshetra**. The seven fold deformations of the Field, *vikara*, are liking and disliking, pleasure and pain, collocation, consciousness and steadfastness.” The Gita-13.4, 5

(2) “Know Me as the **Knower of all Fields, Kshetrajna**.” The Gita-13.3
“All manifestation, *sthabarajangamam*, takes place by union between *Kshetra* and *Kshetrajna*.” The Gita-13.26

(3) “**Knowledge** is knowledge of *Kshetra* and *Kshetrajna*. Absence of pride and arrogance, non-violence, forgiveness, straightforwardness, purity of mind,

vital and body, steadfastness, self control, veneration of the Teacher, detachment from the objects of the senses, absence of egoism, the awareness of the evil of birth, death, old age, disease and pain; absence of attachment and my-ness for son, wife, home, and a constant equal-mindedness in the midst of all desirable and undesirable happening, unswerving devotion for Me with exclusive union, resort to solitary places, absence of interest for crowds and assemblies of men, constancy in the spiritual knowledge, direct perception of the true sense of the real knowledge, this is declared to be **knowledge, jnana**, and all that is otherwise, ignorance.” The Gita-13.3, 8, 9, 10, 11, 12

(4) “I shall now describe that which is to be known, and by knowing which one gets immortality; the beginningless supreme *Brahman*, called neither Sat (Existence) nor *Asat* (Non-existence). With His hands and feet everywhere, with eyes, heads and mouths on all sides, with ears everywhere, He dwells enveloping all in this world. Without any senses, but reflected in all the senses and their qualities; unattached and yet all-supporting; beyond all *gunas* (qualities), and yet the enjoyer of the *gunas*. Inside all beings and outside, the moving and the unmoving, the far and the very near, all this He is at once; He is too subtle to be perceptible. He stands undivided in beings and yet as if divided. He is to be known as the Creator, Preserver and Devourer of beings. That, the Light of all lights, is said to be beyond darkness. That Knowledge of the Unknowable, the **object of knowledge, jneya, Parmatma**, is seated in the heart of all being.” The Gita-13.13, 14, 15, 16, 17, 18

“Thus the knowledge of the Field, Knowledge and object of Knowledge have been briefly told by Me. My devotee knowing this attains to My (Supramental) Divine Nature, *Madbhava*.” The Gita-13.19

(5 & 6) “Both *Purusha*, Soul and (*Para*) *Prakriti*, Nature are beginningless, *anadi*, and eternal. The mutable *Apara Prakriti* has a beginning and an end and is originated from *Para-prakriti*. The seven-fold deformations and three *Gunas* are born of (*Apara*) *Prakriti*. (*Para*) *Prakriti* is said to be the chain of cause and effect of *Apara Prakriti* and sense of doership of all action. *Purusha* is said to be cause or witness of the enjoyment of pleasure and pain of *Apara Prakriti*. The *Purusha* within the *Prakriti* enjoys the three *Gunas* born of (*Apara*) *Prakriti*. Attachment to three *Gunas* is the cause of the birth of good and evil wombs. Supramentalised *Kshara Purusha* or Supramentalised Psychic Being is at once the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Varta*, Enjoyer, *Vokta*, almighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body (heart), *Kshetra, Prakriti*. He who knows the irreconcilable (*Kshara, Akshara* and *Uttama*) *Purusha* and (*Para and Apara*) *Prakriti* with her three *gunas*, however he lives and acts, he shall not be born again or after realisation of *Purushottama* a *Yogi* has no unfinished task left.” The Gita-13.20, 21, 22, 23, 24 An integral *Yogi* reconciles

Uttama Purusha with *Para* and *Apara Prakriti* and hence this Divine unfinished task continues through many births till *Apara Prakriti* is completely Divinised.

“Arjuna said: By what signs is he marked, O Lord, who has risen above the three *Gunas*? How he acts and behaves and how does he go beyond the three *Gunas*?”
The Gita-14.21

Answer attempted in contemporary language: The man who has gone beyond the three modes of Nature, *Gunas*, is freed from birth, death, old age and suffering; he remains young and enjoys immortality of Self; (1) he does not abhor illumination nor impulsion to action, nor delusion when they occur, nor strives after them when they cease; (2) he stands apart, unwavering, unconcerned and unperturbed by the movement of three *gunas* by knowing that it is only *Gunas* that act; (3) he is established in the Self, imperturbable, equal in suffering and happiness, regards gold, mud and stone alike, equal before praise and blame, equal before honour and dishonour, and to whom faction of enemies and faction of friends are alike, and he has abandoned all initiation of work; (4) he loves and strives after the Divine by undeviating *Bhakti Yoga* and prepares himself to become the Divine which is the foundation of the *Brahman*, immortality, imperishable existence, eternal *Dharma* and utter Bliss of happiness.

“Arjuna said: Those who offer sacrifice full of faith (*sraddha*) but abandoning the rule of the *Shastra*, what is that concentrated will of devotion, *nistha*, in them, O *Krishna*? Is it *Sattwa*, *Rajas* or *Tamas*?” The Gita-17.1 Or this question may be put in following language, “You have insisted of rising above the three *gunas*, while yet one remains in action of all type, *sarva karmani*, and You have not explained me sufficiently the diversities in which the *gunas* work, and unless I know that, it will be difficult for me to discern with sincerity and rise beyond them.”

Answer attempted in contemporary language: Those seekers of truth, *jijnasu*, who have no comprehensive knowledge of *Shastra*, their austerities become violent and their all resolves of sacrificial action become (*tamasic* and *rajasic*) *asuric*. Knowledge of *Shastra* makes action, sacrifice, gift, askesis, food, consciousness, fruits of action, doer of action, renunciation, understanding, persistence of will or sincerity, happiness and faith *Sattwic* and rightly regulated.

Sattwa, *Rajas* and *Tamas* are three *Gunas* born of movement of *Prakriti* and they bind the Soul to the *Apara-prakriti*.

Sattwa is the giver of illumination, calmness, equality, order, accomplished harmony and well-being. It **binds the Soul** by attachment to limited happiness and limited knowledge. When through all the doors of the body, light of knowledge shines forth, there is increase of *Sattwa* and it imposes on itself an impersonal

ethical, social and religious law, a *Dharma*, a *Shashtra*, right understanding and a disinterested search of truth. When in *Sattwa* **one leaves the body**, he attains the spotless worlds of the knowers of the Highest. In this state **fruit of the work** is rightly and naturally enjoyed. Those who dwell in *Sattwa*, their **consciousness** rise upward and knowledge are gained. *Sattwic* man **offers sacrifice** to God or partial Godhead. This true sacrifice is extended according to the right principle, without desire for fruit, with a mind concentrated and fixed on the truth of things. The **food** that augment life, vitality, strength, health, joy and cheerfulness, which are succinct, soft, sustaining and agreeable, are dear to *sattwic* persons. **Askesis** done with faith and with no desire for fruit is said to be *sattwic*. Serenity of mind, gentleness, silence, self-control and purity of feeling are called *sattwic* **askesis of mind**. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shashtra* are *sattwic* **askesis of the vital/speech**. The **true *sattwic* Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born Soul. When the **gift** is given for the sake of giving to one from whom no benefit in return is expected, and in the right place, at the right time and to the right person, that gift is said to be *sattwic*. When one Imperishable Being is seen in all Beings and one indivisible Being is realised among the multiplicities of divisions, know that **knowledge** as *sattwic*. An **action** which is rightly regulated by renouncing the fruit of action, attachment and without liking and disliking, know that work as *sattwic* action. When one performs rightly regulated action by renouncing attachment of action and fruit of action, know that as *sattwic* **renunciation**. One who is free from attachment, egoless, endowed with steadfastness and zeal, unaffected by success and failure, he is a *sattwic* **doer**. ‘The *sattwic* **doer** is free from all this attachment, this egoism, this violent strength or passionate weakness; his is a mind and will unelated by success, undepressed by failure, full of a fixed impersonal resolution, a calm rectitude of zeal or a high and pure and selfless enthusiasm in the work that has to be done.’¹ That which knows in essence action and withdrawal from action, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, clarity of mind, that **understanding** is *sattwic*. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that persistence of mastering intelligence as *sattwic*. That **happiness** which seems like a poison initially but ends as nectar, that happiness is said to be *sattwic* born out of clear understanding.

Rajas springs from craving, lower ego motive, vital attachment, false knowledge and all devouring *asuric* mind. It **binds the embodied Soul** to action. Greed, kinesis, despair, initiative to action, ambition, selfishness, lust, cruelty, beast wrath, hypocrisy, treachery, ingratitude, unrest, hatred, jealousy, fierce reaction to the pressure of the environment, struggle with the world in which one lives, conquer, create, accumulate, craving of desire come forth when there is

increase of *Rajas*. When **one leaves the body** during the prevalence of *Rajas*, he is born among those who are **attached to action**. In this state **fruit of work** brings grief. Those who dwell in *rajas*, their **consciousness** remain in the middle. *Rajasic* man **offers sacrifice** to *Yakshas* and *Rakshasas*. This sacrifice is **offered** with the intention of getting fruit and ostentation. The **foods** that are bitter, sour, too hot, pungent, rough and burning and which produce pain, grief and disease are liked by *rajasic* persons. **Askesis** performed for ostentation, for the sake of gaining respect, honour and worship is *rajasic*. The **gift** which is given grudgingly for the sake of a return or with a view to fruit and reward is said to be *rajasic*. The **knowledge** which experiences the multiplicity of Beings in their separateness and variety of operation without the sense of one indivisible Being, know that knowledge as *rajasic*. '*Rajas* perverts **knowledge**, makes our reason the accomplice of falsehood and the abettor of every wrong movement, disturbs and twists our life-force and its impulses, oversets the balance and health of the body. *Rajas* captures all high-born ideas and high-seated movements and turns them to a false and egoistic use; even divine Truth and divine influences, when they descend into the earthly plane, cannot escape this misuse and seizure.'³ **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, aggressive push of work, know that action as *rajasic*. He who gives up work because they bring sorrow, fear and physical suffering, know that as *rajasic* **renunciation**. One, who is passionate, eagerly seeks the fruit of actions, greedy, violent, impure, and moved by joy and sorrow, such a **doer** is *rajasic*. '*The rajasic doer* of action on the contrary is one eagerly attached to the work, bent on its rapid completion, passionately desirous of fruit and reward and consequence, greedy of heart, impure of mind, often violent and cruel and brutal in the means he uses; he cares little whom he injures or how much he injures others so long as he gets what he wants, satisfies his passions and will, vindicates the claims of his ego. He is full of an incontinent joy in success and bitterly grieved and stricken by failure.'¹ That **understanding** by which one knows incorrectly the right law and the wrong law and also what ought to be done and what ought not to be done, is *rajasic*. That **persistence** by which one becomes desirous of the fruit, one holds fast *Dharma, Artha* and *Kama*, that is *rajasic*. That **happiness** born from the contact of the senses with their many coloured home of pleasure, which is like nectar at the first but poison in the end, know that happiness as *rajasic*.

Tamas is born of Ignorance and it **binds the Soul** by indolence, negligence and sleep. Obscurity, inertia, delusion, fear, weakness, incapacity, cowardly recoil, submission to the pressure of environment, insensible to beauty, love and delight come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the inferior wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward towards Spiritual fall, decay and destruction. *Tamasic* man **offers sacrifice** to ghosts and elemental spirits. This

sacrifice is performed without observance of the right rule, without giving of food, without the *Mantra*, without gifts to the noble Souls and empty of faith. That which is spoiled, tasteless, putrid, stale, left half-eaten by others and impure, is the **food** dear to *tamasic* persons. The **askesis** done with a deluded obstinacy, with self torture or a view to hurt others is said to be *tamasic*. The **gift** which is given at an improper place and time and to an unworthy person, with desire and contempt, is said to be *tamasic*. The **knowledge** which is petty and clings to single idea as if it were the whole, without reason, without grasping the essential significance, know that knowledge as *tamasic*. ‘*Tamas* obscures and prevents the light of the divine **knowledge** from penetrating into the dark and dull corners of our nature. *Tamas* incapacitates and takes away the power to respond to divine impulse and the energy to change and the will to progress and make ourselves plastic to a greater *Shakti*.’³ **Action** initiated under the delusion without regard to one’s capacity, consequences, loss or injury or harm done to others, that work is said to be *tamasic*. To renounce the rightly regulated action out of delusion and a weak rejection of lower nature is *tamasic* **renunciation**. One who is discordant, vulgar, obstinate, deceitful, malicious, despondent, lazy, shrinking from endeavour and delaying in action, that **doer** is *tamasic*. ‘The *tamasic* **doer** of action is one who does not put himself really into the work, but acts with a mechanical mind, or obeys the most vulgar thought of the herd, follows the common routine or is wedded to a blind error and prejudice. He is obstinate in stupidity, stubborn in error and takes a foolish pride in his ignorant doing; a narrow and evasive cunning replaces true intelligence; he has a stupid and insolent contempt for those with whom he has to deal, especially for wiser men and his betters. A dull laziness, slowness, procrastination, looseness, want of vigour or of sincerity mark his action. The *tamasic* man is ordinarily slow to act, dilatory in his steps, easily depressed, ready soon to give up his task if it taxes his strength, his diligence or his patience.’¹ That which is enveloped in darkness, conceives as right law what is wrong, follows a routine of dull customary intelligence and sees all things in a perverted way, that **understanding** is *tamasic*. That **persistence** by which one does not give up sleep, fear, worry, grief and also pride, know that as *tamasic*. That **happiness** by which the Soul is deluded in the beginning and also in the end and which arises from sleep, sloth and negligence; that is *tamasic*.

“*Arjuna said*: I desire to know, O Mighty-armed, the essence of asceticism, *Sannyasa* and renunciation, *Tyaga*, O *Hrishiksha*, and their difference, O *Keshinisudana*.” The Gita-18.1 Or this question may be put in following language, “How, while absorbed and continually forced outward by the engrossing call of its active nature, is it to get back to its real self and spiritual existence?”²

Answer attempted in contemporary language: A *Sannyasi* rejects attachment of life/home and gives up work as it is prompted by desire. A *Tyagi* renounces fruits of action, desire, ego, attachment to action, duality, three *gunas* and doer of action.

In integral Yoga both are synthesised, the latter is indispensable and the former is dispensable part of its self-discipline.

“The ascetic renunciation and the way of the Gita are both agreed that it must first of all renounce this absorption, must cast from it the external solicitation of outward things and **separate silent self from active nature**; it must identify itself with the immobile Spirit and live in the silence. It must arrive at an inner inactivity, *naiskarmya*. It is therefore this saving inner passivity that the Gita puts here as the first object of its Yoga, the first necessary perfection in it or *Siddhi*.”²

OM TAT SAT

References:

- 1: CWSA/19/Essays on the Gita-502,
- 2: CWSA/19/Essays on the Gita-528-29,
- 3: CWSA/23/The Synthesis of Yoga-236-237.

The Gita's injunction issued to developing Souls:

“— the Gita declares that all can if they will, even to the lowest and sinfullest among men, enter into the path of this Yoga. And if there is a true self-surrender and an absolute unegoistic faith in the indwelling Divinity, success is certain in this path. The decisive turn is needed; there must be an abiding belief in the Spirit, a sincere and insistent will to live in the Divine, to be in self one with him and in Nature — where too we are an eternal portion of his being — one with his greater spiritual Nature, God-possessed in all our members and Godlike.”⁶⁶

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The Gita identifies the most ignorant developing Souls as *mudha*,⁶¹ perform all action without true order, *avidhi-purbakam*,⁵⁹ without sacrifice, giving and askesis and they live in a divisible consciousness of three *gunas*. It identifies ignorant developing Souls as child Souls, *bala*,⁶⁰ who perform all action without the reconciling knowledge of the higher worlds. It identifies developed Souls as ripened Souls, *Punditah*, who live in the indivisible Consciousness beyond the *gunas* and they do all action as sacrifice without attachment to fruits of work with right order, *vidhi-purbakam*, and from higher planes of consciousness. The Gita insists the inclusion of all works, *sarva karmani*, in the conception of Spiritual activity and does not intend to confine it to *Vedic* religious activities of sacrifice and ceremony only.

The Gita issues injunction on earth bound Soul that wrong living begins when mind dwells on the objects of sense with absorbing interest. From this wrong relation attachment is born. Attachment gives birth to desire. From desire anger, distress and passion comes forth. Anger leads to bewilderment. From bewilderment comes loss of memory of one's true self. By loss of memory the discernment of intelligent will is destroyed. By this destruction of intelligence one perishes. The Gita further points out that if one controls the organs of action and continue in his mind to remember and dwell upon the objects of sense enjoyment, then that self-discipline bewilders the Soul and all his self-control becomes false; 'he has not understood its object or its truth, nor the first principles of his subjective existence; therefore all his methods of self-discipline are false and null.'⁵² So the right and the highest living begins when one controls all the sense by mind and without attachment engages with the organs of action. Only by absolute self control of the senses, intelligence can be firmly established in the Self.

The Gita issues injunction on earth bound Soul who acts by three *gunas*, that let *Shastra* or written truth be the authority to determine what ought to be

done and what ought not to be done. One should work here as per the four-fold law declared in the *Shastra*. He who disregards the rules of *Shastra* acts under the impulsion of desire and ego neither attains perfection, nor happiness, nor highest Soul status. Those who practice violent austerities not ordained by *Shastra* with vanity, egoism, impelled by force of desire, passions, tormenting the aggregates of the body where the Divine is stationed, know those insensible seekers as *asuric* in their resolves.⁵ The Souls that fail to get faith in this *Dharma*, O, *Parantapa*, not attaining to Me, return into the path of ordinary mortal living.⁵ “They, who having faith, *sraddha*, and not having narrow carping, *asuya*, constantly follow this teaching of Mine, they too are released from the bondage of works. But those who find fault with My Teaching and act not thereon, know them to be unripe mind, bewildered in all knowledge, they misunderstand and misuse the written truth and fated to be destroyed.”¹⁰

The unchangeable eternal Law, *Dharma*, changes constantly with the continuous evolution of Soul. *Dharma* is the inherent power of Divine Will governed by the law of the Soul. Obedience to *Shastra*, a law outside the individual cannot lead one to Impersonal state but binds him to morality and ethics. The Gita teaches that one can rise to this highest state, into the free Soul by the means of desireless consecrated action. Integral Yoga further proposes that all truth and practice of the *Shastra* must be constantly renovated⁵⁴ by fresh instreaming of Spiritual experience descended from highest Soul state which will lead one to swift Spiritual evolution and failing which will lead one to the mental formulation of written law of truth which leads him towards slow evolution of religious/moral life.⁵⁵ An obedience to all the injunctions issued in *the Gita* will make life pure, *suchitam*, sinless, *apapavidham* and glorious, *srimatam* and this high *sattwic* morality will prepare the ground for limitless Spiritual experience, *nitya-sattvasthah*.⁵⁷

It further issues injunction on earth bound Souls that it is better to experience Spiritual fall while the individual Soul pursuing the Divine, *svadharme nidhanam sreya*,¹¹ than to follow an alien law of worldly life, which in spite of its noble appearance and good result can raise fear in the being and this fear will be accumulated in the passage of time to take worst shape, *paradharmo bhayabahah*.¹¹ So a seeker of truth, *jijnasu*, who experiences Spiritual fall in this life, *Yogabhrasta*, his Spiritual effort is not lost or destroyed; rather the memory of his past askesis recovers his mental state of Divine union in the next birth and he endeavours for perfection through practice of *Shastra* and finally goes beyond the written truth. In one birth through assiduous endeavour, he can cross the askesis of many births and attains the highest goal.

The *Asuric* Natures of the bound Souls that lead towards bondage are hypocrisy, arrogance, conceit, wrath and ignorance. *Asuric* men have neither the

knowledge of right action, *Pravritti*,⁶² nor the way of right abstention of action, *Nivritti*,⁶³ nor purity, nor right conduct, nor truth of thing. For them world is without God, without truth, without foundation. The world exists by gross mutual union and desire is the root cause of all action. These lost Souls of little understanding involve in violent and evil deeds and arise as enemies of the world for its destruction. They act in the world with full of self-esteem, arrogance, excessive pride, holding wrong views through delusion, insatiable desire and addicted to impure resolutions. They are obsessed with innumerable anxieties which would end only with their death. They consider the gratification of desire as the highest and only aim of life. They are bound by hundred ties of hope, consider desire, wrath and enjoyment as greatest action and strive to amass the riches more and more by unjust means for the gratification of desire. They slay some enemy and hope to slay the rest and think themselves as the lord, enjoyer, accomplisher, mightier and happier. Deluded by Ignorance they perform *rajasic* sacrificial action, giving of gift and enjoy and consider themselves as wealthy, and belong to high birth. They are bewildered by numerous divisible *tamasic* and *rajasic* thought, entangled in the web of delusion and addicted to gratification of desires, they fall into a foul hell. They are self-glorifying, egoistic, arrogant, intoxicated with the riches they perform superficial sacrifice with vanity and not in the true order. They despise Me dwelling in their and other bodies and I cast them constantly down into *asuric* womb birth after birth and they sink down into lowest status of Soul-nature. Desire, wrath and greed are the threefold door of Hell and Spiritual fall.⁶

For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no equality, *samata*, without equality there is no peace, *shanti*, and for the unpeaceful how can there be happiness, *sukha*? He who has not experienced spiritual ease, *sukha*, how can he experience joy and laughter of the Soul, *hasya*, *atmaprasada*? Such is the running senses towards all outer touches and mind follows them; mind carries away the understanding, *buddhi*, just as the winds carry away a ship on the high sea.⁵¹

The First Type of un-consecrated ordinary Work:

“It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avapsyatha*;⁴⁸ but there are **three kinds of works**, (1) that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham partha sajivati*,⁸ (2) that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice and therefore to that extent consecrated and sanctified, and (3) that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest, *param apnoti purusah*.^{9,1}

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“He who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, is a self-deceiving and deluded soul, *mithyachara*; he is unable to elevate and enlarge his life and action and his method of self-discipline is false and vain.”¹² The Gita does not support coercion and suppression of Nature, *nigraha*,¹³ which is a violence done to the nature by desire-will and it finally depresses the natural powers of being, *atmanam avasadayet*.¹⁴ It does support self-control with right use and right guidance of Nature, *samyama*, which is the control of the lower Nature by the higher Nature or control of bodily inertia by senses, control of senses by mind, control of mind by intellect, control of intellect by Self which successfully gives to those powers their right action and their maximum efficiency, *yogah karmasu kausalam*.¹⁵ “He who does action without sacrifice, **enters bondage to works**. So by becoming free from all attachment one must perform sacrificial action.”¹⁶ Work done with attachment also creates division in understanding, false opposition and confusion, *buddhibheda*.⁵⁶ “He who enjoys the fruit of action without sacrificing his action, he is a **thief, stena**.”¹⁷ A person is considered to be a thief if he has no gratitude and no act of giving in return to what he receives from the Divine and the world. “The ignorant, who has no faith, the Soul of doubt, goeth to **perdition**; neither this world, nor that beyond, nor any happiness is for the Soul full of doubts.”¹⁸ “The action done without faith, act of offering, giving, austerity, is **unreal, asat**. He does not receive any good result either in this life or in other worlds or in succeeding lives.”¹⁹ “Sacrifice offered without the right rue of *Shastra*, without giving food, without the recitation of *Mantra*, without giving gifts to *Dwija*, *Guru*, *Prajna* and *Deva* and empty of faith is said to be *tamasic* sacrifice.”²⁰

“If one **fasts or abstains from food**, it removes physical contact with the object of sense, but does not get rid of inner relation which makes the contact of sense pleasure, *rasa*, active. This sense hunger ceases only in deep *Samadhi* or when the Supreme is seen. So fasting is inconsistent²¹ with Divine realisation.”²² “The righteous who **eat** what is left from the sacrifice are released from all sin. They who enjoy food for their own sake without sacrificing to the Lord, they verily **eat sin**. They who enjoy the nectar of immortality left over from the sacrifice enjoy the eternal *Brahman*; this world is not for him who doeth not sacrifice, how then can he enter any other subtle world?”²³ “Verily this Yoga is not for him **who eats too much** or sleeps too much, even as it is not for him who gives up sleep and food, O *Arjuna*”²⁴ “Yoga destroys all sorrows for him in whom the sleep and waking, **the food**, the play, the putting forth of effort in works are all united with the Divine.”²⁵ “*Brahman* is the giving, *Brahman* is the **food-offering**, by *Brahman* it is offered into *Brahman*-fire, *Brahman* is that which is to be attained by *Samadhi* in *Brahman*-action.”²⁶ “He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving Soul is acceptable and **eaten** by Me. Whatever thou doest, whatever thou **eatest**, whatever

thou sacrificest, whatever thou givest, whatever energy of *tapasya*, of Soul's will and effort, thou puttest forth, make it an offering to Me."²⁷ "I, as *Purushottama*, have become the flame of life, sustain the physical body of living creatures, and united with *Prana* and *Apana*, digest the four kinds of **food**; that which is chewed, that which is sucked, that which is licked, and that which is drunk."²⁸ "The **food** which is dear to *tamasic*, *arta devotee*, *rajasic*, *artharathi* devotee and *sattwic*, *jijnasu* devotee are of triple character. The *tamasic* character takes a perverse delight in cold, impure, stale, rotten and tasteless **food** and even accepts food like the animals the remnants half-eaten, *uchista*, by others. The *rajasic* temperament prefers naturally **food** that is violently sour, pungent, hot, acrid, rough and burning, which produces pain, grief, ill health and distempers the mind and body. The **foods** that augment the life, increase the inner and outer strength, nourish at once the physical, vital and mental health, increase the pleasure, satisfaction and happiness, all that is succulent, soft, firm, sustaining, agreeable are dear to the *sattwic* devotees."²⁹

"The intelligence of those who are misled by the flowery word of *the Vedas*, and **cling to enjoyment and lordship**, is not established in the Self with concentrated fixity."³⁰ "The **enjoyments** born of the touches of things are only causes of sorrow, they have a beginning and an end; the wise one, O *Kaunteya*, does not place his interest and delight in these."³¹ "The Knowers of the triple *Veda*, who drink the *soma*-wine in the form of Divine descent of Force, purify themselves from sin, worshipping Me with sacrifice, pray of Me as the way to heavens; they ascending to the heavenly worlds by their righteousness **enjoy** in paradise the divine feasts of the gods. They, having **enjoyed** heavenly worlds of larger felicities, the rewards of their good deed exhausted, return to mortal existence. Resorting to the virtues enjoined by the three *Vedas*, seeking the **satisfaction of desire**, they follow the cycle of birth and death."³²

"From **desire-will and disliking** arises delusion and dualities and by that all creatures in the existence are led into bewilderment from their birth. But those men of virtuous deeds in whom sin has come to an end, they, freed from delusion of the dualities, worship Me, steadfast in the vow of self-consecration."³³ "Deluded mind, *mudha*, despise Me lodged in human body because they know not My supreme nature of being, *param bhavam*, the great Lord of existences. They are of vain hopes, vain actions, and vain knowledge. Devoid of true consciousness, they dwell in the deluding *Rakshasic* and *Asuric* nature."³⁴ "Petty minds, *alpa medhasam*, think of Me, the Unmanifest, as being limited by manifestation, because they know not My supreme Nature, *param bhavam*, Imperishable, most Perfect. Nor am I revealed to all, enveloped in My *Yogamaya*, this bewildered world, *mudhoyam*, knows Me not, the Unborn, the Imperishable."³⁴ "The deluded, *mudha*, with his surface mind and senses do not perceive the Divine in His coming and going forth or in His staying, delighting and assumption of quality;

His greater truth of existence and vision can only be glimpsed by Yogis, who have the eye of knowledge.”³⁵

The Second Type of result oriented consecrated Work, *Vedic Sacrifice*:

“Ceremonial sacrifice is the right means of gaining children, wealth, enjoyment; by ceremonial sacrifice rain is brought down from heaven and the prosperity and continuity of the race assured; life is a continual transaction between the gods and men in which man offers ceremonial gifts to the gods from the gifts they have bestowed on him and in return is enriched, protected, fostered. Therefore all human works have to be accompanied and turned into a sacrament by ceremonial sacrifice and ritualistic worship; work not so dedicated is accursed, enjoyment without previous ceremonial sacrifice and ritual consecration is a sin.”⁵³

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“The sacrifices offered with a view of getting personal fruit and benefit and also for ostentation, know that to be *rajasic* sacrifice.”³⁶ If one does work with attachment to the fruits of work then that sacrifice does not go to the Divine but to the ego, to *Asura*, *Yakshas*⁶⁷ and *Rakshasas*. “They who desire the fulfilment of the fruit of their works, *siddhi*, on earth sacrifice to Gods because by that sacrificial work without knowledge one gets easy and swift result.”³⁷ They, who enjoy the play of the *gunas* and are attached to desire, their life undulate constantly between earth and middle planes and are unable to get back to the supreme Spiritual infinitude. The self-fulfilment by sacrifice with Knowledge of the supreme Godhead leads one to higher planes of Consciousness and they are less easily grasped by bound Souls. “Threefold is the fruit of action, pleasant, unpleasant and mixed, that pursues those who have not renounced the fruit of action, even when they have passed over; but never it pursues, those who have renounced the fruit of action.”³⁸ “Thus through desireless sacrifice, thou shalt be liberated from good and evil results which constitute the bonds of action; with thy Soul in union with the Divine through renunciation, thou shalt become free and attain to Me.”⁵⁸

“Know from Me, O Mighty-armed, the five causes for the accomplishment of all actions as laid down by *Sankhya* doctrine. These are (1) the basis, *adhistana*, (2) the doer, *karta*, (3) the various instruments, *karana*, (4) the many kinds of effort, *prithak chesta* and (5) fate, *deivi*. Whatever action a man undertakes by his body, speech and mind, whether right or wrong, these five are the cause thereof.”³⁹

“As per the limitation of three *gunas*, innate Nature, *Swabhava*, works are divided into four-fold order, *chaturvarna*, derived from the four-fold Soul forces known as *swadharma*. They are *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras* limiting themselves to the actions of three *gunas*. Calm, self-control, askesis, long

suffering, truthfulness, essential knowledge and comprehensive knowledge, acceptance and practice of Spiritual truth are the nine work of *Brahmin* having *Sattwic* Nature. Heroism, high spirit, resolution, ability, not fleeting in battle, giving and lordship are the seven natural work of the *Kshatriya* having *Rajasic* Nature. Agriculture, cattle keeping and honest trade are the three natural works of *Vaisya* having *Rajasic* Nature. All the actions of the character of service are the natural work of the *Shudra* having *Tamasic* Nature.”³ So evolution of manhood of human Soul takes place in four stages. His life starts with ignorance, inertia, harsh labour enforced on his animal laziness. He is identified as *tamasic* man or *Shudra*, a slave of the social order who cannot contribute anything in comparison with the man of genius. The second type of man is driven by his sense instinct and lower life energy. He is able to create, produce, acquire wealth, enjoy his middle economic life and is known as *rajasic* man of *Vaisya* Nature. The third type of man is having more dominant and enforcing will power, high ambitions, battle and struggle against injustice and oppression, having power to command and lead a group. He is identified as man of higher *rajas* or *Kshatriya*. The fourth type of evolved man is having aptitude towards wisdom, seeking towards truth, purified intelligence which is capable of higher Spiritual experience and thus illumines his mode and view of existence. He is identified as *sattwic* man or *Brahmin*. The Gita speaks of two things that either one ascends in the ladder of Consciousness from *Shudrahood* to *Brahminhood* after many births of preparation in order to arrive at Spiritual realisation or a *Shudra* ascends quickly into Spiritual liberty, *Khipram Bhavati Dharmatma*,⁶⁴ by turning his life Godward in this life. He can also attain perfection quickly, *khipram siddhirvabati*,⁶⁵ by sacrificial action or sacrifice offered to gods for attainment of fruits.

