

The Gita's Teachings of Karma Yoga:

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

Sri Aurobindo

All ordinary action or undivine action is the outcome of the movement of three modes of Nature, *gunas*. All Divine action is the result of the Psychic, *nitya-sattvasthah*,² and Spiritual, *nistraigunya*,² union with the Divine.

The *Lord* asks *Arjuna* to become firm in *Buddhi Yoga/Jnana Yoga* before pursuing *Karma Yoga*. Because by doing Yoga of intelligence, one will cast away the bondage of works, attachment to fruits of work and ego of the doer. If one will little practice *buddhi Yoga* then he will be delivered from great fear born out of wrong action and wrong thought. Because resolute intelligence is one pointed, single minded and irresolute intelligence is of many branching and endless wanderer after little enjoyments. The latter types of seekers misunderstand *Vedic Shastra*, and direct the knowledge given there for enjoyment and lordship. The former single-minded intelligence is identified in integral Yoga as mental virginity.⁴¹

The Lord instructs *Arjuna* not to begin Yoga with *Prakriti Yajna* of active three *Gunas*² as proposed in *the Veda*, rather to follow the *Purusha Yajna* as proposed in this Scripture. The *Brahmin* who has the knowledge of three *Purushas* of *trigunatiata* state, for him *the Vedic Shastra* is of little value like utility of well with water during the period of flood on every side. One must neither cling to the fruit of action nor cling to inaction and must perform consecrated action. Action done in waking trance or union with the Divine is free from attachment, and equal

in failure and success. This equality is the sign of establishment in *Buddhi Yoga*. Ordinary work without consecration is far inferior to *Buddhi Yoga* so one should take refuge in the concentrated intelligence. But the poor and wretched Souls are motivated by the fruit of works. One whose intelligence is in union with the Divine goes beyond evil and good work and Yoga is the skill in works without binding oneself in the fruit of work. Thus, with the intelligence in union with the Divine, one goes beyond the limitation of written truth. When intelligence is unmoving and stable in *Samadhi* without bewilderment of worldly happenings, then in this witness state of *Akshara Purusha*, one can perform Divine action, *brahmakarma* and will realise *Kshara Purusha/Para-prakriti* as the doer of all action in waking trance.

The Gita distinguishes two teachings that of outer renunciation of life and work known as *Sannyasa* and inner renunciation of desire and ego known as *tyaga* and reconciles them by insisting that three *sattwic* actions of sacrifice, giving and askesis ought not be renounced at all but ought to be done as *kartavyam karma*.⁴⁹ They are means of purification, transformation and perfection of the wise and if done unwisely either by unintelligent ignorant half-conscient personal will or perversely half-conscient energism then that action is *tamasic* or *rajasic* respectively.

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

The first step of sacrifice of all works:

“The Master of the work does not reveal himself at once to the seeker. Always it is his Power that acts behind the veil, but it is manifest **only when** we renounce the egoism of the worker, and its direct movement increases in proportion as that renunciation becomes more and more complete. **Only when our**

surrender to his Divine *Shakti* is absolute, shall we have the right to live in his absolute presence. And **only then** can we see our work throw itself naturally, completely and simply into the mould of the Divine Will.”²²

Sri Aurobindo

“A leaf, a flower, a fruit, water, whatever one offers to Me with devotion, that offering of love from the striving soul is acceptable to Me. Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *Tapasya*, of the Soul’s will or effort thou puttest forth, make it, O *Kaunteya*, an offering unto Me. Thus shalt thou be liberated from good and evil results which constitute the bonds of action; with thy Soul in union with the Divine through renunciation thou shalt become free and attain to Me. I am equal in all existences, none is dear to Me, none hated; yet those who worship Me with devotion, they are in Me and I also in them.”³

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

The second step of renouncing the fruits of action:

“Above blind fate and the antagonist powers
Moveless there stands a high unchanging Will;
To its omnipotence **leave thy work’s result**.
All things shall change in God’s transfiguring hour.”

Savitri-341

“Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niṣkāma karma*.”⁴²

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

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“But for one who follows the path of action it is much more difficult, and consequently for him the first step is to do what is said here in the passage of *The Synthesis of Yoga* which we have just read: to create in himself this complete detachment from the fruit of action, to act because this is what must be done, to do it in the best possible way, and not to be anxious about the consequences, to leave the consequences to a Will higher than his own.”⁵¹

The Mother

“And if thou art not able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me, O Dhananjaya. If thou art unable even to seek by practice, then be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection. But if even this constant remembering of Me and lifting up of your works to Me is felt beyond your power, then **renounce all fruit of action** with the self-controlled. Better indeed is knowledge than practice, than knowledge, meditation is better; than meditation, **renunciation of the fruit of action**, on renunciation follows peace.”⁴³

