

Yoga Sadhana Camp

(From 11.06.2017 to 15.06.2017)



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Om Namo Bhagavateh

“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

Divine Amar Atman!

Divine Blessed Aspirant Souls,

All love and The Mother's special blessings to you all. On behalf of The Mother's International Centre Trust, a Yoga Sadhana Camp is organised from 11.06.2017 to 15.06.2017, which takes place every year. The objective of this camp is to study how with Sri Aurobindo's arrival the significance of **The Bhagavad Gita** multiplied. We are inviting you to participate in this movement of Consciousness to hold Their Love, Force, Wisdom and Grace.

With The Mother's love and The Lord's blessings,

At Their Lotus Feet

S.A. Maa K rishna

Founder

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“Sri Aurobindo considers the message of *the Gita* to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth.”

The Mother

Yoga Sadhana Camp (From 11.06.2017 to 15.06.2017)

Program

04.00 A.M.	Rising Bell
05.00 A.M. to 06.00 A.M.	<i>Yogasana & Pranayama</i>
06.00 A.M. to 06.30 A.M.	Group Meditation
06.30 A.M. to 07.45 A.M. (Under construction)	<i>Karma Yoga</i> near <i>Sri Matrimandir</i>
07.45 A.M. to 08.15 A.M.	Breakfast
08.15 A.M. to 09.45 A.M. (Under construction)	<i>Karma Yoga</i> near <i>Sri Matrimandir</i>
10.00 A.M. to 10.30 A.M.	Meditation near the Sacred Relics
10.45 A.M. to 12.45 P.M.	Spiritual Discourse
12.45 P.M. to 01.45 P.M.	Lunch Break
01.45 P.M. to 03.00 P.M.	Work and leisure
03.00 P.M. to 04.45 P.M.	Spiritual Discourse
04.45 P.M. to 06.00 P.M.	<i>Karma Yoga</i> near <i>Sri Matrimandir</i>
06.00 P.M. (On 11.06.2017)	Spiritual Flag Hoisting
06.00 P.M. to 06.30 P.M.	Refreshment
06.30 P.M. to 07. 00 P.M.	Group Meditation
07.00 P.M. to 08. 00 P.M.	Question/Answer on above discourse
08.00 P.M. to 09.00 P.M.	Spiritual Cultural Program.
09.00 P.M. to 09.45 P.M.	Dinner and <i>Karma Yoga</i>
10.00 P.M.	Silent Prayer near Spiritual Flag & Rest
10.00 P.M. (15.06.2017)	Camp Fire and Spiritual Flag down

N.B. Discourse Subject: 11.06.2017: A review of The Gita and Integral Yoga, 12.06.2017: The Message of the Gita, The Questions raised by *Arjuna*, a seeker of Truth, The Gita's Injunction issued to developing Souls, 13.06.2017: The Gita's extension in integral Yoga, *The Gita's* injunction issued to seekers of integral Truth, *The Gita's* injunction issued seekers of *Karma Yoga*, *Jnana Yoga* and *Bhakti Yoga*, 14.06.2017: The Gita's exclusive Teachings and its extension in integral Yoga, 15.06.2017: Five All-inclusive Teachings of the integral Yoga

OM TAT SAT

“...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

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. (The Gita-4.34) He should not give this knowledge of the Gita to them who despise and belittle the Divine, those who do not do askesis, *tapasya* and do not want to listen the supreme Knowledge. (The Gita.18.67) This knowledge should be given to them those who have faith in the Divine and the uncarping. (The Gita-18.71)

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Introduction

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

“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...”³¹

Sri Aurobindo

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 and Nature and includes four elements of purification, *Suddhi*, liberation, *Mukti*, perfection, *Siddhi*, and Delight, *Bhukti*. 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. The psycho-physical methods of the later *Vedantic* ascetics, *Tantrics*, *Hatha* and *Raja Yogis* form the dispensable self-discipline of integral Yoga whereas Spiritual methods of ancient *Vedantic* Seers and *the Gita* form its indispensable self-disciplines.

The simultaneous effort of triple aspiration, *bhajante mam drudhabrattah*,³² triple rejection, *ahamkaram balam darpan kamam krodham parigraham*,³³ and triple surrender, *mam ekam saranam braja*,³⁴ of our volitional, emotional and

intellectual part are demanded from the beginners of integral Yoga. Again this static Divine union experienced is prolonged by triple faith, *sraddha*, and triple sincerity, *nistha*, which activate dynamic Divine union.

The Gita categorically insists the rejection of five things utterly that of desire, *kama*,¹³ attachment, *sangam*,³⁵ ego, *ahankaram*,¹⁴ dualities, *dwanda*¹⁵ and the three *gunas*¹⁶ of Nature as precondition for liberation, *mukti*¹ in addition to the 'highest mystery of absolute surrender to the Divine Guide, Lord'⁴ which is identified as 'indispensable means of Supramental change.'⁴ *The Gita* proposes exclusive concentration, *samyama*¹⁹ through practice of an uncompromising inner renunciation, *parigraham*²⁰ of the above five faculties to arrive at 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.

Integral Yoga accepts the method of self-discipline of *the Gita* identified as *trimarga*, wholly which can dynamise the central force that of the Divine Will, Knowledge and Love by rejecting its ultimate aim of freedom from rebirth. 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 liberation from nature, *prakritijairmuktam*²⁶ as acceptable stairs leading to the perfection of integral Yoga. 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 *Shastra* 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.

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 Supramental Force and Supramental transformation which was developed by *Sri Aurobindo* through long journey of *the Gita*'s Cosmic Consciousness in four successive gradations that of (1) secret all-inclusive knowledge, *guhya*⁵ *Vijnana*, and corresponding Supramental transformation, *sadharmyam*,⁶ (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, *Madbhavam*,¹⁰ and (4) more than the most secret all-

inclusive knowledge, *sarva guhyatamam*¹¹ *Vijnana*, and corresponding supreme Nature, *Param bhavam*.¹²

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. It speaks of suffusion of *Purushottama* Consciousness in to earth nature without giving any concrete sense of descent of divine Force. 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 irreconcilable 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.

The integral Yoga can be pursued by 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 Consciousness to *Purushottama* state or Supramental *Purusha* and the indispensable *Vedantic sacrifice* or ‘sacrifice of the *Purusha*,¹⁷ the *Ishwara*’ 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.

