

# 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.”<sup>1</sup>

**Sri Aurobindo**

“Only when the conscious integral surrender to the Divine has been learned by mind and life and body, can the way of the Yoga become easy, straight, swift and safe.

And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life force in us to surrender to undivine and hostile forces and even to mistake them for the Divine.”<sup>5</sup>

**Sri Aurobindo**

“In the passage to the spiritual life the supreme ideal held up is, on the contrary, not law, but liberty in the spirit; the spirit breaks through all formulas to find its self and, if it has still to be concerned with expression, it must arrive at the liberty of a free and true instead of an artificial expression, a true and spontaneous spiritual order. “Abandon all dharmas, all standards and rules of being and action, and take refuge in Me alone”, is the summit rule of the highest existence held up by the Divine Being to the seeker.”<sup>6</sup>

**Sri Aurobindo**

The central truth of the Gita and integral Yoga are identified as Yajna, sacrifice, consecration, through this self-discipline one will arrive at the Spiritual experience of union with the Divine, yuktah. A seeker of Truth can possess the circumference of the circle by finding its centre or by practice of central truth of integral Yoga one can arrive at the aim of this Yoga. Aim of integral Yoga is integral Perfection arrived at by complete union with the static and dynamic aspect of the Divine through practice of absolute surrender.

‘By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment. With sacrifice the Lord of creatures of old created creatures and said: By this shall you bring forth (fruits or offspring), let this be your milker of desires. Foster by this the gods and let the gods foster you; fostering each other, you shall attain to the supreme good. Fostered by sacrifice the gods shall give you desired enjoyments: who enjoys their given enjoyments and has not given to them, he is a thief. The good who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) for their own sake. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, **sacrifice is born of work**; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-pervading

Brahman established in the sacrifice. He who follows not here the wheel thus set in movement, evil is his being, sensual is his delight, in vain, O Partha, that man lives.’<sup>7</sup>

‘They who desire the fulfilment of their works on earth sacrifice to the gods (various forms and personalities of the one Godhead); because the fulfilment that is born of works (of works without knowledge) is very swift and easy in the human world.’<sup>8</sup> ‘When a man liberated, free from attachment, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all 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 restatement of written truth by sacrifice of 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 intermediate higher worlds? 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 Yajnas 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! Learn that by worshipping the feet of the teacher, by questioning and by service; the men of knowledge who have seen (not those who know merely by the intellect) the true principles of things, will instruct thee in knowledge.’<sup>9</sup>

‘When a man has known Me as the Enjoyer of sacrifice of all the worlds, the friend of all creatures, he comes by the peace.’<sup>10</sup> ‘The fruit of meritorious deeds declared in the Vedas, sacrifices, austerities and charitable gifts, the Yogin passes all these by having known this and attains to the supreme and sempiternal status.’<sup>11</sup> ‘The great-souled, O Partha, who dwell in the divine nature know Me (the Godhead lodged in human body) as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love. Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga. Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My million universal faces (fronting them in the world

and its creatures). I the ritual action, I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame, the offering I.’<sup>12</sup>

‘The Knowers of the triple Veda, who drink the soma-wine, purify themselves from sin, worshipping Me with sacrifice, pray of Me the way to heaven: they ascending to the heavenly worlds by their righteousness enjoy in paradise the divine feasts of the gods. They, having enjoyed heavenly worlds of larger felicities, the reward of their good deeds exhausted, return to mortal existence. Resorting to the virtues enjoined by the three Vedas, seeking the satisfaction of desire, they follow the cycle of birth and death. To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good. Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law. It is I myself who am the enjoyer and the Lord of all sacrifices, but they do not know Me in the true principles and hence they fall. They who worship the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice to elemental spirits; but My worshippers come to Me. He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, 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 an offering unto Me.’<sup>13</sup> ‘Become my minded, my lover and adorer, a sacrificer to me, bow thyself to me, thus united with me in the Self thou shalt come to me, having me as thy supreme goal.’<sup>14</sup>