“The wise man with doubts cast away, who renounces in the light of the full sattvic mind, has no aversion to unpleasant action, no attachment to pleasant action. Nor indeed can embodied beings renounce all works; verily he who **gives up the fruit of action**, he is said to be a renouncer.”⁴⁴

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

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

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

“He who, having abandoned attachment, acts reposing his works on the *Brahman*, is not stained by sin even as water clings not to the lotus leaf. Therefore the Yogins do works with body, mind, understanding, or even merely with the organs of action, abandoning attachment, for self-purification. By abandoning attachment to the fruits of works, the soul in union with the *Brahman* attains to peace of rapt foundation in *Brahman*, but the soul not in union is attached to the fruit and bound by action of desire.”²⁴

The Gita proposes⁴⁷ that those who pursue *Karma Yoga* by renouncing the fruit of action, their status is greater than *Jnana Yogi* and *Dhyana Yogi*.

Long before the Mother read the Gita, she had some knowledge descended which was formulated like this, “And detached from all fruit of action, act.”⁵²

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

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

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“Lastly, the practice of this Yoga of sacrifice compels us to renounce all the inner supports of egoism, casting them out of our mind and will and actions, and to eliminate its seed, its presence, its influence out of our nature.”⁴⁵

Sri Aurobindo

“But when we would rise above to a higher divine life we must loosen the force of the ego and eventually get rid of it — as for the lower life the development of ego, so for the higher life this reverse movement of elimination of the ego is indispensable. To see our actions as not our own but those of the divine Shakti working in the form of the lower Prakriti on the inferior levels of the conscious being, helps powerfully towards this change.”⁴⁶

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“Although his **ego** claims the world for its use,
Man is a dynamo for the cosmic work;
Nature does most in him, God the high rest:
Only his soul’s acceptance is his own.”

Savitri-542

“While actions are being entirely done by the modes of Nature, he whose self is bewildered by **egoism** thinks that it is his ‘I’ which is doing them.”¹⁰ “The embodied Soul perfectly controlling its nature, having renounced all its action by the mind inwardly, not outwardly, sits serenely in the nine-gated city neither doing nor causing to be done. The reposing of the works in the impersonal is a means of getting rid of **the personal egoism of the doer**.”¹¹ “Given over the **egoism**, power, insolence, desire and wrath, these malicious people despise Me dwelling in their own bodies and in the bodies of the other.”¹² “Having put away **egoism**, force, arrogance, desire, wrath, and the sense and instinct of possession, **free from all I-ness and My-ness**, peaceful —one is worthy of becoming the *Brahman*.”¹³ “One in heart and consciousness with Me at all times, by My grace thou shalt pass safe through all difficult and perilous passages; but if from **egoism** thou hear not, thou shalt fall into perdition.”¹⁴ “If in thy **egoism**, thou thinkest, ‘I will not fight,’ then vain is thy resolution; thy three modes of nature shall appoint thee to thy work. What from delusion thou desirest not to do, O *Kaunteya*, that thou shalt do helplessly do bound by thy own work by and thy own *Swabhava*.”¹⁵

“The man who knows the principles of things, thinks, his mind in Yoga (with the inactive Impersonal), ‘I am doing nothing;’ when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.”¹⁶ “The Lord neither creates works of the world, nor the idea of **being the doer**, nor coupling of works to their fruits; nature (three *gunas*) works out these things.”¹⁷ “He who sees that **all actions are done by Prakriti** (Nature and three *gunas*), and that the impersonal Self is not the doer, he verily sees.”¹⁸ “When the Seer

perceives that the ***Gunas* are the doer** and none else, and knows That which is beyond the *Gunas*, he attains to My status of being.”¹⁹ “He who is free from the **ego-sense of being the doer**, whose intelligence is pure, even though he slay these people, he slay not, nor is he bound.”²⁰

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

**“A Will, a hope immense now seized his heart,
And to discern the superhuman’s form
He raised his eyes to unseen spiritual heights,
Aspiring to bring down a greater world.”**

Savitri-76

“He saw the purpose in the works of Time.
Even in that aimlessness a work was done
Pregnant with magic will and change divine.”

Savitri-137-138

“Her eternal Lover is her action’s cause;...
Her will is to shut God into her works
And keep him as her cherished prisoner
That never they may part again in Time.”

Savitri-181-182

“Its (Supreme Self) absence left the greatest **actions dull**,
Its presence made the smallest (action) seem divine.”

Savitri-305

“A hand from some Greatness opened her heart’s locked doors
And showed the work for which her strength was born.”

Savitri-375

“This earth is full of **labour**, packed with pain;...
This earth is full of the anguish of the gods;
Ever they **travail** driven by Time’s goad,
And strive to **work out the eternal Will**
And shape the life divine in mortal forms.”