To recapitulate, this paper proposes seven 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 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.” (2) 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 *Shastra*, 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; (3) thirdly *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 helpful if we are entirely conscious of the whole aim and 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 (4) Fourthly, His high concentration approved comprehensive vision through writings are divided into two parts, that of truth and hierarchy of consciousness developed by Him and the highest truth hinted and not developed by Him in this life which He left for future Spiritual seekers to explore; as comprehensive truth of existence cannot be exhausted by one or many Scriptures and unfolding of Truth is endless and infinite. (5) Fifthly, 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. (6) Sixthly, the objective of integral Yoga is not to divide, separate, depreciate and limit but to enlarge, heighten, respect, unite, synthesize and universalise all Religion, Science, *Shastra*, Deity, *Vibhuti*, *Avatara* and Teacher by discovering their pioneering action, central principle, central secret, central truth, central dynamic force and central faith and by comparative and divergent examination of methods of Nature and Yoga. (7) Seventhly, 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. (8) Lastly, in integral Yoga Soul’s exclusive and comprehensive relation as indicated in *the Vedanta* followed by *the Gita* is combined with the *Tantric* discovery of Soul’s relation with the Nature and it is further elevated through ancient *Vedantic* Teachings which is amended in integral Yoga to discover the relation between tenfold Selves with tenfold Sheaths, *Koshas*, Nature.

OM TAT SAT

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-18.52, 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-18.40, 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: 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.

The Message of *the Gita*:

“It is like the message of *the Gita* as Sri Aurobindo explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness.”¹

The Mother

“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

The Gita initially gives the right law of living to ordinary earth bound ignorant Souls, *mudha*,³ seekers of Truth, *jijnasu*⁴ and liberated knower of the *Brahman*, *tatwadarshinah*⁵ and finally asks them to go beyond all external rules of conduct and to take refuge in Him alone, *sarva dharman paritejya mamekam saranam braja*.⁶ All outer guidance of written truth can be superseded by more subtle guidance either from within, the Psychic being or from above, the Spiritual being or from the highest Self, the Supramental Being, *Vijnanamaya Purusha*.

The Gita lays maximum stress on the development of the Supracosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*;⁷ secondly it stresses on His universal existence 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 finally it insists on the manifestation of Divine Nature, *madbhava*,¹⁰ in all things through intervention of four fold Soul force, *chaturvarnyam maya srustam*,¹¹ four-fold Divine *Shaktis*, *chatvaro manovastatha*,¹² sevenfold Integral Knowledge, *maharsaya saptapurbe*,¹² and finally of suffusion of *Para Prakriti* of *Purushottama* Consciousness into the manifested nature.

In *the Gita* transformation of lower Nature into Divine Nature, *Parambhavam*⁹ and action of the Divine Mother, *Para Prakriti*¹³ 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*¹⁴ 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 *Shastra* 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*. 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*,¹⁵ *Jiva* has become the *Ishwara*, and *Paraprakritir Jivabhuta*,¹³ *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*¹⁶ and lastly it will pave the passage clear for the discovery of higher Consciousness through its long journey in Cosmic Consciousness, *sarvabhutani chatmani*,¹⁴ 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.

The Gita is a synthesis of six schools ancient *Vedantic* teachings that of *Mimamsa*, *Vedanta*, *Nyaya*, *Vaisesika*, *Sankhya* and *Yoga*. It has the role of liberating humanity which is extended in integral Yoga in transforming humanity. A *Sadhaka* of integral Yoga can obey all the injunctions issued in *the Gita* and 'give them an orientation in conformity with his aim.'¹⁷

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*;¹⁸ 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*;¹⁹ the third object is the transformation and Divinisation of nature, *Sva Prakriti* 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*.⁸ 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.

OM TAT SAT

References:

1: The Mother's Agenda/Vol-3/355, 2: SABCL-26/126, 3: The Gita-9.11, 7.24, 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-5.25, 12.4, 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: "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, 14: "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, 15: "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, 16: The Gita-8.21, 10.12, 17: CWSA-23/The Synthesis of Yoga-342, 18: The Gita-2.61/6.14, 19: The Gita-4.18.

The Gita's injunction issued to **developing Souls:**

“It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avapsyatha*; 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}

Sri Aurobindo

The Gita issues injunction on earth bound Soul 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 (four-fold) work here as per the 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

The First Type of un-consecrated ordinary Work:

“He who controls the organs of action, but continues in his mind to remember and dwell upon the objects of sense, is a deluded soul, *mithyachara*, and his method of self-discipline is false and vain.” The Gita-3.6 “He who does action without sacrifice, **enters bondage to works**. So by becoming free from all attachment one must perform sacrificial action.” The Gita-3.09 “He who enjoys the fruit of action without sacrificing his action, he is a **thief, stena**.” The Gita-3.12 “The ignorant who has not faith, the soul of doubt, goeth to **perdition**; neither this world, nor that beyond, nor any happiness is for the Soul full of doubts.” The Gita-4.40 “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.” The Gita-17.28

“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?” The Gita-3.13/4.31 “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” The Gita-6.16 “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.” The Gita-6.17 “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.” The Gita-4.24

“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.” The Gita-2.44 “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 delight in these.” The Gita-5.22

“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.” The Gita-7.27-28 “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.” The Gita-9.11, 12

The Asuric Natures that lead towards bondage are hypocrisy, arrogance, conceit, wrath and ignorance. Asuric men have neither the knowledge of right action, *Pravritti*, nor the way of right abstention of action, *Nivritti*, 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 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

The Second Type of consecrated result oriented Work:

“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.” (The Divine self-fulfilment by sacrifice with Knowledge of the supreme Godhead is very difficult to attain; its result belongs to higher planes of existence and they are less easily grasped.) The Gita-4.12 “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.” The Gita-18.12

“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*, the doer, *karta*, the various instruments, *karana*, the many kinds of effort, *pruthak chesta* and fate, *deivi*. Whatever action a man undertakes by his body, speech and mind, whether right or wrong, these five are the cause there of.” The Gita-18.13, 14, 15

“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*. Calm, self-control, askesis, long suffering, candour, essential knowledge and comprehensive knowledge, acceptance and practice of Spiritual truth are the nine work of *Brahmin*. Heroism, high spirit, resolution, ability, not fleeting in battle, giving and lordship are the seven natural work of the *Kshatriya*. Agriculture, cattle keeping and honest trade are the three natural works of *Vaisya*. All the actions of the character of service are the natural work of the *Shudra*.”³ “Devotedly engaged in one’s own work, man attains perfection; how engaged in one’s own 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. One does not incur sin when one does the work regulated by one’s self-nature The inborn work, 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 consecrated consciousness raising Work:

“Therefore **without attachment**, perform ever the work that is to be done; for by doing work without attachment man attains to the highest Consciousness.” The Gita-3.19 “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.” The Gita-4.23 “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.” The Gita-4.14, 15 “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.” The Gita-5.10, 11, 12

“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. Better indeed is knowledge than practice; than knowledge, meditation is better; than meditation, renunciation of fruit of action; on renunciation follows peace immediately.” The Gita-12.9, 10, 11, 12

“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.