“Based on his above *Swabhava*, one is devotedly engaged in his own natural work, inborn work, own law of work, *sahajam karma, niyatam karma, svakarma-niratah, svakarmana, svabhava-niyatam karma*, or ‘desireless works controlled by the liberated *buddhi*,’⁴⁹ man attains perfection; how engaged in one’s own exclusive work, one attains perfection, that do thou hear. He, from whom all beings originate and by whom all this is pervaded, by worshipping Him by his own work, a man attains perfection. This is *the Gita’s* reconciliation of *Karma* and *Bhakti Yoga*. One does not incur sin when one does the work regulated by one’s self-nature. The inborn work of three *Gunas*, though defective, ought not to be abandoned, for all initiations of work are clouded by defects as fire by smoke... Better is one’s own law of works, *svadharma*, though in itself faulty than an alien law well wrought out: death in one’s own law of being is better, perilous is it to follow an alien law.”²

The third type of rise of consciousness through motiveless consecrated Work or *Vedantic Sacrifice*:

“Even salvation, even the highest good is to be gained by ceremonial sacrifice. It must never be abandoned. Even the seeker of liberation has to continue to do ceremonial sacrifice, although without attachment; it is by ceremonial sacrifice and ritualistic works done without attachment that men of the type of *Janaka* attained to spiritual perfection and liberation.”⁵³

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“The sacrifice which is offered without desire for personal fruit, which is executed as per the natural and right principle and the mind and intellect are concentrated on the truth thought, *vani, adesh*, king idea of the thing to be done as true sacrifice, know that to be *sattwic* sacrifice.”⁴⁰ “Therefore **without attachment**, perform ever the work that is to be done; for by doing work without attachment man attains to the highest Consciousness.”⁴¹ “When a man liberated, **free from attachment**, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all the defect of his work is dissolved.”⁴² “Works fix not themselves on Me, nor have I desire for the **fruits of action**; he who thus knows Me is not bound by his works. So knowing was work done by men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.”⁴³ “He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore the Yogins having **abandoned attachments** perform works with the body, mind, understanding, or merely with the senses, for self-purification. Having abandoned attachment to the fruits of works, the soul in union (with *Brahman*) attains to peace of rapt foundation (in *Brahman*), but the Soul not in union is attached to the fruit and bound by the action of desire.”⁴⁴

“If however, thou art not able to keep the consciousness fixed steadily in Me (by spontaneous Psychic and Spiritual opening), then by Yoga of practice, *abhyasa* and *vairagya*, (psycho-spiritual method) seek after Me, O *Dhananjaya*. If thou art unable to seek by practice, then be it thy aim to do My work; (psycho-physical method) doing all actions for My sake, verily thou shalt attain purification and perfection. But if this thou art unable to do Divine’s work, taking refuge in Yoga, then do thou renounce all fruit of action with the self controlled.”⁴⁵

Through practice of aspiration, rejection, equality and surrender known as *abhyasa* and *vairagya*, one arrives at higher Consciousness and receives knowledge from within and above. So better indeed is the liberating wisdom than mental practice, *abhyasa* and non attachment through disgust towards worldly desire and ego, *vairagya*. Through meditation one arrives at still higher consciousness of *Samadhi* which is better than knowledge. In this established trance, *Samadhi*, one loses attachment to world, sense enjoyment and fruits of action. Thus renunciation of fruit of action in conscious and waking trance is identified as better than meditation and unconscious or passive trance; on

renunciation follows peace of the *Brahman* consciousness immediately. Thus the Gita issues injunction to the seekers of truth, that they should not leave at any stage of *Sadhana*, the four self disciplines of *Abhyasa* with *Vairagya*, *Jnana*, *Dhyana* and *Karmaphala tyaga*⁴⁶ and Yoga is to be resolutely practiced with the aid of above four aids without caring to any discouragement by difficulty and failure and this must continue after the complete liberation of Soul in *Sachchidananda* Consciousness.⁵⁰

“The Gita confirms that the triple Divine realisation of *atmani atmanam atmana*, or the Divine is in all things, all things are within the Divine and all things are created from the Divine, can come either by *dhyana Yoga* or by *Jnana Yoga* or by *Karma Yoga*. Those who are ignorant of these three paths of arriving at *Purushottama* Consciousness or reluctant to pursue above self-disciplines can pursue *Bhakti Yoga*, by hearing (of Him in all things) the Truth from other liberated Souls, *sravana*. This is further uplifted by constant thinking of Him in all things with steady concentration, *manana* and seeing Him always and everywhere, *darsana*, with full of faith. This exercise carries them beyond death to immortality.”⁴⁷

“The Blessed Lord said: Fearlessness, purity of nature, steadfast in Yoga of Knowledge, charity, self-control and sacrifice, study of *Shastra*, askesis and straightforwardness, harmlessness, truthfulness, absence of wrath, renunciation, peace, aversion to fault finding, compassion for all beings, un-covetousness, gentleness, modesty and steadiness or absence of fickleness, vigour, forgiveness, patience, absence of envy and pride are the endowments of Divine, *Daivic* nature which lead towards liberation.”⁷

The essential truths of work done without attachment in the Soul state are the four-fold Soul forces of (1) Soul of Self-knowledge and World-knowledge, (2) Soul of Strength and Power, (3) Soul of Mutuality and New Creation, (4) Soul of Works and Service. These *trigunatita* Soul Forces are hinted in the Gita as *para Prakriti* of *Kshara Purusha* and raised in integral Yoga to their acme by intervention of Spiritual and Supramental Consciousness.

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References:

- 1: CWSA/19/Essays on the Gita-115,
- 2: The Gita-18.45, 46, 47, 48/3.35,
- 3: The Gita-18.41 to 44,
- 4: The Gita-16.23, 24/17.5, 6,
- 5: The Gita-9.3,
- 6: The Gita-16.7 to 22,

- 7: The Gita-16.1 to 4,
- 8: The Gita-3.16,
- 9: The Gita-3.19,
- 10: The Gita-3.31, 32
- 11: The Gita-3.35,
- 12: The Gita-3.6,
- 13: The Gita-3.33
- 14: The Gita-6.5,
- 15: The Gita-2.50,
- 16: The Gita-3.09,
- 17: The Gita-3.12,
- 18: The Gita-4.40,
- 19: The Gita-17.28,
- 20: The Gita-17.13,
- 21: “Ascetic methods are things like repeated fasting, compelling yourself to endure the cold...in fact, to torture your body a little. This indeed gives you only a spiritual pride, nothing more. It masters nothing at all. It is infinitely easier. People do it because it is very easy, it is simple. Just because the pride is quite satisfied and the vanity can get puffed up, it becomes very easy. One makes a great demonstration of his ascetic virtues, and so considers himself an extremely important personage, that helps him to endure many things.” The Mother/CWM/6/428-429,
- 22: The Gita-2.59,
- 23: The Gita-3.13/4.31,
- 24: The Gita-6.16,
- 25: The Gita-6.17,
- 26: The Gita-4.24,
- 27: The Gita-9.26, 27,
- 28: The Gita-15.14,
- 29: The Gita-17.7, 8, 9, 10,
- 30: The Gita-2.44,
- 31: The Gita-5.22,
- 32: The Gita-9.20, 21,
- 33: The Gita-7.27-28,
- 34: The Gita-9.11, 12, 7.24, 25,
- 35: The Gita-15.10,
- 36: The Gita-17.12,
- 37: The Gita-4.12,
- 38: The Gita-18.12,
- 39: The Gita-18.13, 14, 15,
- 40: The Gita-17.11,
- 41: The Gita-3.19,
- 42: The Gita-4.23,

43: The Gita-4.14, 15,
44: The Gita-5.10, 11, 12,
45: The Gita-12.9, 10, 11,
46: The Gita-12.12,
47: The Gita-13.25, 26,
48: The Gita-3.11,
49: CWSA/19/Essays on the Gita-109,
50: The Gita-6.23,
51: The Gita-2.66, 67,
52: CWSA/19/Essays on the Gita-108,
53: CWSA/19/Essays on the Gita-116,
54: “Secondly, development into forms is an imperative rule of effective manifestation; yet all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life.” CWSA/23/The Synthesis of Yoga-5,
55: “If we were convinced that our formulation of what *Sri Aurobindo* represents is the only correct expression, we would become dogmatic and would be on the verge of **founding a religion.**” The Mother’s Agenda-6/353,
56: The Gita-3.26,
57: The Gita-2.45,
58: The Gita-9.28,
59: The Gita-9.23,
60: The Gita-5.4,
61: The Gita-9.11, 7.24, 25, 15.10
62: The Gita-14.12, 11.31, 16.7
63: The Gita-16.7,
64: The Gita-9.31,
65: The Gita-4.12,
66: CWSA/19/Essays on the Gita-571,
67: The Gita-17.4.

The Gita's injunction issued to Developed Souls:

“The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But the **divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.”²⁷

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The Gita identifies developing Souls as *arta, artharathi, jijnasu, mudha, vimudhah, durachari, sva-pake, papajonayah, striyah, shudra, vaisya, bala, alpa medhasam, alpa buddhayah, duskritam, duskritinah, samsayatma, yoga-bhrastah, asraddadhanah*. They depend on outgoing sense movement for all their enjoyments. So they suffer desire, anger, duality, ego, passion, pain, joy and grief. Similarly they need external aid for Spiritual turn in the preparatory period of their life. The Lord further proposes that inferior human manifestations can transform quickly into saintly persons, *kipram bhavati dharmatma*,²⁵ if they take refuge in Him alone through devotion and finally they too attain the highest goal.

It defines developed Souls in different terminologies of *Dvija, Dvijottam* (the best among the twice born), *Yantra, Vibhuti, Avatara, Panditah, Sthita Prajna, Buddha, Maharsi, Debarshi, Siddhanam, Suhrdam, Sadhunam, Sraddhavan, Jnanaban, Jnani, Jnaninah, nitya Sannyasi, Tyagi, Brahmachari, Munirbrahma, Muneh, Mumuksubhih, Yoginah, Tattva-darsinah, Tattvavit, Jitendriya, Visuddhatma, Dhira, Putah, Sthirabuddhi, Yatinam, Suhrud, Jitmana, Triptatma, Prasantatma, Vijitatma, Asammudhah, Samyami, Bhakta rajarsayah, Brahmavid, Mahatma, Ksina-kalmasah, Dharmatma, Brahmavadinam, Mokshakankhivih, Atiba-priya Bhakta*. Among the masculine personalities it has identified *Janaka* (A famous King and Sage and the Father of *Mother Sita*), *Vrigu* (son of *Varuna*, regarded as one of the *Rishis* in *the Veda*), *Ushana* (a *Vibhuti* among seer-poets), *Kapila Muni* (tradional founder and chief exponent of *Sankhya* system of philosophy), *Narada* (the heavenly sage who stands for Divine Love and Knowledge), *Manu* (mythological Father of mankind), *Ikshvaku* (the first king of solar race) *Asita* (name of *the Vedic Seer*), *Devala* (the name of *the Vedic Seer*), *Vyasa* (compiler of *the Vedas* and the author of *the Mahabharata*), *Sanaka, Prahlada* (son of an *Asura King Hiranyakasipu* and true devotee of Lord *Vishnu*), *Arjuna* (one of the five *Pandavas*, very dear to the external manifestation of Godhead, the best among the twice born Souls, Instruments and Emanations), *Sanjaya*, (*Dhritarashtra's* minister who was endowed with the power of celestial vision) and *Lord Sri Krishna* (son of *Devaki*,

Godhead and the Lord of *Ananda*, one of the ten incarnations of *Lord Vishnu*) as developed Souls. Among the feminine personalities it has identified *Kirti, Sree, Vak or Vani, Smriti, Medha, Dhriti* and *Kshama* as developed Souls. They are unattached to outward touches for their happiness and are ever satisfied with themselves through inner contact with the Soul, *nitya-trupto nirasrayah*.⁴² Similarly they can use but do not depend on external aid for their Spiritual fulfilment.

Mind is restless and very difficult to pacify. But O *Arjuna*, it can be controlled by constant practice and non-attachment.⁴ Without self-control, this Yoga is difficult to attain. Yoga is attainable by self-controlled seeker.⁵ “Sense hunger does not cease with the mental self-control, *samyama*, it ceases when the Supreme is seen. So even the mind of the wise man, *yataatah*, who labours for self-perfection is carried away by vehement insistences of senses. The enjoyments born of external touches of things are the causes of sorrow, the sage, the man of awakened understanding, *buddhah*, does not place his delight in these senses.”⁶ “Abandoning without exception all the desires born of the desire-will and holding in control all the senses by the mind so that they shall not run to all sides, one should gradually withdraw into tranquillity by a *buddhi* controlled by steadiness, and having fixed the mind in the Self one should not think of anything at all.”⁷ “This Yoga must be continually practiced with a heart free from despondent sinking.”¹⁵ The Gita’s injunctions issued to the developed Souls are that “All the doors of senses must be closed, the mind must be shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence must be concentrated on the single syllable OM and its conceptive thought must remember the supreme Godhead...”²³ and this self-discipline is extended in integral Yoga for dynamic Divine union and transformation of Nature instead of escape into *param dham* by abandoning the body.

The Lord asks *Arjuna* to be united with the Divine through Work, Knowledge and Devotion and to become the greatest *Yogi* of the kind who is most united with the Divine. This state of Consciousness is far greater than doer of askesis, *tapasyi*, greater than men of knowledge, *jnani*, and greater than men of works, *karmi*.⁸ This hierarchy hinted in *the Gita* is further developed in integral Yoga in which it asks the greatest *Yogi* to dynamise his constant Divine union and to become a part of *the Divine Mother’s/Para-parkriti’s* perennial Consciousness.

The Gita’s Injunction issued to the Divine Worker:

“To live inwardly calm, detached, silent in the silence of the impersonal and universal Self and yet do dynamically the works of dynamic Nature, and more largely, to be one with the Eternal within us and to do all the will of the Eternal in the world expressed through a sublimated force, a divine height of the personal

nature uplifted, liberated, universalised, made one with God-nature, — this is the Gita's solution.”²⁴

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What are the Divine action and its coexistence of Divine silence and passivity that a Divine Worker must know? And through this knowledge based action he is released from all error, defects and ills. One has to understand the Divine action initiated from higher planes of Consciousness, undivine action initiated from *rajasic* desire will and inertia of inaction initiated from *tamasic* indolence. He who in Divine activity can see the Divine passivity and this subjective action of Divine descent continues after the objective action ceases, he is a true *Karma Yogi*. So he is in Yoga and a many sided universal Divine worker involved in doing well of all creature. The inception and continuation of Divine action is free from the will of desire and all the defects of work are burned up by the fire of self-knowledge. He has abandoned all attachment to the fruits of work, ever satisfied without any kind of dependence, he does nothing but a Divine Will does action through him. He has no personal hope, personal possession; his heart, sense, mind and intellect are under perfect self control, performs action by the movement of the body alone, he does not commit any sin. The liberated Divine Worker is satisfied with whatever comes to him, lives beyond any duality, is jealous of none, and is equal in failure and success. He is free from attachment, mind, sense and heart are firmly founded in self-knowledge and defect of all his work is dissolved.¹⁷ The Lord projected this *Karma Yoga* superior¹⁸ to *Jnana Yoga* as one does not have to reject life and action in order to attain the Divine and thus he rejects the great defect of ‘ascetic and quietistic inactivity.’ The other reason of its superiority is that in a *Karma Yogi* the *Kshara Purusha* and *Akshara Purusha* are both dynamised and one lives in the immutable Self of witness state, *akarta*, while performing great world action and becomes doer of all action, *karta*, through activation of *Kshara Purusha*. *Karma Yoga* gives the message of transformation of lower Nature of three *gunas* into higher Divine Nature, because through this transformation alone ‘a perfected *Yogi* lives and acts always in the Divine.’¹⁹

The Gita's Injunction issued to Men of Knowledge:

“This too the **divinised man** becomes in the measure of his attainment, impersonal in his personality, unbound by quality or action even when maintaining the most personal and intimate relations with men, unbound by any *dharma* even when following in appearance this or that *dharma*. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the *Kshara*, the other striving to dwell entirely in the peace of the *Akshara*; but the complete divine ideal proceeds from the nature of

the *Purushottama* which transcends this conflict and reconciles all divine possibilities.”²⁸

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The *Gita* issues injunction to the man of Knowledge that he should give wisdom which he has received from within and above to those seekers only who prostrate the feet of the Teacher, have question and can give service.⁹ He should not give this knowledge to them who despise and belittle the Divine, those who do not do askesis and do not want to listen the supreme Knowledge.¹⁰ This knowledge should be given to them those who have faith in the Divine and the uncarping.¹¹

He should not disturb the life basis and thought basis of the ignorant, who are bewildered by three *gunas*; for impelled by his example and instruction, but unable to comprehend his action and vision, they would lose their ordinary earth bound life without arriving any higher Spiritual state.¹²

He should not create controversy, division of their understanding who are attached to three modes of work. He would ask them to do and love all external action, doing them himself with knowledge and union with the Divine.¹³ Integral Yoga accepts¹⁴ above guidelines of *the Gita*.

The Lord asks *Arjuna* to pursue *Jnana/Buddhi Yoga* first before pursuing *Karma* and *Bhakti Yoga*, because if intelligence is united with the Divine and one is established in trance, *Samadhi*, then it will be easier to pursue *Karma Yoga*, as one will have least attachment towards fruit of action and it will also be easier to pursue *Bhakti Yoga*, as one will have least attachment towards sense and emotional enjoyments. So the privilege of a *Jnana Yogi* is that he can reconcile the self-discipline of difficult *Jnana Yoga* with relatively easier²⁰ *Karma Yoga* and the easiest²¹ *Bhakti Yoga*. Or *the Gita* further issues injunction on a *Jnana Yogi* that his difficult self-discipline will become easier²⁰ if he can reconcile it with *Karma Yoga*.

The liberated eye of knowledge meets the world not with the struggling lower Nature alone but he approaches God equally in *tamasic*, *rajasic* and *sattwic* creatures. First, he sees the Divine Nature, *Para Prakriti* evolving within everybody and does not read the surface phenomena of the existence with ego and ignorance. Secondly, he is not deluded by appearance but sees the Divine qualities under the mask of *Deva* and *Asura*, man and beast, good and wicked, learned and ignorant. He pierces the truth of Spirit behind every perversion and imperfection and moves towards complete self-knowledge and sees all with a complete love and charity in the heart, a complete understanding in the intellect and a complete equality in spirit. Lastly he sees and respects the upward urge of the striving power

of Divine Will towards Godhead, encourages all high divine manifestation in the form of heroism, courage, luminous wisdom, mighty power, benignant sweetness, grandeur love and entire self-giving.²⁹

The Gita's Injunction issued to the men of Devotion:

“This “I” is the *Purushottama* who is the foundation of the silent *Brahman* and of immortality and imperishable spiritual existence and of the eternal *dharma* and of an utter bliss of happiness. There is a status then which is greater than the peace of the *Akshara* as it watches unmoved the strife of the *gunas*. There is a highest spiritual experience and foundation above the immutability of the *Brahman*, there is an *eternal dharma* greater than the *rajasic* impulsion to works, *pravritti*, there is an absolute delight which is untouched by *rajasic* suffering and beyond the *sattwic* happiness, and these things are found and possessed by dwelling in the being and power of the *Purushottama*. But since it is acquired by *bhakti*, its status must be that divine delight, *Ananda*, in which is experienced the union of utter love and possessing oneness, the crown of *bhakti*. And to rise into that *Ananda*, into that imperishable oneness must be the completion of spiritual perfection and the fulfilment of the eternal immortalising *dharma*.”²⁶

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The Gita categorically speaks of two kinds of *Bhakti* that (1) of the devotion born out of many branching desire and (2) of the concentrated single pointed devotion, *ekabhakti*,³⁹ after one is thoroughly established in mutable and personal *Saguna Brahman* consciousness and in the impersonal and immutable *Nirguna Brahman* consciousness. It is through the latter passage one will discover the Cosmic Consciousness, *Vasudeva Sarvamiti*, vision of universal Godhead, *Viswa Rupa Darsana*, and the Supramental Consciousness, *Purushottama*. The Divine Love of this latter type of *Bhakti* is extensively developed in *Sri Aurobindo's* epic *Savitri*.

The developed Soul who is established in *Bhakti*, through practice of *Bhakti Yoga* is dear to the Divine. (1) He is having ill will to none, and having compassion and friendship to all beings, free from ego, even minded in pain and pleasure, forgives all, he is ever content, self controlled and firm willed; his emotional mind and intellect are given up to the Divine; (2) he neither agitates the world, *udbega*, nor feels agitated by the world; he is free from the agitation of joy, resentment and fear; (3) he does not expect favour from anybody, is pure, skilful, indifferent, given up all initiation of work; (4) he who neither rejoices nor hates, neither grieves nor desires, has abolished the distinction between fortunate and unfortunate happenings and is full of devotion to the Divine; (5) he is equal to friend and enemy, honour and dishonour, cold and heat, pleasure and pain, praise and blame is free from attachment, silent, content with whatever comes, without

attachment to home, family, clan, religion and nation, firm in emotional mind fully turned towards the Divine through devotion.

But out of them, the exceedingly dear devotee is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely. The Lord projected this *Bhakti Yoga* superior to *Jnana Yoga* because constant and comprehensive union with the personal form of the Divine known as *Purushottama* consciousness is far superior¹⁶ than the constant union with impersonal form of the Divine known as *Akshara Purusha* consciousness or experience of *Brahma-nirvana*. This comprehensive union of *Kshara Purusha* or personal Divine with the *Uttama Purusha* is further extended with the union with *Anandamaya Purusha*. This is identified as the highest perfection of *Bhakti Yoga*.

The Gita's Injunction issued to the integral Seekers of Truth:

“This highest message is first for those who have the strength to follow after it, the master men, the great spirits, the God knowers, God-doers, God-lovers who can live in God and for God and do their work joyfully for him in the world, a divine work uplifted above the restless darkness of the human mind and the false limitations of the ego. At the same time, and here we get the gleam of a larger promise which we may even extend to the hope of a collective turn towards perfection, — for if there is hope for man, why should there not be hope for mankind?”⁴³

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Those seekers of Truth, who follow this path of the Gita, their efforts are not lost, nor are there any retrogression, even if they follow and obey a little of this law of written truth, *dharma*, they are delivered from great danger.¹ Thus *the Gita* asks to begin Yoga with partial obedience to law of truth, *swalpamapyasya dharmasya*¹ and move towards complete obedience, *dharmamritamidam*² and finally asks to go beyond all the written law of truth, *sarva dharman paritejya*.³

An integral seeker of truth is concerned with resolving following issues: (1) How the Spirit can possess the Matter? Or how the true relation between triple web of physical-vital, mental and Spiritual can be established? (2) How *Karma*, *Jnana* and *Bhakti Yoga* can be entirely reconciled? (3) The Gita describes adequately the Nature and hierarchy of *Apara Prakriti*. Now how can we know adequately the nature and hierarchy of *Para Prakriti*? How and by what steps the most difficult transformation can be affected? (4) The Gita describes adequately the nature of undivine work of three *gunas*. How can we know adequately the nature and hierarchy of Divine Work? How can the works of all life are transaction between Soul and Nature or transaction between tenfold Selves and tenfold Sheaths, *Koshas*? (5) Lord has hinted about the immortality of the Soul.

How can this immortality be extended to the Nature? (6) How can one know that *Bhakti*, which is identified as the greatest element of Yoga can be offered to the external *Avatara*, as activation of *Purushottama* Consciousness through integral *Bhakti* is greater than mutable and immutable Self? (7) What is the last secret of Soul's perfection? How can we unite with Thee integrally, *samagram mam*, in all life, *sarvesu kalesu yogayukto*?²²

The Injunction issued to the Developed Souls through integral Yoga:

A *Sadhaka*'s action and Yoga moves ahead both in proportion and newness as one unveils initially a Spiritual path of his own fulfilling the norm that the 'perfection of the integral Yoga will come'³⁴ when each *Sadhaka* 'is able to follow his own path of Yoga'³⁴ in conformity with its aim with 'considerable free diversity in the self expression'³⁵ and finally all effort, all self-discipline, all set method is transcended by 'natural, simple, powerful and happy disclosing of the flower of the Divine *Shakti* out of the bud of a purified and perfected nature';³⁶ Since a *Sadhaka* 'in this path has his own method of Yoga,'⁴⁰ so he has to trace a path of his own and develop it through constant practice and verification of written truths and has 'absolute liberty'⁴¹ in restating them 'in new terms and new combinations.'⁴¹

A *Sadhaka*'s right relation with the family, society and the race is defined in the integral Yoga. Firstly, he cannot confine himself to his own exclusive egoistic Mental progress or exclusive isolated Spiritual Salvation without bothering the growth of his fellow brothers. He must realise his unity and oneness with the Supreme and the World or there must be 'an initial and enabling self-transcendence and contact with the Divine.'⁴⁴ Secondly, he cannot suppress and maim his own growth due to opposition received from the slowly evolving family, collective Society, State and the race or he must not live 'bound in the slow collective evolution'³³ but to pursue, find, know and possess the Eternal through swift individual Spiritual evolution. They seem to lay their yoke on his Spiritual growth, compel him to mould in their established social life, mechanical interest and crude immediate convenience. In spite of above antagonism he must seek and trace his highest Mental and Spiritual perfection and finds 'the necessary transformation of his mental, vital, physical being.'⁴⁴ In his relation with the surrounding world, he should under no circumstance 'set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos.'³⁷ Lastly, he will 'sum up in himself all its best and completest possibilities and pour them out by his'³⁸ overhead Wisdom, self-existent Love, desireless Divine Action and all other possible affirmative energies on his surrounding, so that the whole race will be benefited by his single Perfection and Spiritual upliftment. Thus he utilises his 'transformed humanity as a **divine centre** in the world'⁴⁴ and 'a **new centre** of vision and a new universe of activities'⁴⁵ is created in the midst of world discord and chaos.

Integral Yoga proposes that a developed Soul must not 'look with a remote indifference on the'³⁰ sufferings of the unblessed ordinary human being and blessed devotees and draws all of them towards Spirit's freedom. He must accept life and must bear not only his own difficulties, 'but a great part of the world's burden too along with it, as a continuation of his own sufficiently heavy load.'⁴⁶ The necessity of 'contemplation and service of God in man'³¹ or well being of all creature, *sarvabhutahiteratah*,³² can be considered indispensable for developed Souls to 'complete the realisation of God in all things.'³¹

The **Divine Centres** consisting of few collective Souls in all over the world can grow when an individual or a group enters sufficiently strong direct Divine descent from higher plane and utilise that Influence initially as transformation of his whole nature and finally become a centre of world transformation. Firstly, there will be prolonged, tedious and painful period of preparation, sincere practice and purification of all our Being and Nature till it is ready and fit for opening towards secret inmost Soul, the Psychic being in the heart or opening of Spiritual being above the head, a Divine Influence and Presence; secondly, all the conflicting members and elements of his personality consent to bear the difficult and exacting process of transformation and it would not be easy to arrive at a complete change in one life while still enclosed in the limitation of the lower nature; lastly, the 'hardest of all'⁴⁷ is the invisible occult war and struggle he has to carry through against the universal dark forces attached in their root nature to ignorance, to misuse of force, to perversity of delight and to present unstable creation when he seeks 'to make the final Supramental conversion and reversal of Consciousness by which the Divine Truth must be established'⁴⁷ on the earth's atmosphere in all its plenitude. He has to grow aware of the interventions, suggestions and impulsions of cosmic forces which oppose the increase of harmony, truth and good and have disguised themselves as original movement of his own mind and life and wages battle against them. He has to realise himself as illumined virgin mould and embodied Soul through which 'Formless shines',⁴⁸ and cosmic Nature seeks to fulfil itself and emerges out of the powers of universal Nature antagonist to the Light of Knowledge. A new Heaven on earth could descend; a world of Supramental Light could be created in the midst of receding darkness of this terrestrial existence by stilling or transcending of the temporal activity of our conscious mind. In the Supramental Era, or entry into silence of conscious Eternity, *Satya Yuga*, Unity, Universality, Perfection, Harmony, Freedom and Truth of order would be the Consciousness of the race. There, Life would repose on a realisation of great varieties; Love would be all-inclusive, motiveless, a union of Soul with Soul and a joy of identity; Justice would be absolutely secured by opulent management and spontaneous action of being in harmony with truth of things; Law of Supermind is unity fulfilled in diversity, a complete dynamism of return to his own potentialities; it would be self-existent

and spontaneous in their self-fulfilment, an inevitable self-development of the truth of thing and the process of innate Knowledge, a Knowledge inherent in existence so as to allow progression and its motion is directed towards a Divinely foreseen goal; Equality would be consistent with hierarchy and perfect difference; artificial standards and rigid standardisation would be replaced by infinitely plastic harmonious principle and free automatic perception of right relations and their inevitable execution of truth of idea, action and creation.

OM TAT SAT

References:

- 1: The Gita-2.40,
- 2: The Gita-12.20,
- 3: The Gita-18.66,
- 4: The Gita-6.35,
- 5: The Gita-6.36,
- 6: The Gita-2.59, 60/5.22
- 7: The Gita-6.25, 26,
- 8: The Gita-6.46-47,
- 9: The Gita-4.34,
- 10: The Gita.18.67,
- 11: The Gita-18.71,
- 12: The Gita-3.29,
- 13: The Gita-3.26,
- 14: “Then there were the few—the rare individuals— who are ready to make the necessary effort to prepare themselves for the transformation and to attract the new forces, try to adapt matter, seek the means of expression and so forth. Those are ready for *Sri Aurobindo’s Yoga*. They are very few. There are even those who have the sense of sacrifice and are ready have a hard and difficult life, as long as it leads them or helps them towards this future transformation. But they should not, **they should in no way try to influence others** and make them share their own effort: that would be quite unjust – not only unjust, but extremely clumsy because it would alter the universal – or at least terrestrial – rhythm and movement, and instead of helping, it would cause conflicts and result in chaos.” The Mother Agenda/27th November, 1965, “This, no doubt, is the root of the injunction imposed in *the Gita* on the man who has the knowledge not to disturb the life basis and thought basis of the ignorant; for impelled by his example but unable to comprehend the principle of his action, they would lose their own system of values without arriving at a higher foundation.” CWSA/21/The Life Divine-58,
- 15: The Gita-6.23.
- 16: “**Arjuna said:** Those seekers of *Bhakti Yoga* who thus by a constant union seek after Thy personal Form and those seekers of *Jnana Yoga* who seek after Thy

unmanifest Immutable impersonal Form, which of them are greater Yoga? The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be the greatest Yogi.” The Gita-12.1, 2,

17: The Gita-4.16, 17, 18, 19, 20, 21, 22, 23,
18: The Gita-5.2,
19: The Gita-6.31.
20: The Gita-5.6, 12.5,
21: The Gita-13.24, 25,
22: The Gita-8.27,
23: The Gita-8.12, 13,
24: CWSA/19/Essays on the Gita-451,
25: The Gita-9.31,
26: Essays on the Gita-434,
27: CWSA/19/Essays on the Gita-138,
28: CWSA/19/Essays on the Gita-141,
29: CWSA/19/Essays on the Gita-373-74,
30: CWSA-23/The Synthesis of Yoga-503,
31: CWSA/23/The Synthesis of Yoga-517,
32: The Gita-5.25, 12.4,
33: CWSA/23/The Synthesis of Yoga-207,
34: CWSA-23/The Synthesis of Yoga/57,
35: CWSA-22/The Life Divine/1068-69,
36: CWSA-23/The Synthesis of Yoga-87,
37: CWSA/22/The Life Divine-1069,
38: CWSA/23/The Synthesis of Yoga-22,
39: The Gita-7.17,
40: CWSA-23/The Synthesis of Yoga-46,
41: CWSA-23/The Synthesis of Yoga-56,
42: The Gita-4.20,
43: CWSA/19/Essays on the Gita-570-71,
44: CWSA/23/The Synthesis of Yoga-58-59,
45: CWSA/23/The Synthesis of Yoga-72,
46: CWSA/23/The Synthesis of Yoga-77,
47: CWSA/23/The Synthesis of Yoga-133,
48: “The virgin forms through which the Formless shines,” Savitri-327.

The Gita's injunction issued to seekers of Karma Yoga:

“**The first step** on this long path is to consecrate all our works as a sacrifice to the Divine in us and in the world; this is an attitude of the mind and heart, not too difficult to initiate, but very difficult to make absolutely sincere and all-pervasive. **The second step** is to renounce attachment to the fruit of our works; for the only true, inevitable and utterly desirable fruit of sacrifice— the one thing needful — is the Divine Presence and the Divine Consciousness and Power in us, and if that is gained, all else will be added. This is a transformation of the egoistic will in our vital being, our desire-soul and desire-nature, and it is far more difficult than the other. **The third step** is to get rid of the central egoism and even the ego-sense of the worker. That is the most difficult transformation of all and it cannot be perfectly done if the first two steps have not been taken; but these first steps too cannot be completed unless the third comes in to crown the movement and, by the extinction of egoism, eradicates the very origin of desire. Only when the small ego sense is rooted out from the nature can the seeker know his true person that stands above as a portion and power of the Divine and renounce all motive-force other than the will of the Divine *Shakti*.”¹

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The Lord asks *Arjuna* to become firm in *Buddhi Yoga/Jnana Yoga* before pursuing *Karma Yoga*. Because by doing Yoga of intelligence, one will cast away the bondage of works, attachment to fruits of work and ego of the doer. If one will little practice *buddhi Yoga* then he will be delivered from great fear born out of wrong action and wrong thought. Because resolute intelligence is one pointed and irresolute intelligence is of many branching and endless wanderer after little enjoyment. The latter types of seekers misunderstand *Vedic Shastra*, and direct the knowledge given there for enjoyment and lordship. The Lord instructs *Arjuna* not to begin Yoga with *Prakriti Yajna* of active three *Gunas*² as proposed in *the Veda*, rather to follow the *Purusha Yajna* as proposed in this Scripture. The *Brahmin* who has the knowledge of three *Purushas* of *trigunatiata* state, for him *the Vedic Shastra* is of little value. One must neither cling to the fruit of action nor cling to inaction and must perform consecrated action. Action done in waking trance or union with the Divine is free from attachment, and equal in failure and success. This equality is the sign of establishment in *Buddhi Yoga*. Ordinary work without consecration is far inferior to *Buddhi Yoga* so one should take refuge in the concentrated intelligence. But the poor and wretched Souls are motivated by the fruit of works. One whose intelligence is in union with the Divine goes beyond evil and good work and Yoga is the skill in works without binding oneself in the

fruit of work. Thus with the intelligence in union with the Divine, one goes beyond the limitation of written truth. When intelligence is unmoving and stable in *Samadhi* without bewilderment of worldly happenings, then in this witness state of *Akshara Purusha*, one can perform Divine action, *brahmakarma* and will realise *Kshara Purusha* as the doer of all action in waking trance.

The Gita distinguishes two teachings that of outer renunciation of life and work known as *Sannyasa* and inner renunciation of desire and ego known as *tyaga* and reconciles them by insisting that three *sattwic* actions of sacrifice, giving and askesis ought not be renounced at all but ought to be done. They are means of purification, transformation and perfection of the wise and if done unwisely either by unintelligent ignorant half-conscious personal will or perversely half-conscious energism then that action is *tamasic* or *rajasic* respectively.

The Gita proposes three actions of liberated Soul. First all works must be determined by *Kshara Purusha*, which resides as *Jiva* in the heart. Thus work becomes perfect, harmonious, effective in capacity and efficient. Thus his inner and outer life become true, rightly regulated and farther ascent of Consciousness becomes practicable. Secondly, *Kshara Purusha* is dynamised to realise its fourfold *Kshara Prakriti* or four-fold intermediate Divine Nature known as *Brahma Shakti* of wisdom, *Kshetra Shakti* of courage and Power, *Vaisya Shakti* of mutuality and interchange and *Shudra Shakti* of consecrated service and perfection. These above intermediate Divine Nature's lower derivation is the exclusive inborn action of three *Gunas* dominated by *Brahmin* of *Sattwic* Nature, *Kshetria* of higher *Rajasic* Nature, *Vaisya* of lower *Rajasic* Nature and *Shudra* of *tamasic* Nature. Lastly, in integral Yoga all the four Soul forces of intermediate Divine Nature are elevated, reconciled, synthesised and integrated and in a liberated Soul these Soul forces are further elevated to their corresponding energies in Spiritual and Supramental plane.

