

The Main Frame of Traditional and Integral *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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All ordinary action or undivine action is the outcome of the movement of three modes of Nature, *gunas*. All Divine action is the result of the Psychic and Spiritual union with the Divine.

The Lord asks *Arjuna* to become firm in *Buddhi Yoga/Inana 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:

“It is perfectly true that all actions, as well as **the fruit of action**, have to be given up, to be renounced, but inwardly, not outwardly, not into the inertia of Nature, but to the Lord in sacrifice, into the calm and joy of the Impersonal from whom all action proceeds without disturbing his peace. The true *Sannyasa* of action is the reposing of all works on the *Brahman*.”²³

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“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

“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 do works with body, mind, understanding, or even merely with the organs of action, abandoning attachment, for self-purification. By abandoning attachment to the fruits of works, the soul in union with the *Brahman* attains to peace of rapt foundation in *Brahman*, but the soul not in union is attached to the fruit and bound by action of desire.”²⁴

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

The Injunction issued to the Seekers of integral Yoga of Works:

“Her eternal Lover is her **action’s cause**;”

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“Its absence left the greatest **actions dull**,
Its presence made the smallest seem divine.”

“Even the **smallest and meanest work** became
 A sweet or glad and glorious sacrament,
 An offering to the self of the great world
 Or a service to the One in each and all.”

Integral *Karma Yoga* is the extensive extension of the Gita’s teachings of traditional *Karma Yoga*. Here the divine *Shakti* or *Para-prakriti* is identified as the doer of all action. The Gita hints that even involved in doing wide range of works, a *Sadhaka* does no action at all, *karmanyaviprabruttopi naiba kinchit karoti sah*,³⁵ for it is not he, but Divine *Shakti* directed by the approval of Lord which is at work. He also undertakes no personal initiative of action, *sarvarambha-parityagi*,³⁶ for all initiation of work is the movement of desire and not the command of the Divine Will. He does perfect Divine action founded upon perfect inner passivity.

1) All Life is Yoga of Nature through Works. One takes up all life and action and (1) does not despise any work nor shrink from the splendid toil; he becomes only a daily dynamic worship and service of the Divine in the unbounded temple of His own vast cosmic existence and it is through a wide egoless impersonality that he can become a liberated Worker and Divine Creator; in this higher state of Consciousness he does all work without the sense of doership, without the feeling of personal initiation of any action and no reaction of lower Nature can touch him; (2) another period in which one draws back and builds a Spiritual wall around him admitting through its gates only such activities as consent to undergo the law of Spiritual transformation. So ‘all grief, revolt, impatience, trouble’³² are identified as a violence committed against the Master of this existence. The Master of our works respects our nature even when He is transforming it; He works always through the nature and not by any arbitrary and abstract whim. This imperfect nature of ours contains the materials of our perfection, but undeveloped, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently gathered, harmonised, reorganised, purified, perfected, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. (3) A third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit. All work is done by the Power, by *Shakti*, and since the integral Yoga does not contemplate abandonment of works, does not shrink from difficulties of life but rather a doing of all works and acceptance to resolve all problems from the Divine Consciousness and with the Supreme Guidance of Divine Will and Knowledge; the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a great capacity for this Divine action. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world only with true knowledge and greater conscient power without any binding

necessity and compelling ignorance. By so doing he attains supreme Unity, supreme Consciousness and highest Knowledge. Action can neither bind the liberated man nor can it bind or limit the Eternal but it binds and limits the surface constructed personality. The law of the Divine action is at last unity embracing and possessing the multiplicity and no longer the ordinary action of multiplicity struggling towards some figure of unity. A Divine action can take shape spontaneously, freely, and infallibly from the light and force of our Psychic and Spiritual Self in union with the Supramental Self. This interfusion is identified as the last state of the integral Yoga of Works.

2) *Karmaphala tyaga, samata (titikha), yajna(atmasamarpanam) iti Karma Yogah.* Renunciation of all desire for the fruits of work, equality and action done as sacrifice to the supreme Lord of all nature are the first three Godward approaches of *Karmayoga*.