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 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:** 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 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) he enters peace when all his desire enters into motionless Self like water entering into sea; (11) he who abandons desire, longing and ego attains to peace; this is firm standing in *Brahman, Brahmi Sthithi*. Having attained this state one is no longer bewildered, fixed in that state one who practice *Sankhya*, 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 bewilderest 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 either 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 drives 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 envelope 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), O Krishna; and again thou declares 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 Renunciation and Yoga of Works both bring about Soul’s salvation, but of the two Yoga of works is distinguished above 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 and non-attachment. 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 him. 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 is born again in the house of the pure and glorious. Or he gets the rare rebirth in the house of wise Yogin. 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.

“Arjuna said: What is *tad brahma*, what is *adhyatma* and what is *karma*, O *Purushottama*? What is declared to be *adhibhuta*, what is called *adhidaiva*? What is *adhiyajna* in this body? O *Madhusudana*? 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 *Vibhutis* 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 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, *kamadhk* 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 hymans 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, O 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 Me.” The Gita-12.2, 3, 4

“Arjuna said: The Field and the Knower of the Field, Knowledge and the object of Knowledge, Prakriti and Purusha, these I would like to learn, O Keshava.” The Gita-13.1

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

“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

“**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

“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.” 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

“Both *Purusha*, Soul and *Prakriti*, Nature are beginning-less, *anadi* and quality-less, *nirguna*. The seven-fold deformations and three Gunas are born of *Prakriti*. *Prakriti* is said to be the origin of cause and effect and sense of doership of all action. *Purusha* is said to be cause or witness of the enjoyment of pleasure and pain. The *Purusha* within the *Prakriti* enjoys the three Gunas born of *Prakriti*. Attachment to three Gunas is the cause of the birth of good and evil wombs. *Purusha* is the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Bharta*, Enjoyer, *Bhokta*, all mighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body, *Kshetra*, *Prakriti*. He who knows *Purusha* and *Prakriti* with her three *gunas*, however he lives and acts, he shall not be born again.” The Gita-13.20, 21, 22, 23, 24

“**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 *Shashtra*, what is that concentrated will of devotion, *nistha*, in them, O Krishna? Is it Sattwa, Rajas or Tamas?” The Gita-17.1

Answer attempted in contemporary language: Those 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 Prakriti.

Sattwa is the giver of illumination 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. 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 is gained. Sattwic man **offers sacrifice** to God. 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 **askesis of mind**. The writing/oration which gives no offence, truthful, pleasant and beneficial and regular study and practice of *Shastra* are **askesis of the vital/speech**. The **true Askesis of the body** is done through purity, straightforwardness, virginity, non-violence and the worship offered to Godhead, Teacher, Wise and the twice born. 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. 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, that **doer** is called sattwic. 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, that **understanding** is sattwic. That unwavering **persistence** by which one controls the activities of mind, life and senses, know that as sattwic. That **happiness** which seems like a poison initially but ends as a nectar, that happiness is said to be sattwic born out of clear understanding.

Rajas springs from craving and vital attachment. It **binds the embodied Soul** to action. Greed, kinesis, initiative to action, unrest, 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. **Action** done for the satisfaction of desire and ego and with an excess of laborious effort, 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. 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 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 objects, which is like a 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, negligence and delusion come forth when there is increase of *Tamas*. And if **dissolved** during the prevalence of *Tamas*, he is born in the wombs of beings involved in nescience. In this state **fruit of the work** brings Ignorance. Those who dwell in *tamas*, their **consciousness** move downward. 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*. **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 is *tamasic* **renunciation**. One who is discordant, vulgar, obstinate, deceitful,

malicious, despondent, lazy and procrastinating, that **doer** is *tamasic*. That which is enveloped in darkness, conceives as right law what is wrong, 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

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..

OM TAT SAT



The Gita's injunction issued to integral seekers of Truth:

An integral seeker truth is concerned with resolving following issues: (1) How the Spirit can possess the Matter? (2) How Karma, Jnana and Bhakti Yoga can be entirely reconciled? (3) The Gita described adequately the Nature and hierarchy of Apra Prakriti. Now how can we know adequately the nature and hierarchy of Para Prakriti? (4) The Gita described adequately the nature of undivine work of three *gunas*. How can we know adequately the nature and hierarchy of Divine Work? (5) Lord has hinted about the immortality of the Soul. How can that immortality be extended to the Nature? (6) How can we realise Thee integrally, *samagram mam*, in all life?

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

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 self-control, *samyama*, it ceases when the Supreme is seen."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 Integral Yoga includes the method and self-disciplines of *the Gita* in its many fold effort in Ignorance and spontaneous Self opening in Knowledge.

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 Mother's* perennial Consciousness.

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*.

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, 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.

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.” CWSA/23/The Synthesis of Yoga-247-48

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The Lord asks Arjuna to become firm in Buddhi Yoga before pursuing Karma Yoga. Because by doing Yoga of intelligence one will cast away the bondage of works. If one will little practice buddhi Yoga then he will be delivered from great fear. Because resolute intelligence is one pointed and irresolute intelligence is of many branching and endless wanderer after little enjoyment. The latter type 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 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 one will attain Divine union.

The first step of complete surrender:

“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.” The Gita-9.26, 27, 28, 29

“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 “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*.” The Gita-17.27 “And by doing **all actions always lodged in Me** he attains by My grace the eternal and imperishable status.” The Gita-18.56

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.” The Gita-2.47, 48

“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 status beyond misery.” The Gita-2.51

“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.” The Gita-11.55

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

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

The Gita-18.18

“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.” The Gita-3.27, “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.” The Gita-16.18, “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.” The Gita-18.53, “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.” The Gita-18.58, “If in thy **egoism**, thou thinkest, “I will not fight,” then vain is thy resolution; thy 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.” The Gita-18.59, 60,

“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.” The Gita-5.8, 9 “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.” The Gita-5.14 “He who sees that **all actions are done by Prakriti** (Nature and three gunas), and that the Self is not the doer, he verily sees.” The Gita-13.30 “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.” The Gita-14.19 “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.” The Gita-18.17

OM TAT SAT

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*.” CWSA-19/Essays on the Gita-109

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- 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.” The Gita-4.10, 4.19, 20, 21, 22
- 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.” The Gita-4.33, 34, 35
- 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.”The Gita-4.36, 37, 38, 39

- 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 sorrows on obtaining what is unpleasant.” The Gita-5.16, 17, 18, 19, 20
- 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.” The Gita-18.49, 50, 51, 52, 53
- 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.” The Gita-18.57

OM TAT SAT

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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Four kind of virtuous men love and adore Me, O *Arjuna*, (1) those in distress, (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*. Integral Yoga accepts above hierarchies in which first two are developing Souls, third one is in transitional state of developing and developed Soul, here identified as seeker of Truth and the last one is developed Soul.