The first step of sacrifice of all works:

“The Master of the work does not reveal himself at once to the seeker. Always it is his Power that acts behind the veil, but it is manifest **only when** we renounce the egoism of the worker, and its direct movement increases in proportion as that renunciation becomes more and more complete. **Only when our surrender** to his Divine *Shakti* is absolute, shall we have the right to live in his absolute presence. And **only then** can we see our work throw itself naturally, completely and simply into the mould of the Divine Will.”²²

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“A leaf, a flower, a fruit, water, whatever one offers to Me with devotion, that offering of love from the striving soul is acceptable to Me. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *Tapasya*, of the Soul's will or effort thou puttest forth, make it,

O *Kaunteya*, an offering unto Me. Thus shalt thou be liberated from good and evil results which constitute the bonds of action; with thy Soul in union with the Divine through renunciation thou shalt become free and attain to Me. I am equal in all existences, none is dear to Me, none hated; yet those who worship Me with devotion, they are in Me and I also in them.”³

“The **acts of sacrifice**, giving and askesis as laid down by the scriptures are always commenced by the adherents of *Brahman* with the utterance of *OM*.”⁴
“The **act of offering**, giving and austerity done with sincerity and steadfastness is said to be **Real, Sat**. All works done for that purpose are said to be Real, *Sat*.”⁵
“And by doing **all actions always lodged in Me** he attains by My grace the eternal and imperishable status.”⁶

The second step of renouncing the fruits of action:

“Thou hast right to action, but only to action, **never to its fruits**; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity. Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success, O *Dhananjaya*, for it is equality that is meant by *Yoga*.”⁷

“The sages, who have their intelligence in union with the Divine, **renounce the fruit** which the action yields and liberated from the bondage of birth, they reach the supreme status beyond misery.”⁸

“He who does My works and accepts Me as the supreme object, who is devoted to Me and is **free from attachment** and is without enmity to all existences, he comes to Me, O *Pandava*.”⁹

The third step of renouncing the sense of doership and ego:

“To draw back from the ego and the troubled personality into this calm, equal, eternal, universal, impersonal Self is the first step towards a seeing action in Yoga done in conscious union with the divine Being and the infallible Will that, however obscure now to us, manifests itself in the universe.”²¹

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“While actions are being entirely done by the modes of Nature, he whose self is bewildered by **egoism** thinks that it is his ‘I’ which is doing them.”¹⁰ “The embodied Soul perfectly controlling its nature, having renounced all its action by the mind inwardly, not outwardly, sits serenely in the nine-gated city neither doing nor causing to be done. The reposing of the works in the impersonal is a means of getting rid of **the personal egoism of the doer**.”¹¹ “Given over the **egoism**, power, insolence, desire and wrath, these malicious people despise Me dwelling in their own bodies and in the bodies of the other.”¹² “Having put away **egoism**, force, arrogance, desire, wrath, and the sense and instinct of possession, **free from all I-**

ness and My-ness, peaceful –one is worthy of becoming the *Brahman*.”¹³ “One in heart and consciousness with Me at all times, by My grace thou shalt pass safe through all difficult and perilous passages; but if from **egoism** thou hear not, thou shalt fall into perdition.”¹⁴ “If in thy **egoism**, thou thinkest, “I will not fight,” then vain is thy resolution; thy three modes of nature shall appoint thee to thy work. What from delusion thou desirest not to do, O *Kaunteya*, that thou shalt do helplessly do bound by thy own work by and thy own *Swabhava*.”¹⁵

“The man who knows the principles of things, thinks, his mind in Yoga (with the inactive Impersonal), “I am doing nothing;” when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.”¹⁶ “The Lord neither creates works of the world, nor the idea of **being the doer**, nor coupling of works to their fruits; nature (three *gunas*) works out these things.”¹⁷ “He who sees that **all actions are done by Prakriti** (Nature and three *gunas*), and that the impersonal Self is not the doer, he verily sees.”¹⁸ “When the Seer perceives that the **Gunas are the doer** and none else, and knows That which is beyond the *Gunas*, he attains to My status of being.”¹⁹ “He who is free from the **ego-sense of being the doer**, whose intelligence is pure, even though he slay these people, he slay not, nor is he bound.”²⁰

A *Karma Yogi* is considered great if in him *Kshara Purusha* is dynamised. In a greater *Karma Yogi Kshara and Akshara* are both simultaneously dynamised and his consciousness undulates between *Kshara* and *Akshara* or waking trance and non-waking trance and preoccupies himself in both objective manifesting action and subjective subtle and superconscient action. In the greatest *Karma Yogi Uttama Purusha* is dynamised along with *Kshara* and *Akshara Purusha*. This *Purushottama* Consciousness is settled in the body where the *Jiva* holds together the triple *Purusha*. In this state of Consciousness waking trance is stabilised and one moves freely in his multiple subtle bodies without losing waking consciousness. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine will towards relatively weaker parts of his untransformed emotional and intellectual Nature.

OM TAT SAT

References:

- 1: CWSA/23/The Synthesis of Yoga-247-48,
- 2: The Gita-2.45,
- 3: The Gita-9.26, 27, 28, 29,
- 4: The Gita-17.24,
- 5: The Gita-17.27,
- 6: The Gita-18.56,
- 7: The Gita-2.47, 48,

- 8: The Gita-2.51,
- 9: The Gita-11.55,
- 10: The Gita-3.27,
- 11: The Gita-5.13,
- 12: The Gita-16.18,
- 13: The Gita-18.53,
- 14: The Gita-18.58,
- 15: The Gita-18.59, 60,
- 16: The Gita-5.8, 9,
- 17: The Gita-5.14,
- 18: The Gita-13.30,
- 19: The Gita-14.19,
- 20: The Gita-18.17,
- 21: CWSA/19/Essays on the Gita-453,
- 22: CWSA/23/The Synthesis of Yoga-243.

The Gita's injunction issued to the seekers of Jnana Yoga:

“For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of intelligent will in the Soul free and high-uplifted above the lower instrumentation of *Prakriti* and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self-delight of spiritual realisation, *niyatam karma*.”¹

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Integral Yoga becomes easier for him who is established in *Jnana Yoga*. Because by the Spiritual experience stabilised in *Samadhi*, the centre of living shifts inward and upward; in this new birth of Soul, the Spirit in which work is done changes; one looses attachment to world, looses attachment to sense enjoyments and looses attachment to work and result of work; he is less bound by the action of ego. He can pursue *Karma Yoga* easily by renouncing fruits of work and can pursue *Bhakti Yoga* easily by renouncing emotional enjoyments. In the greatest integral Yogi, the *Karma, Jnana and Bhakti Yoga* are entirely reconciled and one is most united with the triple poise of static Self and triple poise of dynamic Divine through this triple Yoga.

- 1) “Delivered from liking and fear and wrath, full of Me, taking refuge in Me, many purified by austerity of knowledge have arrived at My nature of being...Whose inceptions and undertakings are free from the will of desire, whose works are burned up by the fire of knowledge; him the wise have called a sage. Having abandoned all attachment to the fruits of his works, ever satisfied without any kind of dependence, he does nothing even though engaged in works. He has no personal hopes, does not seize on things as his personal possessions; his heart and self are under perfect control; performing action by the body alone, he does not incur sin. Satisfied with whatever gain comes to him, lifted beyond the dualities; **void of jealousy**, equal in failure and success, he is not bound even when he acts.”²
- 2) “The sacrifice of knowledge is greater than any material sacrifice. Knowledge is that in which all actions culminate (not any lower knowledge, but the highest self-knowledge and God-knowledge), O *Partha*. Learn that highest knowledge by prostrating at the feet of the teacher, by questioning and by service. The men of Knowledge who has seen the true principles of things will instruct thee in that knowledge. When thou hast known this highest Knowledge, thou shalt not (Spiritual) fall into the confusion of three *gunas*, O *Pandava*; for by this thou shalt see all

- existences (becomings, *bhutani*) without exception in the Self, then in Me.”³
- 3) “Even if thou art the greatest doer of sin beyond all sinners, thou shalt cross all the crookedness of evil in the ship of knowledge. As a fire kindled turns to ashes its fuels, O *Arjuna*, so the fire of knowledge turns all (defects of) works to ashes. There is nothing in the world equal in purity to knowledge, the man who is perfected by Yoga, finds it of himself in the self by the course of Time. He who has faith, who has controlled the mind and sense, who has fixed his whole conscious being on the Supreme Reality, he attains knowledge; and having attained knowledge he goes swiftly to the supreme Peace.”⁴
- 4) “Verily in whom ignorance is destroyed by self-knowledge, in them knowledge lights up like a sun the supreme Self. Turning their discerning mind to That, directing their whole conscious being to That, making That their whole aim and the sole subject of their devotion, they reach a state from which there is no return, their sins washed away by waters of knowledge. Sages see with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste. Here on earth itself their mind is established in equality; the equal *Brahman* is faultless, therefore they live in the *Brahman*. With the intelligence stable, un-bewildered, the knower of Brahman, living in the *Brahman*, neither rejoices on obtaining what is pleasant, nor a sorrow on obtaining what is unpleasant.”⁵
- 5) “An understanding without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of actionlessness, *naiskarmya siddhi*. How having attained this perfection of actionlessness, one thus attains to the Brahman, hear from Me in brief, O son of *Kunti*, --that which is the supreme concentrated direction of knowledge. Uniting the purified intelligence (with the pure spiritual substance in us by the *Yoga* of *Buddhi*), controlling one’s self with a firm and steady will, having renounced sound and other objects of the senses, casting aside liking and disliking, dwelling in solitude, abstemious, (self – disciplined) controlled in mind, body and speech, constantly resorting to the *Yoga* of meditation, observing *Vairagya* (desirelessness and non-attachment) perfectly, having put away egoism, force, arrogance, desire, wrath, and the sense and instinct of possession, free from all I-ness and My-ness, peaceful –one is worthy of becoming the *Brahman*.”⁶
- 6) “Devoting all thyself to Me, giving up in thy conscious mind all thy action into Me, resorting to *Yoga* of the will and intelligence, be always one in heart and consciousness with Me.”⁷

- 7) “Because they know Me and know at the same time the material and the divine nature of Being and truth of the Master of sacrifice, they keep knowledge of Me also in the critical moment of their departure from physical existence and have at that moment their whole consciousness in union with Me.”⁸

A *Jnana Yogi* is considered great if in him *Akshara Purusha* is first dynamised through renunciation, *tyaga*, *vairagya*, effort and practice of Yoga, *abhyasa*, concentration, *samyama* and askesis, *tapasya*. In a greater *Jnana Yogi*, by the pressure of this Spiritual being or descent of Divine Force from above the head, *Kshara Purusha* or Psychic being in the heart is dynamised. His Yoga becomes easier as he actively participates in the world action through activation of *Kshara Purusha*. In the greatest *Jnana Yogi*, *Uttama Purusha* is dynamised along with *Kshara* and *Akshara Purusha*. This *Purushottama* Consciousness is settled in the body where the *Jiva* holds together the triple *Purusha*. In this state of Consciousness waking trance is stabilised and one moves freely in his multiple subtle bodies without losing waking consciousness. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine Knowledge towards relatively weaker parts of his untransformed emotional and volitional Nature.

OM TAT SAT

References:

- 1: CWSA-19/Essays on the Gita-109,
- 2: The Gita-4.10, 4.19, 20, 21, 22,
- 3: The Gita-4.33, 34, 35,
- 4: The Gita-4.36, 37, 38, 39,
- 5: The Gita-5.16, 17, 18, 19, 20,
- 6: The Gita-18.49, 50, 51, 52, 53,
- 7: The Gita-18.57,
- 8: The Gita-7.30.

The Gita's injunction issued to the seekers of Bhakti Yoga:

“Respect for the divinity in man, in all men, is not diminished, but heightened and given a richer significance by lifting our eyes to the trail of the great Pioneers who lead or point him by whatever step of attainment towards supermanhood.”¹

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The Gita gives importance to *Bhakti* after *Arjuna* is established in *Karma* and *Jnana Yoga*. Or after *Arjuna* is established in the inactive *Akshara Purusha* and active *Kshara Purusha*, the Lord wanted to give him the knowledge of *Uttama Purusha* through that *Bhakti* which is equipped with integral Knowledge and integral self-giving. Thus in this absolute state of *Bhakti*, His devotees are protected against all evil and destruction, *na me bhaktah pranasyati*¹⁸ and are naturally free from all attachments towards things and individuals, *mad bhaktah sangabarjitah*.¹⁹

Four kind of virtuous men love and adore Me, O *Arjuna*, (1) those in distress, sorrow and suffering, (2) those seeking for good in the world, (3) the seekers after knowledge, and (4) those who have the knowledge of the *Brahman*.² Thus *the Gita* asks the *tamasic* devotees, *arta*, to raise their consciousness to *rajasic* state, *artharathi*, from *rajasic* state to *Sattwic* state, *Jijnasu*, and from *sattwic* state to *trigunatita* state of Consciousness, *Jnani*. The Gita approves the devotees of all the above types as noble Souls, *udarah* and regards the devotion of first three types as good but still inferior and cannot lead the Souls to their culmination as they seek God only for worldly boon and vital-emotional happiness. It lays the seal of full approval towards the fourth kind of devotees, *Jnani*, as *Bhakti* with Knowledge is identified as the greatest of all other forms of devotion and they seek the Divine for His own sake. Integral Yoga accepts above hierarchies in which first three are developing Souls; the third one is in transitional state from which a developing Soul emerges as a developed Soul either in this birth or after many births of preparation. The fourth state of *Jnani*, is further divided into four stages of ascending order of developed Soul that of twice born *Dvija*, instrument, *Yantra*, emanation, *Vibhuti* and the consciousness of an *Avatara*.

In the preliminary state of his *Sadhana*, *Arjuna's tamasic* recoil from the war field and entry into dejection and discouragement is much more injurious and destructive than the *rajasic* principles of strife, struggle and dissociation. So the Lord asks *Arjuna* to ascend from the state of *tamasic* devotee, *arta*, to *rajasic* devotee, *artharathi*, by activation *Kshetriya* Soul force and to renounce attachment

by slaying³ human unenlightened Teacher *Dronacharya*, who represents ego and divisible Consciousness. This indicates that for a secured Spiritual life one should constantly slay²⁵ the inner enemy of desire, ego and ignorance and in collective living he should constantly wage war against the powers of *Adharma*. Then *the Lord* asks *Arjuna* to become *Sattwic* devotee, *jijnasu*, and begin Yoga by renouncing *Prakriti Yajna*, which includes renunciation of all types of external worship and insists him to pursue only *Purusha Yajna* which will establish him *trigunatita* state.⁴ Then He asks him to adore only the highest embodied Divine personality, here represented by Him and discourages him to adore other gods which is meant to satisfy ‘various outer desires of the devotees.’⁵ So the Gita asks the above three bound Souls to become desireless and adore the One, representing highest Consciousness and discourages though does not ban adoration of other godheads representing the distortion of highest comprehensive Consciousness.⁶ Then the Lord points out that even the devotees who worship other Gods, their sacrifice is also received by Him though not according to the true law, *abidhipurbakam*.⁷ If one adores and offers sacrifice to the Divine in *tamasic* state, then that sacrifice goes to elemental powers and grosser spirits, *pretan bhutaganam*; if he offers adoration to the Divine in *rajasic* state of consciousness, then the sacrifice goes to lower godheads and perverse powers, *asuras, yaksa-raksamsi*; if he offers adoration to the Divine concealed in His manifestation in *sattwic* state of Consciousness, then the sacrifice and service is received by partial godheads and not directly by the integral Divinity.¹⁷ A seeker of truth, *Jijnasu*, by the virtue of pursuing *Sadhana* unsuccessfully in past births, takes interest in written truth in this life from early part of his life. Thus he practices sacrifice, askesis and giving which is limited, largely egoistic (*sattwic* ego) and mistaken in its motive and he endeavours to go beyond the written truth. When *Arjuna* ascends to the stairs of twice born Soul, *Dvija*, *the Lord* further insists him to ‘adore the feet of the enlightened *Guru*’⁸ or ‘veneration of the Teacher’⁹ in order to realise the Divine as *Kshara, Akshara and Purushottama*. Then after *Arjuna* is established as developed Soul of *Yantra*, the Lord gives him this knowledge that all concentrated objective action and sacrifice must be supported by ceaseless *Japa*¹⁰ and this habit of *Japa* must be maintained while in action of the war field¹⁶ and also while leaving the earthly body¹¹ in deep *Samadhi* where one’s Soul can take final refuge in the *Param Dhama*. When he ascends to the status of *Vibhuti*, for universalisation of Consciousness and realisation of Divine in all His becomings, the Lord further asks *Arjuna* to worship His manifestation in the Sun, Moon, Star, flower, in every living creature. He has to adore the myriad Gods, *deva*, superior human beings known as twice born *dvija*, man of enlightened knowledge, *prajna*, and the enlightened teacher, *guru*.¹² The Lord points out that adoration of all His manifestations equally, without distinction is the condition of becoming the greatest Yogi.²⁴ When he ascends to the status of *Avatara* Consciousness or *Purushottama* Consciousness through triple consecration, there

triple poise of the Self coexists and the Soul, *Kshara Purusha* possesses the Godhead, *Purushottama*, in totality.

Integral Yoga follows this sequence of *Arjuna* and it stresses adoration of the One to the exclusion of the Many for developing Souls to build Spiritual foundation and asks the developed Souls to reconcile them in order to know and possess the Divine entirely. This adoration of superior human beings hinted in the Gita is applicable in integral Yoga for developed Soul¹³ and this adoration is even further extended to criminal, thief, murderer and outcaste¹⁴ in order to extend the realisation of Divine in Cosmic Consciousness. There will be even 'certain respect'¹⁵ and reverence for physical things, a worship of Divine, the *Brahman* in what one uses, ordered harmony and beauty in the life of Matter in order to complete the realisation of Divine in all things. Thus, through Soul evolution the scope of consecration becomes wide²⁶ and all-pervasive.

So from the above study we conclude that a *Sadhaka* of integral Yoga has to make an imperative choice either to become follower of difficult task of movement towards Their limitless Consciousness of existing *Ashram* living or shrink back to an easier task of becoming leader of limiting Consciousness of new setup. A new establishment of *The Mother's* Centre can be challenging if a *Sadhaka's* swift Spiritual evolution of living alone with the Divine is reconciled with slow evolution of collective living. He should follow, regard, obey and adore the brother Souls those who are ahead of him in cognition and extend compassion, help and guidance to fellow brothers those who are behind him in Consciousness. If he will maintain this status then he will have no narrow carping, *asuya*, no jealousy, *amarsa*, towards individuals having superior Consciousness and develop *Sraddha* towards the Divine and His existence. The Lord considered *Arjuna* fit to receive the supreme Knowledge as he was having complete faith in the personal manifestation of the *Avatara*, *sraddha* and was having no narrow carping, *asuya*, towards brother Souls who were ahead of him in Consciousness.

- 1) "I am equal in all existences, none is dear to Me, none hated; yet those who worship Me with devotion, they are in Me and I also in them. If even a man of very evil conduct, not fit to pursue Yoga, turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will. Swiftly does he become a soul of righteousness and obtains peace. Know it for certain, O *Kaunteya*, that My devotee never perishes. Those who take refuge in Me, O *Partha*, though outcastes, born from the womb of the sin, harlots, *Vaishyas*, even *Shudras*, representing inferior *tamasic* state of consciousness, they also attain to the highest goal. What then to say of the holy *Brahmins* and devoted king sages representing higher *Sattwic* state of consciousness. So you, who have come to this transient and

unhappy world, turn to Me and worship Me. Become My minded, My lover and adorer, a sacrifice to Me, thus united with Me in the Self thou shalt come to Me, having Me as thy supreme goal.”¹⁸

- 2) The above injunction indicates that those who are unfit to pursue *dhyana Yoga*, *Karma Yoga* and *Jnana Yoga*, they can adhere to *Bhakti Yoga* by turning their emotion Godward. Divine does not reject their imperfect devotion. “As men approach Me with all his construction of mind, imperfect names and images of the Godhead, so I accept them to My love, *bhajami*; men follow in every way My path, O son of Pritha... Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undeviating. He endowed with that faith worships that form of the Godhead; when by the force of that faith in his cult and worship he gets his desires, it is I Myself who in that form gives these fruits. But these fruits of desire are temporary and transient in Nature, sought after by those who are of petty intelligence and unformed reason. To the myriad Gods go the worshipers of that faith but My worshippers come to Me.”²³
- 3) “Neither by the study of *the Vedas*, nor by severe austerities, nor by charity and ceremonial rites, nor by sacrifice can My *Viswa Rupa* be seen by you. By that *Bhakti* which regards, adores and loves Me alone in all things, can My *Viswa Rupa* be thus seen, known and even entered into, *O Parantapa*.”¹⁹ “An (integral) Yogi goes beyond the sacred fruit received through practice of written truth, sacrifices, austerities and charitable gifts and attains the supreme and eternal status of Consciousness, *Param Sthanam*.”²⁰
- 4) “He who loves and strives after Me with an undeviating Yoga of devotion, *avyabhichari Bhaktiyoga*, he passes beyond three *gunas* and is prepared for becoming the *Brahman*.”²¹
- 5) “When one has become the *Brahman*, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion (*Para Bhakti*) to Me. By devotion he comes to know Me, who and how much I am in all reality and principles of My Being and Becoming. Having thus known My Becoming he enters into Me.”²²

A *Bhakti Yogi* is considered great when he reconciles his devotion with sacrificial action and realises the *Kshara Purusha* or Psychic being in the heart. A Greater *Bhakti Yogi* reconciles his devotion of personal Godhead with the Impersonal Godhead of *Jnana Yoga* and realises *Akshara Purusha* in addition to

the earlier realisation of *Kshara Purusha*. The greatest *Bhakti Yogi* realises *Kshara* and *Akshara Purushas'* union with the *Purushottama*, who finally consents to live in the heart, which is also meeting ground of *Uttama Purusha* and *Para Prakriti*. The realisation of this dual Godhead in the heart is the beginning of Supramental action on earth. In integral Yoga he will direct the Supramental energy dynamised due to his relatively stronger part of Divine Love towards relatively weaker parts of his untransformed volitional and intellectual Nature.

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References:

- 1: CWSA-19/Essays on the Gita-375,
- 2: The Gita-7.16,
- 3: The Gita-2.4,
- 4: The Gita-2.45,
- 5: The Gita-7.20,
- 6: The Gita-7.20 to 7.25,
- 7: The Gita-9.23,
- 8: The Gita-4.34,
- 9: The Gita-13.8,
- 10: The Gita-17.24,
- 11: The Gita-8.13,
- 12: The Gita-17.14,
- 13: "For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*." CWSA/23/The Synthesis of Yoga-130,
- 14: "When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean." Sir Aurobindo, SABCL/17/The Hour of God-94-95. This statement of *Sri Aurobindo* is a restatement from the following words of *the Gita* and *Essays on the Gita*, "Those who take refuge in Me, O *Partha*, be they out-castes, born from the womb of sin (even a man of very evil conduct, The Gita-9.30), women, *Vaisyas*, even *Shudras*, they also attain to the highest Goal." The Gita-9.32. "A divine compassion for the ignorance of the struggling mind, a divine will to pour forth on it all light and power and happiness there will be, indeed, for the apparent man; but for the divine Soul within him there will be more, there will be adoration and love. For from all, from the thief and the harlot and the outcaste as from the

saint and the sage, the Beloved looks forth and cries to us, “This is I.” “He who loves Me in all beings,” — what greater word of power for the utmost intensities and profundities of divine and universal love, has been uttered by any philosophy or any religion?” CWSA/19/Essays on the Gita-208. “If *Narayana* is without difficulty visible in the sage and the saint, how shall he be easily visible to us in the sinner, the criminal, the harlot and the outcaste?” CWSA/19/Essays on the Gita-359, Thus equal adoration of all, is the condition of becoming the greatest Yogi.

15: CWSA/22/The Life Divine/1022,

16: The Gita-8.7,

17: The Gita-17.4,

18: The Gita-9.29, 30, 31, 32, 33, 34,

19: The Gita-11.48, 53, 54,

20: The Gita-8.28,

21: The Gita-14.26,

22: The Gita-18.54, 55,

23: The Gita-4.11, 7.21, 22, 23,

24: The Gita-6.32,

25: “Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos. Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did *Arjuna* in the beginning, — therefore was his shrinking condemned as a small and false pity, an inglorious, an un-*Aryan* and unheavenly feebleness of heart and impotence of spirit, *klaibyam, ksudram hridaya-daurbalyam*, — is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality.” CWSA/19/Essays on the Gita-384-85,

26: “On the contrary, the sadhaka of integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own *Ishta Devata* in all others, unified all Avatars in the unity of Him who descends in the Avatar, welded the truth in **all teachings** into the harmony of the Eternal Wisdom.” CWSA/23/The Synthesis of Yoga-66.

The Reconciliation of *Karma*, *Jnana* and *Bhakti Yoga*:

“The perfect sage, the Gita more than once repeats, is ever engaged with a large equality in doing good to all creatures and makes that his occupation and delight, *sarvabhutahiteratah*. The perfect Yogin is no solitary musing on the Self in his ivory tower of spiritual isolation, but *yuktah kritsna-karma-krit*, a many-sided universal worker for the good of the world, for God in the world. For he is a *bhakta*, a lover and devotee of the Divine, as well as a sage and a Yogin, a lover who loves God wherever he finds Him and who finds Him everywhere; and what he loves, he does not disdain to serve, nor does action carry him away from the bliss of union, since all his acts proceed from the One in him and to the One in all they are directed.”¹⁴

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The triple self-disciplines of *Karma*, *Jnana* and *Bhakti Yoga* and the triple eternal poise of the Self, *Kshara Purusha*, *Akshara Purusha* and *Uttama Purusha*, and their simultaneous action are necessary for the totality of Divine realisation, *samagram mam*. *Kshara Purusha*'s union with *Akshara Purusha* is identified as reconciliation of *Karma* and *Jnana Yoga*. *Kshara Purusha*'s union with the *Purushottama* is identified as reconciliation of *Karma* and *Bhakti Yoga*. *Akshara Purusha*'s union with *Purushottama* is identified as reconciliation of *Jnana* and *Bhakti Yoga*. When the three *Purushas* co-exist, then the reconciliation of triple Yoga becomes effective.

Reconciliation of *Karma* and *Jnana Yoga*:¹³

“Yoga and knowledge are, in this early part of the Gita's teaching, the two wings of the soul's ascent. By Yoga is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge is that on which this desirelessness, this equality, this power of sacrifice is founded. The two wings indeed assist each other's flight; acting together, yet with a subtle alternation of mutual aid, like the two eyes in a man which see together because they see alternately, they increase one another mutually by interchange of substance. As the works grow more and more desireless, equal-minded, sacrificial in spirit, the knowledge increases; with the increase of the knowledge the soul becomes firmer in the desireless, sacrificial equality of its works.”¹⁸

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The Gita insists to develop *double sincerity*, *dwibidha Nistha*,²⁵ among the seekers of truth that of (1) the *Sankhya Yogis* by the Yoga of Knowledge and the *Karma Yogis* by the Yoga of Works.

“Renunciation/*Jnana Yoga* and *Karma Yoga*, both bring about Soul’s salvation. But of these two *Yogas*, *Yoga of Works* is identified as the greatest *Yoga*. He should be known as *nityasannyasi*, or constant union with the Divine through *Jnana Yoga*, even when he is doing action, who neither dislikes nor desires; for free from dualities he is released easily and happily from the bondage. Child Souls, *bala*, speak of *Sankhya/Jnana Yoga* and *Karma Yoga* apart from each other and limit them as opposing doctrine, not the ripened Souls/*punditah*; if a wise seeker of truth applies himself integrally to the one, he gets the essential truth result of both *Karma* and *Jnana Yoga* which is large, catholic and universally true. The highest status which is attained by *Sankhya/Jnana Yoga* through philosophical, intellectual, analytical and dualistic approach, to that state *Karma Yoga* also arrives through intuitional, devotional, practical, ethical, synthetic and arriving at knowledge through Spiritual experience. The ripened Souls see *Sankhya/Jnana Yoga* and *Karma Yoga* as one or they reconcile them perfectly. But the renunciation of *Jnana Yoga* is difficult to attain without *Karma Yoga*. *Jnana Yoga* becomes easy with the aid of *Karma Yoga*, because while doing all action a Yogi feels that he does no action but only the Nature is doing through him. So the sage who has realised Divine union attains soon the *Brahman*. He who is united with the Divine through reconciliation of *Karma* and *Jnana Yoga* is the pure Soul, master of his Self, has conquered the senses; whose Self becomes the Self of all existences and even though he does work, he is not involved/attached to them. The wise seeker who has reconciled *Karma* and *Jnana Yoga* knows the true principle of things, *tattwa jnana*, his mind is united with the impersonal *Akshara Purusha*, feels, “I am doing nothing;” when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes and closes them, he holds that it is only the senses acting upon the objects of the senses. So he acts by reposing in *Brahman* Consciousness by abandoning attachment. He is not stained by sin even as water clings not to the lotus leaf.”¹

“The greatest Yogi is he, who controlling the ten senses by mind, without attachment as taught in *Jnana Yoga*, engages with the organs of action of *Karma Yoga*.”¹⁶

“Knowledge, *jnanam*, the object of knowledge, *jneyam*, and the knower, *parijnata*, these three constitutes the urge to (Divine) action. The doer, *karta*, the instrument, *karanam*, and the act, *karma*, these three hold the (Divine) action together.”²

Reconciliation of *Jnana* and *Bhakti Yoga*:

“Whosoever knows in its right principles this seven-fold *Vibhutis* and four-fold *Yogas*, unites himself to Me by an un-trembling *Bhakti Yoga*; of this there is no doubt. I am the birth of everything and from Me all proceeds into development of action and movement; understanding thus, the wise devotee adores Me in rapt

emotion. Their consciousness full of Me, their life wholly given up to Me, illumining each other, mutually talking about Me, they are ever contented and joyful. To these who are in constant union with Me, and adore Me with an intense delight of love, I give the *Buddhi/Jnana Yoga* by which they come to Me. Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born of ignorance.”³

Turning their discerning mind to That, directing their whole conscious being to That, making that their whole aim and the sole subject of their devotion, they go whence there is no return. Their sins washed off by the waters of knowledge.¹⁵

“The great souled, O *Partha*, who dwell in My Divine Nature know the Godhead lodged in human body as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga. Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My universal faces... Become My minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; thus united with Me in the Self thou shalt come to Me, having Me as thy supreme goal.”²⁰

There are two *Purushas* in this world: the *Akshara Purusha* is the immutable and impersonal in nature and the *Kshara Purusha* is the mutable and personal in nature. The mutable is all these existences and the high seated *brahmic* Consciousness, *Kutastha*, is the Immutable. One remains in front as action and other remains behind as witness. But other than these two irreconcilable opposites is the highest *Purusha*, *Uttama Purusha*, *the Paramatman*, who enters the three worlds of mind, life and body and upbears them. Since I am beyond the mutable Self and am higher and greater than the immutable Self, so I am proclaimed in *the Veda* as *Purushottama*. He who lives without delusion and has total knowledge of Me as *Purushottama*, adores Me with all-knowledge and integral sacrifice and every way of his natural being.¹⁹

“Neither by the study of the *Vedas* and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of My Universal vision can be seen...it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things.”²²

“When one has become the *Brahman*, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion to Me. By devotion he comes to know Me, who and how much I am

and in all the reality and principles of My being; having thus known Me he enters into That *Purushottama* Consciousness.”²³

Reconciliation of *Karma* and *Bhakti Yoga*:

“Of all *Karma Yogis*, whoever **loves** (Me) God in all and his Soul is founded upon the Divine Oneness, however he lives and acts, lives and acts always in (Me) God. He who sees with equality everything, grief and happiness in the image of Self, him I hold to be the **greatest Yogi**.”⁴ “Of all *Karma Yogis*, he who with all his inner self offered to Me (or turning of volitional, intellectual and emotional mind entirely towards the Divine), for Me has **love and faith**, him I hold to be most united with Me in Yoga. He who is most united with Me is considered as **the greatest Yogi**.”⁵ “The Blessed Lord said those who are most united with Me and adore Me through constant union, emotional mind settled in Me and possessed of supreme faith of *Bhakti Yoga*, I consider them to be **the greatest Yogi**.”⁶ “Be a doer of My works, accept Me as the supreme being and object, My *Bhakta* is free from all attachment and is having without enmity to all existence, for such man comes to Me.”⁷ “Those who give up all their action to Me, *sarvani karmani mayie sannyasya*, and wholly devoted to Me, worship meditating on Me with an unswerving Yoga, those who fix on Me all their consciousness, O *Partha*, speedily I deliver them out of the sea of death bound existence.”⁸ “When one does his own natural work, *kartavya karma*, by worshipping the Divine, from whom all beings originate, by whom all this universe is pervaded, he reaches the perfection, *siddhi*.”⁹

“But those men of virtuous deeds, *Karma Yogis*, in whom sin is come to an end, they, freed from delusion of dualities, worship Me, steadfast in the vow of self-consecration. They turn to Me as their only refuge and turn to Me in their Spiritual effort towards release from old age and death, come to know the *Brahman*, all the integrality of *Para Prakriti* and entirety of Divine Work.”¹⁰

“A *Bhakta*, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf.”¹⁷

Reconciliation of *Karma*, *Jnana* & *Bhakti Yoga*:

“In the integral Yoga **these three lines of approach** (*Karma*, *Bhakti* and *Jnana*) give up their exclusions, meet and coalesce or spring out of each other; (1) liberated from the mind’s veil over the self, we live in the Transcendence, (2) enter by the adoration of the heart into the oneness of a supreme love and bliss, and (3) all our forces of being uplifted into the one Force, our will and works surrendered into the one Will and Power, assume the dynamic perfection of the divine Nature.”²¹

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“**The exceedingly dear, *atiba priya* devotee** is he who makes Divine his one and only supreme aim of life and with full of faith, follows the written truth of reconciling *karma*, *jnana* and *bhakti Yoga* in every detail or obeys the immortalising *Dharma* uttered by the Lord entirely.”¹¹

“Of these four kinds of noble devotees, the man of Knowledge with strong foundation of *Karma* and *Bhakti Yoga*, is dear to Me and I am **supremely dear** to him. He is ever in constant union with the Me, *nitya yukta*, and his devotion is concentrated on Me alone, *ekabhakti*. He loves Divine perfectly and is His beloved. He is **the greatest Yogi**. I hold him as verily Myself and he accepts Me as highest goal of Divine union. After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare.”¹²

“And by doing also all actions always lodged in Me he attains by My Grace the eternal and imperishable status. Devoting all thyself to Me, giving up thy conscious mind all the action into Me, resorting to *Yoga* of the will and intelligence, be always one in heart and consciousness with Me.”²⁴

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References:

- 1: The Gita-5.2, 3, 4, 5, 6, 7, 8, 9,
- 2: The Gita-18.18,
- 3: The Gita-10.7 to 11,
- 4: The Gita-6.31, 32,
- 5: The Gita-6.47,
- 6: The Gita-12.2,
- 7: The Gita-11.55,
- 8: The Gita-12.6, 7,
- 9: The Gita-18.46,
- 10: The Gita-7.28, 29,
- 11: The Gita-12.20,
- 12: The Gita-7.17, 18, 19,
- 13: “The Gita insists that *Sankhya* and *Yoga* are not two different, incompatible and discordant systems, but one in their principle and aim; they differ only in their method and starting-point. The *Sankhya* also is a *Yoga*, but it proceeds by knowledge; it starts, that is to say, by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. *Yoga*, on the other hand, proceeds by works; it is in its first principle *Karmayoga*; but it is evident from the whole teaching of the Gita and its later

definitions that the word *karma* is used in a very wide sense and that by Yoga is meant the selfless devotion of all the inner as well as the outer activities as a sacrifice to the Lord of all works, offered to the Eternal as Master of all the soul's energies and austerities." CWSA/19/Essays on the Gita-70,

14: CWSA/19/Essays on the Gita-199,

15: The Gita-5.17,

16: The Gita-3.7,

17: The Gita-5.10,

18: CWSA/19/Essays on the Gita-200,

19: The Gita-15.16, 17, 18, 19,

20: The Gita-9.13, 14, 15, 34,

21: CWSA/23/The Synthesis of Yoga- 276,

22: The Gita-11.48, 54,

23: The Gita-18.54, 55,

24: The Gita-18.56, 57,

25: The Gita-3.3.

