

# Relation between Matter and Spirit

## Or

### The Wheel of Works

#### Relation between Matter and Spirit:

“All manifestation, *sthabarajangamam*, takes place by union between Field, Matter, *Kshetra* and Knower of the Field, Spirit, *Kshetrajna*.”

The Gita-13.27

“From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain (Divine Grace), sacrifice is born of work; work know to be born of *Brahman* (Divine Will), *Brahman* (Divine Will) is born of Immutable (*Chit Shakti*), therefore is the all-pervading *Brahman* Consciousness (*Chit Shakti*) is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives.”

The Gita-3.14, 15, 16

“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 human birth in this world is on its spiritual side a complex of **two elements**, (1) a spiritual Person and (2) a soul of personality; the former is man’s eternal being, the latter is his cosmic and mutable-being. (1) As the spiritual impersonal person he is one in his nature and being with freedom of *Sachchidananda* who has here consented to or willed his involution in the Nescience for a certain round of soul-experience, impossible otherwise, and presides secretly over its evolution. (2) As the soul of personality he is himself part of that long development of the soul-experience in the forms of Nature; his own evolution must follow the **laws and the lines of the universal evolution**. (1) As a spirit he is one with the Transcendence which is immanent in the world and comprehensive of it; (2) as a soul he is at once one with and part of the universality of *Sachchidananda* self-expressed in the world: his self expression must go through the stages of the cosmic expression, his soul experience follow the revolutions of **the wheel of *Brahman*** in the universe.” CWSA-22/The Life Divine-788-89

## Sri Aurobindo

“In the light of a larger knowledge Matter also can be seen to be the Brahman, a self-energy put forth by the Brahman, a form and substance of Brahman; aware of the secret consciousness within material substance, secure in this larger knowledge, the gnostic light and power can unite itself with Matter, so seen, and accept it as an instrument of a spiritual manifestation. A certain reverence, even, for Matter and a sacramental attitude in all dealings with it is possible. As in the Gita the act of the taking of food is spoken of as a material sacrament, a sacrifice, an offering of Brahman to Brahman by Brahman, so also the gnostic consciousness and sense can view all the operations of Spirit with Matter.”<sup>109</sup>

## Sri Aurobindo

“There will be in him (Gnostic being) a certain respect for physical things, an awareness of the occult consciousness in them, of its dumb will of utility and service, a worship of the Divine, the *Brahman* in what he uses, a care for a perfect and faultless use of his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.”<sup>109</sup>

## Sri Aurobindo

“We must renew the secret bond in things,  
Our hearts recall the lost divine Idea,  
Reconstitute the perfect word, unite  
The Alpha and the Omega in one sound;  
Then shall the Spirit and Nature be at one.”

Savitri-56-57

“Two seem his goals, yet ever are they one  
And gaze at each other over boundless Time;  
Spirit and Matter are their end and source.”

Savitri-69

“He saw the unshaped thought in soulless forms,  
Knew Matter pregnant with spiritual sense,  
Mind dare the study of the Unknowable,  
Life its gestation of the Golden Child.”

Savitri-76

“In its (subtle physical) antechambers of splendid privacy  
Matter and soul in conscious union meet  
Like lovers in a lonely secret place:”

Savitri-105

“In a larger consciousness, a clearer light,  
The **Two embrace** and strive and each know each  
Regarding closer now the playmate’s face.”

Savitri-141

<p>“In this whirl and sprawl through infinite vacancy The Spirit became Matter and lay in the whirl, A body sleeping without sense or soul.”</p>	Savitri-154
<p>“In that intense domain of intimacy Objects dwell as companions of the soul; The body’s actions are a minor script, The surface rendering of a life within.”</p>	Savitri-183
<p>“A fire to call eternity into Time, Make body’s joy as vivid as the soul’s, Earth she would lift to neighbourhood with heaven, Labours life to equate with the Supreme And reconcile the <b>Eternal and the Abyss.</b>”</p>	Savitri-196
<p>“The soul lit the conscious body with its ray Matter and spirit mingled and were one.”</p>	Savitri-232
<p>“Where spirit and flesh in inner ecstasy join Annulling the quarrel between self and shape.”</p>	Savitri-236
<p>“A greater Gnosis shall regard the world Crossing out of some far omniscience On lustrous seas from the still rapt Alone To illumine the deep heart of self and things.”</p>	Savitri-258
<p>“And Matter’s depths be illumined with a soul”</p>	Savitri-268
<p>“Spirit and body thrilled identified, Linked in the grasp of an unspoken joy;”</p>	Savitri-334
<p>“A spirit of its <b>celestial source</b> aware Translating heaven into a human shape Descended into earth’s imperfect mould And wept not fallen to mortality, But looked on all with large and tranquil eyes.”</p>	Savitri-353
<p>“He takes with bright surprise spirit and sense.”</p>	Savitri-430
<p>“In the flower of the head, in the flower of Matter’s base, In each divine stronghold and Nature-knot It held together the mystic stream which joins The viewless summits with the unseen depths, The string of forts that make the frail defence Safeguarding us against the enormous world, Our lines of self-expression in its Vast.”</p>	