3) *Yastu karmafalatyagi sa tyagityavidhiyate. (The Gita-18.11)* He who gives up the fruit of work is called a *Tyagi*, a renouncer. Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niskama karma...* For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego or activity pursued by the absorption in action leads to an inferior affirmation and denial of the Highest. Afterwards even as we have renounced attachment to the fruit, we must renounce attachment to the work, so also the last clinging attachment to the idea and sense of ourselves as the doer has to be relinquished; the Divine *Shakti* must be known and felt above and within us as the true and sole Divine Worker. The state of freedom, *mukti*, which can come in the Yoga of works through renunciation of ego, *ahamkaram*, desire, *kama*, dualities, *dwanda*, three *gunas* and personal initiation, *sarbarambhaparityagi*. A *Sadhaka* of integral *Karmayoga* will abandon social duty, family obligation, communal or national demand to the Lord of works, so long as it is not in conflict with his growing sense of higher Right. There is nothing in the world to which he must be attached, not wealth, 'nor wife, nor children,'²⁵ nor his 'work and mission, nor heaven, nor earth.'²⁵ He must give up past association that form the ordinary way of living, mental constructions of our own, snare of mind and senses, the meshes of Word, the bondage of the Idea, 'the truths we hold most securely.'²⁶ Even Divine realisations must not be clung to, if they are not the Divine realisation in its utter essentiality and completeness. We must rest at nothing less than the All, nothing short of the utter Transcendence.

4) '*Samatwam yoga uchyate.*' (*The Gita-2.48*) For it is equality that is meant by Yoga. The second rule of action laid down by *the Gita* is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but

untouched, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us. ‘The equal poise in action is especially necessary for the *Sadhaka* of the integral Yoga. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the violent claim of a personal aspiration. A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.’²⁷

5) ‘*Yajnah karma samudbhavah.*’ (*The Gita-3.14*) Sacrifice is born of work. The third rule is an entire spirit of self-consecration in our works; it must become first the constant will, then the ingrained need in all the being and instrumental nature, finally its automatic but living and conscious habit, the self-existent turn to do all action as a sacrifice to the Supreme present in us and in all beings and in all the workings of the universe. “As that self-giving progresses, the work of the sacrifice becomes easier and more powerful and the prevention of the **opposing Forces loses much of its strength**, impulsion and substance.”³⁸ Both inner and outer Life becomes the altar of this complete consecration; all works are unconditionally offered to the Psychic being within or transcendent and universal Power and Presence.

6) ‘*Chaturvarnam maya srustam.*’ (*The Gita-4.13*) I have created four order of work based on four kinds of Soul forces that of Power for Knowledge, *Brahmana*, a Power for strength, *Khyatriya*, a Power for mutuality and active and productive relation and interchange, *Vaisya* and a Power for works and labour and service, *Shudra*. These are four active Powers and tendencies of the Spirit and the predominance of one or the other in the better formed part of our personality gives us our dominant qualities, tendencies and capacities. For integral development of a Soul Seeker, in integral Yoga all the four Soul Forces are reconciled.

7) ‘*Chatvaro manabastatha madbhava manasa jata,*’ (*The Gita-10.6*) the four *Manus* that of Wisdom, Power, Beatitude and Perfection are of My Spiritual or Overmental becomings. These Spiritual becomings are the four dynamic Spiritual *Shaktis* that work in the universe that of *Maheswari*, *Mahakali*, *Mahalakhmi* and *Mahasaraswati*. The function of these four Spiritual *Shaktis* in Knowledge plane has extended as action of four Soul/Psychic forces of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti* acting in the Planes of Ignorance. The

Sadhaka of integral Yoga reconciles all the four Spiritual Mother Powers and thus he experiences the integration of his personality and moves towards still higher planes of Consciousness.

8) ‘*Brahmaiba tena gantabyam brahmakarmasamadhina.*’ (*The Gita-4.24*) *Brahman* is that which is attained by *Samadhi* in *Brahman*-action. *Jnanam Vijnanam astikyam brahma-karma swabhabajam*, exclusive and comprehensive knowledge and practice of Spiritual truth are the natural and spontaneous work of the *Brahmin* Soul force. The soul force of the nature of exclusive concentration of the ancient *Brahmin* is extended in integral Yoga to the fullness of the divine soul and power of truth, knowledge, perfection of *Dharma*, the accomplished Brahminhood of the complete *Brahmana*.

