

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

“The Yogin who has taken his stand upon **Oneness**, *ekatvamasthitah*, and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.”

The Gita-6.31,

“**Oneness** with God, **oneness** with all beings, the realisation of the eternal **divine unity everywhere** and the drawing onwards of men towards that **oneness** are the law of life which arises from the teachings of *the Gita*.”²

Sri Aurobindo

“**The message of *the Gita*** is the gospel of the Divinity in man who by force of an increasing union (1) unfolds himself out of the veil of the lower Nature, (2) reveals to the human soul his cosmic spirit, (3) reveals his absolute transcendences, (4) reveals himself in man and in all beings. The potential outcome here of this union, this divine Yoga, (1) man growing towards the Godhead, (2) the Godhead manifest in the human soul and (3) to the inner human vision, is (4) our liberation from limited ego and (5) our elevation to the higher nature of a divine humanity.”²⁴

Sri Aurobindo

The Gita informs us that the all-pervading *Brahman*, *Vasudeva* is endless in His self-extension in the universe, *nastyonto vistarasya me*,¹³ and the highest power of Supreme manifestation is only a very partial revelation of the Infinite, an infinitesimal portion of His Spirit; 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.’¹⁴

The Gita initially gives the right law of **best social living** to ordinary earth bound ignorant Souls, *mudha*,³ habit of **self-control** and freer intelligent self-guidance to the seekers of Truth, *jijnasu*⁴ and highest supreme law of **sacrifice** to the liberated knower of the *Brahman*, *tatwadarshinah*⁵ and finally asks them to go beyond all external rules of conduct, best available outward standard, right law of life and to take refuge in Him alone through absolute consecration, *sarva dharman paritejya mamekam saranam braja*.⁶ All outer guidance of written truth of *sattwic* nature and formulation of rules of self-transcendence can be superseded by more subtle guidance either from within, the *Kshara Purusha* or from above, the

Akshara Purusha or from the highest Self, the *Purushottama*, *Vijnanamaya Purusha*. Thus, *Shastra* is utilised as temporary means of self-discipline to arrive at the objective of action guided by Divine Will and a life in the freedom of Divine Nature.

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it speaks of destruction of desire and attachment and conquest of senses by stilling the mind; secondly, control of mind is identified as more important renunciation than control of senses and body; thirdly, of equality and peace gained through the persistent rejection of the lower nature or ‘we must put an end to the cause of desire, rushing out of the senses to seize and enjoy their objects;’¹⁵ we must draw away from sense objects as the tortoise draws his limbs into the shell; fourthly of passionless, impersonal and sacrificial Spiritual action and recognition of the Supreme as the doer of all work; fifthly of inner renunciation of desire and freedom from lower egoistic Nature is preferable to the outer renunciation of life and action; through loss of ego one becomes impersonal Self; sixthly, the synthesis of Works and Knowledge of which *Jnana Yoga* is identified as more difficult path than *Karma Yoga*; seventhly, the doctrine of *Avatara* and the Divine birth of higher Consciousness in outward surface life, *Para-prakriti*, which acts as source and inspiration of Divine action and through this accompanying constant Divine union, *satata yuktah*,²¹ one suffers Divine transformation of Nature, *prakritijairmuktam*;²² lastly, a Yogi must continually practice sacrifice, *nitya Yajna*¹⁶ and continually experience union with the Self, *nitya Yuktah*¹⁷ either by sitting apart and alone in silent mind by leaving ‘life’s cherished guests...outside’³⁶ or by entry into all types of sacrificial action, *sarva karmani*,²³ or by harmonious combination of the both.

The Gita’s higher teachings are that oneness of personal will with the Divine in works by rising above the three *gunas*, to do all action entirely and perfectly for the Divine only; 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 in higher planes of Consciousness for the attainment of Supreme realisation; fourthly, if one’s lower Nature is sufficiently transformed then he can experience unity with all creatures, oneness with the cosmic Godhead; the vision of Universal *Purusha*, *Viswa Rupa* can be prolonged without recoil and this rare highest experience cannot be won by study of *the Vedas* or austerities or gift or sacrifice, but ‘it can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things;’⁸ 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 is worked out by movement of ascending and descending Consciousness; sixthly, the dynamic aspect of *Uttama Purusha*, Supreme Soul is *Para Prakriti*, Supreme