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

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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 nivasyasi*,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:-

“The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is my **eight fold** 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, *krtsnabinna*.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, *Vasudeva 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, semipiternal, 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 these 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 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

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“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

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*,²³ 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 knowledge, completeness of Being and completeness of liberation.

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-doer, *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 *chatvaromanavastatha*,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, *Kshatra 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 manavosthata*,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 *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 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 *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 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 *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 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 *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 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.

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

“There are two *Purushas* in this world, the immutable *Akhara Purusha* and the mutable *Khara Purusha*; *Khara Purusha* is all these existences, the high seated Consciousness of the *Brahmic* status, *Kutastha* is called the *Akshara Purusha*. But other than these two is that highest spirit called the *Uttama Purusha*, who enters the three worlds and upbears them.”

“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 *Purushottma* 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 hiteratah*.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, *ihaiva*.³⁵

As Divine is represented as *Kshara, Akshara and Uttama Purusha*, similarly the power of the Divine is represented as *Kshara Prakriti, Akshara Prakriti 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 manavastatha* 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

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“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, 34

“The man whose self is in Yoga, sees the *Brahman* in all things and all things in the *Brahman*, 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

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, *Jitmanah*, *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: *sarvabhutahite 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

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The Gita's Extension in integral Yoga:

“Sri Aurobindo said that what He came to bring was already indicated in the Gita.”¹

The Mother

“Sri Krishna has shown me the true meaning of *the Vedas*, not only so, but he has shown me a new Science of Philology showing the process and origins of human speech so that a new *Nirukta* can be formed and the new interpretation of *the Veda* based upon it. He has also shown me the meaning of all in *the Upanishads* that is not understood either by Indians or Europeans. I have therefore to re-explain the whole *Vedanta and Veda* in such a way that it will be seen how all religion arises out of it and is one everywhere. In this way it will be proved that India is centre of the religious life of the world and its destined saviour through *Sanatana Dharma*.”²

Sri Aurobindo

The first object of integral Yoga is the liberation and enjoyment of the union with the Divine of the individual human Soul, *Kshara Purusha* or he must sit firm in Yoga, wholly given up to Me, *yukta asita matparah*,³ the second object is the free enjoyment of cosmic unity of the Divine, *Akshara Purusha* or man's possible joy of Divine union in the many sided world-action, *sa yuktah krtsnakarmakrit*,⁴ the third object is the transformation and Divinisation of nature, *Sva Prakriti*⁵ and realisation of intense *Ananda* through dynamic Divine union of fusion of *Purusha* and *Prakriti* in Ignorance, fusion of *Ishwara* and *Shakti* in Knowledge or Spiritual plane and union between *Brahman* and *Maya* in the Supramental plane; the fourth object is the utilisation of transformed individuality towards the transformation of human collectivity, *sarvabhuta hite ratah*.³⁹ Thus individual becomes centre of world transformation and last objective is to further ascend from *Purushottama* Consciousness to Bliss Consciousness of *Sachchidananda* state and dynamise this absolute state in the earth's atmosphere through descent of this highest Bliss Consciousness.

In *the Gita* transformation of lower Nature into Divine Nature, *Parambhavam*⁴⁰ and action of the Divine Mother, *Para Prakriti*⁴² are hinted but never developed and it does not teach directly the lesson to invert the Divine Force towards the earth nature rather it teaches the sublimation and Spiritualisation of nature and open the door towards Cosmic Consciousness, *sarvabhutani chatmani*⁴³ and from this Consciousness one can leap into preliminary stairs of Supramental Consciousness where the World, the Self and the God are reconciled. The highest contribution of *the Gita* to the world in terms of Consciousness is its Cosmic Consciousness, the revelation of the vision of Universal Godhead.

Since *the Gita* is a *Shashtra* of *Purusha Yajna*, sacrifice of Soul, which hints little about *Prakriti Yajna*, sacrifice of Nature, so holding together the dual *Avatara*, *Ishwara* and *Shakti* in the heart may not be practicable for a *Sadhaka* of *the Gita* in the initial phase of his *sadhana*. So to transform nature may not be feasible as the Divine Consciousness may not be directed sufficiently towards the lower nature or the descending Divine Force may transform a part of nature and is oblivious of the entire transformation or the present nature may be hostile against the descending Mother force resulting in the suspension of growth for this life. So a *Sadhaka* of integral Yoga has to enter and develop both *Purusha Yajna* and *Prakriti Yajna* extensively of which former is developed and latter is hinted in *the Gita* and reconcile its two doctrine *Mamaibansa Jivabhuta*,⁴⁴ *Jiva* has become the *Ishwara*, and *Paraprakritir Jivabhuta*,⁴² *Jiva* has become the *Ishwari* or the *Jiva* in the heart is the meeting place of *Kshara Purusha* and *Apara Prakriti*, *Akshara Purusha* and *Para-Shakti* and *Purushottama* and *Supramental Maya*. To hold the *Ishwara* in the heart by traditional Yoga and to hold the *Shakti* in the heart by the traditional *Tantra* are reconciled in integral Yoga by holding together the dual *Avatara*, the dual Godhead, the static and the dynamic aspect of the Divine.

The Gita's role in integral Yoga is identified in triple terms that its practice will make the Spiritual foundation strong by accepting the principle of *Karma Yoga* wholly; secondly the methods proposed by it to pursue triple Yoga of *Karma*, *Jnana* and *Bhakti* can be entirely accepted by rejecting its escapist aim of return to supreme Abode, *paramam dhama*⁴⁵ and lastly it will pave the passage clear for the discovery of higher Consciousness through its long journey in Cosmic Consciousness, *sarvabhutani chatmani*,⁴³ where one feels himself one with all things and beings, one with their consciousness and energy. A secure universality of being is the very basis and first condition of arriving at the luminous *Supramental Consciousness*.

Integral Yoga begins with the methods of *Vedanta*:

“It has been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in the *Gita*. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main clues are there and that after all the later developments of spiritual experience and discovery we can still return to it for a large inspiration and guidance.”⁶

Sri Aurobindo

“On the whole, for an integral Yoga the special methods of *Rajayoga* and *Hathayoga* may be useful at times in certain stages of the progress, but are **not indispensable**. It is true that **their principal aims must** be included in the integrality of the Yoga; but they can be brought about by other means. For the methods of the integral Yoga **must be mainly spiritual**, and dependence on

physical methods or fixed psychic or **psycho-physical processes** on a large scale would be the **substitution** of a lower for a higher action.”⁷

Sri Aurobindo

“In Yoga we have to travel beyond the physical nature and the superficial man and to discover the workings of the whole nature of the real man. In other words **we must** arrive at and use a **psycho-physical knowledge** (for example *Japa*) with a spiritual foundation.”⁸

Sri Aurobindo

The Gita discourages⁴⁷ *Arjuna*, a seeker of truth, to begin Yoga by *Vedic* sacrifice or *Prakriti Yajna* and encourages him to pursue it after one is Spiritually established through *Vedantic* sacrifice or *Purusha Yajna*. *Prakriti Yajna* keeps the mind active and three *gunas* and as its effect one cannot pursue liberated action. So after one is established in *Purusha Yajna* and mind established in the silence of higher planes, the significance of *Prakriti Yajna* multiplies. So the Lord asks *Arjuna* to do all action, askesis and sacrifice in waking trance or in *trigunatita* state.

The Gita, which is a book of *Purusha Yajna* for beginners, or sacrifice offered through will, intellect and emotion, hints *Japa* as higher means of sacrifice of *Prakriti* for developed Souls, *Vibhutis*,⁹ to call down Divine manifestation or God in the Power of Becoming. It further hints that a *Sadhaka* must pursue constant and continuous sacrifice, *nitya Yajna*;¹⁰ for which *Japa* can be used as external aid. All action of sacrifice, *yajna*, giving, *dana* and askesis, *tapah* are to be performed by subordinate action of repetition of *japa* ‘OM.’¹² It further confirms that if a developed Soul leaves the body while repeating single syllable ‘OM,’ enters into His supreme infinite Consciousness, *paramam gatim*.¹¹ *The Synthesis of Yoga*, hints that after the consciousness is universalised, a developed Soul can pursue *Prakriti Yajna* or *Vedic* sacrifice¹³ in which one experiences first the descent of Divine *Shakti* followed by ascent of Soul. So *Japa* is recognised as self-discipline of indispensable *Prakriti Yajna* of developed Souls. Its utility in integral Yoga is to call down Supramental energy by breaking down the ‘veil of the intellectual, emotional and sensational mind’¹³ and transforms the Nature.

Integral Yoga begins with the method of *Vedanta* where Soul is all important instrument, utilised to activate the higher Spiritual *Shakti* by turning the triple key of Knowledge, Works and Love and direct that *Shakti* towards transformation of the whole nature. The *Kshara Purusha*, multiple Soul, the *Akshara Purusha*, the impersonal Spirit and the *Uttama Purusha*, who holds both *kshara* and *akshara* and is beyond them, are the triple Divine states of the Gita. In integral Yoga these triple Divine states have been identified as Psychic, Spiritual and Supramental Consciousness. With *Purusha Yajna* of *Karma*, *Jnana* and *Bhakti Yoga*, the consciousness ascends to *Kshara*, *Akshara* and *Uttama* state and calls

down higher Divine *Shakti* or *Para Shakti* to the lower planes or Mind, Life and Body.

Integral Yoga defines that its motive is largest development of Spirit and Divinised Nature in shortest possible path. For this it has identified to activate first the Soul in mind or Spiritual being by triple key of Will, Intellect and Emotion and by its pressure or by its descent, the Psychic being in the heart will open and by its ascent, the Supramental Being above will open.

The Supreme secret, *Rahasyam uttamam* of the *Gita* and integral Yoga:-

“This same ancient Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret, *rahasyam uttamam*.”

The Gita-4.3

“Here we get an indication in *the Gita* of something which *the Gita* itself does not bring out expressly, but which occurs frequently in *the Upanishads* and was developed later on by *Vaishnavism* and *Shaktism* in a greater intensity of vision, man’s possible joy of the Divine in the world-existence, the universal *Ananda*, the play of the Mother, the sweetness and beauty of God’s Lila.”⁹¹

Sri Aurobindo

“Self and Nature are in the end one thing; a total and perfect spirituality makes us one with all the Divine in self and in nature. In fact this becoming *Brahman*, this assumption into the self of eternal silence, *brahma-bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*. And to get to that greatest spiritual perfection we have indeed to be immobile in the self, silent in all our members, but also to act in the power, *Shakti*, *Prakriti*, the true and high force of the Spirit.”⁹⁴

Sri Aurobindo

“The *Gita* does not describe in any detail the action of **the highest Nature**, *rahasyam uttamam*; it leaves that for the seeker to discover by his own spiritual experience. It only points out the nature of the high sattwic temperament and action through which this supreme mystery has to be reached and insists at the same time on the overpassing of Sattwa and transcendence of the three gunas.”⁹⁵

Sri Aurobindo

The most secret teaching of the *Gita* and integral Yoga is the Knowledge of the whole Godhead, *samagram mam*,¹⁴ which can be gained by four gradations of exclusive knowledge attended with five gradations of all-inclusive knowledge, by knowing which will leave nothing yet to be known. This concept of whole Godhead is also explored in *Mandukya Upanishad* in terms of four successive position of the *Brahman*, that of Waking Self or *Vaiswanara*, which constitute this entire external universe, an infinitesimal portion of the Self, *akangsena sthito jagat*,¹⁵ Dream Self or *Taijas*, *Hiranyagarva*, the subtle body, *sukhma sarira*,

which holds the external universe; Sleep Self or *Prajna, Susupti*, causal body which holds both waking Self and dream Self and the (Supreme) Self, *Turiya*, which holds all these Selves and are its origin.

In the Gita, the constitution of *apara prakriti*, lower nature or *kshetra, atma jnana*, the knowledge of the individual Soul or *Kshara purusha, Brahma nirvana*¹⁶ or *Akshara purusha* and the final cessation of birth in *Paramam dhama*¹⁷ have been sufficiently developed and given their largest authority, influence and significance. The other necessary complementary truth, the unmanifest higher Nature, *abyakta Prakriti*,¹⁸ the Divinisation of Nature ‘has been left in a certain obscurity of a lesser or relative light;’¹⁹ it has been hinted constantly in myriad terms of *Vasudevah sarvamiti*,²⁰ the Godhead is all that is the universe and all that is in the universe, *Prakritim mamikam*,²¹ into My Divine nature, *Prakritim me param*,²² My supreme nature, *Prakritim swam avastabhya*,⁴⁸ leaning upon My own nature, *Prakritim swam adhisthaya*,²³ standing upon My own Nature, *Prakritir jiva-bhuta*,²² Divine Nature which has become the *jiva, Madbhavam agatah*,²⁴ have arrived at My nature of being, *daivi Prakriti*,²⁵ Divine nature, *budha bhava-samanvitah*,⁹⁰ the wise is accompanied by a Spiritualised Nature, *Param bhavam*,²⁶ Supreme nature or the ultimate becoming, *sadharmyam agatah*,²⁷ those who have become of like nature and law of being with the Divine; but these terminology were nowhere developed and explained entirely. These are left as clues for greatest Spiritual developments, *rahasyam uttamam* which can be resolved fully through ascending and descending advance of Spiritual experience.

The Supreme Word, *Paramam vacah* of the Gita and integral Yoga:-

“The Blessed Lord said: Again O mighty armed, hearken to My **supreme word** which I will speak to thee from My will for thy Soul’s good, now that thy heart is taking delight in Me. Neither the Gods nor the great *Rishis* know any birth of Me, I am altogether and in everyway the origin of the Gods and the great *Rishis*. Whosoever knows Me as Unborn, without origin, mighty Lord of the worlds and peoples, lives unbewildered among mortals and is delivered from all sin and evil.”

The Gita-10.1, 2, 3

“Listen again to My **supreme word**, the most secret truth of all; intimate beloved art thou of Me, therefore shall I speak this for thy highest good. Become My-minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; to Me thou shalt come, this is My pledge and promise to thee, for dear art thou to Me. Abandon all lower *dharmas*, laws of mind, life and body and take refuge in Me alone, My highest *Dharma*. I will deliver thee from all sin and evil of *apara prakriti*, do not grieve.”

The Gita-18.64, 65, 66

“*The Mother’s* power and not any human endeavour and *tapasya* can alone rend the lid and tear the covering and shape the vessel and bring down into this

world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's *Ananda*.”²⁸

Sri Aurobindo

“If there is a yet happier greater god,
Let him first wear the face of *Satyavan*
And let his soul be one with him I love;
So let him seek me that I may desire.”

Savitri-614

The Supreme word of the Gita can be approached in four steps. First, the highest worship and highest knowledge are the adoration and knowledge of Him as the Origin, *adi*, of this existence who is mighty Lord of all the Worlds, *sarvaloka Maheswaram*; secondly, Supreme Yoga is born out of unification of Knowledge and *Bhakti* which will lead one to union with the eternal Godhead; thirdly, the Divinely appointed work at *Kuruksetra* can begin when *Bhakti* is founded upon and an opening towards the supreme Knowledge and lastly true *Bhakti* is the delight, *priti*, of the heart in God which will not diminish even during the fieriest assault of mental grief.

Like the Supreme secret, *rahasyam uttamam*, the Supreme Word, *Paramam vacah* of the Gita and integral Yoga are almost same, which is the highest mystery of absolute surrender to the Divine Guide, *Purushottama*. “Abandon all *dharmas*, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance.”⁹⁶ In integral Yoga, *Purushottama* state is also dynamised as *Para Prakriti*, the Divine Mother, the Supramental *Mahashakti*, carrying within Herself the *Akshara and Kshara*; in regards to *Akshara* She is the intermediate *Para Shakti* of fourfold Divine Power, holding the Immutable *Purusha* in Her Self; in regard to *Kshara*, She is the intermediate *Para prakriti* of fourfold Soul force, mobile cosmic energy manifesting all beings and becoming, holding the mutable *Purusha* within Her. In integral Yoga, the *Vedanta* or the Gita and the *Tantra* are synthesized; the former draws back from world nature and leans on the *Ishwara* aspect of the Divine for supreme realisation; whereas the latter possesses and dominates the world nature and leans on the *Ishwari* aspect of the Divine for supreme realisation.

The Supreme Perfection, *Param Siddhi* of the Gita and integral Yoga:-

“The blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the supreme perfection, *Param Siddhi*.”

The Gita-14.1

“To seize the absolute in shapes that pass,
To fix the eternal's touch in time-made things,

This is the law of all perfection here.”

Savitri-108

“A last high world was seen where all worlds meet;
In its summit gleam where Night is not nor Sleep,
The light began of the Trinity supreme.
All there discovered what it seeks for here.”

Savitri-89

In the *Isha Upanishad*, it is pointed out that Ignorance leads man towards darkness and that exclusive Knowledge leads man towards greater darkness and fall. Both of these problems are resolved in the comprehensive Knowledge of *Purushottama*. *Khara Purusha's* entry in to Ignorance helps the building of the Psychic sheath; *Akhara Purusha's* entry in to exclusive knowledge helps the building the Spiritual sheath and *Uttama Purusha's* entry into comprehensive knowledge, supreme Knowledge, *Param jnana* helps in the formation of Supramental sheath. Integral Yoga demands uniform well built tenfold various sheaths (which has been discussed later) for its supreme perfection, *param siddhim*.

All Life is Yoga, *sarvajivanam nitya-yogamastu or sarvesu kalesu yogayukto bhabet*:

“The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.”

The Gita-4.5

“I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows.”

The Gita-7.26

“A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a Yogi and attains the highest goal.”

The Gita-6.45

“After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare.”

The Gita-7.19

“Among thousands of seekers of truth, *jijnasu*, one here and there strives after perfection and becomes a Yogi. And of those few *siddha Yogi* who strive and attain perfection of *Yoga* one here and there knows the Divine with all the principles of His existence, *betti tattvatah*.”

The Gita-7.3

The Gita declares firmly that all life is the unconscious Yoga of *Jivatma* represented by *Arjuna* and conscious Yoga of *Paramatma*, represented by *the Lord. Savitri* declares firmly that her seemingly eternal issue of ‘This was the day when *Satyavan* must die’²⁹ begins with ‘A force in her that toiled since the earth was made’³⁰ and shall continue through all Time till her last incarnation which declares that ‘The Mighty Mother shall (again) take birth in Time’³¹ as the last *Avatara* to accomplish her seemingly impossible task of conquering mortality for earth and men. In traditional Yoga all life ends when one attains *Mokha, Param dhama* and merges in the *Sachchidananda* consciousness and does not return from there to earthly life to enrich, enlighten and divinise it. In integral Yoga all life continues after one unites with the *Sachchidananda* consciousness and returns to earth through repeated rebirth to call down that supreme Consciousness for perfection of life, mind and body.

So knowing, possessing and assimilating the Divine integrally or knowing the Divine in all the principles of His Beings (ten Selves) and all the principles of His Nature (ten Sheaths) is the object of integral Yoga. This realisation of integral Divine will stretch over thousands of years which is known as all life. So the ideal attitude of a *Sadhaka* of integral Yoga towards all Life extending over all Time ‘is to have an **endless patience** as if he had all eternity for his fulfillment...’⁹⁸ Now he must develop affirmative Spiritual energy that shall realise ‘with an ever-increasing mastery and pressure of rapidity till it’⁹⁸ successively experiences slow, constant, high and comprehensive transformation of Nature and finally ‘reaches the miraculous instantaneous of the supreme divine Transformation.’⁹⁸

Relation between Matter and Spirit:

“From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of *Brahman*, *Brahman* is born of Immutable, therefore is the all pervading *Brahman* Consciousness is established in Matter by continuous sacrifice, *nitya Yajna*.”

The Gita-3.14, 15

“He who in (Divine) action can see inaction (Divine passivity) and can see action (descent of Divine Force) still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker.”

The Gita-4.18

The Gita gives symbolically the relation between imperfect Matter and perfect Spirit. The Divine Will, Known as *Brahman* is created or manifested from indeterminable Chit. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two

actions *Purusha Yajna* or *Vedantic Sacrifice* and *Prakriti Yajna* or *Vedic sacrifice* are born respectively. From these double Sacrifices, there is rain of Divine Force towards material Nature. From this rain of Divine Force, Matter is purified, transformed, perfected and fulfilled. Thus the all pervading *Brahman* Consciousness penetrates and establishes in material Consciousness through continuous movement of double sacrifice. Thus there is evolution of physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit's rain. Thus Matter retains its Divinity and Divine Life becomes practicable. The Gita further confirms that he who is not aware of consecration and does not follow the above cycle relating Spirit with Matter, evil is his being, sensual is his delight and his life is in vain.

The Life Divine projects this life as a game of gamble,⁴⁸ where the immutable Spirit has thrown itself in to the mutable Matter, this bodily mansion, as great adventurer in Time with destiny's dice. Those who find the supreme secret of linking the perfect Spirit with imperfect Matter through series of subtle worlds from Subconscient to Superconscient planes, win this game of destiny and possess freely, with right knowledge, without ignorance, without bondage by the chain of birth and death and action the experiences of the Spirit in its successions of time-eternity. They are fit to reconcile Spirit with Matter and the *Brahman* Consciousness penetrates into earthly life and the task of retaining Divine Life becomes practicable in all life. And for others, those who find the Spirit but do not find their reconciling equation with the Matter through entry into intermediate planes and those in whom the Spirit is veiled lose this game, the Spirit's recoil from Matter is the immediate doom and the former permanently escape into highest consciousness of *Param Dham* and the latter experience the Soul's temporary series of failure or half-balked successes and postponement of swift Spiritual evolution in this life and the slow ascent of the Soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth before they arrive at the Spiritual summit and recovery of their undivided Oneness and victory of Divine Life or have developed all the greatest possible Omnipotence and Omniscience and the whole meaning of these Influences in human life.

He, who in Divine activity of descent of Divine Force can see inaction of stillness or Divine passivity and can see Divine Force still continuing action after the cessation from all external works, is the Yogi of many-sided universal worker. This indicates that during active *trigunatita* state of action one experiences either of the static or the dynamic Divine union and during inactive state of rest one experiences either of the static Divine union or the dynamic Divine descent of force and for him there is no difference is realised in both action and inaction and he is free from all bondage.

The Principle of immortality:

“I shall now describe that which is to be known, and by knowing which one gets immortality; the beginningless supreme *Brahman*, called neither Sat (Existence) nor *Asat* (Non-existence). With His hands and feet everywhere, with eyes, heads and mouths on all sides, with ears everywhere, He dwells enveloping all in this world. Without any senses, but reflected in all the senses and their qualities; unattached and yet all-supporting; beyond all *gunas* (qualities), and yet the enjoyer of the *gunas*. Inside all beings and outside, the moving and the unmoving, the far and the very near, all this He is at once; He is too subtle to be perceptible. He stands undivided in beings and yet as if divided. He is to be known as the Creator, Preserver and Devourer of beings. That, the Light of all lights, is said to be beyond darkness. That Knowledge of the Unknowable, the object of knowledge, *jneya*, is seated in the heart of all being. Thus the knowledge of the Field, Knowledge and object of Knowledge have been briefly told by Me. My devotee knowing this attains to my Divine Nature, *Madbhava*. ”

The Gita-13.13, 14, 15, 16, 17, 18

“I am the foundation of the *Brahman* and of immortality and imperishable existence and of the eternal *Dharma* and of the utter bliss of happiness.”

The Gita-14.27

The life and death story of man is repeated through long aeons by which humanity prepares for immortality which is initially transcendence of life and death and finally physical survival of death. The Gita identifies that this human birth is the birth of a Soul, *Jivatma*, which is immortal and not the birth of a transient body. ‘When the Soul takes up a body, he brings in with him five senses, mind, intellect and subjective powers of *Prakriti* and in his casting away the body he goes taking all of them as the wind takes the perfumes from the vase.’⁴¹ Integral Yoga identifies that this human birth is birth of the tenfold Selves for evolution of tenfold subtle bodies or sheaths which too are immortal and in each birth these subtle bodies or *Koshas* grow till the recovery of undivided Divine Life.

A developed Soul is considered fit to become immortal when he is not deluded/worried by the embodied Soul passing through childhood, youth, old age in the body and change over to another body through death. He knows himself and the world as the manifestation of Self, learns the lesson to live in his Soul, faces all the material happenings of the world with calm equality and is not troubled by the physical and sensational touches of cold and heat, pleasure and pain and realises them equally as transient happening. He will have to train the body, vital and mind with the law of plasticity through descent of Divine Force in order to realise the formula of immortality, “To be perpetually reborn is the condition of a material immortality.”⁸⁹

A developing Soul is subject to grief and sorrow, a slave to sensations, blind desires and emotions and runs behind many branching transient enjoyments. He is considered unfit to become immortal.

As integral Yoga starts with the method of *Vedanta*, so most of the integral Yogis are master of the synthetic teaching of *the Gita*, which does not provide the ample clue to acknowledge the problem of evolution rather it seems to inculcate impatience through its theory of permanent departure from earthly life, *punarjanma nabidyate*.³⁶ Its promise of attaining the goal within one life span seems to be more attractive and hastier solution than the striving of perfection through many successive lives; impatience grows when the effort and askesis of this whole life becomes oblivious of the All Life and it will be more aggravated if the quest of this whole life becomes exclusive; *the Gita* hinted of All Life, *bahuni me byatitani janmani*,³⁷ but developed little to identify our limitation of narrow temporal Ignorance; due to the presence of this temporal Ignorance,³⁸ a belief in physical immortality was made vital point of attraction of all the first generation integral seekers and this faith was not sufficient itself to alter radically the present death-bound life. So immortality in fundamental sense does not mean personal survival of bodily death but to live in the Consciousness of the Immortality and this limitation of our understanding can be corrected by double awakening as proposed in integral Yoga (a) of realisation of our timeless Eternity of Being followed by (b) realisation of perpetual becoming in Time. The Spirit's timeless existence is our true immortality and primary objective whose secondary outcome is extended in all Time for realisation of immortality of becoming. So a seeker of integral Yoga can realise the Soul's immortality in this life and physical immortality in all life.

Hierarchies of Consciousness:

“In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth. Anger leads to bewilderment, from bewilderment comes loss of memory; by loss of memory the intelligence is destroyed; and by destruction of intelligence he perishes.”

The Gita-2.62, 63

“Supreme, they say, beyond the physical body is the sense, supreme over the senses is the mind, supreme over the mind is the intelligent will: that which is supreme over the intelligent will, is He, the *Akshara Purusha*.”

The Gita-3.42

The Gita declares that the subtlety of the Divine is beyond the capacity of sense mind and can be caught by the severely trained clear austerity of the Intellect, *Budhigrahyam atindriyam*; *The Life Divine* further confirms that the knowledge of the Unknowable is not knowable by thought but can be known and

attainable by the supreme effort of Consciousness and by revolution of our internal being through Spiritual experience.

The Gita defines both downward and upward movement of Consciousness, the former movement will lead one towards decay and death and the latter movement will lead one towards immortality.

The Gita defines the hierarchies of Consciousness within the three *Gunas* elaborately and develops little about the hierarchies of Consciousness beyond the three *gunas* or beyond *Buddhi*. The physical consciousness is defined as *tamas*, the state of ignorance, inertia and unwillingness to change; vital consciousness of senses is defined as *rajas*, the state of vehement desire ambitious action, struggling emotion; the mental consciousness and intelligent will are defined as *sattwa*, the mode of self-control, self-confidence, self-knowledge and self-satisfaction.

The hierarchies below the intellect are also elaborately developed in integral Yoga. Consciousness is a self-aware force of existence whose middle term is Mind, below it, it sinks into Vital, Physical and Subconscious movements and above it, it rises to Subliminal, Spiritual and Supramental heights. This Consciousness is quite involved in Inconscient Matter, hesitating on the verge between involution and conscious evolution in the non-animal form of life, consciously evolving but greatly limited and hampered in the mind housed in the living body of man, destined to be fully evolved by awakening the Supermind in the embodied fully developed mental being and Nature. The phenomenon of Consciousness is certainly a Force, a formative movement of energies and all material forms are born out of meeting and mutual adaptation between unshaped forces. **Subconscious consciousness** is the Inconscient vibrating on the borders of consciousness, sending up its motions to be changed into conscious stuff, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness; for **surface consciousness** is bound down to ego in all its activities and the first formation of **egoistic consciousness** is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil. The enlargement of the superficially active surface consciousness is possible either by some kind of untaught effort and casual ill-ordered effect or by a scientific and well-regulated practice. The surface consciousness is having three appearances; firstly, the **material consciousness** is a submerged consciousness, self-oblivious, and is lost in the form but really obeys faultlessly the laws of Right and Truth fixed for it by the Divine Will concealed in its own superficial expressive action; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separative consciousness of physical mind; secondly, the **vital consciousness** is an emerging consciousness seen as an

important part in animal life and intuitively evident in plant, it acts in the cells of the body for purposeful movements, automatic vital function and a process of the growth, activity, attraction, repulsion and decay of form to which our mind is a stranger; it has the same initial reactions of pleasure and pain, sleep and wakefulness as that of mental consciousness but different in constitution of its self experience; thirdly, the **mental consciousness** is not the completely illumined consciousness emerged out of the obscuration of Matter but it is the emerged individual limited consciousness, aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being; delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; it is a many-sided mental effort in order to arrive at an apprehensive knowledge. **Apprehensive Consciousness**, *Prajnana*, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; it is active, formative of creative knowledge, originative, cognizant as the processor and witness of its own working; it is in its nature truth seeing, truth hearing and truth remembering; **apprehensive active consciousness** works as an energy throwing up knowledge and activity out of itself; **an apprehensive passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of the entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded.

So the hierarchies beyond intellect are elaborately defined in the integral Yoga as Higher Mind, Illumined Mind, Intuitive Mind and Over Mind.

The four gradations of unmanifest Divine in Spiritual Consciousness are:- **Higher Mind**, which is a more brilliant mind, a higher light, a spiritual idea, a new and superior consciousness, intended for a preliminary and slow transformation of ignorance. This higher mind enters into a foreign and inferior medium of mind, life and body and encounters their incapacities and negations. Truth thought is its chief instrument to enter world action. For greater action of this higher mind, it is necessary to acquire power for quietude, silencing of mind, life and body. The **Illumined Mind** is a Spiritual light, a Spiritual intelligence, a downpour of inwardly visible light, vast descent of peace, intended for swift and rapid transformation. Its action, are guided by vision, Truth-sight and Truth-light and it illumines the thought-mind through direct inner vision. It throws transforming light on the physical mind, emotional mind, intellectual mind etc. and breaks their limitations, conservative inertia and narrow thought-power. The **Intuitive Mind** is a superior light, a stable lightning and it has a fourfold transforming power that of revelatory truth seeing, truth hearing, truth touch and truth discrimination. It enters world relation through right relation of things and

right relation of idea with idea. It has the power of penetration of flashes of truth lightning which can bring forward the concealed truth of things nearer to our comprehension. **Overmind** consciousness has great plasticity, multiple possibilities and global knowledge. In this large universality, the separative ego is entirely abolished; the cosmic delight and other cosmic forces become active. Overmind can unite individual mind with cosmic mind and can bring dynamic Spiritual transformation, but it cannot dynamise the Divine in the original Inconscience.