Savitri-443-444

“His **will** must be worked out in human breasts
Against the Evil that rises from the gulfs,
Against the world’s Ignorance and its obstinate strength,
Against the stumblings of man’s pervert will,
Against the deep folly of his human mind,
Against the blind reluctance of his heart.”

Savitri-444

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

Savitri-532

“Transcended now was the poor human rule;
A sovereign power was there, a godlike will.”

Savitri-574

“All was the **violent ocean of a will**
Where lived captive to an immense caress,
Possessed in a supreme identity,
Her aim, joy, origin, Satyavan alone.”

Savitri-579

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

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

the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a great capacity for this Divine action. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world only with true knowledge and greater conscient power without any binding necessity and compelling ignorance. By so doing he attains supreme Unity, supreme Consciousness and highest Knowledge. Action can neither bind the liberated man nor can it bind or limit the Eternal but it binds and limits the surface constructed personality. The law of the Divine action is at last unity embracing and possessing the multiplicity and no longer the ordinary action of multiplicity struggling towards some figure of unity. A Divine action can take shape spontaneously, freely, and infallibly from the light and force of our Psychic and Spiritual Self in union with the Supramental Self. This interfusion is identified as the last state of the integral Yoga of Works.

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

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

4) ‘*Samatwam yoga uchyate.*’ (*The Gita-2.48*) For it is equality that is meant by Yoga. The second rule of action laid down by *the Gita* is an absolute equality of mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which *the Gita* points us. ‘The equal poise in action is especially necessary for the *Sadhaka* of the integral Yoga. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the violent claim of a personal aspiration. A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine.’²⁷

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

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

7) ‘*Chatvaro manabastatha madbhava manasa jata,*’ (*The Gita-10.6*) the four *Manus* that of Wisdom, Power, Beatitude and Perfection are of My Spiritual or

Overmental becomings. These Spiritual becoming are the four dynamic Spiritual *Shaktis* that work in the universe that of *Maheswari*, *Mahakali*, *Mahalakhmi* and *Mahasaraswati*. The function of these four Spiritual *Shaktis* in Knowledge plane has extended as action of four Soul/Psychic forces of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti* acting in the Planes of Ignorance. The *Sadhaka* of integral Yoga reconciles all the four Spiritual Mother Powers and thus he experiences the integration of his personality and moves towards still higher planes of Consciousness.

8) '*Brahmaiba tena gantabyam brahmakarmasamadhina.*' (*The Gita-4.24*) *Brahman* is that which is attained by *Samadhi* in *Brahman*-action. *Jnanam Vijnanam astikyam brahma-karma swabhabajam* (*The Gita-18.42*), exclusive and comprehensive knowledge and practice of Spiritual truth are the natural and spontaneous work of the *Brahmin* Soul force. The soul force of the nature of exclusive concentration of the ancient *Brahmin* is extended in integral Yoga to the fullness of the divine soul and power of truth, knowledge, perfection of *Dharma*, the accomplished Brahminhood of the complete *Brahmana*.

9) '*Sourjya tejo dhrutidrakhyam danamiswarabhavascha khetrakarma swabhabajam,*' (*The Gita-18.43*) adventure of consciousness, high spirit askesis, resolution, ability, giving and lordship are the natural work of *Kshatriya* Soul force. These are extended in Integral Yoga to Divine fullness, purity and grandeur and expansion of Spiritual kingdom within and without.

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

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

12) *Sahajam karma kauntaya sadosamapi na tyajet. (The Gita-18.48)* O Arjuna, though defective, the inborn work ought not to be abandoned. 'The integral Yoga cannot reject the works of Life and be satisfied with an inward experience only; it has to go inward in order to change the outward, making the Life-Force a part and a working of a Yoga-Energy which is in touch with the Divine and divine in its guidance.'³³ An integral Yogi is 'not attached, bound and limited by any work nor has he any personal motive of fame, greatness or personal satisfaction in these works; he can leave or pursue them as the Divine in him wills, but he need not otherwise abandon them in his pursuit of higher integral knowledge.'³⁷ The Divine work for which he is offered a birth is the manifestation of the Divine All through Universalisation and Impersonalisation of himself.