In the preliminary state of his *Sadhana*, *the Lord* asked *Arjuna* to renounce attachment by slaying³ human unenlightened Teacher *Dronacharya*, who represents ego and divisible Consciousness. Then *the Lord* asks *Arjuna* to 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 Godheads their sacrifice is also received by Him though not according to the true law, *abidhipurbakam*.⁷ When *Arjuna* ascends to the stairs of twice born Soul, *Dwija*, *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* and *Vibhuti*, the *Lord* gives him this knowledge that all concentrated action and sacrifice must be supported by ceaseless *Japa*¹⁰ and this habit of *Japa* must be maintained while leaving the earthly body¹¹ in deep *Samadhi* and one can take final refuge of the Soul in the *Param Dhama*. For universalisation of Consciousness and realisation of Divine in all His becomings, the *Lord* further asked *Arjuna* to adore the myriad Gods and superior human beings known as twice born *dwija*, man of enlightened knowledge, *prajna*, and the enlightened teacher, *guru*.¹²

Integral Yoga follows this sequence of *Arjuna* and it stresses adoration of the One to the exclusion of 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 harlot¹⁴ in order to complete realisation of 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 wide and all-pervasive.

The man 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.

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 of 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*, towards individuals having superior Consciousness and develop *Sraddha* towards the

Divine and His existence. Thus like *Arjuna* he will be considered fit to become *Dwija*, *Yantra* and *Vibhuti* in ascending order in the course of *Sadhana*.

- 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 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.” The Gita-9.29, 30, 31, 32, 33, 34.
- 2) “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**.” The Gita-6.31, 32 “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 may be considered **the greatest Yogi**.” The Gita-6.47
- 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*.” The Gita-11.48, 53, 54
- 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*.” The Gita-14.26
- 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.” The Gita-18.54, 55

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References:

- 1: CWSA-19/Essays of 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.” SABCL/17/The Hour of God-94-95,
15: CWSA/22/The Life Divine/1022.

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 Gita informs us that the all pervading *Brahman, Vasudeva* is endless in His self extension in the universe, *nastyonto vistarasya me*,³ and the highest power of Supreme manifestation is only a very partial revelation of the Infinite; 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.’⁴

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it spoke of destruction of desire and attachment and conquest of senses by stilling the mind; secondly of equality and peace gained through the rejection of the lower nature; thirdly of passionless, impersonal and sacrificial action and recognition of the Supreme as the doer of all work; fourthly of inner renunciation of desire and ego preferable to the outer renunciation of life and action; fifthly, the doctrine of *Avatara* and the Divine birth through the Divine action.

The Gita's higher teachings are that of Divine work by rising above the gunas; 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 for the attainment of Supreme realisation; fourthly, the vision of Universal Purusha, which ‘can be seen, known, entered into only by that Bhakti which regards, adores and loves Me alone in all things;’⁵ 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; sixthly, *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 Impersonal Self and the human personality and the antinomy between the Self and Nature are reconciled. 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 two 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, the human personality, Self and Nature. Thus the Gita is able to get rid of exclusions and separative divisions and fuse them together in the Integral Divine.

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

“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

“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 discourages *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.

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

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 fully developed and given their largest amplitude of power 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 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, *Prakritm mamikam*,²¹ into My Divine nature, *Prakritim me param*,²² My supreme nature, *Prakritim swam*,²³ 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 and *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

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*. 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 *Para Shakti* of fourfold Divine Power, holding the Immutable Purusha in Her Self; in regard to *Kshara*, She is the *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 *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:

“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

“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 those few *jijnasu* who strive and attain perfection of Yogi one here and there knows the Divine with all the principles of His existence, *beti 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.

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, 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 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 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-baulked 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.

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 senses, supreme over the senses the mind, supreme over the mind 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 maintains silence about the hierarchies of Consciousness beyond

the three gunas or beyond *Buddhi*. The physical consciousness is defined as *tamas*, vital consciousness of senses is defined as *rajas*, mental consciousness and intelligent will are defined as *sattwa*. So the hierarchies beyond intellect is 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:

Sacrificial work done by *Arjuna* as *Dwija*, *Yantra* and *Vibhuti* and by the Lord as *Avatara* are as follows:

“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 *Dwija* who has knowledge.”

The Gita-2.46

“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 Blessed Lord said: Yes, I will tell thee of My divine *Vibhūtis*... Among the *Vrīshnis*, 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

“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

The Gita develops more clearly the hierarchy of ordinary action subject to three gunas than the hierarchy of Divine 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 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 *Sadhaka of Jnana Yoga*, attains My *Purushottama* or Supramental state of Consciousness. Very rare is the great Soul who knows and realises the Cosmic Consciousness, that all things are *Brahman*, *Vasudevah Sarvamiti*.”

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 **Subconscious and Inconscient dark impurities** either directly through invasion of Supreme force from above or from below through activation of Subconscious 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 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

A man (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 endures and is not troubled by the material touches of cold and heat, pleasure and pain and realises them equally as transient happening.

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 never developed it 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 devotees of *Orissa* 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.

OM TAT SAT

References:

1: The Mother's Agenda, October 6, 1962, 2: SABCL-27/433-34, 3: The Gita-10.19, 4: The Gita-10.34, 5: The Gita-11.54, 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, 19: CWSA/19/Essays on the Gita/305, 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.

The Gita's Exclusive Teachings and its extension in integral Yoga

Four gradations of Exclusive Knowledge:-

“The Karma Yogi is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Karma Yogin, O Arjuna.”

The Gita-6.46

“Better indeed is knowledge than practice; than knowledge, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace.”

The Gita-12.12

“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.”

The Gita-11.48, 54

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 comes the joy and 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 mind; secondly, better than this *Abhyasa and Bairagya*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, 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; 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 subconscious 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.

Through out the Gita, the Lord asked Arjuna to become a Yogi, *tasmat 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 sevenfold Ignorance :-

“The *pancha bhutas*, mind (with its ten sense organs), reason, ego, this is my eight fold divided Nature.”

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)”

The Gita-13.6

“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. They are five *bhutas*,

that of ether, air, fire, 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 body or sheath of Nature or *Koshas* that of Inconscient sheath, Subconscient sheath, Physical sheath, Vital sheath, Psychic sheath, Lower mental sheath, Higher mental or Spiritual sheath, Universal sheath, Supramental sheath and Bliss sheath; these may be regarded as totality of the field, *kshetram*. 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 *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*. The Divine 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 systemized 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; tenfold Selves or three *Purushas*; we take this surface mind, life and body as our whole existence. We emerge out of this Psychological Ignorance, when we become aware of the tenfold Selves and their workings in our surface nature. Sixthly, we are ignorant of true relation between the tenfold Selves and the tenfold Sheaths and the interference of higher sheaths on our lower sheaths. ‘It is the knowledge at once of the Field, *Kshetra* and its Knower, *Kshetrajna* which is the real illumination and only wisdom.’^{19a} With activation of all the Selves and possession of higher sheaths on our lower sheaths, 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. With the emergence of true harmony, wisdom, love and beauty we become 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 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:-***

“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* 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 (*Akshara Purusha*) yet the imperishable non doer.”