9) ‘*Sourjya tejo dhrutidrakhyam danamiswarabhascha khetrakarma swabhabajam,*’ (*The Gita-18.4*) adventure of consciousness, high spirit askesis, resolution, ability, giving and lordship are the natural work of *Kshatriya* Soul force. These are extended in Integral Yoga to Divine fullness, purity and grandeur and expansion of Spiritual kingdom within and without.

10) ‘*Yogah karmasu kausalam.*’ (*The Gita-2.50*) Yoga is the skill in works. The outward action of the *Vaisya* Soul force is skillful devising intelligence, the legal, professional, commercial, scientific, technical, commercial and utilitarian bent of mind, a power of giving, ample creative liberality, and mutual helpfulness. This is extended in integral Yoga into a largeness of mutuality, a generous fullness of the relations of life, a lavish self-spending and return and ample interchange between existence and existence, a full enjoyment and use of rhythm and balance of fruitful and productive life.

11) ‘*Paricharyatamakam karma shudrasyapi swabhabajam,*’ (*The Gita-18.44*) all the action of the character of service is the natural work of *Shudra* Soul force. The well developed *Shudra* has the instinct of toil and capacity of labour and service for maintenance of his existence, gratification of his primal needs, self-indulgence of the instincts, an unreflective obedience and mechanical discharge of duty. In integral Yoga this faculty is extended to most necessary and beautiful elements of our greater perfection and the key to the much of the secret of highest Spiritual evolution. The full development of this force are the power of service to others, to obey and follow whatever great discipline and influence, the love which consecrates service and asks for no return, a power for complete self-surrender.

12) *Sahajam karma kauntaya sadosamapi na tyajet.* (*The Gita-18.48*) O *Arjuna*, though defective, the inborn work ought not to be abandoned. ‘The integral Yoga cannot reject the works of Life and be satisfied with an inward experience only; it has to go inward in order to change the outward, making the

Life-Force a part and a working of a Yoga-Energy which is in touch with the Divine and divine in its guidance.’³³ An integral Yogi is ‘not attached, bound and limited by any work nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of higher integral knowledge.’³⁷ The Divine work for which he is offered a birth is the manifestation of the Divine All through Universalisation and Impersonalisation of himself.

13) The Integral *Karma Yoga* aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result; it continues enjoying the joy of action by renouncing all attachment to action and result of action. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument, a channel of the Divine *Shakti* and act according to Her dictates or her rule of light and power within us or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned.

14) The object of Integral *Karma Yoga* is the release of the Soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional *Karma Yoga* is used like other paths, to lead to liberation from the phenomenal existence and a departure into the Supreme. But here (Integral *Karma Yoga*) too an exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the Soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power, ananda and perfection in the human being.

15) The *Purusha-Prakriti* realisation is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and the subjection of the being to the mechanism of the Energy that are the efficient cause of our ignorance and imperfection; by this realisation the being can liberate himself from the mechanical action of the nature and become free and arrive at a first Spiritual control over the nature. *Ishwara-Shakti* stands behind the relation of the *Purusha-Prakriti* and its ignorant action and turns it to an evolutionary purpose. The *Ishwara-Shakti* realisation can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a Spiritual nature. The *Brahman-Maya* union in Supramental plane is the highest

achievement of an integral *Karma yogi*, where he experiences complete union of the dual aspects of Divine and the descent of the Divine Truth will ‘illumine, deliver and act sovereignly on the world of ignorance.’³¹