13) The Integral *Karma Yoga* aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result; it continues enjoying the joy of action by renouncing all attachment to action and result of action. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument, a channel of the Divine *Shakti* and act according to Her dictates or her rule of light and power within us or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to the supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. 'Thus are made possible the final steps (of Supramental action) when the veil of Nature is withdrawn and the seeker is face to face with the Master of all existence and his activities are merged in the action of a supreme Energy which is pure, true, perfect and blissful for ever. Thus can **he utterly renounce to the supramental Shakti his works as well as the fruits of his works** and act only as the conscious instrument of the **eternal Worker**. No longer giving the sanction, he will rather receive in his instruments and follow in her hands a divine mandate. No longer doing works, he will accept their execution through him by **her unsleeping Force**. No longer willing the fulfilment of his own mental constructions and the satisfaction of his own emotional desires, he will obey and participate in an omnipotent Will that is also an omniscient Knowledge and a mysterious, magical and unfathomable Love and a vast bottomless sea of the eternal Bliss of Existence.'⁵⁸

14) The object of Integral *Karma Yoga* is the release of the Soul from its bondage to appearances and to the reaction of phenomenal activities. The traditional *Karma Yoga* is used like other paths, to lead to liberation from the phenomenal existence and a departure into the Supreme. But here (Integral *Karma*

Yoga) too an exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the Soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power, *ananda* and perfection in the human being.

15) The *Purusha-Prakriti* realisation is of the first utility to the seeker in the Way of Works; for it is the separation of the conscient being and the Energy and the subjection of the being to the mechanism of the Energy that are the efficient cause of our ignorance and imperfection; by this realisation the being can liberate himself from the mechanical action of the nature and become free and arrive at a first Spiritual control over the nature. *Ishwara-Shakti* stands behind the relation of the *Purusha-Prakriti* and its ignorant action and turns it to an evolutionary purpose. The *Ishwara-Shakti* realisation can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a Spiritual nature. The *Brahman-Maya* union in Supramental plane is the highest achievement of an integral *Karma yogi*, where he experiences complete union of the dual aspects of Divine and the descent of the Divine Truth will ‘illumine, deliver and act sovereignly on the world of ignorance.’³¹

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

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

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

Recapitulation:

“Each one is free to do whatever he likes, but he cannot prevent his acts from bearing their natural consequences. It is only what is done with the Divine and for the Divine that is free from the slavery of consequences.”⁵⁹

The Mother

“But once we live in this greater knowledge, the character and consequences of the work can make no difference to the freedom of the spirit. The

work may be outwardly a terrible action like this great battle and slaughter of *Kurukshetra*; but although the liberated man takes his part in the struggle and though he slay all these peoples, he slays no man and he is not bound by his work, because the work is that of the Master of the Worlds and it is he who has already slain in his hidden omnipotent will all these armies.”³⁹

Sri Aurobindo

“An integral Yoga **must lean** rather to the catholic injunction of *the Gita* that even the liberated soul, living in the Truth, **should still do all the works of life** so that **the plan of the universal** evolution under a secret divine leading may not languish or suffer. But if **all works** are to be done with the same forms and on the same lines as they are now done in the Ignorance, our gain is only inward and our **life is in danger** of becoming the dubious and ambiguous formula of an inner Light doing the works of an outer Twilight, the perfect Spirit expressing itself in a mould of imperfection foreign to its own divine nature. If no better can be done for a time, --and **during a long period of transition** something like this does inevitably happen, --then so it must remain till things are ready and the spirit within **is powerful enough** to impose its own forms on the life of the body and the world outside; but this (imperfection and discrepancy in outward work) can be accepted only as **a transitional stage** and not as our soul’s ideal or the **ultimate goal** of the passage.”⁴⁰

Sri Aurobindo

“And here we always come back to the same thing, to what Sri Aurobindo describes in *The Synthesis of Yoga*: it is the way of knowledge or the way of devotion or the way of works. But the way of works is precisely the one which keeps you in physical life and makes you find your liberation in it; and perhaps this is the most effective way of all but also the most difficult.”⁵⁰

The Mother

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

In *Savitri* we observe more account on Psychic, Spiritual and Supramental action: They are:

Psychic action:

“His commonest doings welled from an inner Light.” Savitri-44,
“Her **acts** became gestures of sacrifice.” Savitri-360,
“They felt a godhead and obeyed a call,
Answered to her lead and did her **work** in the world;” Savitri-364,
“Drawn by her charm and mastered by her **will**,
Possessed by her, her striving to possess,” Savitri-364,
“Your actions can be swift revealing steps,” Savitri-370,
“A worshipped empress all once vied to serve,
She made herself the diligent serf of all,
Nor spared the labour of broom and jar and well,
Or close gentle tending or to heap the fire
Of altar and kitchen, no slight task allowed
To others that her woman’s strength might do.
In all her acts a strange divinity shone:
Into a simplest movement she could bring
A oneness with earth’s glowing robe of light,
A lifting up of common acts by love.” Savitri-470
“All of his (Satyavan) speeding days that he could spare
From labour in the forest hewing wood
And hunting food in the wild sylvan glades
And service to his father’s sightless life
He gave to her (Savitri) and helped to increase the hours
By the nearness of his presence and his clasp,
And lavish softness of heart-seeking words
And the close beating felt of heart on heart.” Savitri-472
“Through this she sends us her glory and her powers,
Pushes to wisdom’s heights, through misery’s gulfs;
She (Psychic Mother) gives us strength to **do our daily task**
And sympathy that partakes of others’ grief
And the **little strength** we have to help our race,
We who must fill the role of the universe
Acting itself out in a slight human shape
And on our shoulders carry the struggling world.” Savitri-527
“Our acts chime with God’s simple natural good
Or serve the rule of a supernal Right.” Savitri-531
“This bright perfection of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And **action** wonderful and time divine.
Even the smallest and meanest work became
A sweet or glad and glorious sacrament,
An offering to the self of the great world