‘Neither by the study of Vedas and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of mine can be seen by any other than thyself, O foremost of Kurus.’<sup>15</sup> ‘The Blessed Lord said: The greater Form 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 austerities or gifts or sacrifice, it can be seen, known, entered into only by that bhakti which regards, adores and loves Me alone in all things.’<sup>16</sup>

‘The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, absence of fault-finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride – these are the wealth of the man born into the Deva nature.’<sup>17</sup>

‘Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.’<sup>18</sup> ‘The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattwic. The sacrifice offered with a view to the personal fruit, and also for ostentation, O best of the Bharatas, know thou that to be of a rajasic nature. The sacrifice not performed

according to the right rule of the Shastra, without giving of food, without the mantra, without gifts, empty of faith, is said to be tamasic.’<sup>19</sup> ‘The formula OM, Tat, Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old. Therefore with the pronunciation of OM the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman. With the pronunciation of Tat and without desire of fruit are performed the various acts of sacrifice, askesis and giving by the seekers of liberation. Sat means good and it means existence; likewise, O Partha, the word Sat is used in the sense of a good/creative work (for all good works prepare the soul for the higher reality of our being). All firm abiding in sacrifice, giving and 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).’<sup>20</sup>

“All action should be relinquished as an evil”, declare some learned men, “acts of sacrifice, giving and askesis ought not to be renounced”, say others. Hear my conclusions as to renunciation (Tyaga), O best of the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold. Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise.’<sup>21</sup> ‘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 dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.’<sup>22</sup> ‘And he who shall study this sacred discourse of ours, by him I shall be worshipped with the sacrifice of knowledge.’<sup>23</sup>

### **The Supreme Word, *Paramam vacah* of the *Gita* and integral Yoga: -**

“The Blessed Lord said: Again, O mighty armed, hearken to My **supreme word** which I will speak to thee from My will for thy Soul’s good, now that thy heart is taking delight in Me. Neither the Gods nor the great *Rishis* know any birth of Me, I am altogether and in everyway the origin of the Gods and the great *Rishis*. Whosoever knows Me as Unborn, without origin, mighty Lord of the worlds and peoples, lives unbewildered among mortals and is delivered from all sin and evil. ”

The Gita-10.1, 2, 3

“Listen again to My **supreme word**, the most secret truth of all; intimate beloved art thou of Me, therefore shall I speak this for thy highest good. Become My-minded, My lover and adorer, a sacrificer to Me, bow thyself to Me; to Me thou shalt come, this is My pledge and promise to thee, for dear art thou to Me. Abandon all lower *dharmas*, laws of mind, life and body and take refuge in Me alone, My highest *Dharma* of absolute surrender. 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.”<sup>2</sup>

**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*.”<sup>3</sup>

**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 *dharmas*, 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.”<sup>4</sup> 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.

### **Ceaseless Sacrifice is the Central Truth of the Gita:**

“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

“Of those the knower, who is ever in constant union with the Divine, *nitya yukta*, whose bhakti is all concentrated on Him, is the best, he loves Me perfectly and is My beloved.”

The Gita-7.17

“Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga, *nitya yukata*.”

The Gita-9.14

“He who continually remembers Me, thinking of none else, the Yogin, O *Partha*, who is in constant union with Me, *nitya yuktasya*, finds Me easy to attain.”

The Gita-8.14

“To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, *nitya bhilyuktanam*, I spontaneously bring every good.”

The Gita-9.22

“The Lord said: Those who found their mind in Me and by constant union, *nitya yukta*, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.”

The Gita-12.2

“Only the Eternal’s strength in us can dare  
To attempt the immense adventure of that climb  
And the sacrifice of all we cherish here.”

Savitri-280

Complete union of Soul with the *Purushottama* consciousness in its static and dynamic identity are the aim of integral Yoga. In the Gita this identity is utilised to escape into the supreme abode of *Param Dham* and in integral Yoga this identity is utilised for the transformation and perfection of Nature.

### **Sacrifice as hinted in Savitri:**

“Earth’s grain that needs the sap of pleasure and tears

Rejected the undying rapture’s boon:

Offered to the daughter of infinity

Her passion-flower of love and doom she gave.

