

# The Main Frame of Integral Karma Yoga

Her eternal Lover is her **action's cause**;

Savitri-181

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

Savitri-305

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.

Savitri-532

1, All Life is Yoga of Nature through Works. We take up all life and action and (1) become 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 we can become a liberated worker and Divine creator; (2) another period in which we draw back and build a spiritual wall around us admitting through its gates only such activities as consent to undergo the law of spiritual transformation. 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 caprice. This imperfect nature of ours contains the materials of our perfection, but inchoate, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently gathered, harmonized, reorganized, 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, but rather a doing of all works from the Divine Consciousness and with the Supreme Guidance, the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a capacity for this greater action. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world not less than the bound soul and ignorant mind, only with true knowledge and greater conscient power. 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 Spiritual self in union with the Divine. This is identified as the last state of the integral Yoga of Works.

2, *Karmaphala tyaga, samata (titikha), yajna(atmarpanam) 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 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, nor his work and mission, nor heaven, nor earth. 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. Even divine realizations must not be clung to, if they are not the divine realization 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.

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. Life is the altar of this sacrifice; works are our offering; a transcendent and universal Power and Presence is the Deity to whom they are offered. An unconditioned and standardless surrender of all works, of all our action, to the government of something eternal within us, the Psychic being, which will replace the ordinary working of the ego-nature on a basis of confusion and restless compulsion to action. The Divine action brings a sense of freedom out of a fathomless calm.

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.

7, *Chatwaro 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 becoming are the four free 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 forces in the Ignorance plane.

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 danamiswarabhavascha 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. An integral Yogi is not attached, bound and limited by any 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. The Divine work for which he is offered a birth is the manifestation of the Divine All through Universalization and Impersonalization 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. 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 spiritualization and the justification of the cosmic labour towards freedom, power, ananda and perfection in the human being.

15, The *Purusha-Prakriti* realization 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 realization 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* realization can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a spiritual nature.

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... 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*.'

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 realization 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 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 consciousness work out inevitably in mind, life and matter.

*OM TAT SAT*

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