Or a service to the One in each and all.” Savitri-532,
“There came a freedom from the heart-strings’ clutch,
Now all her acts sprang from a godhead’s calm.” Savitri-573

Spiritual Action:

“(Spiritual action) The passive way is to be inwardly immobile, without effort, wish, expectation or any turn to action, *niscesta, aniha, nirapeksa, nivrta*; the active way is to be thus immobile and impersonal in the mind, but to allow the supreme Will in its spiritual purity to act through the purified instruments. Then, if the soul abides on the level of the spiritualised mentality, it becomes an instrument only, but is itself without initiative or action, *niskriya, sarvarambha parityagi*. (Supramental action) But if it rises to the gnosis, it is at once an instrument and a participant in the bliss of the divine action and the bliss of the divine Ananda; it unifies in itself the *prakriti* and the *purusha*. (Or it unifies *Para-prakriti* with *Purushottama*.)”⁵⁶

Sri Aurobindo

“A solitary mind, a world-wide heart,
To the lone immortal’s unshared work she rose.” Savitri-9
“Each action left the footprints of a god,” Savitri-23,
“He (Spiritual being) comes unseen into our darker parts
And, curtained by the darkness, does his work,
A subtle and all-knowing guest and guide,
Till they too feel the need and will to change.” Savitri-35
“His spirit’s stillness helped the toiling world.
Inspired by silence and the closed eyes’ sight
His force could work with a new luminous art
On the crude material from which all is made
And the refusal of Inertia’s mass
And the grey front of the world’s Ignorance
And nescient Matter and the huge error of life.
As a sculptor chisels a deity out of stone
He slowly chipped off the dark envelope,” Savitri-36
“A happier cosmic working could begin
And fashion the world-shape in him anew,” Savitri-36
“And leaves its huge white stamp upon our lives.” Savitri-48,
“Its powers (Overmental Spiritual energy) can undo all Nature's work:..
It (Overmind) can immortalise a moment's work:” Savitri-84-85,
“Only when we have climbed above ourselves,
A line of the Transcendent meets our road
And joins us to the timeless and the true;
It brings to us the inevitable word,
The **godlike act, the thoughts** that never die.” Savitri-109-10
“His service a spiritual sovereignty.” Savitri-125

"A work is done in the deep silences;" Savitri-170,
 "Sweet common things turned into miracles" Savitri-235,
 "It acted not but bore all thoughts and deeds,
 The witness Lord of Nature's myriad acts
 Consenting to the movements of her Force.
 His mind reflected this vast quietism." Savitri-283
 "From hidden silences the act is born" Savitri-283
 "She (Divine Mother) reigns, inspirer of its **multiple works**
 And thinker of the symbol of its scene." Savitri-295
 "His finite parts approached their **absolutes**,
 His actions framed the movements of the Gods,
 His will took up the reins of cosmic Force." Savitri-302
 "Something thou (King Aswapati) cam'st to do from the Unknown,
 But nothing is finished and the world goes on
 Because only half God's cosmic work is done." Savitri-310
 "The moment's thought inspired the passing act." Savitri-325,
 "Out of those crystal windows gleamed a will
 That brought a large significance to life." Savitri-357
 "But the spirit's consent is needed for each act" Savitri-457,
 "A channel of the mighty Mother's choice,
 The immortal's will took into its calm control
 Our blind or erring government of life;
 A loose republic once of wants and needs,
 Then bowed to the uncertain sovereign mind,
 Life now obeyed to a diviner rule
 And **every act became an act** of God." Savitri-529
 "Yet still her body saw and moved and spoke;
 It understood without the aid of thought,
 It said whatever needed to be said,
 It did whatever needed to be done.
 There was no person there behind the act,
 No mind that chose or passed the fitting word:
 All wrought like an unerring apt machine." Savitri-545
 "A pure perception was the only power
 That stood behind her action and her sight." Savitri-546
 "Life showed to all the same familiar face,
 Her acts followed the old unaltered round,
 She spoke the words that she was wont to speak
 And did the things that she had always done." Savitri-551
 "There was no will behind the word and act,
 No thought formed in her brain to guide the speech:" Savitri-551
 "Transcended now was the poor human rule;
 A sovereign power was there, a godlike will." Savitri-574