In vain now seemed the splendid sacrifice.” Savitri-7

“The sacrifice of suffering and desire

Earth offers to the immortal Ecstasy

Began again beneath the eternal Hand.” Savitri-10

“Altered must be Nature’s harsh economy;

Acquittance she must win from her past’s bond,

An old account of suffering exhaust,

Strike out from Time the soul’s long compound debt

And the heavy servitudes of the Karmic Gods,

The slow revenge of unforgiving Law  
 And the deep need of universal pain  
 And hard sacrifice and tragic consequence.” Savitri-13  
 “As one too great for him he worships her;  
 He adores her as his regent of desire,  
 He yields to her as the mover of his will,  
 He burns the incense of his nights and days  
 Offering his life, a splendour of sacrifice.” Savitri-62  
 “The great World-Mother by her sacrifice  
 Has made her soul the body of our state;  
 Accepting sorrow and unconsciousness  
 Divinity’s lapse from its own splendours wove  
 The many-patterned ground of all we are.” Savitri-99  
 “Apotheosised, transfigured by wisdom’s touch,  
 Her days became a luminous sacrifice;  
 An immortal moth in happy and endless fire,  
 She burned in his sweet intolerable blaze.” Savitri-125  
 “But vain unending is the sacrifice,  
 The priest an ignorant mage who only makes  
 Futile mutations in the altar’s plan  
 And casts blind hopes into a powerless flame.” Savitri-134  
 “Invoking in world-time the timeless truth,  
 Bliss changed to sorrow, knowledge made ignorant,  
 God’s force turned into a child’s helplessness  
 Can bring down heaven by their sacrifice.” Savitri-141  
 “Pity is there and fire-winged sacrifice,  
 And flashes of sympathy and tenderness  
 Cast heaven-lights from the heart’s secluded shrine.” Savitri-170  
 “Then kindling the gold tongue of sacrifice,  
 Calling the powers of a bright hemisphere,  
 We shall shed the discredit of our mortal state,  
 Make the abyss a road for Heaven’s descent,  
 Acquaint our depths with the supernal Ray  
 And cleave the darkness with the mystic Fire.” Savitri-171-172  
 “A mastering virtue statuesques the pose,  
 Or a Titan passion goads to a proud unrest:  
 At Wisdom’s altar they are kings and priests  
 Or their life a sacrifice to an idol of Power.” Savitri-185  
 (rajasic sacrifice)  
 “As if a miracle of heart’s change by joy  
 He watched in the alchemist radiance of her suns  
 The crimson outburst of one secular flower  
 On the tree-of-sacrifice of spiritual love.” Savitri-190  
 “In a veiled Nature’s hallowed secrecies  
 It (life)burns for ever on the altar Mind,  
 Its priests the souls of dedicated gods,  
 Humanity its house of sacrifice.

Once kindled, never can its flamings cease.” Savitri-279

“Austere, intolerant they claim from us  
Efforts too lasting for our mortal nerve  
Our hearts cannot cleave to nor our flesh support;  
Only the Eternal’s strength in us can dare  
To attempt the immense adventure of that climb  
And the sacrifice of all we cherish here.” Savitri-280 (complete  
surrender)

“In this tremendous universality  
Not only his soul-nature and mind-sense  
Included every soul and mind in his,  
But even the life of flesh and nerve was changed  
And grew one flesh and nerve with all that lives;  
He felt the joy of others as his joy,  
He bore the grief of others as his grief;  
His universal sympathy upbore,  
Immense like ocean, the creation’s load  
As earth upbears all beings’ sacrifice,  
Thrilled with the hidden Transcendent’s joy and peace.” Savitri-  
318-319

“His heart lay somewhere conscious and alone  
Far down below him like a lamp in night;  
Abandoned it lay, alone, imperishable, Immobile with  
excess of passionate will, His living, sacrificed and offered  
heart Absorbed in adoration mystical,  
Turned to its far-off fount of light and love.” Savitri-331-332

