

The Central Truth of *The Gita*

“And yet its (The Gita’s) 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 (of integral Yoga) and, again, it is through the Supramental change that the dynamic identity becomes possible.”¹

Sri Aurobindo

“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) his work is dissolved. Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman fire, Brahman is that which is to be attained by samadhi in Brahman-action. Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire. Some offer hearing and the other senses into the fires of control, others offer sound and the other objects of sense into the fires of sense. And others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge. The offering of the striver after perfection may be material and physical (dravyayajna, like that consecrated in worship by the devotee to his deity), or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, tapo-yajna, or it may be some form of Yoga (like the Pranayama of the Raja-yogins and Hatha-yogins, or any other yoga-yajna), or it may be the offering of reading and knowledge. Others again who are devoted to controlling the breath, having restrained the Prana (the incoming breath) and Apana (the outgoing breath) pour as sacrifice Prana into Apana and Apana into Prana. Others having regulated the food pour as sacrifice their life breaths into life-breaths. All these are knowers of sacrifice and by sacrifice have destroyed their sins. They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman; this world is not for him who doeth not sacrifice, how then any other world? Therefore all these and many other forms of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire which receives all offerings). Know thou that all these are born of work and so knowing thou shalt be free. The sacrifice of knowledge, O Parantapa, is greater than any material sacrifice. Knowledge is that in which all this action culminates (not any lower knowledge, but the highest self-knowledge and God knowledge), O Partha!”

The Gita-4.24 to 33

Integral Yoga identifies nine elements as seat of imperfection and one can strive for perfection and discovery of Psychic Being by offering those nine elements. They are identified as physical mind, vital mind, intellect, schoolman mind, fixed mind, outer mind, mother of seven sorrows, mother of might and mother of light.

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 *dharma*s, 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

“What the great, **the supreme word** of *the Gita* is, its *mahavakya*, we have not to seek; for *the Gita* itself declares it in its last utterance, the crowning note of the great diapason. “With the Lord in thy heart take refuge with all thy being; by His grace thou shalt attain to the supreme peace and the eternal status. So have I expounded to thee a knowledge more secret than that which is hidden. Further hear the most secret, the supreme word that I shall speak to thee. Become my-minded, devoted to Me, to Me do sacrifice and adoration; infallibly, thou shalt come to Me, for dear to me art thou. Abandoning all laws of conduct seek refuge in Me alone. I will release thee from all sin; do not grieve.”²

Sri Aurobindo

“*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*.”³

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

The Supreme word of *the Gita* can be approached in four steps. First, the highest worship and highest knowledge are the adoration and knowledge of Him as the Origin, *adi*, of this existence who is mighty Lord of all the Worlds, *sarvaloka Maheswaram*; secondly, Supreme Yoga is born out of unification of Knowledge and *Bhakti* which will lead one to union with the eternal Godhead; thirdly, the Divinely appointed work at *Kuruksetra* can begin when *Bhakti* is founded upon and an opening towards the supreme Knowledge and lastly true *Bhakti* is the delight, *priti*, of the heart in God which will not diminish even during the fieriest assault of mental grief.

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*. “Abandon all *dharma*s, give thyself to the Divine alone, to the supreme Godhead above and around and within thee:

that is all that thou needest, that is the truest and greatest way, that is the real deliverance.”⁴ 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 intermediate *Para Shakti* of fourfold Divine Power, holding the Immutable *Purusha* in Her Self; in regard to *Kshara*, She is the intermediate *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 *the 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.

OM TAT SAT

References:

- 1: CWSA/23/The Synthesis of Yoga-95
- 2: CWSA/19/Essays on the Gita-37,
- 3: The Mother-62,
- 4: CWSA/19/Essays on the Gita-37,