Nature, by which this world is upheld, *dharyate jagat*;²⁰ a relation between *Para* and *Apara Prakriti* can be worked out through the descent of Divine *Shakti* to lower Nature; this secret is hinted in *the Gita* but never developed which is left as unfinished task of integral Yoga; seventhly, *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 tranquil and Impersonal Self, *Akshara Purusha*, and Personal Self, *Kshara Purusha*, static Impersonal Self, *Ishvara*, and the dynamic action of *Shakti*, the Personal or mutable Self and the action of dynamic Nature are reconciled in that which exceeds them, the *Purushottama* Consciousness. Thus, *Purushottama* Consciousness bridges the opposition between the cosmic possession of Time and Supracosmic Timeless Eternity, hostility between the freedom of the Spirit and bondage of the Soul, antinomy between mind in Ignorance and Spirit in Knowledge. It also reconciles the opposition between *Karma* and *Jnana Yoga* by stating that Works are not an obstacle but a passage to the supreme Knowledge, *sarvam karmakhilam partha jnane parisamapyate*.²⁸ It also reconciles the opposition between *Jnana* and *Bhakti Yoga*, where the relation between impersonal Self and personal God is established in *Purushottama* Consciousness. 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 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, Personal Self and their relation with *Para* and *Apara Prakriti*. Thus, *the Gita* is capable of getting rid of exclusions and separative divisions and fuses Being and Becoming, *Nivritti* and *Pravritti* together in the Integral Divine. *The Gita* also resolves the antinomy between *Vedism* and *Vedantism* by large explanation of the meaning of sacrifice and the restricted *Vedic* sense of ceremonial sacrifice, of ritualised works, of social duties and of worshiping gods are widened for a larger and universal application. It also reconciles the polytheistic doctrine of the *Veda* with the monotheistic adoration of the *Vedanta* by recognising ‘*Devas* are only forms of the one *Deva*, the *Ishwara*, the Lord of all Yoga...’¹⁸

The Gita lays maximum stress on the development of highest goal of the Supra-cosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*;⁷ secondly it stresses on His universal Consciousness 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 fourthly, it insists on the manifestation of Divine Nature, *madbhava*,¹⁰ in all things through intervention of four fold Soul force, *chaturvarnyam maya sristam*,¹¹ four-fold Divine *Shaktis*, *chatvar*

manovastatha,¹² sevenfold Integral Knowledge, *maharsaya saptapurbe*,¹² and thus the final object of this Yoga is then a self-completing union of Soul with the *Purushottama* through the formula ‘thou shalt first see all existences without exception in the Self, then in Me,’ *atmani atho mayi*,¹⁹ and of suffusion of *Purushottama* Consciousness into the manifested Divine nature, *prakritim mamikam*,²⁵ *svam prakritim*,²⁷ *para prakriti*.²⁶ *The Gita* also reconciles the movements of *Kshara*, *Akshara* and *Purushottama* or reconciles the movements of Psychic, Spiritual and Supramental planes, ‘*atmani atmanam atmana*.’³⁷ through which the Divine perfection can be attained.

The Gita’s utility:

“(1) Acts of sacrifice, (2) giving and (3) **askesis** ought not to be renounced at all, but should be performed, for they purify the wise.”

The Gita-18.5

“With the pronouncement of Tat and without desire of fruit are performed the various acts of (1) sacrifice, (2) **askesis** and (3) giving by the seekers of liberation.”

The Gita-17.25

“All firm abiding in (1) sacrifice, (2) giving and (3) **askesis** and all works done with that central view, as sacrifice, as giving, as **askesis**, are Sat (for they build the basis for the highest truth of our spirit).”

The Gita-17.27

“Understanding and knowledge and freedom from the bewilderment of the Ignorance, forgiveness and truth and self-government and (1) **calm of inner control**, grief and pleasure, coming into being and destruction, fear and fearlessness, glory and ingloriousness, non-injuring and equality, contentment and (2) **austerity** and (3) giving, all here in their separate diversities are subjective becomings of existences, and they all proceed from Me.”

The Gita-10-4,5

“The Blessed Lord said: The greater Form (of universal vision) that thou hast seen is only for the rare highest souls. The gods themselves ever desire to look upon it. Nor can I be seen as thou hast seen Me by *Veda* or (1) **austerities** or (2) gifts or (3) sacrifice, it can be seen, known, entered into **only by that bhakti** which regards, adores and loves Me alone in all things.”

The Gita-11.52,53,54

“The fruit of three meritorious deeds declared in the Vedas, (1) sacrifices, (2) **austerities** and (3) charitable gifts, the Yogin passes beyond all these by having known this and attains to the supreme and sempiternal status of *Purushottama*.”

The Gita-8.28

“This character of our actually realised being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be

overcome by (1) divine help or (2) **an arduous practice**, and in reality (3) **only by the combination of both these aids.**"²⁹

Sri Aurobindo

The Gita and *The Synthesis of Yoga* insist on rigorous self-control, *samyama*, as means of increasing concentration of will and energy, *tapah*, increase of concentration as means of increasing sacrifice, *yajna*, and sacrifice as means of uniting with the Divine, *yuktah*, and prolongation of Divine union calls down outer and inner opulence in the form of the descent of Divine Love, Divine wisdom, Divine Will, Divine Peace, Divine Silence etc.; thus, a Spiritual man gives highest good of multiple Divine energies, *dana*, to earth and men.