“The life of the enchanted globe became  
A storm of sweetness and of light and song,  
A revel of colour and of ecstasy,  
A hymn of rays, a litany of cries:  
A strain of choral priestly music sang  
And, swung on the swaying censer of the trees,  
A sacrifice of perfume filled the hours.” Savitri-352

“All her life’s turns led her to symbol doors  
Admitting to secret Powers that were her kin;  
Adept of truth, initiate of bliss,  
A mystic acolyte trained in Nature’s school,  
Aware of the marvel of created things  
She laid the secrecies of her heart’s deep muse  
Upon the altar of the Wonderful;  
Her hours were a ritual in a timeless fane;  
Her acts became gestures of sacrifice.” Savitri-360 (sacrifice  
through karma Yoga.)

“It is finished, the **dread mysterious** sacrifice, (of Avatar)  
Offered by God’s martyred body for the world;  
Gethsemane and Calvary are his lot,



He carries the cross on which man's soul is nailed;  
His escort is the curses of the crowd;  
Insult and jeer are his right's acknowledgment;  
Two thieves slain with him mock his mighty death." Savitri-445  
"He is the victim in his own sacrifice.

The Immortal bound to earth's mortality  
Appearing and perishing on the roads of Time  
Creates God's moment by eternity's beats.  
He dies that the world may be new-born and live.  
Even if he escapes the fiercest fires,  
Even if the world breaks not in, a drowning sea,  
Only by hard sacrifice is high heaven earned: (task of Avatar)  
He must face the fight, the pang who would conquer Hell."  
Savitri-447

"On the altar throwing thy thoughts, thy heart, thy works,  
Thy fate is a long sacrifice to the gods  
Till they have opened to thee thy secret self  
And made thee one with the indwelling God." Savitri-458

"In this enormous world standing apart  
In the mightiness of her silent spirit's will,  
In the passion of her soul of sacrifice  
Her lonely strength facing the universe,  
Affronting fate, asks not man's help nor god's:  
Sometimes one life is charged with earth's destiny,  
It cries not for succour from the time-bound powers.  
Alone she is equal to her mighty task." Savitri-460

"Thus in the silent chamber of her soul  
Cloistering her love to live with secret grief  
She dwelt like a dumb priest with hidden gods  
Unappeased by the wordless offering of her days,  
Lifting to them her sorrow like frankincense,  
Her life the altar, herself the sacrifice." Savitri-472-473

"Why camest thou to this dumb deathbound earth,  
This ignorant life beneath indifferent skies  
Tied like a sacrifice on the altar of Time,  
O spirit, O immortal energy,  
If 'twas to nurse grief in a helpless heart  
Or with hard tearless eyes await thy doom?  
Arise, O soul, and vanquish Time and Death." Savitri-474

"A rational religion dried the heart.  
It planned a smooth life's acts with ethics' rule  
Or offered a cold and flameless sacrifice." Savitri-497-498 (of  
schoolman mind)

"Day came, priest of a sacrifice of joy  
Into the worshipping silence of her world;

He carried immortal lustre as his robe,  
 Trailed heaven like a purple scarf and wore  
 As his vermilion caste-mark a red sun." Savitri-523  
 "My God is will and triumphs in his paths,  
 My God is love and sweetly suffers all.  
 To him I have offered hope for sacrifice  
 And gave my longings as a sacrament." Savitri-591  
 "All means are held good to catch a single beam,  
 Eternity sacrificed for a moment's bliss." Savitri-629  
 "Imperishable, a tongue of sacrifice,  
 It flamed unquenched upon the central hearth  
 Where burns for the high houselord and his mate  
 The homestead's sentinel and witness fire  
 From which the altars of the gods are lit." Savitri-639  
 "There in a body made of spirit stuff,  
 The hearth-stone of the everliving Fire,  
 Action translates the movements of the soul,  
 Thought steps infallible and absolute  
 And life is a continual worship's rite,  
 A sacrifice of rapture to the One." Savitri-662  
 "I keep my will to save the world and man;  
 Even the charm of thy alluring voice,  
 O blissful Godhead, cannot seize and snare.  
 I sacrifice not earth to happier worlds." Savitri-692

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