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 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 who is itself mutable in Nature, *kshara*, mobile, multiplicity of Divine being, *Svabhava*, various becoming of the Soul, 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 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 different from *Akshara* and *Uttama Purusha*, though it is having manifold deep relations with them. The *Kshara Purusha*, associating itself with the works of *Prakriti*, seems to be the doer of all works, *karta*, whereas *Akshara Purusha*, dissociating itself from all the workings of the *gunas* is the inactive non-doeer, *akarta* and witness 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* puts forth his own active nature, *Svam prakrtim*, 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*.

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 and five all-inclusive aspects. 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 *Brahmana*, representing power of Knowledge, *Kshatriya*, representing power of Strength, *Vaishya*, representing power of mutuality and active and productive relation and interchange and *Shudra* representing power for works and labour and service; these four Soul powers are derived from four exclusive aspect of *Para prakriti* of *Akshara Purusha*, 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* 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 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 perfection 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, skillful devising intelligence, commercial, technical, scientific and utilitarian mind, bent upon efficient exploitation of the world or its surroundings, practical philanthropy, skillful 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 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 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 one self to include all these four powers. 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 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 *Para Prakriti* 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.”

The Gita-15.16, 17

“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 self-mastery, for them *Brahmanirvana* exists all about them, encompasses them, they already live in it because they have knowledge of the Self. ”

The Gita-5.24, 25, 26

“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, the Yogin easily and happily enjoys the touch of the Brahman which is an exceeding Bliss.”

The Gita-6.27, 28

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 an exceeding Bliss.

The experience *Brahma Nirvana* serves three purposes; firstly it helps to enter deep *samadhi* away from all world-consciousness; secondly, it is a preparatory movement towards cessation of birth in *Param dhama* through ascent of Consciousness to highest state; thirdly there are 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 was not explored; whereas in integral Yoga, the second possibility of ascent of Soul to highest state is dynamised towards the realisation of the third because transformation of whole nature and 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 with the manifestation of same *Purushottama* Consciousness here on earth, in the body, *ihaiva*.³⁵

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 planes are systemized as higher Mind, illumined Mind, intuitive Mind, Overmind and mind of Light. The Divine *Mahashakti* from these planes can pour into *apara prakriti* which constitute twenty four *tattvas* and three *gunas* and can bring constitutional change there. The four 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 (the Lord) 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.”³⁶

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 Gita-8.15

“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 born again.”

The Gita-13.24, 34

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 God 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 highest heaven is also subjected to rebirth and it does not discover a reconcilable relation between *Purusha* and *Prakriti*, *Ishwara* and *Shakti* in which *the Kshara Purusha* and *the Akshara Purusha* can pour their Divine attributes of Knowledge, Power, Love and Perfection to the material Nature. Rather the return of the Soul to His supreme abode of *Param dhama* is recognised as the immediate practicable solution.

In integral Yoga the lure of individual escape into *param dhama*, is replaced with necessity of repeated rebirth in order to work out the relation between *Para-prakriti* and *Apara-prakriti* and reconcilable relation between immutable *Purusha* and the mutable *Prakriti*. Thus through this dynamic union evolution is accelerated and universalised for the redemption of the whole race, and by that alone true individual redemption of Soul and Nature is practicable here on earth, *ihaiva*, and the *param dhama* of *Purushottama* Consciousness is realised no longer up above but here in this manifested creation.

The exclusive *siddhi*, to which the Gita devoted its whole concentration in the form of conquest of the self, *Jitatmanah*, *Brahma Nirvana* and *Moksha*, are necessary steps in the ascending series, yet it has also the departure into universal aspect of Godhead and comprehensive solutions were initiated. The universal action of the Divine can be accepted as important transition in integral Yoga which are represented in the following lines: *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 vartamano'pi 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 in Me. The universalised individual Consciousness is recognised as important means of multiple Divine action on earth and a passage to Supramental world.

OM TAT SAT

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Integral Yoga's All-inclusive Teachings:

Five Gradations of All-inclusive Para Prakriti:-

“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*.”¹

Sri Aurobindo

‘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.’²

Sri Aurobindo

“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, *guh yatamam*, the exclusive knowledge, *Jnanam* followed by all-inclusive knowledge, *Vijnanam*, by knowing which thou shalt be released from 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

“This same ancient and original 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

The four exclusive quests are related with ascension of consciousness whereas the five all-inclusive Supermind are related with the descent of Supreme 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 not explored, 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. 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 *Purushottama* Consciousness in varying intensity, while capturing all the worlds, *sarvaloka*. The literal meaning of *Sadharmyam*, *Sva Prakriti*, *Madbhava* and *Param Bhava* are same that of becoming the nature of the Divine, but here in this

essay they have been used for different gradations or hierarchies of Divine Nature.

Supramental manifestation is the promise of tomorrow and the record of latest spiritual developments, but we can return to the Gita for large inspiration, necessary guidance and support.

1) *Guhya Vijnana of Supermind and corresponding transformation Sadharmyam:-*

“It is like the message of the Gita as Sri Aurobindo explained it: not overmental, but supramental. It is Oneness, the experience of Oneness.”⁶

The Mother

“(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

“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

“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...*”

The Gita-14.1, 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 evolving self-absorbed relation between Sri Krishna and Sri Radha, the dual Godhead and the Self-expansion of this relation extended towards His manifestation, *the Gopis*. Sri Aurobindo’s discovery of Supramental 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 *svadharm* and *svabhava* of spiritual law of the race and descend supreme Ananda to the earth represented through *the Gopis*. He corrected, 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 ca.*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.

2) *Guhyatara Vijnana* of Supermind 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

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

The Gita-9.8

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 and Subconscient sheaths respectively. The Veda described this domain as darkness hidden by darkness, an ocean without mental consciousness. All possible difficulties in the subconscient rose up en masse; it is a domain hopelessly weak, dull, 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 world. It unfolds night after night, unimaginable quantity of subconscious 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 subconscious, They discovered that it was no longer individual subconscious but it was terrestrial. There are three ways in which the subconscious problems can be handled. First, one is to act from above through intervention of Divine 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 subconscious plane along with the Divine 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 subconscious plane and can experience permanent transformation of nature; thirdly to experience the same Divine force in the subconscious plane through invasion of Divine force from Inconscient 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 Inconscient Self, one experiences direct invasion of Supramental to subconscious plane and experiences the 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

3) *Guhyatamam Vijnana* of the inmost secret Supermind and corresponding Supramental Transformation, *Madbhava*:-

"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

“Delivered from the Inconscient problems of sense attachment, fear and wrath, full of Me, take refuge in Me, many purified by the austerity of knowledge arrived at My Nature, *Mad bhavam agatah.*”

The Gita-4.10

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 Subconscious 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 subconscious planes for transformation; secondly it will purify all those darkest realms in their own home and spread the supreme Light and supreme Vibrations.