The Self-disciplines of the Gita and integral Yoga:

"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."³⁰

Sri Aurobindo

Self-disciplines proposed in *the Gita* 'is for all time and for all men'³³ and it left no Spiritual problems of life unsolved³⁴ rather it foresees 'an integral and valid solution of the truth of cosmic and individual existence.'³⁵ It not only proposes mental self-control, *samyama*, but gives more importance to self-control by activation of *Kshara Purusha*, known as *atma samyama*, self-control by activation of *Akshara Purusha*, known as *adhyatma samyama* and self-control by activation of *Purushottama*, known as *samjnana*.

Savitri book confirms that both *Paramatma Satyavan* and *Para prakriti Savitri*'s main method of Yoga was Spiritual by pacifying the active mind in which Consciousness moves vertically between Psychic and Spiritual planes. The same is also observed with King *Aswapati*. We can concentrate it in the following verse:

"He gazed across the **empty stillnesses**
And heard the footsteps of the undreamed Idea
In the far avenues of the Beyond."

Savitri-28

"In the enormous **emptiness of thy mind**
Thou shalt see the Eternal's body in the world,
Know him in every voice heard by thy soul,
In the world's contacts meet his single touch;
All things shall fold thee into his embrace."

Savitri-476

"In a **simple purity of emptiness**

Her mind knelt down before the unknowable.”

Savitri-522

“Her **divine emptiness** was their (Savitri and Satyavan’s) instrument.”

Savitri-553

“An **impersonal emptiness** walked and spoke in her.”

Savitri-552

“**Annul thyself** that only God may be.”

Savitri-538

The Self-disciplines of *sattwic* renunciation, *tyaga*, of *sattwic* faith, *sraddha*, of *sattwic* sincerity, *Nistha*, and of *sattwic* surrender, *Yajna*, are not the main methods of *the Gita* but its main method is self-control by ‘the strong immobility of an immortal spirit’³¹ or ‘having fixed the mind, life and body in the higher Spiritual Self one should not think anything at all.’³² The former *sattwic* methods are accepted as substitute self-disciplines of integral Yoga, pursued till Spiritual method evolves. So, spontaneous renunciation, faith, sincerity and surrender born out of Psychic (*Kshara Purusha*) and Spiritual (*Akshara Purusha*) opening are identified as the method or self-disciplines of integral Yoga and through evolution of this higher method, the consciousness is moved consciously between Psychic and Spiritual plane. In integral Yoga and the Gita, the substitute method of movement of consciousness between three *gunas* will be initially replaced by intermittent movements of consciousness between *gunas* and *gunatita* state and finally be replaced by movement consciousness between Psychic (*Kshara*) and Spiritual (*Akshara*) planes. And after a long period of this movement, the Consciousness will ascend to the Supramental plane (*Purushottama*) and then there is the conscious movement of consciousness between the Psychic, Spiritual and Supramental planes. Through this action, the Psychic being is Spiritualised and Supramentalised or the Spiritual Mother and Supramental Mother consent to live permanently in the Psychic heart centre.

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References:

- 1: The Mother’s Agenda/Vol-3/355,
- 2: CWSA/19/Essays on the Gita-210,
- 3: The Gita-9.11, 7.24, 25,
- 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-11.54,

- 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: The Gita-10.19,
14: The Gita-10.34,
15: CWSA/19/Essays on the Gita-99,
16: The Gita-3.15,
17: The Gita-7.17/8.14/9.14/12.2/6.10,
18: CWSA/19/Essays on the Gita-112,
19: The Gita-4.35,
20: The Gita-7.5,
21: The Gita-12.1,
22: The Gita-18.40,
23: The Gita-3.26/5.13/18.57,
24: CWSA/19/Essays on the Gita-366,
25: The Gita-9.7,
26: The Gita-7.5,
27: The Gita-9.8, 4.6,
28: The Gita-4.33,
29: CWSA-23/The Synthesis of Yoga-392,
30: CWSA-23/The Synthesis of Yoga-p-542,
31: CWSA-23/The Synthesis of Yoga-p-103,
32: The Gita-6.25,
33: “But it seems to me that *the Gita*’s teaching is not so crude and simple, not so local and temporal and narrow as all that. It is large, free, subtle and profound; **it is for all time and for all men**, not for a particular age and country. Especially, it is always breaking free from external forms, details, dogmatic notions and going back to principles and the great facts of our nature and our being. It is a work of large philosophic truth and spiritual practicality, not of constrained religious and philosophical formulas and stereotyped dogmas.” CWSA/19/Essays on the Gita-110,
34: “Not indeed that everything without any exception is seized in these eighteen chapters, no spiritual problem left for solution; but still so large a scheme is laid out that we have only to fill in, to develop, to modify, to stress, to follow out points, to work out hint and illuminate adumbration in order to find a clue to any further claim of our intelligence and need of our spirit.” CWSA/19/Essays on the Gita-340,
35: CWSA-22/The Life Divine-679-80,
36: Savitri-47,
37: ‘The self in the self by the self.’ The Gita-13.25,

Sri Matriniketan Ashram,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org