Savitri-528

“And Matter is the Spirit’s willing bride”

Savitri-538,

“The living spirit and body in her clasp,  
As if death were not there nor end nor change.”

Savitri-551

“To house God’s joy in things Space gave wide room,  
To house God’s joy in self our souls were born.”

Savitri-630

“The All-Wonderful has packed heaven with his dreams,  
He has made blank ancient Space his marvel-house;  
He spilled his spirit into Matter’s signs:”

Savitri-630

“Is not the spirit immortal and absolved  
Always, delivered from the grasp of Time?  
Why came it down into the mortal’s Space?  
A charge he gave to his high spirit in man  
And wrote a hidden decree on Nature’s tops.”

Savitri-653

“Freedom is this with ever seated soul,  
Large in life’s limits, strong in Matter’s knots,  
Building great stuff of action from the worlds  
To make fine wisdom from coarse, scattered strands  
And love and beauty out of war and night,  
The wager wonderful, the game divine.”

Savitri-653

“Darkness below, a fathomless Light above,  
In Light are joined, but sundered by severing Mind  
Stand face to face, opposite, inseparable,  
Two contraries needed for his great World-task,  
Two poles whose currents wake the immense World-Force.”

Savitri-656-657

“Spirit, yet to be Matter and the Void,  
Illimitable, beyond form or name,  
To dwell within a body, one and supreme  
To be animal and human and divine:”

Savitri-657

“An imperishable Force touching brute things  
Transform earth’s death into immortal life.”

Savitri-664

“Break into eternity thy mortal mould;  
Melt, lightning, into thy invisible flame!  
Clasp, Ocean, deep into thyself thy wave,  
Happy for ever in the embosoming surge.”

“The Spirit shall look out through Matter’s gaze  
And Matter shall reveal the Spirit’s face.”

Savitri-709

*The Gita* gives symbolically the relation between imperfect Matter and perfect Spirit through knowledge of the wheel of works. 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. *Vedantic Sacrifice* of *Apara-prakriti* calls down ‘bright dew drops’ of Divine Force from the Immortal’s sky<sup>104</sup> and *Vedic sacrifice* of *Para-prakriti* calls down vast rain of Divine Force or ‘sealike down pour of masses of a spontaneous knowledge’<sup>106</sup> ‘from heavenlier skies.’<sup>105</sup> From these double Sacrifices of *Purusha* and *Prakriti Yajna*, the rain of Divine Force is intensified towards material Nature and thus (subtle) Matter is purified, transformed, perfected, fulfilled and Divinised. This all existence and all creatures are born from (subtle) Matter, (subtle) food, *anna*, finds their fulfilment in the *Brahman*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through continuous movement of double sacrifice, *nitya yajna*. 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. Subtle Matter retains its Divinity followed by transformation of gross Matter and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration and does not follow the above cycle of works extending from all pervading *Chit Shakti* to gross Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile *Jnana Yoga* of knowledge of the One Spirit, *Bhakti Yoga* of turning sense enjoyment towards Divine and *Karma Yoga* of transforming his life.

We find some crucial input related with our swift Spiritual evolution from knowledge of ‘the wheel of law and wheel of works’ hinted in *Savitri* which is felt indispensable to harmonise our relation between Spirit and Matter. They are:

“This earth is not alone our teacher and nurse;  
The powers of **all the worlds** have entrance here.  
In their own fields they follow **the wheel of law**  
And cherish the safety of a settled type;  
On earth out of their changeless orbit thrown  
Their law is kept, lost their fixed form of things.” Savitri-153  
“This seeming driver of her **wheel of works**  
Missioned to motive and record her drift  
And fix its law on her inconstant powers,  
This master-spring of a delicate enginery,

Aspired to enlighten its user and refine  
Lifting to a vision of the indwelling Power  
The absorbed mechanic's crude initiative:"

Savitri-158

"No silent peak is found where Time can rest.  
This was a magic stream that reached no sea.  
However far he went, wherever turned,  
The **wheel of works** ran with him and outstripped;  
Always a farther task was left to do."