4) *Param Guhyatamam Vijnana* or the supreme most secret Supermind concealed in the Inconscient and the corresponding Supramental Transformation of *Param bhava*:-

“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, subconscious 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 realization of the Divine within helps to ascent the consciousness to unite with the Supermind above. As soon as this union is achieved one gets the passage of entry into Inconscient sheath and meets the Supermind concealed in the Inconscient Self. 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 discovery of Supramental in the Inconscient 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.

5) Juxtaposition of *Madbhava* 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

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 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.

OM TAT SAT

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ॐ ନମୋ ଭଗବତେ ଶ୍ରୀମୀରାରବିନ୍ଦାୟ

ଶ୍ରୀମାତୁନିକେତନ ଆଶ୍ରମ

ଯୋଗ ସାଧନା ଶିବିର-୧୧.୦୭.୨୦୧୭-୧୫.୦୭.୨୦୧୭

“ନିଜର ଅହଂକାରକୁ ଅତିକ୍ରମ କରିବା, କେବଳ ଭଗବାନଙ୍କୁ ସେବାଦେଇ ଜୀବନ ବଞ୍ଚିବା ହେଉଛି ଯଥାର୍ଥ ଚେତନାକୁ ଲାଭ କରିବା ନିମନ୍ତେ ଆଦର୍ଶ ଏବଂ ସହଜତମ ରାସ୍ତା”¹

ଶ୍ରୀ ମା'

ନାମ:

ସମସ୍ତ ପ୍ରଶ୍ନର ଉତ୍ତର ଦିଅ: ୬୦ମିନିଟ, ମାର୍କ: ୫୦x୨=୧୦୦

୧। ବର୍ତ୍ତମାନ ହେଉଥିବା ଶିବିରରେ ଅମେ ନିଜର ଅସ୍ତିତ୍ୱକୁ କେଉଁ ସ୍ଥାନରେ ଆବିଷ୍କାର କରିପାରିବା?

ଉତ୍ତର: (କ) ବିକାଶଶୀଳ ଆତ୍ମା (ଖ) ସତ୍ୟ ସନ୍ଧାନୀ (ଗ) ବିକଶିତ ଆତ୍ମା

୨। ଗୀତାରେ ବର୍ଣ୍ଣିତ ଭକ୍ତମାନଙ୍କମଧ୍ୟରେ ଅମେ ନିଜକୁ କେଉଁ ସ୍ତରରେ ଖାପଖୁଆଇ ପାରିବା?

ଉତ୍ତର: (କ) ଆର୍ତ୍ତ (ଖ) ଅର୍ଥାର୍ଥୀ (ଗ) ଜିଜ୍ଞାସୁ (ଘ) ଜ୍ଞାନୀ

୩। ଗୀତାରେ ହୋଇଥିବା ଚେତନାର ଶ୍ରେଣୀ ବିଭାଗ ମଧ୍ୟରେ ଅମେ ନିଜକୁ କେଉଁଠାରେ ଆବିଷ୍କାର କରିପାରିବା?

ଉତ୍ତର: (କ) ତାମସିକ ଚେତନା(ଖ) ରାଜସିକ ଚେତନା (ଗ) ସାତ୍ତ୍ୱିକ ଚେତନା (ଘ) ଗୁଣାତୀତ ଚେତନା

୪) ନିଜର ସ୍ୱଧର୍ମ ଅନୁସାରେ ଅମେ କେଉଁ ଆତ୍ମଶକ୍ତିର ପ୍ରତିନିଧିତ୍ୱ କରୁଛୁ?

ଉତ୍ତର: (କ) ବ୍ରହ୍ମ ଶକ୍ତି (ଖ) କ୍ଷେତ୍ର ଶକ୍ତି (ଗ) ବୈଶ୍ୟ ଶକ୍ତି (ଘ) ଶୂଦ୍ର ଶକ୍ତି

୫) ଜଣେ ବ୍ୟକ୍ତି/ଛାତ୍ର/ସାଧକ ହିସାବରେ ଅମେ କେଉଁ ପଥଟିକୁ ବାଛିବୁ?

ଉତ୍ତର: (କ)ଏକ ସୀମାତୀତ ଚେତନାର ଅନୁଗାମୀ (ଖ) ଏକ ସୀମିତ ଚେତନାର ପଥପ୍ରଦର୍ଶକ

୬) ଅମେ ଯେଉଁ ସମାଜରେ ବାସକରୁ ତାହା କେଉଁ ଜୀବନ ବଞ୍ଚିବାକୁ ପ୍ରୋତ୍ସାହନ ଦିଏ?

ଉତ୍ତର: (କ)ଏକ ସୀମାତୀତ ଚେତନାର ଅନୁଗାମୀ (ଖ) ଏକ ସୀମିତ ଚେତନାର ପଥପ୍ରଦର୍ଶକ

୭) ଅମେ ସାଧନାର କେଉଁ ଅବସ୍ଥାରେ ସ୍ଥୂଳ ଗୁରୁଙ୍କର ଆବଶ୍ୟକତା ଅପରିହାର୍ଯ୍ୟ ଅନୁଭବ କରୁ?

ଉତ୍ତର: (କ) ଆର୍ତ୍ତ (ଖ) ଅର୍ଥାର୍ଥୀ (ଗ) ଜିଜ୍ଞାସୁ (ଘ) ଦ୍ୱିଜ (ଚ) ଯନ୍ତ୍ର (ଠ) ବିଭୂତି

୮) ଅମେ ସାଧନାର କେଉଁ ଅବସ୍ଥାରେ ଶାସ୍ତ୍ର ଅଧ୍ୟୟନ ଆବଶ୍ୟକତା ଅପରିହାର୍ଯ୍ୟ ଅନୁଭବ କରୁ?

ଉତ୍ତର: (କ) ଆର୍ତ୍ତ (ଖ) ଅର୍ଥାର୍ଥୀ (ଗ) ଜିଜ୍ଞାସୁ (ଘ) ଦ୍ୱିଜ (ଚ) ଯନ୍ତ୍ର (ଠ) ବିଭୂତି

୯) ଆମ ନିତିଦିନିଆ ଜୀବନରେ କର୍ମ କିପରି କରୁ?

ଉତ୍ତର: (କ) ଅସମର୍ପିତ କର୍ମ (ଖ)ଫଳପ୍ରାପ୍ତି ନିମନ୍ତେ କର୍ମକୁ ସମର୍ପଣ କରୁ (ଗ)ଫଳତ୍ୟାଗପୂର୍ବକ କର୍ମକୁ ସମର୍ପଣ କରୁ

୧୦) ଆମ ଜୀବନର ଲକ୍ଷ୍ୟ କଣ?

