

# 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**.”<sup>1</sup>

**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*.”<sup>2</sup>

**Sri Aurobindo**

“*The Gita* does not describe in any detail the action of **the highest Nature**, *rahasyam uttamam*; it leaves that for the seeker to discover by his own spiritual experience. It only points out the nature of the high *sattwic* temperament and action through which this supreme mystery has to be reached and insists at the same time on the overpassing of *Sattwa* and transcendence of the three *gunas*.”<sup>42</sup>

**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.”<sup>24</sup>

**Sri Aurobindo**

*The Gita* informs us that the all-pervading *Brahman*, *Vasudeva* is endless in His self-extension in the universe, *nastyonto vistarasya me*,<sup>13</sup> 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.’<sup>14</sup>

*The Gita* initially gives the right law of **best social living** to ordinary earth bound ignorant Souls, *mudha*,<sup>3</sup> habit of **self-control** and freer intelligent self-guidance to the seekers of Truth, *jijnasu*<sup>4</sup> and highest supreme law of **sacrifice** to the liberated knower of the *Brahman*, *tatwadarshinah*<sup>5</sup> 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*.<sup>6</sup> 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, *Shashtra* 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’;<sup>15</sup> 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*,<sup>21</sup> one suffers Divine transformation of Nature, *prakritijairmuktam*;<sup>22</sup> lastly, a Yogi must continually practice sacrifice, *nitya Yajna*<sup>16</sup> and continually experience union with the Self, *nitya Yuktah*<sup>17</sup> either by sitting apart and alone in silent mind by leaving ‘life’s cherished guests...outside’<sup>36</sup> or by entry into all types of sacrificial action, *sarva karmani*,<sup>23</sup> 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’;<sup>8</sup> 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*;<sup>20</sup> 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, *Purusha* and *Prakriti* 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*.<sup>28</sup> 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...’<sup>18</sup>

*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*;<sup>7</sup> 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*;<sup>8</sup> thirdly, it emphasizes on the acceptance of Godhead as the divine inhabitant in the human body, *manusim tanumasritam*;<sup>9</sup> and fourthly, it insists on the manifestation of Divine Nature, *madbhava*,<sup>10</sup> in all things through intervention of four fold Soul force, *chaturvarnyam maya sristam*,<sup>11</sup> four-fold Divine *Shaktis*, *chatvaro manovastatha*,<sup>12</sup> sevenfold Integral Knowledge, *maharsaya saptapurbe*,<sup>12</sup> 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*,<sup>19</sup> and of suffusion of *Purushottama* Consciousness into the manifested Divine nature, *prakritim mamikam*,<sup>25</sup> *svam prakritim*,<sup>27</sup> *para prakriti*.<sup>20</sup> *The Gita* also reconciles the movements of *Kshara*, *Akshara* and *Purushottama* or reconciles the movements of Psychic, Spiritual and Supramental planes, ‘*atmani atmanam atmana*.’<sup>37</sup> 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**.”<sup>29</sup>

**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 Gita’s utility for an integral seeker of truth is that:

- 1), It elevates the consciousness from tamasic Shudra to sattwic Brahmin.
- 2), The practice of its doctrine confirms an elevation of consciousness from unaryan state to sattwic arya.
- 3), It gives the opportunity to study the Nature of three Gunas amply. ‘These modes are termed in the Indian books qualities, gun.as, and are given the names sattva, rajas, tamas. Sattwa is the force of equilibrium and translates in quality as good and harmony and happiness and light; rajas is the force of kinesis and translates in quality as struggle and effort, passion and action; tamas is the force of inconscience and inertia and translates in quality as obscurity and incapacity and inaction.’<sup>44</sup>
- 4), ‘The transcendence of **the three modes of Nature** is the first condition, their transformation the decisive step of this change by which the Way of Works climbs out of the pit of narrowness of our darkened human nature into the unvalled wideness of the Truth and Light above us.’<sup>43</sup>

### **The Self-disciplines of the Gita and integral Yoga:**

“He must be equal in soul, abandon the desire of the fruits of work, rise above his intellectual notions of sin and virtue, live and act in Yoga with a mind in Samadhi, firmly fixed, that is to say, in the Divine alone.”<sup>40</sup>

**Sri Aurobindo**

“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.”<sup>30</sup>

**Sri Aurobindo**

“You may have all the mental knowledge in the world and yet be impotent to face vital difficulties. Courage, faith, sincerity towards the Light, rejection of

opposite suggestions and adverse voices are there the true help. Then only can knowledge itself be at all effective.

Not mental control but some descent of a control from above the mind is the power demanded in the realisation. This control derived eventually from the supermind is a control by the Divine Power.”<sup>39</sup>

**Sri Aurobindo**

Self-disciplines proposed in *the Gita* ‘is for all time and for all men’<sup>33</sup> and it left no Spiritual problems of life unsolved<sup>34</sup> rather it foresees ‘an integral and valid solution of the truth of cosmic and individual existence.’<sup>35</sup> 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<sup>38</sup> 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 (King Aswapati) 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

“A stark **hushed emptiness** became her self:  
Her mind unvisited by the voice of thought  
Stared at a **void** deep’s dumb infinity.”