Savitri-197

"He<sup>a</sup> dwells in me,<sup>b</sup> 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<sup>c</sup> and the secret Name.<sup>d</sup>" Savitri-634  
(a: Divine, b: Savitri, c: Spiritual being, d: Psychic being.)

"A vision shall compel thy coursing breath,  
Thy heart shall drive thee on **the wheel of works**,  
Thy mind shall urge thee through the flames of thought,  
To meet me in the abyss and on the heights,  
To feel me in the tempest and the calm,  
And love me in the noble and the vile,  
In beautiful things and terrible desire."

Savitri-700

*Karma Yoga* is having three advantages over *Jnana* and *Bhakti Yoga*. Firstly, in *Karma Yoga* one need not renounce life and action; secondly, Divine union through this Yoga enlarges and transforms the inner life; thirdly, the inner Divinised life can transform the surface untransformed and undivine life. Thus, the gulf between inner life and outer life is bridged and Spirit is reconciled with Matter. The disadvantage of *Karma Yoga* is that if it is not rightly pursued then it will make life extrovert, action cannot be pursued tirelessly and it will show unwillingness to reconcile with *Jnana* and *Bhakti Yoga*. The other limitation of exclusive *Karma Yoga* is that it 'aims at union with the cosmic Spirit and stops short at the Overmind'<sup>120</sup> 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.**'<sup>120</sup> It means in order to arrive at Supramental consciousness, one has to reconcile *Karma Yoga* with *Jnana Yoga*.

*The Life Divine* projects this life as a game of gamble,<sup>48</sup> where the immutable Spirit has thrown itself in to the mutable Matter, this bodily mansion, as great adventurer in Time with destiny's dice. Those who find the supreme secret of linking the perfect Spirit with imperfect Matter through series of subtle worlds from Subconscient to Superconscient planes, win this game of destiny and possess freely, with right

knowledge, without ignorance, without bondage by the chain of birth and death and action the experiences of the Spirit in its successions of time-eternity. They are fit to reconcile Spirit with Matter and the *Brahman* Consciousness penetrates into earthly life and the task of retaining Divine Life becomes practicable in all life. And for others, those who find the Spirit but do not find their reconciling equation with the Matter through entry into intermediate planes and those in whom the Spirit is veiled lose this game, the Spirit's recoil from Matter is the immediate doom and the former permanently escape into highest consciousness of *Param Dham* and the latter experience the Soul's temporary series of failure or half-balked successes and postponement of swift Spiritual evolution in this life and the slow ascent of the Soul can be pursued through labour, struggle and difficulties again and again through reincarnation or rebirth before they arrive at the Spiritual summit and recovery of their undivided Oneness and victory of Divine Life or have developed all the greatest possible Omnipotence and Omniscience and the whole meaning of these Influences in human life. [The message of dead Souls who shall reincarnate again in Savitri is: "They waited for the adventure of new life." \(Savitri-293\)](#) [The message of dead Souls who shall reincarnate again in the Gita is: "For certain is death for the born, and certain is birth for the dead, \*dhrubam janma mrutasya cha\*, therefore what is inevitable ought not to be a cause of thy sorrow." \(The Gita-2.27](#)

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.

Matter cannot be reconciled with the Spirit is understood from following verse of *the Gita*: "They who with the eye of knowledge perceive this irreconcilable difference, *antaram*, between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*."<sup>73</sup> In *the Gita* Matter can be reconciled with the Spirit is hinted but not developed: 'Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, ***Para-prakriti***, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This 'upholding of the world,' *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected."<sup>74</sup> Thus, in integral Yoga the great Teachings of *the Gita* of escape into *Param Dham* through *Purushottam* Consciousness is transformed into the best Teachings of "Matter shall reveal the Spirit's face"<sup>70</sup> through activation of

Supramental Consciousness. In *the Gita* the action of *Purushottam* Consciousness is hinted as Supreme secret, *rahasyam uttamam*, whereas this secret is elaborately developed in integral Yoga as Supramental Consciousness.

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**References** are available in the book “The Bhagavad Gita and Integral Yoga,” Chapter: 13/ “The Gita’s Extension in Integral Yoga.” The web link is: <https://www.srimatriniketanashram.com/bhagavad-gita>

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