“The Immobile stands behind each daily act, (dynamic Spiritual action)
A background of the movement and the scene,
Upholding creation on its might and calm
And change on the Immutable’s deathless poise.” Savitri-662
“Illumine common acts with the Spirit’s ray” Savitri-710,

Universal Action:

“Original and supernal Immanence
Of which all Nature’s process is the art,
The cosmic Worker set his secret hand
To turn this frail mud-engine to heaven-use.” Savitri-24-25
“A splendour of self-creation from the peaks,
A transfiguration in the mystic depths,
A happier cosmic working could begin
And fashion the world-shape in him anew,
God found in Nature, Nature fulfilled in God.” Savitri-36-37
“His wide eyes bodied viewless entities,
He saw the cosmic forces at their work
And felt the occult impulse behind man’s will.” Savitri-44
“Too seldom is the shadow of what must come
Cast in an instant on the secret sense
Which feels the shock of the invisible,
And seldom in the few who answer give
The mighty process of the cosmic Will
Communicates its image to our sight,
Identifying the world’s mind with ours.” Savitri-53
“A sovereign ruling falsehood, death and grief,
It pressed its fierce hegemony on the earth;
Disharmonising the original style
Of the architecture of her fate’s design,
It falsified the primal cosmic Will
And bound to struggle and dread vicissitudes
The long slow process of the patient Power.” Savitri-223
“There waiting its hour the future lay unknown,
There is the record of the vanished stars.
There in the slumber of the cosmic Will
He saw the secret key of Nature’s change.” Savitri-231
“All stood in an original plenitude,
Hushed and fulfilled before they could create
The glorious dream of their universal acts;
Here was engendered the spiritual birth,
Here closed the finite’s crawl to the Infinite.
A thousand roads leaped into Eternity

Or singing ran to meet God's veilless face." Savitri-298
 "Escape brings not the victory and the crown!
 Something thou cam'st to do from the Unknown,
 But nothing is finished and the world goes on
 Because only half God's cosmic work is done." Savitri-310
 "The seers attuned to the universal Will,
 Content in Him who smiles behind earth's forms,
 Abode ungrieved by the insistent days." Savitri-382
 "The Mighty Mother lay outstretched at ease.
 All was in line with her first satisfied plan;
 Moved by a universal will of joy
 The trees bloomed in their green felicity
 And the wild children brooded not on pain." Savitri-390
 "A portion of the mighty Mother came
 Into her as into its own human part:
 Amid the cosmic workings of the Gods
 It marked her the centre of a wide-drawn scheme,
 Dreamed in the passion of her far-seeing spirit
 To mould humanity into God's own shape
 And lead this great blind struggling world to light
 Or a new world discover or create." Savitri-486
 "Although his ego claims the world for its use,
 Man is a dynamo for the cosmic work;
 Nature does most in him, God the high rest:
 Only his soul's acceptance is his own." Savitri-542
 "Yes, my humanity is a mask of God:
 He dwells in me, the mover of my acts,
 Turning the great wheel of his cosmic work.
 I am the living body of his light,
 I am the thinking instrument of his power,
 I incarnate Wisdom in an earthly breast,
 I am his conquering and unslayable will.
 The formless Spirit drew in me its shape;
 In me are the Nameless and the secret Name." Savitri-634

Supramental Action:

"The supramental will and action are therefore a will and action of the spontaneous self-fulfilling truth of the spirit, the right and at the highest the infallible movement of a direct and total knowledge."⁵⁴

Sri Aurobindo

“It is to this intelligence infinite in itself but freely organising and self-determiningly organic in its self-creation and its works that we may give for our present purpose the name of the divine supermind or gnosis.”⁵⁵

Sri Aurobindo

“I don't forget what Sri Aurobindo said – declared (in writing): that in 1967 the supramental Power will be behind all the earth's governments. Whether it's these people or those or whoever, they will be directly, may be not consciously, but directly under the influence of the supramental forces, which will make them do what has to be done. And so, of course, the first result will be a kind of worldwide collaboration – he explicitly told me that, and he wrote it down. That's what he had seen. But he didn't say we would get there without ... without catastrophe. He never said that.”⁵³

The Mother

“For it is still its separate mental self which it makes the judge, witness and centre of the universe and through it alone strives to arrive at its own higher self and reality; all others are “others” grouped to it around itself: when it wills to be free, it has to draw back from life and mind in order to disappear into the real unity. For there is still the veil created by Avidya between the mental and **supramental action**; an image of the Truth gets through, not the Truth itself. It is only when the veil is rent and the divided mind overpowered, silent and passive to a **supramental action** that mind itself gets back to the Truth of things.”⁵⁷