If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; this is also **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Psychic Consciousness**, which can identify itself with other Souls, can enter into them, can realise its unity with them and this can take place in perfect waking state, observes all distinctions of objective world and exceeds them. Above it there is **Spiritual Consciousness**, which is intrinsic, self-existent, more embracing, universal and transcendent, it can take up mind, life and body into its light and give them the immobile and featureless Divine touch; for it has a greater instrumentality of knowledge, a fountain of deeper light, power and will, an unlimited splendour and force of love, joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. In **Sleep Consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by a special or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. This Consciousness of the upper hemisphere, also known as the **Supramental Truth Consciousness** is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies; it is extended as an **original and ultimate Consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision.

In this **comprehensive Supramental Consciousness**, it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience. If we can develop causal body or Supramental Sheath, which is not formed in the most of the human beings, then this faculty will remain active in conscious waking state. Beyond the Supramental Consciousness is **the infinite Consciousness of Sachchidananda** which must always find and achieve itself in the Divine Bliss, an Omnipresent Self-delight. This highest state of Consciousness of the Self is also called **Turiya** of pure existence and our absolute state of Being with which it is difficult to have direct contact.

Hierarchy of undivine and Divine action:

“Patriotism, cosmopolitanism, service of society, collectivism, humanitarianism, the ideal or religion of humanity are admirable aids towards our escape from our **primary condition** of individual, family, social, national egoism into a **secondary stage** in which the individual realises, as far as it can be done on the intellectual, moral and emotional level, —on that level he cannot do it entirely in the right and perfect way, the way of the integral truth of his being, — the oneness of his existence with the existence of other beings. But the thought of the Gita reaches beyond to a **tertiary condition** of our developing self-consciousness towards which the secondary is only a partial stage of advance.”

Sri Aurobindo

The Gita develops more clearly the hierarchy of ordinary action subject to three *gunas* than the hierarchy of Divine action, *Brahmakarma*. All Divine work is dependent on the activation of the truth of triple Self, because the all pervading *Brahman* is established through sacrificial action.

Integral *Karma Yoga* does accept *the Gita's* doctrine of *Karma Yoga* in amended form, which gives importance to transform all (undivine) work, *sarva karmani*,³² of three *gunas* into Divine action of *trigunatita*³³ state through Divine union. All active Divine action is the fruit of the passive Divine union. **Surface action** of three *gunas* is defined as to enter large effort to get little result or it is a tiring labour to work out narrow personal will. Work done out of ignorance, impatience, inertia and without sacrifice is known as **tamasic action**; work done out of attachment, desire of enjoying the fruit of action, ambition and ego is known as **rajasic action**; work done out of consecration, faith, gratitude, sincerity and without attachment to action is known as **sattwic action**. Inner **Subliminal Yogic action** is pursued through creative truth vision and truth hearing, *adesh*. It is a truth action through movement of subliminal Self. Psychic and Spiritual action are the spontaneous Soul/Spirit movement to arrive at large result or a tireless labour to work out vast Divine Will. In the **Psychic plane** the ‘smallest and

meanest work'³⁴ becomes sweet, glad and glorious sacrament. In all action a strange divinity is revealed and lifts all common action by the touch of Psychic love. So **Psychic activity** loses all character of abnormality, irregularity and discord and acquires its own right order within itself and right relation with physical life and Spiritual truth. Each **Spiritual action** leaves the footprint of God. By the touch of Spiritual force all action turns into a miracle and by this miracle all thing changes. Due to activation of Spiritual Self, the Divine comes unseen to our darker part and curtained by darkness does His transformation work in our mind, life and body. Whereas **Supramental action** is defined as largest development in shortest possible time and participant of bliss of Divine action born out of union of *Brahman* with *Maya*. The range of action of Supramental man is all earth through activation of universal mind extending over many planes of Consciousness. The **highest Divine action** can take shape spontaneously, freely, harmoniously and infallibly from the light and force of Spiritual Being in union with the Supramental Being. This integral dynamic mighty master action based on the foundation of immobile passive calmness is identified as the **last state** of the integral Yoga of Works and it can change the course of world event.

Infallible Supramental Action:

“After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare.”

The Gita-7.19

In this integral Yoga the initial step of shifting the consciousness from surface to the inner world is not without danger and difficulties. In the subliminal Occult plane, a *Sadhaka* may meet numerous abnormal and supernormal powers and personalities which the untrained hasty mind may easily mistake as Spiritual revelation, inspiration and wisdom. So the distant Supramental state is attained after many Spiritual rise and fall extending over ‘many births’ and after much arduous training of difficult ascent and descent of Consciousness in Psychic and Spiritual planes. This all-embracing Supramental Consciousness works on our **surface nature** and by its pressure, “even our lowest and perversest activities are refashioned into the truth of the *Vijnana*”³⁵ and elevates the surface consciousness to waking trance. In this waking trance where Supramental is individualised for action and active perfection of material life, a *Sadhaka* can live in his several subtle bodies and can involve in manifold universalised subtle action of self-concentration and self-expansion. The two results of Supramental transformation of **Psychical Consciousness** are that (1) elevation of Psychical sense to Supramental sense, *samjnana*, complete realisation and secure possession of oneness with mind and Soul of others and (2) universalisation of individual

consciousness. By the activation of this Consciousness a **swift Spiritual evolution** of the race is practicable and the danger of Inconscient darkness swallowing the whole earth can be nullified and we arrive at the verge of 'grand solution' to resolve all problem of existence. Objective of Supramental action is also to enlighten the **Subconscient and Inconscient dark impurities** either directly through invasion of Supreme force from above or from below through activation of Subconscient and Inconscient Self concealed within those sheaths. A perfected, entire and **constant Supramental action** is possible only when the substance of lower consciousness is changed, filled potently and swallowed up by greater energy. Supermind is finally dissolved in the still higher *Sachchidananda* consciousness where the Soul is carried up into absolute freedom, absolute existence and enlarged into self-existent absolute bliss of the Infinite.

The Divine Worker:

“For the Gita insists that we can and should, while we live, be conscious in the self and its silence and yet act with power in the world of Nature. And it gives the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva ca karmani*.”⁹⁹

Sri Aurobindo

Integral Yoga systematised the consecrated Divine Workers as the twice born Soul, *Dwija*, Instrument, *Yantra*, Emanation, *Vibhuti*, and Incarnation, *Avatara*. Those seekers of truth, *jijnasu*, by the sincerity of their personal effort, *tapasya*, open the door of their Soul; they experience the second Soul birth after the first material birth from the mother's womb. They execute the four fold work of *chaturvarnyam*, from a higher Psychic plane of consciousness beyond the three *gunas*. Those who act by the pressure of strong Soul/Spiritual force on the surface are identified as conscious Instruments of the Divine. Those who are destined for special inner Divine action behind the veil of surface consciousness are identified as Emanations. Incarnations are destined for greater world action of both subjective and objective proportion and their surface personalities are Divinised. A *Yantra* and *Vibhuti* can open themselves for the full descent of *Avatara* Force intermittently while an *Avatara* also does Divine's instrumental and emanative action in large scale. An Emanation cannot become *Avatara*, but he can attain the *Avatara* Consciousness and can stabilise himself in that *Purushottama* or Supramental plane.

A *Sadhaka* of integral Yoga will pursue *sadhana* in four stages (1) that concentrates on the glories of second birth (material birth is considered as first birth, once born) of the Soul, twice born, *Dwija*, (2) individual strong Soul power on the surface, Instrument, *Yantra*, (3) manifestation of special Divine Force from behind the veil, Emanation, *Vibhuti*, and (4) the aspiration to become one and possess the higher Spiritual evolution of Godhead, *Avatara*, in ascending order.

Dvija:

The blessed Lord said: On our side also know those who are the most distinguished, O best of the twice born *Arjuna*, ***Dvijattama***, the leaders of my army; these I name thee for thy special notice.”

The Gita-1.7

“As much use as there is in a well with water in flood in every side, so much is there in all the written truth for a ***Dvija*** who has knowledge.”

The Gita-2.46

The common initial object fixed for beginners of all traditional *Yoga* is liberation of Soul in the heart from Ignorance, release of Spiritual being above the head and their union with supreme Self and one life span seems to be sufficient to realise these objectives. This is further extended for the **beginners of integral Yoga** who are identified as ‘unconquerable pilgrim souls’⁵³ in Spirit’s endless journey extending over many births and bodies. Their outstanding object of *Yoga* is possession of mind, life and body by a hierarchy of higher Consciousness and enlargement of partial being and consciousness into complete being and comprehensive consciousness. They must reject the opposition of their own sceptical instrumental Nature and begin their long slow preparation with the faith that nothing can prevent them from overcoming the present imperfection and constantly filling them with more Spiritual experiences leading to this inevitable goal. They do not accept themselves as conscious creatures crawling on the globe with aimless circling, nor cling to half way resting place or half found truth between Matter and Spirit, nor weeping earth, a senseless whirling around sun to serve a purposeless task in the grooves of Ignorance. Both the individual and the earth are an incomplete account of integral Truth and they have a mystic motive, a golden glorious Spiritual future, the Divine destiny and happy completeness waiting for their ecstatic manifestation.

A traditional *Brahmin* represents *Sattwic Guna* and when he becomes *Dvija*, the Soul Force of **Self-knowledge and World-Knowledge**, that *trigunatita* state of consciousness is identified as Divine Nature of *Brahma Shakti*. A traditional *Kshatriya* represents *Rajasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of **Strength and Power**, that *trigunatita* state of consciousness is identified as Divine Nature of *Kshetra Shakti*. A traditional *Vaisya* represents *Rajasic and Tamasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of **Mutuality and New Creation**, that *trigunatita* state of consciousness is identified as Divine Nature of *Vaisya Shakti*. A traditional *Shudra* represents *Tamasic Guna* of bound Nature and when he becomes *Dvija*, the Soul Force of consecrated **Works and Service**, that *trigunatita* state of consciousness is identified as Divine Nature of *Shudra Shakti*.

Arjuna, a traditional *Kshatriya* by birth, was identified by the Lord as the best among the twice born Soul, *dvijottama*.⁹⁷

The fourfold Divinised Psychic action, *chaturvarnyam*,⁹³ pursued by a twice born Soul, *Dvija*, is the extension of fourfold undivine action bound to three *gunas* of once born Soul. They are synthesised in integral Yoga and for emergence of integral personality all the four dynamic Soul faculties of Wisdom, Power, Harmony and Perfection are reconciled in a single individual. They are:

An **Integral Brahmin** calls down the Divine Mother's swift invasion of mightier Light, calm wideness, Truth of eternity, blaze of comprehensive wisdom, inevitable Word, tranquil benignity, sovereign and surpassing majesty and all ruling greatness to life's closed and obscure room and transforms all triple lower mechanical energies of *sattwa*, *rajas* and *tamas* into energies of illumined Seer and subsequently to Supramental Nature, *madbhava*.⁹² Not by rejecting life and action but by accepting and uplifting them he will realise the supreme Self in his own being and subsequently in all-beings and transforms all mundane knowledge in to activities of self-existent infinite Divine Consciousness. Thus God-Knowledge and World-Knowledge become two sides of one Transcendent seeking.

An **Integral Kshatriya** casts his transparent Soul upon the Divine Mother's lap and calls down her sweet Presence of violent loving heart, intolerant flame, splendid strength, irresistible white passion of her mighty Force. She leads his small beginning of *Sadhana* through slow mental evolution towards complete enjoyment and possession of Divine Soul and transforms Nature through swift Spiritual evolution, fulfils *Ananda* with its most absolute intensities, drags knowledge towards conquering glories and shortens the long way of perfection. He reconciles the gentle soul of Love with the formidable need of Power; fuses the Soul's passive nature that lives satisfied with transcendent calm with perfect activity of Divine worker and warrior. He shall possess God's infinite Wisdom and king Idea what the dwarf mind cannot imagine and shall open God's door what the heart of the mortal cannot dare.

An **Integral Vaisya** calls down the Divine Mother's deep, secret, vivid, wonderful and fine rhythm of beauty, healing touch of love, truth and delight, alchemist energy, sunlit sweetness and harmony, her intricate and subtle opulence, compelling attraction of beatitude, bound all the decreed Souls with her golden tie and captivating magic Grace. He does all action in the love of Divine and in love of the world and transforms all transient earthly emotional human relation into joy of the All-Loving, the All-Blissful and the All-Beautiful.

An **Integral Shudra** is not satisfied with his exclusive liberation, lonely freedom and solitary joy and asks the Divine Mother's Light, Peace and Perfection for earth and men. He calls down her persistent, flawless and integral action, efficient technical knowledge, competent administrative skill, Truth of order, close and profound intimate knowledge, power of silence and quiet and exact perfection in all things. A vast surrender or wide self-giving is his only source of strength to confront Time and Space. While accepting all works of life, he is able to transform even the smallest and meanest work into glad and glorious golden sacrifice; a higher knowledge is applied to all the activities of existence to lift all common ordinary work into strange Divinity and in every simplest movement of will, action and thought he fills the Divine Presence and can bring her Divine oneness. His object in Arts and Crafts is not mere mental, vital and aesthetic gratification but to adore and manifest the Divine Artist everywhere. His aim and object in Science and Technology is not mechanical and mental manipulation of the energies and opulence of Nature but to enter into the processes and workings of the faultless Divine mysteries. He must remember that he carries within him a fragment of integral Godhead and its total revelation in his bodily life is the inevitable consequence of his integral faith.

Yantra:

“The Blessed Lord said: I am the Time-Spirit, the Destroyer of worlds, here arisen huge statured for the destruction of the worlds. Even without thee all these warriors, who are ranked in the opposing armies, shall not remain. Therefore, arise (raise your consciousness beyond the *gunas*) thou and gain glory, conquer thy enemies and enjoy an opulent kingdom. By Me already are they slain, do thou become the occasion or instrument, **Yantra**, only, O *Savyasachin*.”

The Gita-11.32-33

The principal support of a **Sadhaka of integral Yoga** is equality, surrender and oneness by which he gets unchanging silence, eternal peace, immense calm, liberated purity and power of concentration. He does not permit any exulted abnormality, great excitement of power, over-eager to accomplish any work, impose any partial will, infra-rational and irrational movement of any kind and the experiencing Consciousness must preserve a calm balance, sufficiently vigilant passive mind which is obedient to overhead guidance, an unflinching clarity, power of self-criticism, right discrimination, intellectual deliberation, a vivid perception, coordination, firm vision of things, pace of time must be respected, a sane grasp of facts, understands with sympathy the actuality of all energies behind the present appearance, a high Spiritual optimism, one pointed integral process with whole and many sided progress and moves forward towards the unfurling of their Divine possibilities. He can have no dealings with weakness, selfishness, claim of violent personal will and motive of personal fame; a Divine strength and courage, a passivity of the mind calmly and strongly open to the high Spirit, a Divine

compassion and helpfulness are the very stuff of that which he would become in his continuous effort. He has the patience and courage to uncover the truth of existence, clarity and humility to admit the limitation of his existing knowledge, Spiritualised intelligence to develop an intermediate necessity of intuitive discrimination which dispels all darkness of understanding and dazzling confusion, Spirit's deep quietude which can reunite existence and consciousness with the Divine *Ananda*, higher aspiration that can call down true knowledge, open hearted to face and overcome the problem of integration, equal effort for Divine fulfilment of his volitional, emotional and intellectual parts and bringing in persistently the Psychic and Spiritual Light into recalcitrant parts of Nature. Accepting life and as per the capacity of his universalised body, he has to bear the great part of earth's burden in addition to his own heavy burden of surface and Subconscient sheath. In the Spiritual harmony of existence, the greater he accepts and embraces world's problems, miseries and sufferings, the greater the Divine Grace that seeks to descend upon his vessel and he has the responsibility of manifesting and calling down the Divine *Shakti* much more than his existing individual capacity.

Instrumental action culminates in an inner and not in an outer action, a Spiritual action and not giving up of physical works in to the *Brahman*. When the works are reposed on the *Brahman*, *brahmanyadhaya*,⁸⁵ the personality of the instrumental doer ceases; though he does all works he does nothing; for he has consecrated the work, doership of work and fruits of work and his highest realisation is that the Divine becomes the action, the result of action and doer of action.

The fourfold action of the Divine *Shakti*, the Power of *Akshara Purusha*, manifesting through Her instruments are:

She is the mediatrix universal Mother that draws her child to her arms to link earth consciousness with supreme Truth Consciousness and we adore her as Mother of all Godheads, ancient Mother, infinite Mother, a wonderful Mother of unnumbered species and an embodiment of mighty Mother. A force in her toiled since the beginning of creation to reverse the destiny's cold dead turn, forced to open the door of multiple selves that are denied and closed and when earth will be ready she shall again take birth in Time as last *Avatara* to vanquish Fate and Death and establish Truth's victory [the *Maheswari* aspect].

She holds her perennial child upon her knees and we meet **her** warrior mood, overwhelming turbulent will, terrible in love, sovereign gaze, all-seeing Power to trace its path, impetus swiftness, flaming silence of her heart of violent Love, her mind free from all twilight thought and her world-shaking force that can transform Time's black dragon base of Inconscient Sheath and can trample the

Nature's Iron Law of Death. Her unerring golden Hand can lift our Being and Nature to unimaginable height and calls down her infinite Ray. Her Timeless mighty action accomplishes centuries' toil in a day and if she is allowed to intervene in her almighty strength, then in one moment she slays many longing desires, destroys all that are false and obscure, saves all that are pure and true and Divinises all Time and all Space [the *Mahakali* aspect].

Her worshiped feet has the power to heal the pain of life, breaks the seal of Ignorance to kindle rapturous Psychic fire, transforms earth's floor into her sweetness' home and one human moment is drawn towards all eternity. Her single glance makes the whole day marvellous; a strange new world peeps in her look; her clasp transforms all pain into ecstasy, fills our limbs with rapture of things, lifts wisdom, strength and perfection to pinnacles of wonder, builds a golden passage to our heart and brings into life's closed and obscured room a sense of Infinite Beauty and Harmony [*Mahalakshmi* aspect].

Her sacred voice is attuned with the harps of the perfect and rhythms of infinity, her sight breaks the transient sense to liberate the inner Godhead; her outstretched Hand of protection and ever present help is extended over all life; she is the Mother of our longing Nature, the Mentor who insists even after repeated and prolonged failure, sister of our ascending Soul, comrade of our undying hope and golden Messenger to untransformed Nature. She claims from all Time her Will's eternity overruling cosmic Law and manifestation of complete Godhead from passing and fleeting moments. For the fullness and perfect perfection of this blind struggling creation she is ready for arduous labour, long suffering and waits patiently for all eternity [*Mahasaraswati* aspect].

Vibhuti:

“The Blessed Lord said: Yes, I will tell thee of My divine *Vibhuti*... Among the *Vrishnis*, I am *Krishna*, among the *Pandavas* I am *Arjuna*, among the sages I am *Vyasa* and among the seer poets I am seer *Usanas*.”

The Gita-10.19/10.37

Instead of isolation from mankind through the ochre robe of *Sannyasin*, which is a symbol of refusal of all compromise with falsehood and complete surrender of lower Nature, an **integral Yogi** wears the garb of the world and his robe is a radiating Light, Beauty and all-inclusive Love of which he is an emanation of ‘garb-less deity.’⁵² In him the Soul and Nature reveal equal Divine Presence and Balance and fuse in a wide harmony which lives in God's extreme perfection that can exist by ever extending scroll of the Infinite. Thus he establishes a Spiritual consciousness in the Being followed by extension of this Spirituality to all the parts of Nature. He can create what his Spirit has dreamed and his perfect action is the outcome of his perfect inner passivity. His dream of

Beauty's sunlit passage is realised in an eternal Love, Beauty and Delight, self-existent, all pervading and equal behind all outer appearances; his dream of perfect Truth in the eternal variation of existence is invariable and is the secret of all change and goal of all wisdom; his dream of comprehensive Divine Action in the omnipotent and self-revealed Will is inherent forever in all things and all creatures and translates itself in the eternal rhythm of the world movement.

A *Vibhuti's* sevenfold subjective action is hinted in the Gita and developed in integral Yoga. They are:

1: Original Ignorance: Not knowing the origin, Source of our existence, the Supramental Self or extending ahead to Bliss Self. After opening of above Selves, they are dynamised in building the Supramental and Bliss Sheath.

2: Cosmic Ignorance: Not knowing the immobile and immutable Self, the Spiritual Self. After opening of this *Akshara Purusha*, it is dynamised for building, transforming and perfecting the Spiritual Sheath.

3: Egoistic Ignorance: Not knowing the Universal Self, the Cosmic Self. After opening of this Self, it is dynamised for expansion and perfection of universal Sheath.

4: Temporal Ignorance: Not knowing the Psychic Being. Psychic Sheath is purified and perfected by the influence of Psychic being.

5: Psychological Ignorance: Not knowing the subliminal Self which constitute our true physical Being, true vital Being and true mental Being. Subtle physical, subtle vital and subtle mental sheaths are built by activation and interaction of respective Selves.

6: Constitutional Ignorance: Not knowing the Subconscious Self, Inconscious Self and their influence on the waking Self. Activation of these Selves are part of Supramental transformation in Subconscious and Inconscious Sheaths.

7: Practical Ignorance: Not knowing the right relation of the surface physical, vital and mental Nature with the above ten Selves. Perfection of surface nature, which constitute our body, vital and mind are dependent on the influence of the ten multiple Selves and perfection of ten subtle bodies.

Consciousness of the Avatara:

“He who knoweth thus in its right principles My Divine birth and My **Divine work** (*Avatara's work*), when he abandons his body, comes not to rebirth, he comes to Me, O *Arjuna*.”

The Gita-4.9

In the fourth stage, a *Sadhaka* realises the eternal and universal Self, an increasing manifestation of the Divine, *the Ishwara* in all his being, nature and action. Now he is constantly and uninterruptedly aware of the Divine Presence in him. The Divine is felt as the possessor of his Being and Nature, above him as the

Ruler and Over-ruler of all the workings. All his consciousness becomes Divine Consciousness, all his knowledge becomes Divine Knowledge, all his will becomes Divine Will, all his feelings becomes Divine Love and all his action becomes Divine action. The distinction between *Shakti* and *Ishwara* begins to disappear in their sole Oneness, there is only the conscious Indwelling, Over-dwelling and Identity with the Divine. The Ignorance of the ego is entirely removed and there is only the eternal portion of the Self, *amsa sanatana*⁵⁴ and he becomes a conscious centre of unity and freedom. He lives fulfilled in the complete Presence, Power and Joy of the Divine. His emanative identity uplifts to the Consciousness of the Supreme in His totality where his meeting of *Shakti* and *Ishwara* in Spiritual plane is further elevated as *Maya* and *Brahman* in the Supramental plane, *Vijnana*; he emerges and establishes himself in the *Avatara* consciousness of *Purushottama* state, assumes a human name and form and extends his greatest world action and Divine *Lila*.

Through these four stairs mankind can develop the capacity for indefinite ascending and descending movement of Consciousness, ‘which will enable him progressively to manifest God in the body.’⁵⁵ Thus the vision of universal incarnation of Godhead concealed in all humanity is revealed and realised in all life.

Sevenfold Personality of a Divine Worker:

These Divine’s chosen Souls are at once as young and plastic as that of a small child, slave of God concealed in all humanity, disciple of the transcendent Divine and ‘high-bred maiden’⁵⁰ (as defined in *Savitri*) to hold Divine Love. They become wide and egoless impersonal personality of liberated cosmic Worker, hastener of Evolution, Divine Creator, bringer of Light, giver of Bliss, Friend, Helper, Father, Mother, Master, Guide, Lover, Beloved and Divine Playmate in the world game⁵¹ and bear earth’s burden and suffering much more than their individual capacity. So a Divine worker has following seven qualities in his characteristic Nature.

1: Freedom from ego, *Ahamkaram parigraham*: While actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his “I” which is doing them.⁶⁵ In the egoism of their strength and power, in the violence of their wrath and arrogance, the *asuric* men despise and belittle the God hidden in themselves and the God in man.⁶⁶ Having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive—one is fit to become the *Brahman*.⁶⁷ If thou art one in heart and consciousness with Me at all times, then by My Grace thou shalt pass safe through all difficult and perilous passages; but if from egoism thou hear not, thou shalt fall into perdition.⁶⁸

2: Freedom from desire, *Kamasankalpavarjitah*: In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth.⁸⁶ Men are led away by various outer desires which take from them the working of the inner knowledge; they resort to other gods and they set up this or that rule, which satisfies the need of their nature.⁸⁷ But the Soul not in union with the Divine is attached to fruit of action and bound by action of desire.⁷⁰ Thus awakening by the understanding to the Highest which is beyond even the discerning mind, putting force on the desire soul by the true inner Soul to make it firm and still, slay O mighty-armed, this enemy in the form of desire, who is so hard to assail.⁸⁸ Whose inceptions and undertakings are all free from the will of desire, whose works are burned up by the fire of knowledge, him the wise have called a sage.⁶⁹

3: Spiritual Impersonality, *Nirguna*: “He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the *Brahman* and reaches self-extinction in the *Brahman*, *brahmanirvanam*. Sages win *Brahmanirvana*, they in whom stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good of all creatures. Those who practice self-mastery by Yoga and austerity who are delivered from desire and wrath and have gained concentration, for them *Brahmanirvana* exists and encompasses them, they already live in it because they have knowledge of the Self.”⁷¹ But those who seek after the indefinable unmanifest Immutable, omnipresent, unthinkable, self-poised, immobile, constant, they also by restraining all their senses, by the equality of their understanding and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.⁷²

4: Equality, *Samata*: Fixed in Yoga do thy actions, having abandoned attachment. Having become equal in failure and success; for it is equality that is meant by Yoga, *samatwam yoga uchyate*.⁷³ Sages see with an equal eye the learned and cultured *Brahmin*, the cow, the elephant, the dog, the outcaste. Even here on earth they have conquered the creation whose mind is established in equality: the equal *Brahman* is faultless, therefore they live in the *Brahman*.⁷⁴ The non-injuring, equality, contentment, austerity and giving are separative and subjective becomings of existence, and they all proceed from Me.⁷⁵

5: Peace, *Shanti*: He attains peace, into whom all desires enter as waters into sea which is ever being filled, yet ever motionless—not he who like a troubled and muddy water is disturbed by every little inrush of desire. Who abandons all desires and lives and acts free from longing, who has no “I” or “mine,” who has extinguished his individual ego in the One and lives in that unity, he attains to the great peace.⁷⁶ By abandoning attachment to the fruits of works, the Soul in union with Brahman attains to peace of rapt foundation in *Brahman*...⁷⁷ Thus always

putting himself in Yoga by control of his mind, a Yogi attains the supreme peace of *Nirvana* which has its foundation in *Brahman*.⁷⁸

6: Spiritual Ease, Sukha: He who can bear here in the body the velocity of wrath and desire, is the Yogin, the happy man, *sukhi*. He who has inner happiness and the inner Spiritual ease and repose and the inner light, that Yogin becomes the *Brahman* and reaches self-extinction in the *Brahman, brahma-nirvanam*.⁷⁹ For one who is not in Yoga, there is no concentration of thought and intelligence; for him without concentration there is no peace, and for the unpeaceful how can there be happiness, *sukham*?⁸⁰ A sattvic action binds a man by attachment to knowledge and attachment to happiness.⁸¹

7: Joy and laughter of the Soul, Hasya: I, the *Purushottama*, am the foundation of the silent *Brahman* and of Immortality and imperishable Spiritual existence and of the eternal *dharma* and of an utter bliss of happiness, *hasya*.⁸² That in which the Soul knows its own true and exceeding bliss, *hasya*, which is perceived by intelligence and is beyond the senses. Wherein established, this exceeding bliss can no longer fall away from the Spiritual truth of its being. That bliss is the greatest of all gains and treasure beside which all lose their value, wherein established a Yogi is not disturbed by the fieriest assault of mental grief. The firm winning of this inalienable Spiritual bliss is Yoga; it is the Divine union.⁸³ When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss that has become the *Brahman*. Thus freed from stain of passion and putting himself constantly into *Yoga*, a *Yogi* easily and happily enjoys the touch of the *Brahman* which is an exceeding Bliss, *hasya*.⁸⁴

Sevenfold Personality of the Virgin Mother:

‘Earth, water, fire, air, ether, mind, reason and ego is my eightfold divided Nature, *apara-prakriti*. Know too my other Divine Nature, *Para-prakriti*, different from this, this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld.’

The Gita-7.4, 5

“But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti, para maya*, into the lower or human nature.”⁴⁹

Sri Aurobindo

The Gita hints of the virgin Mother Power as superior manifestations of the Divine. This character of *Para-prakriti* is developed extensively in *Savitri* who can save the human Soul from Spiritual fall and vanquish Time and Death.

The Mother's bare and absolute Power is represented through *Savitri's* Virgin Force, which burns in the solitudes of the thoughts of God and the whole world lives in the lonely ray of her sun. She questioned changeless destiny and strove against the immutable Will from the inception of this creation. Her high nude Soul tramples fixed destiny and the groves of mortal law with her living feet.

Twenty-one distinct characters (7x3) of *Savitri* are identified which form the basis her virgin Mother status and from them the Law of Virginity is evolved. Adherence to this law gives a seeker capacity to reverse the course of world event from the worst to the best and gives strength to fight against Death and Suffering.

Savitri searched her integral purity through the first door of entry of **physical virginity** which is reflected in her outward nature. She awoke among these common tribes like a parable of dawn and lived like a mighty stranger in the human field. Heaven guarded her physical purity till the arrival of some great Soul, her second Self, and the Godhead in the form of *Satyavan* leading her towards comprehensive virginity. The physical substance can open itself towards the pure Divine touch. Her single glance can make his whole day wonderful. The first sign of *Savitri's* **physical virginity** is that she took no interest in small earth bound enjoyments, life's fragile littleness, heaven's brief light. She came to love, help and save all, spoke no word, strong, calm like a hill and a dark foreknowledge of *Satyavan's* early departure separated herself even from those she loved. *Savitri* gives us this message that she was absolutely not interested in any small happiness and sense-enjoyments because that cannot help her to resolve her single and sole issue which she concentrates on each birth, "This was the day when *Satyavan* must die."⁵⁶ Rather these small earthly enjoyments are door of escape and recoil from the problems of existence. The second sign is that she had disrupted and dislodged by her Soul's force her past that stood as a block in the immortals path; in her inner adventure of Consciousness, each new height she explored she would completely lay bare and break the system she had reached earlier; or 'A giant dance of *Shiva* tore the past.'⁵⁸ A fire that seemed the body of the God consumed the limiting figures of the past and made a large room for the new self to live; to quote *the Mother's* word, "At every moment we must shake off the past like falling dust, that it may not soil the **virgin path** which, at every moment also, opening before us."⁵⁷ Thirdly, she was never interested in any solitary bliss, her task was to raise the world to God and deathless Light and called down a fire of Eternity to make the body's joy as vivid as the Soul's; earth she would permanently lift to the neighbourhood of Heaven, reconcile the Eternal and the Abyss through invasion of Divine Force and her greatness rose to 'stay the wheels'⁵⁹ of earth's Doom.

Savitri's fulfilled vital was flower-sweet, adamant, passionate and calm. The vital substance and sensory organs can open themselves towards pure Divine Delight which is an inlet of ocean's force and can retain their vital virginity. The first sign of *Savitri's* **vital virginity** is that an inner law of beauty shaped her whole life; by the pressure of the Soul force 'the proud ambition and its master lust'⁶⁰ were transformed into instruments of great calm sway; 'daily dwarf desire'⁶⁰ was changed into a sweet and boisterous play of delight; the second sign is that all her sense instincts or organs are in search of beyond sense pure delight; a power within and above shaped and moulded her sense; the body's sense renounced its earthly look and Eternity's contact broke the moulds of sense and kindled a Divine identity; thirdly she gives no interest in human association which generally takes a vitalistic turn. The common earthbound Souls who generally draw irresistibly towards the forbidden fruit of *Adam* and *Eve*, the Souls tempted by Nature have eaten, which is again mind and body's faltering search through *Prakriti's* possession of *Purusha* in Ignorance. A puritan God made pleasure a poisonous fruit or red drug in the market place of *Death*. *Savitri* symbolises all gross enjoyment of life as wine of desire and projects the lord of *Death* as the 'cup bearer of the wine';⁶¹ so in order to fight and conquer against *Death* one must give up all desire, ego and earthly enjoyment and must turn inward and upward.

The surface mind has to open itself towards the Divine wisdom which generally lives far from the authentic light and thus it retains mental virginity. The first sign of *Savitri's* **mental virginity** is that she loves mind's solitude which remains untouched in the battlefield, mart and crowded places; her mind was an enormously empty sea of white sincerity resulting in the simple purity which knelt down before the seat of the Eternal and all the mind's twilight thoughts were abolished and delivered to save her naked Self and transformed Nature. In the still mind a Timeless Ray descends into our heart and multiple subtle bodies and we are rapt into her eternity. Thus the obscure physical mind and the impure vital mind can be transformed into plenary Supramental illumination. Secondly, she accepted the earth, the woods, the thatched house, never spared the labour of the broom, the jar and the well and heap the fire and no slight task she allowed to others; thus in the simplest movement of action she could bring strange Divinity and Oneness with earth's growing robe of Light and her commonest, smallest and meanest doing welled from an inner Light; the third sign is that she is 'forbidden to walk unveiled in public ways'⁶² because the mental purity always insists seclusion as the highest and best opportunity to multiply the value of Time, use time as a bank to accumulate Spiritual force and economise the limited and passing moments towards God union.

The Psychic being is the perennial virgin stationed in the heart of this mutable form, by whose influence the surrounding desire soul can regain its purity and retain the virginity of Psychic sheath. The first sign of *Savitri's* **Psychic**

virginity is that her Psychic being was that half opened lotus bud of the heart which bloomed and stood disclosed to the earthly ray and she called the mighty Mother of the worlds to the heart centre to make this earthly tenement her house; the waking witness Soul looks at the Truths unseen and scans the Unknown and all assumes a new marvellous face; secondly after the Psychic being is opened, a mighty movement rocked the inner space and out of Inconscient's mindless and soulless night a flaming serpent rose and climbed mightily and stormily on its way and touched her six occult centres with its flaming mouth. Those centres, lotus of the head, lotus of the throat, the lotus of the heart, navel lotus and two nether lotus centres bloomed and laughed surcharged with light and bliss and then at the crown of the head they joined the Eternal's space. Thus a firm ground was made for Heaven's descending Spiritual Might, Love, Light, Wisdom and Force and the third sign is that she surrendered herself entirely into the great World-Mother's hands and she obeyed her sole supreme command in the enigma of Inconscient's world. Thus her Psychic being entered complete Divine union in Supramental plane and the Supramental Mother consented to stay permanently in the heart centre.