ଉତ୍ତର: (କ) ଦେଶ ସେବା (ଖ) ଭଗବାନଙ୍କୁ ପାଇବା (ଗ) ଭଗବାନଙ୍କୁ ପ୍ରକାଶ କରିବା (ଘ) ବାପା ମାଙ୍କ ସେବା କରିବା

୧୧) ଯେତେବେଳେ ଦେହ ମଧ୍ୟଦେଇ ଲୋଭ, କର୍ମ ପ୍ରବଣତା ଏବଂ କାମନା ପ୍ରବେଶକରେ ସେତେବେଳେ କଣ ବୁଝି ହୁଏ?"

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୨) ଯେତେବେଳେ ଦେହ ମଧ୍ୟଦେଇ ଅସ୍ୱଚ୍ଛତା, ଆଳସ୍ୟ ଏବଂ ନିଶ୍ଚିନ୍ତା ପ୍ରବେଶକରେ ସେତେବେଳେ କଣ ବୁଝି ହୁଏ?"

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୩) କେଉଁ ଚେତନାରେ ରହି ଦେହତ୍ୟାଗକଲେ ଜଣେ ଉଚ୍ଚତମ ସ୍ୱର୍ଗଲୋକ ପ୍ରାପ୍ତହୁଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୪) କେଉଁ ଚେତନାରେ ରହି ଦେହତ୍ୟାଗକଲେ ଜଣେ କର୍ମ ଆସକ୍ତ ମନୁଷ୍ୟ ଘରେ ଜନ୍ମ ନିଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୫) କେଉଁ ଚେତନାରେ ରହି ଦେହତ୍ୟାଗକଲେ ଜଣେ ନୀଚ ଯୋନିରେ ଜନ୍ମ ନିଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୬) କେଉଁ ଚେତନାରେ ରହିଲେ ଜଣେ କର୍ମଫଳକୁ ସଠିକ ଏବଂ ସ୍ୱାଭାବିକ ଭାବରେ ଭୋଗ କରେ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୭) କେଉଁ ଚେତନାରେ ରହିଲେ ଜଣେ କର୍ମଫଳକୁ ଦୁଃଖ ଓ ଯନ୍ତ୍ରଣାରେ ଭୋଗ କରେ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୮) କେଉଁ ଚେତନାରେ ରହିଲେ ଜଣେ କର୍ମଫଳକୁ ଅଜ୍ଞାନତାରେ ଭୋଗ କରେ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୧୯) କେଉଁ ଭାବରେ ରହିଲେ ଚେତନା ଉର୍ଦ୍ଧ୍ୱଗାମୀ ହୁଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୨୦) କେଉଁ ଭାବରେ ରହିଲେ ଚେତନା ମଧ୍ୟଭାଗରେ ରହେ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୨୧) କେଉଁ ଭାବରେ ରହିଲେ ଚେତନା ନିମ୍ନଗାମୀ ହୁଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୨୨) କେଉଁ ଭାବରେ ରହି ସମର୍ପଣକଲେ ତାହା ଭଗବାନଙ୍କ ପାଖକୁ ଯାଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୨୩) କେଉଁ ଭାବରେ ରହି ସମର୍ପଣକଲେ ତାହା ଅସୁରମାନଙ୍କ ପାଖକୁ ଯାଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୨୪) କେଉଁ ଭାବରେ ରହି ସମର୍ପଣକଲେ ତାହା ଭୂତ ପ୍ରେତଙ୍କ ପାଖକୁ ଯାଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

୨୫) କେଉଁ ଯଜ୍ଞ କର୍ମଫଳ ତ୍ୟାଗ ପୂର୍ବକ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୨୬) କେଉଁ ଯଜ୍ଞ ଫଳପ୍ରାପ୍ତି ନିମନ୍ତେ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୨୭) କେଉଁ ଯଜ୍ଞ ଅବିଧି ପୂର୍ବକ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୨୮) ଯିଏ ପୃଷ୍ଠି ବର୍ଦ୍ଧକ ଓ ହିତକର ଖାଦ୍ୟ ଭୋଜନ କରେ ତାହା କି ପ୍ରକାର ଖାଦ୍ୟ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୨୯) ଯିଏ ଅତି ରାଗ, ତିକ୍ତ, ଅତି ଗରମ ଖାଦ୍ୟ ଭୋଜନ କରେ ତାହା କି ପ୍ରକାର ଖାଦ୍ୟ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୦) ଯିଏ ବାସୀ, ଉଚ୍ଛିଷ୍ଟ ଖାଦ୍ୟ ଭୋଜନ କରେ ତାହା କି ପ୍ରକାର ଖାଦ୍ୟ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୧) ଯେଉଁ ତପସ୍ୟା ଶ୍ରଦ୍ଧାର ସହ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୨) ଯେଉଁ ତପସ୍ୟା ଅନ୍ୟର କ୍ଷତି ସାଧନ ନିମନ୍ତେ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୩) ଯେଉଁ ତପସ୍ୟା ଯଶ କ୍ଷତି ନିମନ୍ତେ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୪) ଯେଉଁ ଦାନ ଅପାତ୍ରରେ ଦିଆଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୫) ଯେଉଁ ଦାନ ଫଳ ପ୍ରାପ୍ତି ନିମନ୍ତେ ଦିଆଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୬) ଯେଉଁ ଦାନ ଦେଶ, କାଳ, ପାତ୍ରରେ ଏବଂ ଫଳ ପ୍ରାପ୍ତି ଆଶା ନରଖ ଦିଆଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୭) ଯେଉଁ ଜ୍ଞାନ ଅଭିବାଜିତ ତାହା?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୮) ଯେଉଁ ଜ୍ଞାନ ବିଭାଜିତ ତାହା?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୩୯) ଯେଉଁ ଜ୍ଞାନ ଶକ୍ତିଶ୍ଚ୍ଵ ଓ ବୁଦ୍ଧି ନାଶକ ତାହା?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

୪୦) ଅନ୍ୟର କ୍ଷତି ସାଧନ ନିମନ୍ତେ ଯେଉଁ କର୍ମ କରାଯାଏ?

ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ୱିକ

- ୪୧) କାମନା ପରିପୂରଣ ନିମନ୍ତେ ଯେଉଁ କର୍ମ କରାଯାଏ?
- ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ଵିକ
- ୪୨) ଫଳ ତ୍ୟାଗକରି ଯେଉଁ କର୍ମ କରାଯାଏ?
- ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ଵିକ
- ୪୩) କେଉଁ ସୁଖ ପ୍ରଥମେ ବିଷପରି ମନେହୁଏ ଏବଂ ଶେଷରେ ଅମୃତପରି ଫଳ ଦିଏ?
- ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ଵିକ
- ୪୪) କେଉଁ ସୁଖ ପ୍ରଥମେ ଅମୃତପରି ମନେହୁଏ ଏବଂ ଶେଷରେ ବିଷପରି ଫଳ ଦିଏ?
- ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ଵିକ
- ୪୫) କେଉଁ ସୁଖ ପ୍ରଥମେ ଏବଂ ଶେଷରେ ଆତ୍ମା ଏବଂ ବୁଦ୍ଧିକୁ ମୋହଗ୍ରସ୍ତ କରେ?
- ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ଵିକ
- ୪୬) ଯିଏ ଖାଦ୍ୟକୁ ସମର୍ପଣ ନକରି ଭୋଜନ କରେ, ତାକୁ ଗୀତାରେ କଣ କୁହାଯାଏ?
- ଉତ୍ତର: (କ) ଚୋର, (ଖ) ପାପୀ, (ଗ) ଅସତ
- ୪୭) ଯିଏ କର୍ମ, ତପସ୍ୟା, ସମର୍ପଣକୁ ଅଶ୍ରଦ୍ଧାର ସହ କରେ, ତାକୁ ଗୀତାରେ କଣ କୁହାଯାଏ?
- ଉତ୍ତର: (କ) ଚୋର, (ଖ) ପାପୀ, (ଗ) ଅସତ
- ୪୮) ଯେଉଁ ବ୍ୟକ୍ତି ଶ୍ରଦ୍ଧାର ସହିତ ସମର୍ପଣ ଅଭ୍ୟାସ କରନ୍ତି କିନ୍ତୁ ଶାସ୍ତ୍ର ନିୟମ ମାନନ୍ତିନାହିଁ ତାଙ୍କର ନିଷ୍ଠା କିଭଳି?
- ଉତ୍ତର: (କ) ତାମସିକ (ଖ) ରାଜସିକ (ଗ) ସାତ୍ତ୍ଵିକ
- ୪୯) ଅର୍ଜୁନଙ୍କର କେଉଁ ଦୁଇଟି ଗୁଣଯୋଗୁ ଭଗବାନ ତାଙ୍କୁ ଯନ୍ତ୍ର ଭାବରେ ଗ୍ରହଣ କଲେ?
- ଉତ୍ତର: (କ) ଅସୁନ୍ଦାରହିତ (ଖ) ଶ୍ରଦ୍ଧା (ଗ) ନିଷ୍ଠା (ଘ) ସମର୍ପଣ
- ୫୦) ଗୀତାରେ ଯୋଗ କରିବାପାଇଁ ପ୍ରାଥମିକ ଯୋଗ୍ୟତା କଣ?
- ଉତ୍ତର: (କ) ଇନ୍ଦ୍ରିୟ ସଞ୍ଜମ (ଖ) ମନର ସଞ୍ଜମ (ଗ) ତ୍ୟାଗ (ଘ) ସନ୍ନ୍ୟାସ
- ୫୧) ଯିଏ କର୍ମକୁ ସମର୍ପଣ ନକରି କର୍ମଫଳ ଭୋଗ କରେ, ତାକୁ ଶାସ୍ତ୍ରରେ କଣ କୁହାଯାଏ?
- ଉତ୍ତର: (କ) ଚୋର, (ଖ) ସ୍ଵାର୍ଥପର, (ଗ) ଶଙ୍କ୍ଷିତ (ଘ) ଏ ସବୁକିଛି
- ୫୨) କିଏ ଜୀବନକୁ ସୀମିତ ସୁଖ ଏବଂ ସୀମିତ ଜ୍ଞାନ ମଧ୍ୟରେ ବାନ୍ଧେ?
- ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ଵ
- ୫୩) କିଏ ଜୀବନକୁ କର୍ମ ବନ୍ଧନରେ ବାନ୍ଧେ?
- ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ଵ
- ୫୪) କିଏ ଜୀବନକୁ ଆଳସ୍ୟ ଓ ନିଦ୍ରା ମଧ୍ୟରେ ବାନ୍ଧେ?
- ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ଵ
- ୫୫) ଗୀତାରେ ପ୍ରଦର୍ଶିତ ମାର୍ଗର ଅନ୍ତିମ ଲକ୍ଷ କଣ?
- ଉତ୍ତର: (କ) ପରମଧ୍ୟାମ (ଖ) ବ୍ରହ୍ମନିର୍ବାଣ (ଗ) ବାସୁଦେବ ସର୍ବମିତି (ଘ) କୃତସ୍ଥ
- ୫୬) ପୂର୍ଣ୍ଣଯୋଗର ଅନ୍ତିମ ଲକ୍ଷ କଣ?
- ଉତ୍ତର: (କ) ପରମଧ୍ୟାମ (ଖ) ବ୍ରହ୍ମନିର୍ବାଣ (ଗ) ବାସୁଦେବ ସର୍ବମିତି (ଘ) ଦିବ୍ୟ ପୂର୍ଣ୍ଣତା
- ୫୭) ବିପଦରେ ପଡିଲେ କିଏ ଭଗବାନଙ୍କୁ ସ୍ମରଣ କରେ?
- ଉତ୍ତର: (କ) ଆର୍ତ୍ତ (ଖ) ଅର୍ଥାର୍ଥୀ (ଗ) ଜିଜ୍ଞାସୁ (ଘ) ଜ୍ଞାନୀ

୫୮) ଫଳପ୍ରାପ୍ତି ନିମନ୍ତେ କିଏ ଭଗବାନଙ୍କୁ ସ୍ମରଣ କରେ?

ଉତ୍ତର: (କ) ଆର୍ତ୍ତ (ଖ) ଅର୍ଥାର୍ଥୀ (ଗ) ଜିଜ୍ଞାସୁ (ଘ) ଜ୍ଞାନୀ

୫୯) କେଉଁ ଯଜ୍ଞରୁ ପୂର୍ଣ୍ଣ ଯୋଗ ଏବଂ ଗୀତାର ଯୋଗ ଆରମ୍ଭ କରାଯାଏ?

ଉତ୍ତର: (କ) ପୁରୁଷ ଯଜ୍ଞ (ଖ) ପ୍ରକୃତି ଯଜ୍ଞ

୬୦) ଯେତେବେଳେ ଦେହ ମଧ୍ୟଦେଇ ଆଲୋକ ଏବଂ ଜ୍ଞାନ ପ୍ରବେଶକରେ ସେତେବେଳେ କଣ ବୃଦ୍ଧି ହୁଏ?

ଉତ୍ତର: (କ) ତମସ (ଖ) ରଜସ (ଗ) ସତ୍ତ୍ୱ

OM TAT SAT

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