Sri Aurobindo

“Acts vibrant with a superhuman light
And movements pushed by a superconscient force,
And joys that never flowed through mortal limbs,
And lovelier scenes than earth's and happier lives.” Savitri-28
“The Craftsman of the magic stuff of self
Who **labours** at his high and difficult plan
In the wide workshop of the wonderful world,
Modelled in inward Time his rhythmic parts.” Savitri-25,
“His spirit's stillness helped the toiling world.
Inspired by silence and the closed eyes' sight (Supramental action of King
Aswapati)
His (Supramental) force could work with a new luminous art
On the crude material from which all is made
And the refusal of Inertia's mass
And the grey front of the world's Ignorance
And nescient Matter and the huge error of life.” Savitri-36,
“A deep surrender is their (Supramental Beings) source of might,
A still identity their way to know,
Motionless is their action like a sleep.” Savitri-57

“It (Supramental energy) moves events by its bare silent will,
 Acts at a distance without hands or feet.” Savitri-85,
 “Insignificant her means, infinite her work;
 On a great field of shapeless consciousness
 In little finite strokes of mind and sense
 An endless Truth she endlessly unfolds;
 A timeless mystery works out in Time.” Savitri-178
 “Yet is it a conscious power that moves in us,
 A seed-idea is parent of our acts
 And destiny the unrecognised child of Will.” Savitri-272
 “All stood in an original plenitude,
 Hushed and fulfilled before they could create
 The glorious dream of their **universal acts**;
 Here was engendered the spiritual birth,
 Here closed the finite’s crawl to the Infinite.” Savitri-298
 “Thence gazing with an immeasurable outlook
 One with self’s inlook into its own pure vasts,
 He saw the splendour of the spirit’s realms,
 The greatness and wonder of its **boundless works**,
 The power and passion leaping from its calm,
 The rapture of its movement and its rest,
 And its fire-sweet miracle of transcendent life,
 The million-pointing undivided grasp
 Of its vision of one same stupendous All,
 Its **inexhaustible acts** in a timeless Time,
 A space that is its own infinity.” Savitri-298
 “There forces are great outbursts of God’s truth
 And objects are its pure spiritual shapes;
 Spirit no more is hid from its own view,
 All sentience is a sea of happiness
 And all creation is an **act of light**.” Savitri-298
 “In that high realm where no untruth can come,
 Where all are different and all is one,
 In the Impersonal’s ocean without shore
 The Person in the World-Spirit anchored rode;
 It thrilled with the mighty marchings of World-Force,
 Its acts were the comrades of God’s infinite peace.” Savitri-301
 “His finite parts approached their absolutes,
 His actions framed the movements of the Gods,
 His will took up the reins of cosmic Force.” Savitri-302,
 “Nothing could satisfy but its delight:
 Its (Supreme Self’s) absence left the greatest actions dull,
 Its presence made the smallest (action) seem divine.” Savitri-305,

“A Power that lives upon the heights must **act**,
 Bring into life’s closed room the Immortal’s air
 And fill the finite with the Infinite.” Savitri-315-16
 “(In Supramental) The will obeyed the thought, the act the will.” Savitri-327,
 “Untired of sameness and untired of change,
 Endlessly she unrolled her moving act,” Savitri-328
 “His (Divine’s) will must be worked out in human breasts
 Against the Evil that rises from the gulfs,
 Against the world’s Ignorance and its obstinate strength,
 Against the stumblings of man’s pervert will,
 Against the deep folly of his human mind,
 Against the blind reluctance of his heart.” Savitri-444
 “So man evolving to divinest heights
 Colloques still with the animal and the Djinn;
 The human godhead with star-gazer eyes
 Lives still in one house with the primal beast.
 The high meets the low, all is a single plan.” Savitri-541
 “Then a calm Power seated above our brows
 Is seen, unshaken by our thoughts and deeds,
 Its stillness bears the voices of the world:
 Immobile, it moves Nature, looks on life.
 It shapes immutably its far-seen ends;
 Untouched and tranquil amid error and tears
 And measureless above our striving wills,
 Its gaze controls the turbulent whirl of things.” Savitri-571
 “Mine (Savitri’s) is the labour of the battling gods:
 Imposing on the slow reluctant years
 The flaming will that reigns beyond the stars,
 They lay the law of Mind on Matter’s works
 And win the soul’s wish from earth’s **inconscious Force.**” Savitri-588
 “A (Supramental) Will that without sense or motive acts,
 An (Supramental) Intelligence needing not to think or plan,” Savitri-680,
 “Because he (Supermind) is there the Inconscious does its work,” Savitri-681,

The other limitation of *the Gita’s Karma Yoga* is that it ‘aims at union with the cosmic Spirit and stops short at the Overmind’⁴⁸ whereas the special work foreseen in integral Yoga is ‘**to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one.**’⁴⁸ It means in order to arrive at Supramental consciousness, one has to reconcile *Karma Yoga* with *Jnana Yoga*.