The Spiritual Being is the eternal virgin whose release can dim the moon and it is stationed in an immutable form, by whose influence the Fate's dark and lethal orb over *Satyavan's* cherished head was transformed into a golden circle of mystic Sun. The first sign of *Savitri's* **Spiritual virginity** is the grace and beauty of Spiritual light which is a blank pure immutable Consciousness of celestial fire that replaced the mind and ascends to the emptiness of the Supreme so that all in her may reach the blank absolute state; the second sign is that Spiritual virginity opens the doors of sheer truth discernment, sheer truth vision, sheer truth hearing and sheer truth touch, it understands without the aid of thought, utters what is needed to be said, does what is needed to be done, a pure perception is her only power; she has come down to this suffering world to help a blind and suffering mortal race, to open to Light the eyes that could not see and to bring down bliss into heart of grief; thirdly activation of Spiritual Virgin Being ensures a secured and enlightened earthly life without any danger of Spiritual fall and possession of a Bliss that none can ever hope to taste and experience of a Love without the Lover and the Beloved. So *Savitri* recommends that 'we must search our nature with spiritual fire'⁶³ and 'must break'⁶³ all earth's smallness, pettiness and narrowness. It further asks not to remain content with one conquered realm of subtle world and adventure all the subtle bodies to make the whole world under her possession.

The Supramental Being is the virgin Source of all existence, by whose movement this whole existence can retain the integral virginity including the purification of the Subconscient and Inconscient Sheath. It is this integral virginity that gives birth to the status of eternal Bride and eternal Bridegroom for which

Savitri and *Satyavan* were destined for the earthly play. The first sign of **Supramental virginity** is that in its Truth Consciousness there is no place of negation and division and she stands firmly on earth united with the Divine who represents 'the Lover's everlasting Yes;'⁶⁴ an invisible sunlight ran within her veins, flooded her brain with overwhelming light and woke a wider sight than earth could know; a lightning from the height entered the hell of the abyss; it is a flame that cancels death in mortal things and radiates the human limbs that knows not birth and death; her kindly care is a sweet temperate sun which has the capacity to embrace all human contacts without any disturbance, discord and disharmony; the second sign is that she wishes to make all one immense embrace and she might house in it all living things; there are regions where her absolute Powers meet and made circle of bliss with married hands, light stood embraced by light and fire wedded fire to find all the world within her lonely breast; Superconscient thoughts rose in her that no earthly mind can hold; *Savitri* had developed in her lonely days the inner capacity in Consciousness of serving the earth from above like the strong splendid Sun and lighting around her, she kindles all other suns representing ten Selves and the whole world lives in a lonely ray of her Supramental Sun; thus she moulded her life like golden maid; thirdly, a mighty transformation came on her as heaven's light consented to descent; her forehead's span vaulted the Omniscient's gaze, the Presence of virgin Sun came down as Divine Force and held the lotus centre of her brow and opens the third mysterious eye; when the golden ecstatic Light seized the brain then eternal Wisdom and Will captures the mortal being; it stirred in the lotus of the throat the song and in her speech throbbed the immortal Word; the God's sun glided into the lotus of her heart and woke in it the Force that alters the Fate and when it came to the navel lotus centre made desire a pure celestial flame and when it broke into the nether centre where coiled World-Energy sleeps, smote the thousand hooded serpent Force and it climbed to clasp the World-Self above.

Savitri had brought with her human form the calm delight that weds one Soul to all and that is the key to the flaming door of ecstasy and the All Blissful smites with rapture the heart's throb. Bliss Self is the ultimate virgin Power of the existence, the Creatrix Mother, the artist Bride of the Supreme, by whose intervention the whole existence retains its oneness with the Supreme and seeks for forms to manifest the Truth Supreme, sustains all other intermediate worlds for the dynamisation of multiple delights and illumines the Inconscient and Subconscient Sheath with intensest *Ananda*. The first sign of all-creating unmanifest **Bliss virginity** is the manifestation of utter gladness in the trinity of the Enjoyer, the Enjoyed and the Delight that unites them; a giant drop of Bliss unknowable shatters the mortal flesh and with immortal pleasure cleansed and purified the whole Nature and the Soul became a fiery ocean of felicity; His bliss laughs to us or its call concealed like a far-heard unseen entrancing flute from the moonlit branches of the throbbing wood tempting our angry search and passionate

cry; the second sign is that it manifested as trinity of the Lover, the Beloved and the Love, where Love has the capacity to heal all disorder and bitter cruelties of earth, turns worst into the best and sustains this creation; her love was not the hunger of the heart, nor was it the craving of a flesh and it came to her from All Bliss and to All Bliss it returns, and the third sign of Bliss virginity is that it is manifested as trinity of possessor of Beauty, the Beauty possessed and the Beauty. In beauty she treasures the sunlight of her smile. The All Beautiful's ray is a miracle in each shape and it is caught and flowered in Art and Life.

OM TAT SAT

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- 2: SABCL-27/433-34,
- 3: The Gita-2.61/6.14,
- 4: The Gita-4.18,
- 5: The Gita-9.8,
- 6: CWSA-19/Essays on the Gita/562,
- 7: CWSA/23/The Synthesis of Yoga-542,
- 8: CWSA/24/The Synthesis of Yoga-624,
- 9: "I am *Bhrigu* among the great *Rishis*; I am the single syllable *OM* among words; among sacrifices, I am *Japa-Yajna*, among the immovables, *the Himalaya* I am." The Gita-10.25,
- 10: The Gita-3.14, 15,
- 11: "All the doors of the senses restrained, the mind shut into the heart, the life-force taken up into the head, he who, established in concentration by Yoga, utter the single syllable word OM and remembers Me when he goes forth, abandoning the body, he attains to the highest Consciousness." The Gita-8.12, 13,
- 12: "The acts of sacrifice, giving and askesis as laid down by the scriptures are always commenced by the adherents of Brahman with the utterance of OM." The Gita-17.24,
- 13: "This was the double *Vedic* movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads..." CWSA-23/The Synthesis of Yoga-417,
- 14: The Gita-7.1,
- 15: The Gita-10.42,
- 16: The Gita-2.72,
- 17: The Gita-8.21,
- 18: The Gita-13.3,
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- 20: The Gita-7.19,
- 21: The Gita-9.7,
- 22: The Gita-7.5,
- 23: The Gita-4.6,

- 24: The Gita-8.5/10.6/13.18,
 25: The Gita-9.13,
 26: The Gita-7.24/9.11,
 27: The Gita-14.2,
 28: The Mother-62,
 29: Savitri-10,
 30: Savitri-19,
 31: Savitri-705,
 32: “He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to **all actions**, doing them himself with knowledge and in Yoga.” The Gita-3.26, “Giving up **all thy works** to Me, with thy consciousness founded in the Self, free from hope and egoism, fight delivered from the fever of thy soul.” The Gita-3.30,
 33: “The action of the three *Gunas* is the subject matter of *the Veda*; but do thou, O *Arjuna*, become free from triple *Guna*, without dualities, ever based in the true being, without getting or having, possessed of Self.” The Gita-2.45,
 34: Savitri-532,
 35: CWSA-23/The Synthesis of Yoga-492,
 36: The Gita-8-16,
 37: “The Blessed Lord said: Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not, O scourge of the foe.” The Gita-4.5, “I know all the past and all the present and the future existences, O *Arjuna*, but Me none knows.” The Gita-7.26,
 38: “We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end, — that is the fourth, the temporal ignorance.” CWSA-22/The Life Divine-681,
 39: The Gita-5.25, 12.4,
 409: The Gita-9.11, 7.24,
 41: The Gita-15.8,
 42: “This is the lower nature, *apara Prakriti*. Know too, O mighty-armed, My Supreme Nature, *Para Prakriti*, different from this *apara Prakriti*; **this supreme Prakriti has become the Jiva** by which this world is upheld.” The Gita-7.5,
 43: “Equal visioned everywhere, the man whose self is in Yoga, sees the Self in all beings, *sarvabhutasthaatmanam* and **all beings in the Self, sarvabhutani chatmani**.” The Gita-6.29,
 44: “It is **an eternal portion of Me as Purushottama that has become the Jiva** in the world of *Jivas* and draws to itself the six senses, including the mind, that abide in the *Prakriti*.” The Gita-15.7,
 45: The Gita-8.21, 10.12,
 46:

47: “The action of three *Gunas* is the subject matter of *the Veda (Prakriti Yajna)*; but do thou, O *Arjuna*, become free from the triple *Guna, nistraigunya*, without the dualities, ever based in the true being...” The Gita-2.45,
48: CWSA/21/The Life Divine-528,
47: CWSA/19/Essays on the Gita-136-137,
48: The Gita-9.8,
49: CWSA/19/Essays on the Gita-162
50: “Or like a **high-bred maiden** with chaste eyes” Savitri-496,
51: “But behind all these and in them he (a *Sadhaka*) has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul’s Beloved and Lover. All relations known to human personality are there in the soul’s contact with the Divine; but they rise towards super human levels and compel him towards a divine nature.” CWSA/23/The Synthesis of Yoga-129,
52: Savitri- 430,
53: Savitri-683,
54: The Gita-15.7,
55: CWSA/21/The Life Divine-64,
56: 43: Savitri-10,
57: CWM/1/p-42,
58: 30: Savitri-343,
59: Savitri-19,
60: Savitri-530,
61: Savitri-431,
62: Savitri-496,
63: Savitri-240,
64: Savitri-310,
65: The Gita-3.27,
66: The Gita-16.18,
67: The Gita-18.53,
68: The Gita-18.58,
69: The Gita-4.19,
70: The Gita-5.12,
71: The Gita-5.24, 25, 26,
72: The Gita-12.2, 3,
73: The Gita-2.48,
74: The Gita-5.18, 19,
75: The Gita-10.5,
76: The Gita-2.70, 71,
77: The Gita-5.12,
78: The Gita-6.15,
79: The Gita-5.23, 24,

- 80: The Gita-2.66,
- 81: The Gita-14.6,
- 82: The Gita-14.27,
- 83: The Gita-6.21, 22, 23,
- 84: The Gita-6.27, 28,
- 85: The Gita-5.10,
- 86: The Gita-2.62,
- 87: The Gita-7.20,
- 88: The Gita-3.43,
- 89: CWSA/23/The Synthesis of Yoga-5,
- 90: The Gita-10.8,
- 91: CWSA/19/Essays on the Gita-360,
- 92: The Gita-13.18, 10.6,
- 93: The Gita- The Gita-4.13,
- 94: CWSA/19/Essays on the Gita-531,
- 95: CWSA/19/Essays on the Gita-467,
- 96: CWSA/19/Essays on the Gita-556,
- 97: The Gita-1.7,
- 98: CWSA/23/The Synthesis of Yoga-68,
- 99: CWSA/19/Essays on the Gita-440.

The extensive development of the Gita's highest hinted Truth in integral Yoga:

“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.”²

Sri Aurobindo

“...nowhere does the Gita linger very long upon any purely metaphysical explanation; it gives only so much and in such a way as will make their truth just seizable for the soul to proceed on to experience.”⁸

Sri Aurobindo

Kshara Purusha or Psychic Being:

“All relations known to human personality are there in the **soul's contact** with the Divine; but they rise towards superhuman levels and compel him towards a divine nature.”⁷

Sri Aurobindo

We generally live in apparent surface mind, apparent surface vital and apparent surface physical behind which there is large ocean of inner subtle mental, inner subtle vital and inner subtle physical sheaths which govern, control and transform our surface workings. Behind these sheaths there are truth mind, true vital and true physical being, the immutable and imperishable godhead has occupied those centres. Similarly we have double Psychic entity, one is the apparent surface desire soul which works in our vital cravings, emotions, aesthetic faculty and mental seeking for power, knowledge and happiness and the other is our subliminal Psychic entity or our true Soul which is a pure power of light, love, joy and beauty. The subliminal mind in us is open to the universal knowledge of the cosmic Mind, the subliminal vital in us is open towards the universal force of cosmic Life, the subliminal physicality in us is open towards the universal force-formation of cosmic Matter. So also the subliminal Soul in us is open towards the universal Delight of the cosmic Soul. The surface Soul is cut off by egoistic wall of great thickness from true Soul and when the Divine delight tries to penetrate the surface Soul it becomes dwarfed, distorted or have to come in masked as their own opposites. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our

outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness; this is the inner light and voice of the mystic, the witness and the Guide. It is that which endures the pain and suffering and is imperishable in us from birth to birth, untouched by death, decay and corruption and an indestructible spark of the Divine. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveler from the birth to death and from death to birth and our nature parts are its manifold changing vesture. Initially it works indirectly through mind, life and body, since these parts have to be sufficiently developed as instruments of self-expression.

The mental part in us recognises the imperfection as the law of life to which the Psychic being in us rejects. The Soul is dissatisfied towards earthly imperfection and aspires towards elimination of all imperfections from our nature; it is this which struggles in Ignorance and points always towards evolutionary perfection of Truth, Right, Beauty, Love and Harmony and all that is a Divine possibility in us, and persists till these things become the major need of our nature. That is the law of our being which is a Divine dissatisfaction and a Divine aspiration with inherent Light of Power which unfolds gradually in the process of evolution from the hidden Reality of the spiritual secrecies. The real sign of finding a Psychic key is that to admit all works perfectly towards a Divine end and an elevation towards the Spiritual knowledge and power which will transform the law and phenomena of the external forms of our life nearer to a true image of Imperishable Spirit. It is right and reasonable to endure with equanimity towards all suffering and defects as immediate will of the God, an outcome of present transitional law of imperfection, a starting point, an opportunity for achieving higher status and the final will of the God is to transcend all evil and suffering, to transform all imperfection into perfection and to rise into higher law of the Divine Nature. It is the Psychic being which pushes to throw off the disguise of undivine life and reveal the Godhead in the manifest mind, life and body.

The Psychic transformation is one necessary condition of the total and largest transformation of our existence. It can open to the hidden Diviner ranges of our being and receive and reflect their light and power and experience, but another, a Spiritual transformation from above is needed for us to possess our Self in its universality and transcendence. The Psychic transformation after rising into the Spiritual change has then to be completed, integralised, exceeded and uplifted by a Supramental transformation which lifts it to the summit of ascending

endeavour. The fulfillment and integral completeness of our Psychic being comes by intervention of Supermind; for it is through the Supermind that the higher hemisphere is linked with the lower hemisphere. The Psychic being, uplifted by that Supramental Light and Force can unite itself with the original Delight of existence and overcomes the dualities of pain and pleasure and delivers us from all fear and shrinking of the mind life and body.

Thus through these Soul experiences our mind, life and body grow out of Inconscience towards the supreme Consciousness, out of the division of the Ignorance into the integralising Consciousness and Knowledge. If consciousness has become sufficiently Psychic, then the ascent of Consciousness is possible in the concentration of waking trance without the need of passive and unconscious trance. The ultimate mission of the Psychic being is to loose its individuality in its Source or it might return to the Source where there is no sense of separative Will and separative Power. Or a small nucleus, no bigger than the man's thumb, in the mass of ignorant Nature enlarges itself to embrace the whole world with intimate communion of oneness or it may experience the most intense in beauty and rapture through imperishable union and oneness as the eternal Lover with the eternal Beloved. Still more Spiritual experiences are possible in our quest of self-finding driving us towards the last and entire consummation.

The Psychic Science is best developed in *Savitri* book and through it, *Savitri*, systematically unravels the Divine stationed in the heart by breaking the barrier of multiple layers of desire Soul and transcending the attraction of fine and subtle lure of multiple inner worlds which can enrich our life with intermediate opulence, glory and fame.

The preliminary training to open the Psychic being is to remember first why our Soul came to earth; in silence seek the God's meaning in our depth; open God's door and enter into trance through meditation; in God's tremendous hush still our brain to wake the vast truth within that can directly know and see; cast from our life the sense that veils the Spirit's vision; in the enormous emptiness of mind we shall see the Eternal's subtle body and hear His subtle voice and in world's contact meet the Divine's single touch.

Man's house of life unfolds subtle worlds. There are occult shadows, tenebrous powers, **dangerous forces**, Titans, Fury, Goblins and Djinnns who are inhabitant of life's nether rooms of Subconscient pit. They touch all with perverting breath, discolour the walls of upper mind and invite instincts of forbidden joy. His **lower nature** hides these awful guests. Into earth-ways they break out from all doors to slay, massacre, torture, invade with blood-lust and fill with horror and carnage the God's fair world. Old rejected nature, slain thoughts,

old longings and acts, dead passions live again to recur in sleep, dream and waking.

She strove to find **the inner vital self** concealed behind the world of sense during her forced journey from body to the Soul through passages of inner Time. Here life deeps into the Subconscient dusk or struggles from matter to chaos of mind and cries of life, in which no light, no joy and no peace can come. Her vital godhead wakes within to lift the life to Supernal's touch. Out of the dreadful press she dragged her will and fixed her thought on the Name Divine. Then all grew still, empty and free; a large deliverance and vast calm came and she moved awhile through a blank tranquillity of naked Light from the invisible sun.

Then after silencing of the vital mind she met the **physical mind** or the material mind. It is an aimless thought and will, a deaf force, a torrent that carries life's hope and fear, a forbidden delight of honey-sweet poison-wine of lust and death, the bottomless danger-pits and swallowing gulfs. It could mingle poison with the wine of God, all contraries meet in the life's nether room and Ignorance is Wisdom's patron here. The Souls trapped in the physical mind can never escape.

Then journeying forward beyond the physical mind she reached a space where the **schoolman mind** has captured life's large domain. There, her servant mind and sense governed the house. The Spirit's almighty freedom was not there in reason's small limiting ideals. The reason's diplomatic balanced reign kept order and peace, disciplined beauty and harmonic smooth life and she lived in the closed adamant walls of law, ethic's rule and fixed pillars of thought. Its rational religion dries the heart, meditation muses on a narrow seat, worship turns to an exclusive God, prays the God in the chapel whose doors are shut against the universe and offers a cold and flameless sacrifice.

Then she arrived at the quiet country of **fixed mind**, fixed faith and ordered knowledge of apparent things. Mind claims to be the spirit, sole creator of the apparent world and the Soul and Spirit sees itself as form of mind and loses itself in the glory of the thought and reach the brilliant air flaming with thought's supreme finality. The few are admitted and register their name in the book of elite. It claims the safety of the ultimate wall, the clarity of the sword of Light, victory of a single Truth, diamond of flawless bliss, bright contented world and lives as favourite of Heaven and Nature.

Savitri did not want to stay there and came to a road thronged with an ardent crowd of **outer mind** where no mystic voice and Light can come. She mingled with the crowd and her mind hastened like them to save the God's world and yearned for the Spiritual light they bore. She reined back the high passion of her heart as she knew that she must discover her Soul and only those who save

themselves can save others. So by realising the hurrying time of the outer world she turns her eyes towards the eternal source to find the birth place of occult Fire.

Savitri met three untransformed Soul forces or untransformed Psychic Sheaths of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his life and evolution within a limited circle.

Savitri came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**, the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She comes to share the suffering of this world, draws the children's pangs into her breast. God has given her love and power to solace but not his force and power to save; she has seen the slashed corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watched the nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all embracing Divine love and compassion.

Then *Savitri* recognised the Mother of seven sorrows, an incarnation of pity as first desire soul of *tamasic* force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second desire Soul, the ambitious *rajasic* force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in the blood-stained den and tramples the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass falls back unsaved. She imitates the Overmental goddess who seems to be proud and strong *Durga*, fair and fortunate *Laksmi*, and wears the face of *Kali* when kills. When **the Mother of Might** is transformed, hate, fear and weakness will no longer dwell in

the human heart. Wisdom will be combined with power to give the sense of Omnipotence and Omniscience and all shall be might, bliss and happy force.

Savitri still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third desire Soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents charity, silence, knowledge, peace, courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She represents a limited charity, silence and knowledge in human life. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's ray. So she must nurse hunger for the Eternal in the human heart, and fill his yearning heart with heaven's fire and bring down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or all the ten planes of Consciousness.

Onward she moved seeking the mystic cave of the Soul. The mind abolished all its thought and in a simple purity of emptiness she knelt down before the Unknowable. At first she stepped into a night of God and crossed the fathomless impersonal Night in silence. A last change and the Truth's last retreat came with the breaking of the mental emptiness and the blissful inner self became her space. Then she came across the land of marvellous twilight and holy stillness of voiceless space. The two golden serpents curled round the lintel of her body and enveloped it with the pure dreadful strength and wisdom. Across the threshold of sleep state she entered in the land with great figure of Gods who are conscious in stone and live without breath. In climbing the planes of consciousness she met numberless worlds and faces of beings representing that world. She reached a point, the meeting place of all the worlds where there was no step of breathing men, no sound and living nearness of Soul and unimaginable bliss. She met a light which is not born of sun or moon or fire, a light that dwelt within and saw within and made secrecy more revealing than word and there spirit's vision is wholly true. Thus she passed in that mysterious place through rooms and rock-hewn doors. A sealed identity in her woke to give the experience of utter Oneness of

twin Godheads, God and Goddess, the Master and the Mother, the *Krishna* and *Radha*, and Adorer and Adored. Then she came to the last chamber of golden seat where one sat whose shape no vision can define, formless, pure, bare, only one feels the world's unattainable fount and Power of which she is a straying Force. Then she dug the tunnel of the last rock and came out where there is shone a deathless sun. A house was there and all is made of flame and light. And crossing the wall of doorless living fire where she **suddenly met her Soul, the Psychic being.**

***Akshara Purusha* or Spiritual Being:**

“For the methods of the integral Yoga **must be mainly spiritual**, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.”⁴

Sri Aurobindo

“...**there must be a bridge between the spirit and the intellectual reason**: the light of a spiritual or at least a **spiritualized intelligence** is necessary for the fullness of our total inner evolution, and without it, if another deeper guidance is lacking, the inner movement may be erratic and undisciplined, turbid and mixed with unspiritual elements or one-sided or incomplete in its catholicity.”⁵

Sri Aurobindo

“It is not indeed possible, so long as we are compelled to use reason as our main support, for it to abdicate altogether in favour of **an undeveloped or half-organised intuition**; but it is imperative on us in a consideration of the Infinite and its being and action to enforce on our reason an utmost **plasticity** and open it to **an awareness of the larger states and possibilities** of that which we are striving to consider.”⁶

Sri Aurobindo

Since integral Yoga foresees the Spiritual evolution of the race so it insists on the development of Spiritual being of the individual through more difficult, complex, wholly powerful method of *Karma*, *Bhakti* and *Jnana Yoga*, on the three lines together as triple wheel of Soul-power. In Integral Evolution, the three *Purushas*, that of Body, Vital and Mind are brought to the front by silencing the Surface physical substance, surface vital and surface mind or by silencing the volition, emotion and intellect through rejection of lower desire and practice of equality and surrender through the above three methods of Yoga. Similarly it is possible to be aware of the Self of the body, Self of vital and Self of mind by separating the *Prakriti* from *Purusha* as per *Sankhya* doctrine; first to watch the activities of *Prakriti* as witness and then to withdraw support and become the Lord of *Prakriti*, thus *Purusha* pours down its Divinity on the *Prakriti*. During the continuation of all these activities of nature successively or together, it is possible to realise one's inner being, the Psychic *Purusha*, who is behind the *Annamaya*

Purusha, Pranamaya Purusha and Manamaya Purusha, and with the emergence of Psychic being, Psychic transformation can resume its action. From the above exercises one can also open concurrently to the Spiritual being above the head and can resume the Spiritual transformation of nature.

But if the Mother-nature's intention is a comprehensive Spiritual transformation, then the double evolution, that of (1) evolution of outward nature and (2) evolution of inner being, occult subliminal and Spiritual nature, is indispensable. This imposes three difficulties in unfolding the pure Spiritual consciousness; (1) for, first, the Spiritual emergence has to wait at each step of evolution for the instruments of mind, life and body to be ready; (2) secondly, as the Spiritual formation emerges it is inextricably mixed with the inferior powers, narrow motives and downward impulses of the instruments which hangs back and prevents farther evolution and (3) finally the very character of mind is exclusive and it compels the emerging Spiritual light and power to move by segments, to follow one or another line of Spiritual experience to the exclusion of the total Spiritual achievement.

After the discovery of Psychic being the second Spiritual possibility is the discovery of the Spiritual being. The most ordinary result of this experience is the discovery of a vast static and silent Self which we feel as our real basic existence. Secondly we realise of our extinction, a *Nirvana* both of our active being and of the sense of Self into a Reality that is indefinable and inexpressible. Thirdly we can realise that this Self is not only our Spiritual being but the true self of all others or cosmic Self. Fourthly, it is possible to pass into some supreme immobile and immutable status beyond the universe. Fifthly, there takes place a large dynamic descent of Light, Knowledge, Power, Bliss or other supernormal energies into untransformed Nature, and we can ascend too into higher regions of the Spirit where its immobile status is the foundation of those great and luminous energies, *Shaktis*. Sixthly, for the full Spiritual transformation more is needed, a permanent ascension from the lower into the higher consciousness and an effectual permanent descent of the higher *Shakti* into the lower nature. And lastly, the highest achievement of Spiritual quest is the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self expression of the cosmic Being and both individual and cosmic Being are self expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts, an expression is in the terms of our own nature.

The methods proposed for opening of Spiritual being are: (1) The method of detachment from the insistence of all mental and vital and physical claims and calls and impulsions, (2) a concentration in the heart, (3) austerity of personal will, *tapasya*, (4) self-purification. (5) There are obstinate difficulties in our being born of its evolutionary constitution which militate against the divine assent. For some of these parts are still subject to the Inconscience and Subconscience and to the lower automatism of habit or so-called **law of nature**,--mechanical habit of mind, habit of life, habit of instinct, habit of personality, habit of character, the ingrained mental, vital, physical needs, impulses, desires of natural man, the old functioning of all kinds that are rooted there so deep that it would seem as if we had to dig to abysmal foundations in order to get them out: these parts refuse to give up their response to the **lower law** founded in the Inconscient; they continually send up to the conscious mind and life the old reactions and seek to reaffirm them there as the eternal rule of Nature. Other parts of the being are less obscure and mechanical and rooted in Inconscience, but all are imperfect and attached to their imperfection and have their own obstinate reactions; the vital part is wedded to the law of self-affirmation and desire, the mind is attached to its own formed movements, and both are willingly obedient to the inferior law of the Ignorance. Rejection of the old mind movements and life movements, rejection of the ego of desire, rejection of false needs and false habits, are all useful aids to this difficult passage. (6) The strongest and the most central way is to find all such or other methods on a self-offering and surrender of ourselves and of our parts of nature to the Divine Being, the *Ishwara*. All the parts of our being must assent and surrender to the law of Spiritual Truth; all has to learn to obey the government of the conscious Divine Power in the members. (7) A strict obedience to the wise and intuitive leading of a Guide is also normal and necessary for all the beginners of Yoga except a few specially gifted seekers. (8) For a real transformation there must be (a) the Law of Participation or ascent of *Purusha*, (b) the Law of Descent or a direct and unveiled intervention from above; (c) the Law of Surrender or there would be necessary too a total submission and surrender of lower consciousness, (d) a cessation of its insistence, (e) a will in it for its separate law of action to be completely annulled by transformation.

The Spiritual Consciousness initially may confine itself to a status of being separate from the action of our ignorant surface nature, observing and limiting itself to knowledge and developing a Spiritual sense and vision towards existence. For action it may depend on the physical, vital and mental instruments but it may also and usually does exercise a certain authority, governance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to move in a higher and purer truth of themselves or receive the inspiration or command of greater Self, the *Ishwara*. The Spiritual being, once inwardly liberated, can lift mind to higher states of Consciousness and bring down Supramental Energy, Creation, *Ananda* and Action.

Purushottama or Uttama Purusha or Supramental Self:

“It must also be kept in mind that **the supramental change** is difficult, distant and ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, and acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into **supramental consciousness** begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement.”³

Sri Aurobindo

Supramental Science evolves after Supermind gives its consent to descent into the mind and transforms it. As, for instance, Mind throws itself into various forms of mind-power, such as judgment, observation, memory, sympathy, proper to its own being, so must the Truth-consciousness or Supermind effect the relations by forces, faculties, functionings proper to Supramental being; otherwise there would be no play of differentiation, no Supramental command of unity in diversity. It has to be kept in mind that Supramental change is a difficult, distant and ultimate stage of spiritual growth and it should not be turned into the first or immediate objective. Till Nature is ready through prolonged Psychic and Spiritual transformation, the Supramental Force has to act indirectly; it puts the intermediary powers of Overmind or Intuition in front, or it works through a modification of itself to which the already half-transformed being can be wholly or partially responsive. For there is too great a disparity between the power of the supreme Force and the capacity of the ordinary nature; (1) the inferior nature would either be unable to bear or, (2) bearing, unable to respond and receive or, (3) receiving, unable to assimilate. ‘It is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe Supramental being could convey a true meaning to our intelligence.’¹ Other necessary condition for arriving at the Supermind are unification of the

entire being by a breaking down of the wall between the inner and outer nature, a shifting of the position and centration of the consciousness from the outer to the inner self, a firm foundation on this new basis, a habitual action from this inner self and its will and vision and an opening up of the individual into the cosmic Consciousness.

The stages through which one can ascend to Supermind are that one must first acquire inner Yogic consciousness by silencing the mind, life and body and changing the centre of living from surface to something within; next one has to go still deeper within to discover the one's Psychic being and under its influence Psychicise the outer and inner nature; then afterwards or concurrently one can contact the Spiritual being above the head and experience the descent of Divine Light, Force, Purity, Knowledge, Love, Beauty and *Ananda* etc., and the consciousness is to be universalised. Then it is possible to enter Supramental consciousness. So Supermind **must be** established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the Spiritual-mental being has not risen fully to Supermind and brought down its powers into terrestrial existence.

Supramental method is not related with any support of outer aid rather here consciousness is pushed to experience the third reversal consciousness. First, the reversal of consciousness is experienced in *Purusha-Prakriti* union in the Ignorance, second reversal of consciousness is experienced in *Ishwara-Shakti* union in the Spiritual or Overmental plane; the third reversal of consciousness is experienced in the *Brahman-Maya* union in the Supramental plane and this reversal of Consciousness has universal repercussion. This Supramental change in its process carries us into less explored regions; it initiates a vision of heights of consciousness which have indeed been glimpsed and visited, but have yet to be discovered and mapped in their completeness. The highest of these peaks or elevated plateaus of Consciousness, the Supramental, lies far beyond the possibility of any satisfying mental scheme or map of it or any grasp of mental seeing and description. It asks a radically different awareness of things; even if they were seen or conceived by some enlightenment or opening of vision, another language than the poor abstract counters used by our mind would be needed to translate them into terms by which their reality could become at all seizable by us.

Isha Upanishad has given the hint that a bright golden lid has separated the Supramental world from the Overmental world, that lid has to be broken by movement of Consciousness in order to enter Supramental kingdom. For such action to be practicable one must learn the movement of Consciousness in both ascending and descending order and this ascension and descent of Consciousness integralises the whole being and widens the base, which means the capacity of subtle body, subtle mind and subtle vital increases considerably and prepares the

ground of higher ascent. And those who are preoccupied with this movement of Consciousness in ascending and descending order can discover and pierce into Supramental plane through successive stages of Consciousness and methods shall evolve, either one or many, are left in the hand of the Divine *Shakti* that has taken the whole responsibility of *Sadhana*. There are also certain reversals of Consciousness which need not wait for ascension in stages but an evolutionary leap is experienced by bypassing all intermediate stages of development. In addition to it, there are also other movements of Supramental experience without undergoing any consciously felt descent of Divine force. All these experiences develop methods, which are inner movement of Consciousness and are related with activation of six or seven Occult centres as per Indian tradition or twelve occult centres as experienced by *The Mother* which are three more above the head and two more centres below the feet in addition to seven traditional centres. These twelve centres we identify as Sat, Chit, Ananda or Bliss Self, Supramental Self, Universal Self, Spiritual or higher Mental Self, Psychic Self, Truth mind, True vital, True physical, Subconscient Self and Inconscient Self. In Integral Yoga, higher two selves of Sat and Chit are not taken into consideration, as they are too far and remote from the present scope of development. All these ten selves are having their respective sheaths or *koshas* or subtle body which develops, concretizes and widens in the process of Spiritual evolution. One can have Supramental transformation by either of any of the following experiences:-

1) By unveiling of Supramental Self and Bliss Self through ascension of Consciousness beyond Spiritual Self and by corresponding descent of Forces to all the sheaths including the last Inconscient sheath.

2) By its pressure in addition to already opened selves of Universal, Spiritual and Psychic, all other Selves begin to unveil themselves and transforming or building of these sheaths develop during this process.

3) Supramental force can invade and grow the mental, vital, physical, subconscient and inconscient sheaths by unveiling the Inconscient Self below the feet and the assimilation of force can also build the formation of Universal, Spiritual and Psychic sheaths. This experience gives the sensation of Divine descent in opposite direction.

4) As Supramental force is all pervading, present everywhere so it can be activated by opening of any of the ten Selves and each Self can resume Supramental action in the respective sheath and the adjacent sheaths. The presence of the Supramental is there in every living being, on every level, in all things, and because it is there, the experience of *Sachchidananda*, of the pure Spiritual Existence and Consciousness, of the Delight of a Divine presence, closeness, contact can be acquired through the mind or the heart or the life-sense or even through the physical consciousness; if the inner doors are flung sufficiently open, the Light from the sanctuary can suffuse the nearest and the farthest chambers of the outer Being.