16) *Sarva dharman paritejya mam ekam saranam braja. (The Gita-18.66)* Abandon all laws of mind, life and body and take refuge in My supreme Psychic, Spiritual and Supramental Being alone. *The Gita’s* supreme message to a *Karma Yogi* is that he should leave all conventional formulas of mechanised action, all fixed, constructed and external rules of conduct, *dharmas*, and take refuge in the Divine alone. ‘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 the highest spiritual mind and does not cross them into the splendours of the Supramental Light. And yet its secret of dynamic, and not only static, identity with the inner Presence, its highest mystery of absolute surrender to the Divine Guide, Lord and Inhabitant of our nature, is the central secret. This surrender is the indispensable means of the Supramental change and, again, it is through the Supramental change that the dynamic identity becomes possible...’²⁸ “All our nature **must make an integral surrender**; it must offer itself in every part and every movement to that which seems to the unregenerated sense-mind so much less real than the material world and its objects. Our whole being – soul, mind, sense, heart, will, life, body – must consecrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine.”³⁴ ‘This total consecration and surrender and this resultant entire transformation and free transmission make up the whole fundamental means and the ultimate aim of an integral *Karmayoga*.’²⁹

17) Action is the result of energy and the consciousness force of the Spirit, manifests itself in many kinds of energies resulting in manifold experience and many-sided action. An energy of seeking of truth and knowledge must have natural outcome of growth into truth and increase in knowledge; an energy of pursuit of beauty should have as its outcome an increase in the sense of beauty, the enjoyment of beauty, beauty and harmony of life and nature; a pursuit of physical health, strength and capacity must create the strong man and successful athlete; an energy put forward for power and other vital ends must lead to an increase of capacity for commanding these results or development of vital strength and plentitude; nature rewards brave and strong with victory in the battle; rewards capable intellect and earnest seeker with the knowledge; there are inner activities of mind and life, pursuit of love, joy, happiness and life enlargement. All these varieties of work are necessary for the action of Spirit in life. The aim of our Divine realisation³⁰ is at once the immobility of the Spirit and the movement of Nature and feels the presence and power of the Divine in every step, motion, figure of our activities, in every turn of our will, in every thought, feeling and impulse.

18) From the point of view of Infinite truth it would be an error to insist either the sameness of work under all circumstances or diversity of action without any unifying truth and harmony. The greater cosmic truth insists unity of action and infinitely plastic yet harmonious diversity of all action. Or the Divine *Shakti* acts according to a permanent and yet plastic truth of things and each action is moved by higher, deeper and subtler truth demanded by the supreme Will in the universe. The highest triple action identified in integral *Karma Yoga* is that firstly, the Spiritual reason is broadened, heightened and lifted to greater formulative action of Self that is within and around us; secondly, there is a higher interpretative Supramental action which is less insistent on actualities of existence but more concerned with greater potentialities in time and space and beyond and lastly, there is highest knowledge by identity which is a door of entrance to the essential self-awareness and the Omniscience and Omnipotence of the Supreme. There action would be a free manifestation of the power and workings of the root Force of existence, the force of an all-determining conscious Spirit whose formulations of descending Consciousness work out inevitably in the untransformed mind, life and matter.

Recapitulation:

“But once we live in this greater knowledge, the character and consequences of the work can make no difference to the freedom of the spirit. The work may be outwardly a terrible action like this great battle and slaughter of *Kurukshetra*; but although the liberated man takes his part in the struggle and though he slay all these peoples, he slays no man and he is not bound by his work, because the work is that of the Master of the Worlds and it is he who has already slain in his hidden omnipotent will all these armies.”³⁹

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A traditional *Karma Yogi* is considered great if in him *Kshara Purusha* is dynamised and all initiation of works are activated from within. 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 by a pressure and direction from within and above respectively. 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.

References:

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- 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,
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- 25: CWSA/23/The Synthesis of Yoga-329,
- 26: CWSA/23/The Synthesis of Yoga-331,
- 27: CWSA/24/The Synthesis of Yoga-700-01,
- 28: CWSA/23/The Synthesis of Yoga-94-95,
- 29: CWSA/23/The Synthesis of Yoga-92,
- 30: CWSA/23/The Synthesis of Yoga-252,
- 31: CWSA/23/The Synthesis of Yoga-125-126,
- 32: CWSA/24/The Synthesis of Yoga-723,
- 33: CWSA/23/The Synthesis of Yoga-175,
- 34: CWSA/23/The Synthesis of Yoga-72,
- 35: The Gita-3.20,
- 36: The Gita-12.16, 14.25,
- 37: CWSA/23/The Synthesis of Yoga-143,
- 38: CWSA/23/The Synthesis of Yoga-133,
- 39: CWSA/19/Essays on the Gita-498.

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