Savitri-488

“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

“Then even those stirrings rose in her (Savitri) no more;  
Her mind now seemed like a **vast empty room**  
Or like a peaceful landscape without sound.  
This men call quietude and prize as peace.”

Savitri-543

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’<sup>31</sup> or ‘having fixed the mind, life and body in the higher Spiritual Self one should not think anything at all.’<sup>32</sup> 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<sup>41</sup> 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<sup>45</sup> (*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.

OM TAT SAT

#### 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, “Because through it [surrender to the Guru] you surrender not only to the impersonal but to the personal, not only to the Divine in yourself

but to the Divine outside you; you get a chance for the surpassing of ego not only by retreat into the Self where ego does not exist, but in the personal nature where it is the ruler. It is the sign of the will to complete surrender to the total Divine, *samagram mam manusim tanumasritam*. Of course it must be a genuine spiritual surrender for all this to be true.” CWSA-29/Letters on Yoga-II/p-193

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: “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, “He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, finds Me easy to attain.” The Gita-8.14, “Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga.” The Gita-9.14, “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 all types of inner and outer opulence.” The Gita-9.22, “The Lord said: Those who found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in union of Yoga.” The Gita-12.2, “Let the Yogin practice continually union with the Self (so that that may become his normal consciousness) sitting apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness.” The Gita-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:

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: “This Supramental knowledge of reconciling the relation between *Purusha* and *Prakriti*, comes by an inner meditation through which the eternal Self becomes visible, *pasyanti*, to us in our self-existence. Or it comes by the Yoga of the *Sankhyas* (the separation of the soul from nature). Or it comes by the Yoga of works.” The Gita-13.25 “The possession of the Infinite cannot come except by an ascent to those supramental planes, nor the knowledge of it except by an inert submission of Mind to the descending messages of the Truth-conscious Reality.” CWSA-21/The Life Divine-174, ‘The self in the self by the self.’ The Gita-13.25, “This the gnostic change will fulfil in an ample measure; but it will give it a new character. It will act not by the discovery of the unknown, but by the bringing out of the known; all will be the finding **“of the self by the self in the self.”** For the self of the gnostic being will not be the mental ego but the Spirit that is one in all; he will see the world as a universe of the Spirit...A replacement of intellectual seeking by supramental identity and gnostic intuition of the contents of the identity, an omnipresence of spirit with its light penetrating the whole process of knowledge and all its use, so that there is an integration between **the knower, knowledge and the thing known, between the operating consciousness, the instrumentation and the thing done**, while the single self watches over the whole integrated movement and fulfils itself intimately in it, making it a flawless unit of self-effectuation, will be the character of each gnostic movement of knowledge and action of knowledge.” CWSA-22/The Life Divine-1018, “The supermind knows most completely and securely not by thought but by identity, by **a pure awareness of the self-truth of things in the self and by the self, *atmani atmanam atmana***. I get the supramental knowledge best by becoming one with the truth, one with the object of

knowledge; the supramental satisfaction and integral light is most there when there is no further division between **the knower, knowledge and the known**, *jñā tā , jñā nam, jñeyam*.” CWSA-24/The Synthesis of Yoga-830-831, “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.” CWSA-22/The Life Divine-1022, “Knowledge, the object of knowledge and the knower, *jnanam, jneyam, parijnata*, these three things constitute the mental impulsion to work; there are again three things, the doer, the instrument and the work done, *karanam, karma, kartteti*, that hold the action together and make it possible.” The Gita-18.18

38: “Assuming a **spiritual wide control**,  
 Making life’s sea a mirror of heaven’s sky,  
 The young divinity in her earthly limbs  
 Filled with celestial strength her mortal part.” Savitri-573,

39: CWSA-31/Letters on Yoga-IV-p-126,

40: CWSA-19/Essays on the Gita-26,

41: “There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one’s own efforts only, but succeed in establishing a contact with the Divine and areceptivity to the Mother’s Power and Presence.” CWSA-32/The Mother with Letters on the Mother-217 “What is his method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest, they in the end lift all into the Light and transform all. For in his Yoga there is nothing too small to be used and nothing too great to be attempted.” CWSA-23/The Synthesis of Yoga-61,

42: CWSA-19/Essays on the Gita-467,

43: CWSA-23/The Synthesis of Yoga-242,

44: CWSA-23/The Synthesis of Yoga-232-233,

45: “The psychic being is especially the soul of the individual evolving in the manifestation the individual Prakriti and taking part in the evolution. It is that spark of the Divine Fire that grows behind the mind, vital and physical as the psychic being until it is able to transform the Prakriti of Ignorance into a Prakriti of Knowledge. These things are not in the Gita, but we cannot limit our knowledge by the points in the Gita.” CWSA-28/Letters on Yoga-114

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