5) The necessary Supramental change can also be brought about by an Occult descent of the Spiritual force from above, in which the influx, the influence, the Spiritual consequence is felt, but the higher Source is unknown and the actual feeling of a descent is not there. A Consciousness so touched may be so much uplifted that the being turns to an immediate union with the Self or with the Divine by departure from the evolution and, if that is sanctioned, no question of gradual steps or method intervenes, the rupture with Nature can be decisive.

6) Supramental force can work by activation of any one Self or more than one Self or all the ten Selves at a time. For such action of greater magnitude the subtle body or sheaths must be sufficiently transparent, pure and wide in order to hold the Divine nectar.

7) Psycho-physical exercises like *Japa*, breathing exercise and cataleptic trance can be utilised to accelerate the already resumed experiences in these realms.

Sevenfold Integral Knowledge, Maharsayasaptapurbe:

“The **seven ancient Rishis** representing sevenfold Integral Knowledge, the four *Manus* or All-Father representing four Divine *Shaktis* are My (Over) Mental becomings, from them are created all these living creatures in the world. Whosoever knows in its right principles these **seven Vibhutis** and fourfold *Yogas*, unites himself to Me by an untrembling Yoga; of this there is no doubt.”

The Gita-10.6, 7

“**Seven steps** has the ground of the Ignorance, **seven steps** has the ground of the Knowledge”

Mahopanishad-V-1

“Accepting the universe as her body of woe,

The Mother of seven sorrows bore

The seven stabs that pierced her bleeding heart:”

Savitri-503

The Gita hinted of seven-fold Integral Knowledge as *Maharsaya Saptapurbe* and four Divine *Shaktis* as *chatwaro manabstatha* from which this creation of Integral Evolution rose and four-fold integral Yoga evolved. The aim of Integral Evolution is fullness of Being, fullness of Consciousness and fullness of Life. The Integral Knowledge is the complete knowledge on the world, complete knowledge on the Self. It is a Consciousness which possesses the highest Truth. Man therefore has to enlarge his knowledge of himself, of the world and of God until in their totality he becomes aware of three successive realisations of INCLUSION, of realising the Divine in the heart centre; INDWELLING, of realising the whole creation within the Divine and IDENTITY, of realising oneness with the Divine.

Knowledge, *Vidya*, is the exclusive knowledge of the One, the realisation of the Being. Ignorance, *Avidya*, is purely and trenchantly the exclusive

knowledge of the divided Many divorced from the unifying consciousness of the One Reality. The subjection of the being, *the Purusha*, to the mechanism of the Energy, *the Prakriti*, is identified as the efficient cause of our ignorance and imperfection. Ignorance is the self-oblivion of the Being, the experience of separateness in the multiplicity and a circling in an ill understood maze of becomings. This Ignorance is the Mind separated in knowledge from its source of knowledge and gives a false rigidity and mistaken appearance of opposition and conflict to the harmonious play of the supreme Truth in its universal manifestation. The **division of consciousness** is the basis of the Ignorance, a division of individual consciousness from the cosmic and the transcendent of which yet it is an intimate part, in essence inseparable, a division of Mind from the Supramental Truth of which it should be a subordinate action, of Life from the original Force of which it is one energism, of Matter from the original existence of which it is one form of substance. Integral Knowledge of *Brahman* is a consciousness in possession of both, the knowledge of Being and knowledge of Becoming.

Here are seven *siddhis* or sevenfold knowledge. The details of these *siddhis* are depicted from *Mahopanishad* and *Yoga Vasistha*.

Suvechha:-

Those who understand that this life is transient, meaningless, sorrowful and search after eternal happiness; they are the pathfinders of *nibritti*. They take interest in scripture, in doing the highest action. For purification of *chitta* they do desireless action and service to saintly persons.

Bicharana:-

In this stage one does meditation, *dharana*, *smriti* and *sriti*; service to the guru and acceptance of his guidance. Then he reads scriptures and involves themselves in practice and renunciation and associates themselves in best action.

Tanumanasi:-

When the above two conditions are satisfied attraction for worldly enjoyment gets thinner. In this stage one does askesis, spiritual discourses and following the path of renunciation. In this stage one passes time with unattached happiness.

Sattwapati:-

By practice of the above three, ignorance gets thinner and knowledge rises. In this stage renunciation becomes intensified and *chitta* gets purified and established in *sattwa*. In this stage one is established in *Adwaita* knowledge and sees the external world as a dream state.

Asanski:-

In this fifth stage one attains *chinmaya* state. In this state all division is broken and one is established in *Adwaita* state. In this state by practice desire gets destroyed.

Padartha:-

In this state one is merged in the Self and all inner and outer thought process is destroyed. One goes beyond the *Sat* and *Asat* and gets liberated, *jivanmukta*. In this state division of intellect gets destroyed and one is established in the Self..

Turyaga:-

After this one attains bodiless beyond *turiya* state. He, who is most fortunate, lives and enjoys in the Self. This state is indescribable by the word. He who attains this state is called by some as *Shiva*, by others as *Brahman* or a dual state of *Prakriti* and *Purusha*.

Sevenfold Ignorance and Knowledge of integral Yoga:

Ignorance is separative part knowledge of our becoming in a material, temporal and spatial universe. The origin, character and boundaries of Ignorance are identified as limitation, separation of being from its own entire reality and separative development of consciousness respectively, which oblige us to live in an apparent surface existence. A return to integrality, a breaking down of separateness and an over passing of the boundaries are sign of inner turn towards knowledge. Knowledge is concealed behind the Ignorance; it has rather to be unveiled and revealed than acquired and learned by an inward and upward self-unfolding. Our real difficulty can be resolved if we can find a link between the limited or constructed consciousness, a status of Ignorance and the Infinite self-knowledge and all-knowledge. We have to discover the secret nature and full extent of the many sided self-Ignorance which has many sided self-seeking. They are identified as seven-fold ignorance and by full evolution of the Soul and Nature or by emergence of seven-fold Self-revelation we arrive at Integral Knowledge.

1) Constitutional Ignorance:

The root or heart of all Ignorance is identified as constitutional Ignorance. We are ignorant of the true constitution of our becoming and consider mind, life and body as the true principle and whole account of our surface identity and oblivious of their Inconscient and Subconscient origin and Occult Presence that determine their existence. The mental intelligence is preoccupied with material existence through sense mind and physical mind and experiences a compromise between the life and matter which is the special feature of constitutional Ignorance. We emerge out of this Ignorance when we discover the true relation of the inner Subconscient and Inconscient Self with the mind, life and body and subsequently this relation is extended to the Spiritual being and Supramental Being above. These relations continue until one discovers that all in him is an expression of the Spirit and distinguishes the link between his lower apparent and his higher Spiritual existences; thus he sets out to remove his **constitutional self-ignorance**.

2) Psychological Ignorance:

The conquest of constitutional Ignorance cannot be dynamically and integrally complete if we have not conquered the psychological Ignorance. Our self-knowledge is limited to the little wave of superficial stream of our being; we take the surface becoming with its small selection of overtly mentalised experiences for our whole existence. This part of our being is an original flux of half-formulated movements carried on by an active surface memory and a passive underlying consciousness in its flow from moment to moment of time, organized and interpreted by our reason and our witnessing and participating intelligence. So we are ignorant of our large complex being, of our greater inner existence behind the surface, of that in us which is superconscious, intracconscious and circumconscious to our surface becoming which forms the basis of our Psychological Ignorance. The removal of this ignorance begins when we learn that this surface waking state is only a small part of inner Subliminal Being, we begin to fathom the abyss of the Inconscious and the depths of Subconscious and Subliminal and scale the heights of the Superconscious. We must enter into the inner and higher parts of ourselves by an inward plunge or disciplined penetration and bring back with us to the surface their secrets. Or we must learn to live within and act from the greater and inner depths of subtle physical, subtle vital and subtle mental sheaths and from a true physical, true vital and true mental Being that has become sovereign over the nature.

3) Temporal Ignorance:

We are ignorant of our All Life or the eternal becoming in Time and consider this small span of Time in a petty field of Space as our beginning, middle and end. This is the temporal ignorance which we can remove by the knowledge of our Psychic entity and its immortal persistence in Time beyond death and earth-existence. We have to know that this whole life is a small fragment of All Life, to get at the conception of our own temporal eternity, to realise and become concretely aware of the subjective persistence or immortality of the Soul. When we begin to know that there are states behind the material and lives behind and before us, a pre-existence and a subsequent existence, then we are on the way to get rid of this temporal Ignorance and possess the eternity and live in the Timeless Self. The true Psychic consciousness within is not unaware of its past; it holds the direct retro-vision of the past there in the Being, ready with its fruits, and sends it up from time to time in memory or more concretely in result of past action or past causes to the superficial surface conscious being as *Karma*. It can be aware too of circum-vision of the present and the pre-vision of the future, for there is somewhere in the inner being a field of cognition open to future knowledge, a potential and reasonable Time-sense, Time-vision, Time-perception; something in it lives indivisibly in the knowledge of three times and contains all their apparent divisions and discords, holds the future ready for immediate manifestation within its integral vision.

4) Egoistic Ignorance:

We are ignorant of our universal Self, the cosmic existence and cosmic consciousness, our infinite unity with all being and becoming. In the egoistic Ignorance we consider our egoistic mentality, vitality and corporeality as our true Self and regard everything other than that as not-Self. We begin to remove this Ignorance when we gain the knowledge of the world as one with us in the consciousness of our true Self by expansion and universalisation of subtle body, subtle vital and subtle mind, thus cancelling our division from it by the separative idea and life of ego.

5) Cosmic Ignorance:

We are ignorant of the Spaceless, Timeless, immobile and immutable Self, *Akshara purusha* and take this constant mobility and mutation of cosmic becoming in Space and Time as the whole truth of existence; that is cosmic Ignorance. All circumstances of opposition between knowledge and ignorance, light and darkness, delight and suffering are outcome of being's ignorance of individual Self and Self of all which is the cause of original cosmic Ignorance. The result of this Ignorance is limitation of consciousness and life is faced with the division in consciousness, division in will, division in knowledge, love and force. We remove this Ignorance by realising and becoming aware of the knowledge of the Spiritual Self above the head, the Spirit, the Being, *Sarvabhutasta atmanam*, the Self in all existences, the cosmos as Self's becoming, a manifestation of the Spirit.

6) Original Ignorance:

The sign of original Ignorance is that we feel ourselves as if the centre point of the whole existence and hence infinitely important to All, but to us all existence is negligible, not fit to receive our care and attention. We are ignorant of our Source, origin and support and secret Reality of all things, *Sachchidananda, Purushottama, the Para-Brahman*, the source of all Being and Becoming; we take partial realisation of Being and temporal relation of the Becoming as the whole truth of existence; that is Original Ignorance. Absolute Reality is indefinable and ineffable by mental thought and mental language cannot define and limit it. It can be seized by Spiritual consciousness and with the help of knowledge by identity. This Ignorance is removed by realisation of the Absolute as the origin of all things. Those who have gone through the Spiritual realisation of experience the origin or the luminous Source of this existence are able to stand the catastrophes of all kind and arrive at the golden glory.

7) Practical Ignorance:

Due to above six self-ignorance, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will,

sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changed goal, --that is the practical ignorance. When this Ignorance is removed by activation of multiple Selves, we become aware of the true harmony and true use of our thought, will and action and a change of all our nature into a conscious expression of the truth of the Spirit, the Self, the Divinity, and the integral Spiritual Reality. Thus we have set our step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence.

Recapitulation:

The fixed fate or doom of an individual is the outcome of *Karma*; *Karma* is the outcome of sin; sin is the outcome of evil; evil is the outcome of wrong action; wrong action is the outcome of wrong will or activation of physical and vital mind; wrong will is the outcome of wrong consciousness; wrong consciousness is the outcome of falsehood; and falsehood is the outcome of Ignorance or part knowledge. So all doom can be transformed into high Spiritual destiny by emergence of integral Knowledge.

So man first has to work in Ignorance and learn the lesson within its limitation. He has to know it up to its farthest point so that he may be able to arrive at the border of Ignorance and Knowledge, where he meets the Truth, touch the final lid of its obscuration and develop faculties which enable him to overstep the powerful but really unsubstantial barrier of Ignorance. An integral Knowledge is a knowledge of truth of all planes of existence both separately followed by relation of each to all and relation of all to the truth of Spirit.

OM TAT SAT

References:

- 1: CWSA/22/The Life Divine-954,
- 2: SABCL-26/126,
- 3: CWSA-23/The Synthesis of Yoga/281-282,
- 4: CWSA-23/The Synthesis of Yoga/542,
- 5: CWSA-22/The Life Divine/913,
- 6: CWSA-21/The Life Divine/345,
- 7: CWSA/23/The Synthesis of Yoga-129,
- 8: CWSA/19/Essays on the Gita-291.

Five All-inclusive Teachings of integral Yoga:

“It is like the **message** of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**.”² (*The Mother* is probably saying of Oneness as indicated in the following verse.)

The Mother

“The Yogin who has taken his stand upon **Oneness** and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.”

The Gita-6.31

“The Blessed Lord said: Hear, O *Partha*, how by practicing Yoga with a mind attached to Me and with Me as *asraya* thou shalt know Me integrally, *samagram mam*, without any remainder of doubt. I will speak to thee without omission or remainder the exclusive knowledge, *Jnanam*, attended with all-inclusive knowledge, *Vijnanam*, by knowing which there shall be no other thing here left to be known.”

The Gita-7.1, 2

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, *guhayatamam*, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from all evil.”

The Gita-9.1

“He who undeluded thus has knowledge of Me as the *Purushottama*, adores Me with the whole knowledge in every way of nature, *sarvavit sarvabhavena*.”

The Gita-15.19

“The crisis in which the *Avatar* appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning a crisis in the consciousness of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul of humanity.”

Sri Aurobindo

The four exclusive Teachings of the Gita are related with ascension of static consciousness to supreme Soul whereas the five all-inclusive teachings of integral Yoga are related with the descent of Supreme Nature of dynamic consciousness to earth and men. But there are certain Supramental experiences in which ‘a consciously felt descent is not indispensable’³ and there are still unknown higher source of Supramental where ‘actual feeling of a descent is not there.’³ The similar experience is also observed in *The Mother’s* experience of ‘Divine Love’ on the

night of 12-13th April, 1962. Since in the Gita, the particular experience of the descent of Divine consciousness to *Apara prakriti* is ‘nowhere entirely spoken,’⁴⁵ so in our discussion, we can rest satisfied with that Supramental action without having an actual feeling of the descent. Here the concept will be that since the presence of *Sachchidananda* is everywhere, so ‘if the inner doors are flung sufficiently open, the light from the sanctuary can suffuse the nearest and farthest chambers of the outer being.’³ The highest secret, *rahasyam uttamam*, is the Supramental revealed as *Purushottama*, the integral Divine, who is Nameless, Formless, all-embracing and all-exceeding *Sachchidananda*, ‘A touch that needs **not hands** to feel, to clasp,’⁴ ‘Acts at a distance **without hands or feet**’⁵ and is capable of assuming all Name and Form. ‘His hands and feet are on every side...and we live in His universal embrace.’²⁹ In Supramental all things find their secret truth and their perfect reconciliation and the sense of individual identity is lost in the sole ecstasy of the Divine Beloved.

The five gradations of Supermind represent the action of same Supreme Nature of *Purushottama* Consciousness in varying intensity, while capturing all the (ten) worlds, *sarvaloka*. The literal meaning of *Madbhava*, *Sva Prakriti*, *Sadharmyam* and *Param Bhava* are same that of becoming the nature of the Supreme, *Para Prakriti*, but here in this essay they have been used for different gradations or hierarchies of Divine Nature. This Divine Nature is identified as the Gita’s ‘supreme mystery which it does not work out at all, but leaves to be lived out, as later ages of *Indian* spirituality tried to live it out in great waves of love, of surrender, of ecstasy.’¹⁷ It **must not** however be supposed that these (five) superimposed stages are shut off in experience from each other. **I have placed** them in what might be a regular order of ascending development for the better possibility of understanding in an intellectual statement.’³⁰

Supramental manifestation is the promise of the new Consciousness and is hinted in the Gita as of Supreme Nature of *Purushottama* Consciousness, which declares, ‘I (*Para Prakriti*) am the birth of the whole world and so too its dissolution’²⁷ or as hinted in *Savitri*, ‘It (*Savitri*’s heart) bore the stroke of That (*Para Prakriti*) which kills and saves.’²⁶ It is for this reason we can return to this ancient *Shastra* for large inspiration, necessary guidance and support.

1) *Guhya Vijnana* of Supermind and corresponding transformation of Nature, *Madbhava*:-

“(Sri Aurobindo’s Spiritual Experience at Alipore jail) is Supramental. Yes, the Supramental experience. He called it *Narayana* because he was *Indian*.”⁶

The Mother

“But also the higher divine consciousness of the *Purushottama* may itself descend into the humanity and that of the *Jiva* disappear into it. This is said by his contemporaries to have happened in the occasional transfigurations of *Chaitanya*

when he who in his normal consciousness was only the lover and devotee of the Lord and rejected all deification, became in these abnormal moments the Lord himself and so spoke and acted, with all the outflooding light and love and power of the divine Presence.”¹⁸

Sri Aurobindo

“Delivered from liking and fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at Divine Nature of *Purushottama, Mad bhavam agatah.*”

The Gita-4.10

“The seven ancient *Rishis* representing seven-fold Knowledge and also four *Manus*, representing four mediatrix Divine Mother Powers, are My Divine Nature of mental becomings, *Madbhava manasa jata*; from them all these living creatures in the world.”

The Gita-10.6

“Thus the Field, Knowledge and the object of Knowledge have been briefly told. My devotee (*Bhakti Yogi*), thus knowing attains to My Divine Nature, *Mad bhava.*”

The Gita-10.19

“This is the king-knowledge, the king-secret, *guhya Vijnana*, it is a pure and supreme light which one can verify by direct Spiritual and Supramental experience, it is the right and just knowledge, the very law of being. It is easy to practice and is imperishable.”

The Gita-9.2

The secret formula of Supermind was first discovered by *Sri Aurobindo* at *Alipore* jail during His Spiritual experience of *Vasudevah sarvamiti*, which is symbolically the combination of double Spiritual experience of (1) evolving **Self-absorbed** ecstatic relation between *Sri Krishna* and *Sri Radha*, the dual Godhead or as indicated in *Savitri* ‘The incarnate dual Power shall open God’s door’¹⁶ and (2) the **Self-expansion** of this ecstatic relation is extended towards His manifestation, *the Gopis*, or as indicated in the *Savitri*, ‘wedded to all he had been, became himself.’¹⁹ This is also the period of simultaneous triple realisation of the Divine is in all things, all things are within the Divine and all things are made up of the stuff of the Divine. *Sri Aurobindo*’s discovery of this Supramental energy attained further momentum, strength and concrete form with *the Mother*’s arrival.

Sri Aurobindo was interested to invert the gained Supramental power towards earth nature as He was destined to carry evolution ahead through transformation of earth. *Sri Krishna*’s *Avatara* role was directed to liberate the, the then humanity from the tyranny of *asuras*, evolve the *svadharma* and *svabhava* of spiritual law of the race and descend supreme *Ananda* to the earth represented through *the Gopis*. He corrected, universalised, completed and perfected the earlier available Spiritual disciplines and reconciled their opposition and developed the most profound theory of *Karma Yoga* for people of all time and all

age, which will serve as a base for Supramental realisation. His contact with Supramental was neither systemized, nor streamlined and left it as Supreme mystery which can neither be expressed in words but to be lived, *sabdabrahmativartate*,⁷ nor heard through illumined seers, *srotavyasya srutasya cha*.⁸ But the work He initiated on earth will advance and will be completed through Supramental manifestation, and His support to carry this action is an important leverage for *Sri Aurobindo*'s action as the latter contains within Himself all the Powers and Presence of the past *Avatars*. *Sri Aurobindo* developed, systemised and perfected the secrets hinted in *the Gita*, *the Upanishads*, *the Vedas* and *the Tantras* and universalised their exclusive quests and multiplied the acceleration of present evolution through His entry into Integral concentration.

The direct Divine touch of profound intensity received by the then *Gopis* in their relation with *Sri Krishna* and the more profound subtle physical Divine contact received by *the Mother's* children through their direct relation with the Divine Mother are the preliminary Supramental experience intended to transform the individual and collective or universal mind, life and body. The former relation left permanent memory of Divine touch in the mind of the race, *smriti*, which can activate and repeat in the numberless Souls of same Divine intensity till the supreme *Ananda* is established; whereas the latter relation is a step ahead in learning the lesson of subtle physical Divine touch to percolate in to the physical sheath and bringing an opportunity of physical transformation of the race.

Regarding activation of Supramental Self above the head and transformation of mental, vital and physical Sheath, more truths are developed in *Savitri*. They are:

“A divine force shall flow through tissue and cell
And take the charge of breath and speech and act
And all the thoughts shall be a glow of suns
And every feeling a **celestial thrill**.”

Savitri-710

“A **joy exceeding earth's** and heaven's poured down,”

Savitri-685

“An invisible sunlight ran within her veins
And flooded her brain with heavenly brilliances
That woke a wider sight than earth could know.”

Savitri-356

“A last and mightiest transformation came.
His soul was all in front like a great sea
Flooding the mind and body with its waves;
His being, spread to embrace the universe,
United the within and the without

To make of life a cosmic harmony,
An empire of immanent Divine.
In this tremendous universality
Not only his soul-nature and mind-sense
Included every soul and mind in his,
But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;
He felt the **joy** of others as his joy,
He bore the grief of others as his grief;
His universal sympathy upbore,
Immense like ocean, the creation's load
As earth upbears all beings' sacrifice,
Thrilled with the hidden Transcendent's joy and peace.
There was no more division's endless scroll;
One grew the Spirit's secret unity,
All Nature felt again the **single bliss.**"

Savitri-318-19

"All it became that figures the absolute,
A high vast peak whence Spirit could see the worlds,
Calm's wide **epiphany**, wisdom's mute home,
A lonely station of Omniscience,
A divine-board of the Eternal's power,
A white floor in the house of All-Delight."

Savitri-297

"Immortal yearnings without name leap down,
Large quiverings of godhead seeking run
And weave upon a puissant field of calm
A high and lonely **ecstasy of will.**"

Savitri-572

2) *Guhyatara Vijnana* of Supermind working in Subconscient Sheath and corresponding Supramental transformation of *Sva Prakriti*:-

"There are two worlds adjacent to this material world, superconscient and subconscient; Superconscient world has already been described at length: hear from Me, O *Partha*, the subconscient, *asuric* world."

The Gita-16.6

"Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born out of the Subconscient Ignorance."

The Gita-10.11

“Though I am the Unborn, though I am imperishable in My self-existence, though I am the Lord of all existences, yet I stand upon My own Divine Nature, *Sva Prakriti*, and I come into birth by My self-Maya.”

The Gita-4.6

“Leaning—pressing down upon My own Divine Nature, *Sva Prakriti*, I create all this multitude of existence, all helplessly subject to the control of Nature.”

The Gita-9.8

“So I have expounded to thee a knowledge more secret than that which is hidden, *guhvataram Vijnana*; having reflected on it fully, do as thou wouldst.”

The Gita-18.63

Like *Sri Aurobindo*, *The Mother* had the experience of Supermind up above in the Supramental sheath and down below in the Inconscient sheath during Her Spiritual training at Tlemcen, in the year 1905 and 1906, before Her actual contact with *Sri Aurobindo*. So the frightful battle of Subconscient sheath resumed again and attained momentum with *Sri Aurobindo* during Their systematic joint work of Supramental descent to Mind domain first, then to Vital, Physical, Subconscient and Inconscient sheaths respectively. *The Veda* described these last two domains as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the Subconscient rises up en masse; it is a domain hopelessly weak, dull, and enslaved to everything. One has to fight against all those dark lower forces, irrational habits, chronic illnesses, aggressive ill will, that are unwilling to change, all that dominates the lower world with the activation of Supramental Light above. It unfolds night after night, unimaginable quantity of Subconscient impressions recorded and stored, heaped one on the top of other, piling up helplessly. These difficulties had hounded *Sri Aurobindo* ferociously and *the Mother* had to face the same problems in a relentless fashion. When *The Mother and Sri Aurobindo* descended together from plane to plane and reached the Subconscient, They discovered that it was no longer individual Subconscient but it was terrestrial. There are three ways in which the Subconscient problems can be handled. First, one is to act from above through intervention of Divine’s Spiritual force; by this exercise one can keep these problems under control, hold them in place and prevent them from any unpleasant events and even mastery over these forces can be gained but nothing is transformed through this exercise; secondly, one has to enter into the Subconscient plane along with the Divine’s force; this is done by rising to summit of Consciousness through progressive ascent that one unites with the Supermind, then one can re-descend with Supramental consciousness to Subconscient plane and can experience permanent transformation of nature; thirdly to experience the same Divine force in the Subconscient plane through invasion of Divine force activated from Inconscient and Subconscient Self. With the experience of union with Supermind through ascension of Consciousness, one discovers a presence of Supermind in the heart of Inconscient

during the process of descent and with the activation of Supermind in the Subconscious Self and Inconscious Self, one experiences direct invasion of Supramental to Subconscious Sheath and experiences the direct and permanent transformation of nature. Entry into Subconscious plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing is one drop at a time...so I won't be crushed,"⁹ and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.'¹⁰

Regarding activation of Supramental Self and transformation of Subconscious Sheath, more truths are developed in *Savitri*. They are:

"A low muttering rose from the **subconscious caves**,
The stammer of the primal ignorance;
Answer to that inarticulate questioning,
There stooped with lightning neck and thunder's wings
A radiant hymn to the Inexpressible
And the anthem of the superconscious light."

Savitri-30

"In darkness' core she dug out wells of light,"

Savitri-41

"Life in him learned its huge **subconscious rear**;
The little fronts unlocked to the unseen Vasts:"

Savitri-88

"A whisper falls into life's inner ear
And echoes from the **dun subconscious caves**,
Speech leaps, thought quivers, the heart vibrates, the will
Answers and tissue and nerve obey the call."

Savitri-162

A divinising stream possessed his veins,
His body's cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.
Alight, the dun unplumbed **subconscious caves**
Thrilled with prescience to her longed for tread
And filled with flickering crests and praying tongues.

Savitri-334

Across a perilous border line she passed
Where Life dips into the **subconscious dusk**
Or struggles from Matter into chaos of mind,
Aswarm with elemental entities
And fluttering shapes of vague half-bodied thought
And crude beginnings of incontinent force.

“All moods unlovely, evil and untrue
 Forsake their stations in fierce disarray
 And hide their shame in the **subconscient’s dusk.**”

3) *Guhyatamam Vijnana* of the inmost secret Supermind descending to Inconscient Sheath and corresponding Supramental Transformation, *sadharmyam agatah*, :-

“If thou art one in heart and consciousness with Me (*Purushottama*) at all times, then by My grace thou shalt pass safe through all difficult and perilous passages of Inconscient sheath;...”

The Gita-18.58

“Threefold are the doors of hell (of Inconscient world)...—desire, wrath and greed:...by following the own higher good (of Supramental descent), he arrives at the highest Soul status and liberated from these triple door of darkness.”

The Gita-16.21-22

“The Blessed Lord said: I will again declare the supreme Knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection. Having taken refuge in this knowledge and become of like nature and law of being with Me, *sadharmyam agatah*, they are not born in the creation, nor troubled by the anguish by the universal dissolution, a recoil into Subconscient and Inconscient world...”

The Gita-14.1, 2

“The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, *guhyatamam Vijnana*, the essential knowledge, *Jnana*, attended with all the comprehensive knowledge, *Vijnana*, by knowing which thou shalt be released from all Inconscient evil.”

The Gita-9.1

The Mother’s experience of first Supramental manifestation on 29th February, 1956, marked an important transition in universal event. It was not a complete descent, a part of the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow and was immediately absorbed and swallowed by the Inconscient sheath. This experience indicates that the earth’s darkest zone has the greatest thirst towards the highest Divine. While transformation work continued in the Subconscient sheath, the higher intensities of Supramental force resumed action due to more identification with the Supreme, in the still nether most incredible dark dregs of mud of Inconscient Sheath. So it has become clear that it is impossible to manifest the Divine integrally without everything below being offered to the Supreme Light and one cannot go to the very bottom of Inconscient unless one goes to the very heights of Supermind. The

present Inconscient is not as unconscious as the Inconscient at the beginning of creation. So the Supramental action in Inconscient will have two results, firstly, more and more inconscient problems will rise and enter Subconscient planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

Regarding activation of Supramental Self and transformation of Inconscient Sheath, more truths are developed in *Savitri*. They are:

“Something that wished but knew not how to be,
Teased the **Inconscient** to wake Ignorance.”

Savitri-2

“The godheads from the **dim Inconscient** born”

Savitri-10

“In this drop from (higher) consciousness to (lower) consciousness
Each leaned on the **occult Inconscient’s power**,”

Savitri-89

“The poised **inconscience** shaken with a touch,
The intuitive Silence trembling with a name,
They cried to Life to invade the senseless mould
And in the brute forms awake divinity.”

Savitri-129

“Then in a fatal and stupendous hour
Something that sprang from **the stark Inconscient’s sleep**
Unwillingly begotten by the mute Void,
Lifted its ominous head against the stars;
Overshadowing earth with its huge body of Doom
It chilled the heavens with the menace of a face.”

Savitri-222-23

“Or stifled in the **Inconscient’s hollow dusk**,
He sounded the mystery dark and bottomless
Of the enormous and unmeaning deeps
Whence struggling life in a dead universe rose.”

Savitri-231

“Then in Illusion’s occult factory
And in the **Inconscient’s magic printing house**
Torn were the formats of the primal Night
And shattered the stereotypes of Ignorance.”

Savitri-231

“To teach the Ignorance is her difficult charge,
Her thought starts from an original nescient Void
And what she teaches she herself must learn

Arousing knowledge from its sleepy lair.”

Savitri-243-44

“This was the imbroglio made by sovereign Mind
Looking from a gleam-ridge into the Night
In her first tamperings with **Inconscience**:
Its alien dusk baffles her luminous eyes;
Her rapid hands must learn a cautious zeal;
Only a **slow advance** the earth can bear.”

Savitri-244

“Heaven’s flaming lights descend and back return,
The luminous Eye approaches and retires;
Eternity speaks, none understands its word;
Fate is unwilling and the Abyss denies;
The **Inconscient’s mindless** waters block all done.”

Savitri-371

“Casting aside its veil of Ignorance,
Allied to gods and cosmic beings and powers
It built the harmony of its human state;
Surrendered into the great World-Mother’s hands
Only she obeyed her sole supreme behest
In the enigma of **the Inconscient’s world.**”

Savitri-530

Mine (Savitri’s) is the labour of the battling gods:
Imposing on the slow reluctant years
The flaming will that reigns beyond the stars,
They lay the law of Mind on Matter’s works
And win the soul’s wish from earth’s **inconscient Force.**

Savitri-588

The rending of the **Inconscient’s seal of sleep,**

Savitri-599

The **Inconscient** is the Superconscient’s sleep.

Savitri-600

The **inconscient world** is the spirit’s self-made room,
Eternal Night shadow of eternal Day.

Savitri-601

A golden fire (Supramental Light) came in and burned Night’s heart;
Her dusky mindlessness began to dream;
The **Inconscient conscious grew**, Night felt and thought.

Savitri-601

“His (Supramental) consciousness dived into inconscient depths,”

Savitri-621

“Almost it seemed as if in his symbol shape
The world’s darkness had consented to Heaven-light

And God needed no more **the Inconscient's screen.**

Savitri-664

4) *Sarva Guhyatamam Vijnana* or the supreme most secret Supermind discovered by activation of Subconscient and Inconscient Self and the corresponding Supramental Transformation of *Param bhava*:-

“Further hear the most secret, *Sarvaguhyatamam Vijnana*, the supreme word that I shall speak to thee; beloved art thou intimately of Me, therefore will I speak for thy good.”

The Gita-18.64

“At the very bottom of the Inconscient, most hard and rigid and narrow and stifling, I struck upon an almighty spring that cast up forthwith into a formless, limitless Vast, vibrating with the seeds of a new world.”¹¹

The Mother

“I have entered into this form of (inconscient) earth and sustain by My might these multitudes...”

The Gita-15.13

“In the egoism of their strength and power, in the violence of their wrath and arrogance they hate, despise and belittle the God concealed (in the inconscient cave)...”

The Gita-16.18

“Those, whose minds are deluded by Inconscient Ignorance, despise Me lodged in the human body (The Lord seated in the Inconscient sheath) because they know not my supreme Nature, *Param bhava*, the Lord of all existence.”

The Gita-9.11

“As the one sun illumines the entire earth, so the Lord concealed in the Field (which constitute our mind, life, body, Subconscient and Inconscient sheath) illumines the entire Field, O *Bharata*.”

The Gita-13.34

The Mother has given the assurance that one can realise the Divine in the Inconscient as soon as one has found the Divine within. Because realisation of the Psychic Being helps to ascent the consciousness to unite with the Supermind above. As soon as this total union is achieved one gets the passage of entry into Subconscient and Inconscient sheath and meets the Supermind concealed in the Subconscient and Inconscient Self. *The Veda* also further describes Subconscient and Inconscient Self as ‘that Truth, the Sun lying concealed in the darkness of our Ignorance,’ *tat satyam suryam tamasic ksiyantam*.²¹ *The Mother's* experience of 24-25 July, 1959, gave more clear details about its working, “for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would

have to be stopped...”¹² The descending Supramental force through complete surrender, *maye sarvani karmani sannyasya*, as hinted in *the Gita* also generates fever that delivers the Soul, *bigatajwarah*.²⁸

The discovery of Supramental in the Subconscious and Inconscious Self made another passage clear for the direct action of It on the body. Since this force is already dynamised on earth’s atmosphere, so contact with It can be restored by concentration below the feet centre. The experience of this kind can be repeated till the experience becomes constant and established.