OM TAT SAT

References:

- 1: CWSA/23/The Synthesis of Yoga-247-48,
- 2: “The action of the three gunas is the subject-matter of the Veda; but do thou become free from the triple guna, O Arjuna; without the dualities, ever based in the true being, without getting or having, possessed of the self.” The Gita-2.45,
- 3: The Gita-9.26, 27, 28, 29,
- 4: The Gita-17.24,
- 5: The Gita-17.27,
- 6: The Gita-18.56,
- 7: The Gita-2.47, 48,
- 8: The Gita-2.51,
- 9: The Gita-11.55,
- 10: The Gita-3.27,
- 11: The Gita-5.13,
- 12: The Gita-16.18,
- 13: The Gita-18.53,
- 14: The Gita-18.58,
- 15: The Gita-18.59, 60,
- 16: The Gita-5.8, 9,
- 17: The Gita-5.14,
- 18: The Gita-13.30,
- 19: The Gita-14.19,
- 20: The Gita-18.17,
- 21: CWSA/19/Essays on the Gita-453,
- 22: CWSA/23/The Synthesis of Yoga-243,
- 23: CWSA/19/Essays on the Gita-185,
- 24: The Gita-5.10, 11, 12,
- 25: CWSA/23/The Synthesis of Yoga-329,
- 26: CWSA/23/The Synthesis of Yoga-331,
- 27: CWSA/24/The Synthesis of Yoga-700-01,
- 28: CWSA/23/The Synthesis of Yoga-94-95,
- 29: CWSA/23/The Synthesis of Yoga-92,
- 30: CWSA/23/The Synthesis of Yoga-252,
- 31: CWSA/23/The Synthesis of Yoga-125-126,
- 32: CWSA/24/The Synthesis of Yoga-723,
- 33: CWSA/23/The Synthesis of Yoga-175,
- 34: CWSA/23/The Synthesis of Yoga-72,
- 35: The Gita-3.20,
- 36: The Gita-12.16, 14.25,
- 37: CWSA/23/The Synthesis of Yoga-143,
- 38: CWSA/23/The Synthesis of Yoga-133,
- 39: CWSA/19/Essays on the Gita-498,
- 40: CWSA/23/The Synthesis of Yoga-136,
- 41: “Her **mind**, a sea of white sincerity.” Savitri-15,

“A mind delivered from **all twilight thoughts**,” Savitri-638,
 “Her consciousness grew aware of him (*Satyavan*) alone” Savitri-410,
 “Apart with love she lived for love alone.” Savitri-468,
 “Her aim, joy, origin, *Satyavan* alone.” Savitri-579,
 42: CWSA/23/The Synthesis of Yoga-102,
 43: The Gita-12.9, 10, 11, 12,
 44: The Gita-18.10, 11
 45: CWSA/23/The Synthesis of Yoga-113,
 46: CWSA/24/The Synthesis of Yoga-762,
 47: “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,
 48: “That is all right in the ordinary karmayoga which aims at union with the cosmic Spirit and stops short at the Overmind — but **here a special work** has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one**.” CWSA-35/Letters on Himself and the Ashram- 812-813, “The Gita at its cryptic close may seem by its silence to stop short of that solution for which we are seeking; it pauses at the borders of the highest spiritual mind and does not cross them into the splendours of the supramental Light.” CWSA-23/The Synthesis of Yoga- 94-95,
 49: “For when questioned by Arjuna on the difference between the outer and inner renunciation, *sannyasa* and *tyaga*, Krishna insists that these three things ought not to be renounced at all but ought altogether to be done, for they are the work before us, *kartavyam karma*, and they purify the wise. In other words these acts constitute the means of our perfection.” CWSA-19/Essays on the Gita-484, “Even these actions (sacrifice, giving and askesis) certainly ought to be done, O Partha, leaving aside attachment and fruit.” The Gita-18.6,
 50: TMCW-8/The Questions and Answers-1956/p-299,
 51: TMCW-8/The Questions and Answers-1956/p-324,
 52: “At that time I didn’t know the text of the Gita. I had not read it completely yet, you see... (*some words inaudible here*)... not this verse which I translate in my own way: “And detached from all fruit of action, act.” It is not like this, but still that’s what it means. This I did not know, but I said exactly what is said in the Gita.” TMCW-7/The Questions and Answers-1955/p-392-393,
 53: The Mother’s Agenda-20.11.1962,
 54: CWSA-24/The Synthesis of Yoga-792,
 55: CWSA-24/The Synthesis of Yoga-786,
 56: CWSA/24/The Synthesis of Yoga-676,
 57: CWSA-21/The Life Divine-181,
 58: CWSA/23/The Synthesis of Yoga-231,
 59: TMCW-14/Words of the Mother-II/p-214,

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