Regarding activation of Subconscious and Inconscious Self below the feet, more truths are developed in *Savitri*. They are:

“A treasure was found of a supernal Day.
In the **deep subconscious** glowed her jewel-lamp;
Lifted, it showed the riches of the Cave
Where, by the miser traffickers of sense
Unused, guarded beneath Night’s dragon paws,
In folds of velvet darkness they sleep
Whose **priceless value could have saved the world.**”

Savitri-42

“In all things she sought their slumbering **mystic truth**,
The unspoken Word that inspires unconscious forms;
She groped in his deeps for an invisible Law,
Fumbled in the **dim subconscious for his mind**
And strove to find a way for **spirit** to be.”

Savitri-222

“Into the abysmal secrecy he came
Where darkness peers from her mattress, grey and nude,
And stood on the last locked **subconscious’s floor**
Where **Being** slept unconscious of its thoughts (discovery of
Subconscious Self)
And built the world not knowing what it built.”

Savitri-231

In a narrow passage, the **subconscious’s gate**,
She breathed with difficulty and pain and strove
To find the **inner self** concealed in sense. (discovery of
Subconscious Self)

Savitri-489

“O human copy and disguise of God
Who seekst the deity thou keepest hid
And livest by the Truth thou hast known,
Follow the world’s winding highway to its source.

There in the silence few have ever reached,
Thou shalt see the **Fire burning on the bare stone**
And deep cavern of thy secret soul.”

Savitri-501

“A **spirit** moved in **black immensities**
And built a thought in ancient Nothingness;
A soul was lit in the God’s **tremendous Void**, (discovery of
Subconscious Self)
A secret laboring glow of nascent fire...
In a **subconscious Life** Mind lay asleep;”

Savitri-622

“The illusion and mystery of the **Inconscient**
In **whose black pall** the Eternal (in the form of Inconscient Self) wraps his head
That he may act unknown in cosmic Time.”

Savitri-36

“A secret spirit (Inconscient Self) in the **Inconscient’s sleep**,
A shapeless energy, a voiceless Word,
He (Inconscient Self) was here before the elements could emerge,
Before there was light of mind or life could breathe.”

Savitri-60

“For the key (of immortality) is hid and by **the Inconscient** kept;
The secret God (Inconscient Self) beneath the threshold dwells.”

Savitri-68

“With Truth-Light strike earth’s massive roots of trance,
Wake the dumb self (Inconscient Self) in **the inconscient depths**
And raise a lost Power from its python sleep”

Savitri-72

“The **Inconscient found** its heart of consciousness (Inconscient Self),
The idea and feeling groping in Ignorance
At last clutched passionately the body of Truth,
The music born in Matter’s silences
Plucked nude out of the Ineffable’s fathomlessness
The meaning it had held but could not voice;
The perfect rhythm now only sometimes dreamed
An answer brought to the torn earth’s hungry need
Rending the night that had concealed the Unknown,
Giving to her her forgotten soul (Inconscient Self).
A **grand solution** closed the long impasse
In which the heights of mortal effort end.”

Savitri-89

“Because eternal eyes turned on earth’s gulfs
The lucent clarity of a pure regard

- And saw a shadow of the Unknowable
Mirrored in the **Inconscient's boundless sleep**,
Creation's search for self (Inconscient Self) began its stir."
Savitri-101
- "The secret power (Inconscient Self) in the **inconscient depths**,
Compelling the blinded Godhead to emerge,"
Savitri-272
- "At first glimmering like an unshaped idea
Passive she lay sheltered in wordless sleep,
Involved and drowned in Matter's giant trance,
An infant heart of the deep-caved world-plan
In cradle of **divine inconscience rocked** (Inconscient Self)
By the universal ecstasy of the suns."
Savitri-354
- "All in **inconscient ecstasy** lain wrapped (activation of Inconscient Self)
Or under imagination's coloured lids
Held up in a large mirror-air of dream,
Broke forth in flame (of Inconscient Self) to recreate the world,
And in that flame to new things she was born."
Savitri-395
- "A mystery wakes in our **inconscient stuff**,
A bliss (of Inconscient Self) is born that can remake our life."
Savitri-397-98
- "Across an intangible border of soul-space
He passed from Mind into material things
Amid the inventions of the **inconscient Self**
And the workings of a blind somnambulist Force."
Savitri-415
- "He sang **the Inconscient** and its secret self,
Its (Inconscient Self's) power omnipotent knowing not what it does,
All-shaping without will or thought or sense,
Its blind unerring occult mystery,
And darkness yearning towards the eternal Light,
And Love (radiating from Inconscient Self) that broods within the deem abyss
And waits the answer of the human heart,
And death that climbs to immortality."
Savitri-416
- "But when its **feet** had touched the quivering bloom,
A mighty movement rocked the inner space
As if a world were shaken and found its soul: (Inconscient Self)
Out of the **Inconscient's** soulless and mindless night"
Savitri-528

“Breaking the **black Inconscient’s** blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth; (Subconscient and Inconscient Self)
Each part of the being trembling with delight
Lay overwhelmed with tides of happiness
And saw her hand in every circumstance
And felt her touch in every limb and cell.”

Savitri-529

“In the deep place where once the **Serpent slept**,
There came a grip on Matter’s giant powers (opening of Inconscient Self)
For large utilities in life’s little space;
A firm ground was made for Heaven’s descending might.”

Savitri-530

“The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity’s law,
A thinker waking the **Inconscient’s world**,
An immobile centre of many infinitudes
In his thousand-pillared temple by Time’s sea.

Savitri-706

“A soul shall wake in the **Inconscient’s house**;

Savitri-707

5) Juxtaposition of *Sadharmyam* and *Parambhava of Guhyatamam Vijnana*:-

“When into all the doors in the body (nine doors, *navadwara*) there comes a flooding of light...”

The Gita-14.11

“The light of the sun that illumines all these worlds... that light know as from Me.”

The Gita-15.12

“Powerful and prolonged penetration of the Supramental forces into the body, it was pressing to enter, from everywhere, but everywhere at the same time... it was not a current flowing in, it was an atmosphere penetrating from everywhere. It lasted for at least four to five hours.”¹³

The Mother

“During the experience (descent of Supreme *Ananda* from above), I knew there would be another one, (supreme *Ananda* entering from the feet) which is yet to come, which would join with this one to form a third, and that junction will change something in the appearances. I don’t know when it will come.”²²

The Mother

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from **above and below** and **around** it and thrill to a supreme Love and *Ananda*.”²³

Sri Aurobindo

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscient sheath above. In between these two, the intermediate sheaths of mental, vital and physical planes exist where falsehood can enter or ‘All was a chaos of true and false,’²⁴. Truth-consciousness is pressing from both ends to turn the misconstruction and transform the three sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.”

Rig Veda-IV.1.7, 11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

In integral Yoga all the ten Selves, or the Divine contained in all the ten Sheaths are dynamised, and all these Divine Selves act on the respective sheaths or higher sheaths on the lower sheaths or lower Selves on the higher sheaths; bring the required transformation and build each sheath to the extent of Their full perfection. With the progress of this experience one meets the Divine from all ends capturing all the sheaths of the body and this experience can be repeated till It becomes constant and established. This descent of Divine Force from above the head and below the feet is probably the normal state of the greatest integral Yogi, *yoginam api sarvesam*,¹⁴ and the highest secret, *rahasyam uttamam*,¹⁵ manifested in normal human life.

Regarding activation of Supramental Self above the head and Subconscient and Inconscient Self below the feet, more truths are developed in *Savitri*. They are:

“The truth **above** shall wake a **nether** truth,...
The Spirit’s tops and Nature’s base shall draw

Near to the secret of their separate truth
And know each other as one deity.”

Savitri-709

To meet me in the **abyss** and on the **height**...
And love me in the noble and vile,
In beautiful things and terrible desire.

Savitri-700

“This too the supreme Diplomat can use,
He makes our (Spiritual) fall a means for greater rise.
For into ignorant Nature’s gusty field,
Into the half-ordered chaos of mortal life
The formless Power, the Self of eternal light
Follow in the shadow of the spirit’s descent;
The **twin duality** for ever one
Chooses its home mid the tumults of the sense.
He comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.”

Savitri-34-35

“Protecting no more a **dual eternity**”

Savitri-82

“He (Supermind) is our seed and core, our **head** and **base**.”

Savitri-681

“Our life is entrenched between **two rivers of Light**,
We have turned space into a gulf of peace
And made the body a Capitol of bliss.”

Savitri-531

“**Two golden serpents** round the lintel curled,
Enveloping it with their pure and dreadful strength,
Looked out with wisdom’s deep and luminous eyes.”

Savitri-524

“Assailed by my infinitudes **above**,
And quivering in immensities **below**,...
A swimmer lost between **two leaping seas**
By my outer pains and inner sweetnesses
Finding my joy in my opposite mysteries
Thou shalt respond to me from every nerve.”

Savitri-700

“**Two powers** from one original ecstasy born...
One leans to earth, the other yearns to the skies:”

Savitri-684

“Heaven’s leaning down to embrace from **all sides** earth,
A quiet rapture, a vast security.”

Savitri-716-17

“And bear the splendour of the Divine’s rush
And his impetuous knock at **unseen doors.**”

Savitri-709

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The Perfection foreseen in the Gita and Integral Yoga:

“Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages.”¹⁶

The Mother

The Bhagavad Gita is the root knowledge and the foundation on which comprehensive vision of *Sri Aurobindo's* Teachings or integral Yoga rests. A thorough knowledge on the highest developed truth and highest hinted truth of *the Gita* is to ‘**distinguish its essential and living message**’³ which is also an indispensable necessity to penetrate into vast wisdom of integral Yoga. The perfection foreseen in the Gita and the integral Yoga are here restricted to following *siddhis* so that we can concentrate, contemplate, meditate and verify it through direct Spiritual experience.

Twenty-nine siddhis, Perfection of a Divine Worker, Divya Karmi: (1) *yogastha kuru karmani*, fixed in yoga do thy action, (2) *sangam tyaktwa*, having abandoned attachment, (3) *siddhyasiddhyah samo bhutwa*, having become equal in failure and success, (4) *samatwam yoga uchyate*, equality is the definition of yoga, (5) *yogah karmasu kausalam*, yoga is skill in works, (6) *karmajam budhiyukta hi phalam tyaktwa manisinah*, the sages who have united their reason and will with the Divine renounce the fruit which action yields, (7) *niyatam kuru karma twam*, do thou do controlled desireless action, (8) *yajnah karma samudbhava*, sacrifice is born of work, *karma brahmodbhavam*, work know to be born of *Brahman*, (9) *lokasamgraham*, thou should do work for holding together and control of the world and its peoples, (10) *na budhivedam*, man of knowledge should not create a division of understanding of the bound Souls, (11) *mayi sarvani karmani sannyasyadhyatmachetasa*, give up thy works and consciousness to Me, (12) *sraddhabantonasuyanto*, without narrow carping be faithful to Me, (13) *swadharme nidhanam sreya*, it is better to experience Spiritual fall while *jivatma* tracing the path of *Paramatma*, (14) *janma karma cha me divyam*, My birth or transformation of Nature and My action are both Divine, (15) *chaturbarnyam maya sristam*, the four-fold order of Soul action are created by Me, (16) *na mam karmani limpanti na me karmaphale spriha*, I have no attachment to action and fruit of action, (17) *kamasankalpabarjitah*, all action are free from will of desire, (18) *tyaktwa karmaphalasangam nityatripta nirasrayah*, having abandoned to fruit of action one becomes ever satisfied without any dependency, (19) *tyaktasarvaparigraha*, his heart and self are under perfect control, (20) *sarva*

karmakhilam partha jnane parisamapyate, O Arjuna, all action culminates in knowledge, (21) *jnanagnee sarvakarmani vasmatsat*, the fire of knowledge turns all defects of works to ashes, (22) *yogasannyastakarmanam*, by yoga given up all works, (23) *yoginam karma kurbanti sangam tyaktwatmasuddhaye*, yogi does work for self purification, (24) *tasmad yogi bhabarjuna*, become then *Karma Yogi*, O Arjuna, (25) *muktasya karma* is the action of liberated man. But on the contrary it has said that not the cessation of works, but renunciation of desire is the better way, 'Its (The Gita's) initial object was not precisely to propose a way of liberation, *moksa*, but rather to show the compatibility of works with the soul's effort towards liberation and of spiritual freedom itself when once attained with continued action in the world, *muktasya karma*;²² (26) *sarvani karmani*, it has even insisted on doing all actions from a higher plane of Consciousness, (27) *krishna-karmakrit*, it has said that in whatever way the perfected Yogin lives and acts, he lives and acts in God. (28) *Niyatam Karma*, 'For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of the intelligent will in the Soul free and high-uplifted above the lower instrumentation of *Prakriti* and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self-delight of spiritual realisation, *niyatam karma*.'⁵ (29) *naiskarmya*, 'Be free from obscuration and bewilderment by the three *gunas* and action can continue, as it must continue, and even the largest, richest or most enormous and violent action; it does not matter, for nothing then touches the *Purusha*, the soul has *naiskarmya*... An understanding without attachment in all things, a soul self conquered and empty of desire, man attains by renunciation a supreme perfection of *naiskarmya*.'⁶

Nine Perfection of a Divine Worker having *Brahmin* Soul Force: (1) *sama*, control of mind, (2) *dama*, control of senses, (3) *tapah*, askesis, (4) *soucha*, inner and outer purity, (5) *khanti*, forgiveness, (6) *arjaba*, mental, vital and physical simplicity, (7) *jnana*, exclusive knowledge, (8) *vijnana*, comprehensive knowledge, (9) *brahmakarma*, performing all action as sacrifice.

Seven Perfection of a Divine Worker having *Kshetriya* Soul Force: (1) *sourjya*, heroism, (2) *teja*, high Spiritual light, (3) *dhriti*, resolution, (4) *drakyam*, ability, (5) *juddhe chapyapalayanam*, not fleeing from the battle, (6) *dana*, giving, (7) *ishwara bhava*, lordship.

Three Perfection of a Divine Worker having *Vaisya* Soul Force: (1) *krisi*, agriculture, (2) *gorakhya*, cattle keeping, (3) *banijyam*, trade.

The Perfection of a Divine Worker having *Shudra* Soul Force: *paricharya*, service.

Twenty-eight siddhis, Perfection of a man of Divine Knowledge, Jnani: (1) *amanitwam*, a total absence of worldly pride and arrogance, (2) *adambitwam*, harmless, (3) *ahimsa*, nonviolence or tolerance (4) *kshanti*, forgiveness, (5) *arjabam*, simplicity of mind and body, (6) *acharyopasanam*, worship given to the teacher, (7) *soucha*, purity, (8) *sthairjyam*, steadfastness, (9) *atmabinigraha*, self-control of mind, (10) *indriyarthesu vairagya*, renunciation of sense enjoyment, (11) *na ahamkaram*, a radical freedom from all (triple) egoism, (12) *janmamrityujarabyadhidukhadosanudarsanam*, to see constant defect in birth, death, old age, disease and sorrow, (13) *asaktiranabhiswanga*, to live without attachment, (14) *putradaragrihadisu*, unattached to son, wife and home, (15) *nityam samachittatwam istanistopapattisu*, constant equalness to all pleasant and unpleasant happenings, (16) *maye chananyayogena*, to be in utter oneness with Me, (17) *abybhicharini bhakti*, the yoga of an unswerving devotion, (18) *bibiktadesasebitwa*, to live in solitude, (19) *maratirjanasamsadi*, away from vain noise of crowds, (20) *adhyatmajnananityatwam*, always stable in Spiritual knowledge, (21) *tattwajnanarthadarsanam*, to see Divine in his creation, (22) *asakta-buddhih sarvatra*, one becomes an understanding unattached in all things, (23) *vigata sprihah*, desire passes away from the Soul and one becomes free from all longing, (24) *jitatma*, Soul's redical victory and conquest over mobile Nature, (25) *buddhya visuddhaya yuktah*, a union of purified intelligence with the pure Spiritual substance, (26) *atmanam niyamy*, controlling the whole being by firm and steady intelligent will, (27) *visayam tyaktva*, the renunciation of objects by senses, (28) *dhyana-yoga paro nityam*, 'a continual meditation is the firm means by which the soul of man can realise its self of Power and its self of Silence,'²⁴ .

Forty-one siddhis, Perfection of a man of devotion, Bhakta: (1) *adwesta sarvabhutanam*, bearing ill-will to none, (2) *maitrah*, having friendship to all beings, (3) *karuna*, having compassion to all beings, (4) *nirmamo*, free from attachment, (5) *nirahamkara*, free from egoism, I-ness and my-ness, (6) *samadukhasukha*, equal to pleasure and pain, (7) *khami*, forgiveness, (8) *santustam satatam*, ever satisfied, (9) *yogi*, united with the Divine, (10) *jatatam drudhanischaya*, steadfast control of self, (11) *mayarpita manobudhi*, given up mind and reason to Me, (12) *jasmanodwijate loko*, he, by whom world is not afflicted or troubled, (13) *lokannodwijate*, he, who is not afflicted or troubled by the world, (14) *harsha*, free from waves of joy, (15) *amarsha*, free from agitated lower nature of jealousy (16) *bhaya mukta*, free from fear, (17) *udbega mukta*, free from anxiety and resentment, (17) *anapekshah*, desires nothing, (18) *suchir*, pure, (19) *daksha*, skilled in all action, (20) *udasina*, indifferent to whatever comes, (21) *gatabyathah*, not pained or afflicted by any result or happening, (22) *sarbarambhaparityagi*, who has given up all initiative to work, (23) *na hrusyati*, neither desires the pleasant, (24) *na dwesti*, nor abhors the unpleasant, (25) *na sochati*, nor sorrows at its burden, (26) *na kankhati*, nor desires anything, (27) *subhasubhaparityagi*, abolished the distinction between fortunate and unfortunate

happenings, (28) *samah satru cha mitre cha*, equal to friend and enemy, (29) *samah manapamanayoh*, equal to honour and dishonour, (30) *sitoshna*, equal to heat and cold, (31) *sukhadukhesu*, equal to pleasure and pain, (32) *samah sangabibarjitah*, unattached, (33) *tulyanindastuti*, equal to praise and blame, (34) *mouna*, silent, (35) *santusto jena kenachit*, content and well-satisfied with anything and everything, (36) *aniketah*, not attached to person or thing, place or home, (37) *sthiramati*, firm in mind, (38) *dharmyamritamidam*, follow the immortal *dharma*, (39) *sraddhadhana*, perfect faith, (40) ***bhaktya mam abhijanati***, ‘When the soul has lost its separative personality, when it has become the Brahman, it is then that it can live in the true Person and can attain to the supreme revealing bhakti for the Purushottama and can come to know him utterly by the power of its profound bhakti, its heart’s knowledge,’²⁵ (41) ***samagram mam jnatva or yavan yaschasmi tattvatah***, ‘He comes to know Me who and how much I am and in all the reality and principles of My being.’²⁵

Twenty-eight *atma-siddhis*, self-perfection: (1) ***Brahma Nirvana***, extinction in the *Brahman*; it is ‘not the negative self-annihilation of the *Buddhist*, but the immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.’⁴ (2) ***Nirvana***, extinction of ego, desire, egoistic action and mentality, (2a) ***Buddhist Nirvana***, it is a blissful negation of being, (2b) ***the Gitas Nirvana***, it ‘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*,’¹⁸ (3) ***Brahmi Sthiti***, abiding in the consciousness of the *brahman*, or the firm standing status of the *Brahman*. ‘It is a reversal of the whole view, experience, knowledge, values, seeing of earth bound creatures.’⁷ (4) ***Brahmabhuta***, has become the *brahman* or ***Brahmabhuyaya***, arriving at *brahmic* status, ‘It is to put off the lower mental, vital, physical existence and to put on the pure spiritual being. This can best be done by the intelligence and will, *buddhi*, our present topmost principle.’²³ (5) ***Trikaladristi***, ‘I know all the past and all the present and the future existences, O *Arjuna*, but Me none (deluded petty mind) yet knows,’⁸ (6) ***Samahita***,⁹ concentrated in its own being; it is ‘not only in the trance of the inward-drawn consciousness, but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour and disgrace, all the dualities,’ (E-240) (7) ***Jivanmukta***, living liberated man, who is entirely free even without dissolution of the bodily life in a final Samadhi,¹⁰ (8) ***Kutastha***, stable, high seated *Akshara Purusha*, ‘which stands above the changes and the perturbations of the natural being; and the Yogin is said to be in Yoga with it when he also is like it, *kutastha*, when he is superior to all appearances and mutations, when he is satisfied with self-knowledge, when he is equal-minded to all things and happenings and persons.’¹⁹ (9) ***Purushottama***, the supreme Soul, the supreme Being, the supernal Person of whom all self and nature, all being and becoming in

this or any universe are the self-conception and the self-energising; the highest *purusha*, who manifests himself in the *akshara* (immutable) and the *kshara* (mutable), as *purusha* poised in himself and *purusha* active in *prakriti*, (10) *Madbhava*, this assumption into the self of eternal silence, *brahma bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*, (11) *Param bhava*, the ultimate becoming of the Soul, (12) *Sva Prakriti*, the Divine Nature, (13) *Para Prakriti*, 'But in *the Gita's* path of *Tyaga* it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and it preludes and makes possible a vast and total passing upward of the soul out of the lower ego to the inexpressible perfection of the supreme spiritual nature, *para prakriti*.'¹¹ (14) *Sayujya mukti*, the freedom born of unbroken contact and identification of the individual being in all its parts with the Divine,¹⁰ or 'a self-oblivious abolition of Soul's personal being in the absorption of the One,'¹⁷ or 'There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss,'¹⁷ (15) *Sadharmya mukti*, the acquisition of the divine nature by the transformation of this lower being into the human image of the Divine,¹⁰ 'This perfection, then, this *sadharmya* is the way of immortality and the indispensable condition without which the soul cannot consciously live in the Eternal.'²¹ 'That liberation, that oneness, that putting on of the divine nature, *sadharmya*, it declares to be the very essence of spiritual freedom and the whole significance of immortality.'²⁰ (15a) *Sadrisya*, 'There is an identity of soul's liberated nature with the Divine nature,'¹⁷ 'The Yoga of works leads to oneness in power of being and nature,'¹⁷ (16) *Salokya mukti*, by which the whole conscious existence dwells in the same status of being as the Divine, in the state of *Sachchidananda*,¹⁰ 'There is an eternal ecstatic dwelling in the highest existence of the Supreme,'¹⁷ (16a) *Samipyta*, 'There is an eternal love and adoration in a uniting nearness, there is an embrace of the liberated spirit by its divine Lover and the enveloping Self of its infinitudes,'¹⁷ (17) *Naiskarmya siddhi*, complete inner quietism, supreme perfection of inner inactivity of *Jnana Yoga*, (18) *Vasudeva Sarvamiti*, Cosmic consciousness, (19) *Mokshya*, 'Its (The Gita's) initial object was not precisely to propose a way of liberation, *moksha*, but rather to show the compatibility of works with the soul's effort towards liberation and of spiritual freedom itself when once attained with continued action in the world, *muktasya karma*.'¹² (20) *sthita prajna*, stable in intelligence, (21) *Viswarupa Darshan*, vision of the universal *Purusha*, (22) *Param Dham*, final rest of the the Soul in *Purushottama* consciousness, (23) *samam brahma*, equal *Brahman*, 'If we can live in this equal self, we too are at peace; our works continue so long as Nature's impulsion prolongs itself in our instruments, but there is a spiritual freedom and quiescence.'¹³ (24) *daivi Prakriti or sarvakarma-samarthya*, a rapid and divine capacity for all kinds of action that may be demanded from the instrument, (25) *mayyeva nivasisyasi*, 'To raise our whole existence to the Divine Being, to dwell

in him (*mayyeva nivasisyasi*), to be at one with him, unify our consciousness with his, to make our fragmentary nature a reflection of his perfect nature, to be inspired in our thought and sense wholly by the divine knowledge, to be moved in will and action utterly and faultlessly by the divine will, to lose desire in his love and delight, is man's perfection,'¹⁴ (26) *Samsiddhi*, absolute Spiritual perfection, (27) *atmani atmanam atmana*, of the Self in the Self and by the Self, (28) *Divyam Chaksuh*, the Divine eye, the subtle vision, the third eye through which one can see the supreme Godhead in all the myriad form unified in His single body.

The Gita confirms that if the ripened Souls, *Punditah*,¹ rightly and integrally perform either of the *Karma*, *Jnana* and *Bhakti Yoga*, in higher planes of consciousness, then they will arrive at the perfection of all the three *Yogas*. Integral Yoga proposes that 'a more difficult, complex, wholly powerful process would be to start'² the Yoga 'on three lines together, on a triple wheel of soul-power'² and this preparation will pave the passage clear for pursuance of a fourth Yoga named as 'Yoga of Self-Perfection' whose perfections are as hinted below.

The thirty-six siddhis of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: (1) *samata*, equality, equanimity, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, (2) *shanti*, Spiritual calm, peace, consisting of "a vast passive calm" based on *udasinata* or "a vast joyous calm" based on *nati*, (3) *sukha*, Spiritual ease and happiness, (4) *atma prasada or hasya*, joy and laughter of the Soul, (5) *viryam*, dynamic spiritual force and energy of the divine temperament, *shaktih*, the self-existent, the self-cognitive, self-effective Power of the Lord which expresses itself with the working of *Prakriti*, *chandibhavah*, the force of *Kali* manifest in temperament, *sraddha*, faith, *Jnanam*, that power of direct and divine law of Truth and a luminous growth into higher state of being which works independently of the intellect & senses or uses them only as subordinate assistants, *trikaladristih*, the vision of three times, a special faculty of wisdom by which their details of event, tendencies in the past, present and future of the world as it exists, has existed and will exist in Time, *samadhi*, yogic trance in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness; it is the calm, desireless, griefless fixity of the *buddhi* in the Self, *vyapti*, the power of receiving other men's thoughts, powers and feelings and projecting one's own thoughts etc. or personality into others, *prakamyā*, absolute keenness of the mind and senses, *aisvarya*, control over events, lordship, wealth and all objects of desire, effectiveness of Will acting on object or event without the aid of physical means, *isita*, perfect control over the powers of nature and over things inert and intelligent, effectiveness of will acting not as command or through the ignorant thought but through the heart and temperament (*chitta*) in a perception of need or pure *lipsa*, *vasita*, the power of exacting obedience to written or spoken word, the control of the object in its nature so that it is submissive to the spoken word,

receptive of the thought conveyed or sensitive and effective of the action suggested, *mahima*, greatness, *laghima*, lightness, a power of lightness, that is to say of freedom from all pressure or weighing down in the mental, pranic or physical being by which it is possible to get rid of weariness and exhaustion and to overcome gravitation, *anima*, fineness, subtlety, a physical *siddhi* that frees the body from the limitations ordinarily imposed by the gross materiality of its substance, such as subjection to stiffness, strain and pain resulting from exertion, *garima*, the power of becoming heavy at will, the power of increasing the size and weight of the body, *arogyam*, diseaselessness, health, *utthapana*, levitation, *saundaryam*, beauty, the universal Beauty which we feel in Nature and man and in all that is around us, reflecting some transcendent Beauty of which all apparent beauty here is only a symbol, *vividhanandah*, manifold delight, the total physical delight experienced when spiritual *ananda* can flow into the body and inundate cell and tissue; *ananda* manifesting in the body in the five forms called *kamananda*, *visayananda*, *tivrananda*, *raudrananda* and *vaidyutananda*, *krishnah*, as an Incarnation, *Avatara*, he manifests the union of wisdom and works and leads the earth's evolution through this towards Divine union of *Ananda*, the eighth *avatara* of *Vishnu* in the *Hindu* tradition, regarded by *Sri Aurobindo* as an embodiment of "the complete divine manhood" and as the *avatara* who opened the possibility of overmind in the evolution of consciousness on earth; a name of the universal Deity (*deva*) and supreme Being (*Purushottama*) who is the fourfold *Isvara* and also "the Destroyer, Preserver, Creator in one" (*Rudra*, *Vishnu*, *Brahma*), manifesting "through the Vishnu aspect as his frontal appearance"; "the Ishwara taking delight in the world" (*anandamaya Isvara* or *Lilamaya purusha*), realisation of oneness is seen in all things and beings in the several intensities and degrees, *kali*, the mother of all and destroyer of all, the Goddess (*devi*) into whose undivided consciousness-force (*chit-sakti*) our divided & unequal individual force of action & thought is to be renounced in order 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, *kamah*, a divine desire other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, *karma*, action in the world based on *vijnana* and which is born from the union of *Krishna* and *Kali*, *sarvam brahma*, *Brahman* is the All, all the universe as the manifestation of the One, *anantam brahmah*, infinite *Brahman*, all quality and action as the play of his universal and infinite energy, *jnanam brahmah*, *Brahman* as self-existent consciousness and universal knowledge, all knowledge and conscious experience as the outflowing of that consciousness, *anandam brahmah*, the *Brahman* as self-existent bliss and its universal delight of being, all in the terms of that one *Ananda*, *suddhi*, purification, *mukti*, liberation, *bhukti*, enjoyment of our liberated being which brings us into unity or union with the Supreme, *siddhi*, perfection,

fulfilment, accomplishment of the aims of self-discipline of yoga and possession of extraordinary occult power.

The forty-six sub-siddhis of Yoga of Self-perfection as hinted in *The Synthesis of Yoga*: *titiksa*, endurance, one should endure transient material touches which cause heat and cold, happiness and pain, *udasinata*, indifference, *nati*, submission, *sama rasah*, equal *rasa*; the equal perception by the mind of the true essential taste of the inalienable delight of existence in all its variations which comes by the elimination of imperfect and perverse forms of *rasa* when one can be entirely disinterested in mind and heart and impose that detachment on the nervous being, the upflow of essential being in the form, that which is the secret of its self-delight, *sama bhoga or priti*, the pleasure of mind in the *rasa* of all experience or mental seizing of the principle of delight in all things takes the form of a strong possessing enjoyment which makes the whole life-being vibrate with it and accept and rejoice in it, *sama anandah*, a profound concentrated intense self-existent bliss extended to all that our being does, envisages, creates, a fixed divine rapture or perfect enjoyment of existence that comes when it is not things, but the *Ananda* of the spirit in things that forms the real, essential object of our enjoying and things only as form and symbol of the spirit, waves of the ocean of *Ananda*, *jnanalipsa*, the urge towards knowledge, *jnanaprakasho*, clearness of mind and its tendency to be easily illuminated by ideas and to receive the truth, *brahmavarcasyam*, spiritual force which comes from knowledge and purity, *sthairyam*, the capacity of fixity in *jnana*, *abhayam*, freedom from fear which with a bold calmness meets and receives every menace of danger and shock of misfortune, *sahasam*, active courage and daring which shrinks from no enterprise however difficult or perilous, *yasolipsa*, the urge towards glory and victory, *atmaslagha*, the high self-confidence of power, capacity, character and courage indispensable to the man of action, *danam*, pours himself out on the world in order to get back what he has given increased a hundredfold, *vyayah*, capacity to spend freely, *kausalam*, the dexterity and skill which is able so to arrange the means, the equipment, the action as to produce the greatest results possible and the best arranged results, *bhagalipsa*, the urge towards enjoyment, *kamah*, a divine desire other than the vital craving, a God-desire of which this other and lower phenomenon is an obscure shadow and into which it has to be transfigured, *prema*, the love which consecrates service, a love which asks for no return but spends itself for the satisfaction of that which we love, *dasyalipsa*, the desire to serve, which in the perfect man becomes the desire to serve God-in-all, *atma-samarpanam*, self-surrender, the giving of one's self without demanding a return, *adinata*, non-depression, *kshiprata*, swiftness, *sthairyam*, steadiness, *Ishwarabhava*, mastery, *mahattva-bodhah*, the sense of a greatness of sustaining force, *balaslagha*, assertion of strength, *laghuta*, lightness, *dharanasamarthyam*, the capacity of the body to contain without strain or reaction any working however intense and constant, of energy however great and puissant, *puhnata*, fullness of

vital force, *prasannata*, clear purity and gladness, *samata*, the capacity of receiving with a calm and equal mind all the attacks and appearances of outward things, *bhogasamarthya*, the capacity to take all enjoyment of the world without desire but also without exhaustion and satiety, *snigdha*, richness of feeling, *tejahslagha*, assertion of psychic force, *kalyanasraddha*, faith that all is for the best, the sense of a divine power making for good behind all experiences, *premasamarthyam*, capacity of unbounded love for all beings, *visuddhata*, purity of thinking faculty, *prakasah*, transparent luminousness, clarity of thinking faculty, *vichitrabodhah*, richness, great variety and minuteness of the perceptions, *jnana dharanasamarthya*, the power of the mind to receive and adapt itself to any kind of knowledge without feeling anywhere a limit or an incapacity, *saktyam*, faith in the Lord, *bhagavati*, faith in the Divine Power, *dristih*, the truth-seeing faculty of *jnana* whose nature is a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object, *sritih*, a faculty of *jnana* which “is of the nature of truth hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance, *smritih*, the faculty of *jnana* by which true knowledge hidden in the mind reveals itself to the judgment and is recognised at once as the truth. It consists of intuition and *viveka* and is the essence of logistic ideality, *pratibodha*, perception, inner awakening, experiential knowledge, realisation, *varta eva cha karmani*, ‘I abide verily in the path of action and do not leave it as *sannyasin* thinks himself bound to renounce the work,’¹⁵ *satyadharmah*, the law of the truth, knowledge in action.

The eighteen Supramental *siddhis*, Perfection as hinted in *Savitri*:- ‘Life supreme,’ ‘Omniscience supreme,’ ‘Trinity supreme,’ ‘occult Supreme,’ ‘supreme Intelligence,’ ‘Voice supreme,’ ‘word supreme,’ ‘all negating Void supreme,’ or ‘emptiness of the Supreme,’ ‘silent still Supreme,’ or ‘still Supreme,’ ‘supreme epiphany,’ ‘touch supreme,’ ‘things supreme,’ ‘power supreme,’ ‘supreme delight,’ ‘supreme identity,’ ‘Light supreme,’ or ‘supreme light,’ ‘Will supreme’ and ‘Truth supreme.’

These are some of the perfections studied that will come in stages in one or many successive births or in all life.

OM TAT SAT

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THE DESCENT

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