



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।  
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

The focal point of meditation is Guru's form, the core of worship are Guru's feet,  
the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.

# Realization

Vol. 9, No. 12

December 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।

यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ॥ 7 ॥

As the spider puts out and gathers in, as herbs spring up upon the earth, as hair of head and body grow from a living man, so here all is born from the Immutable.

— Mundak Upanishad 1-1-7

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; [www.sriurobindoashram.net](http://www.sriurobindoashram.net)

# Ongoing & Forthcoming Events

December 2020

Meditation & Satsang venue : Meditation Hall

**Monday - Saturday**

**7 - 7:30 pm**

**Collective Meditation**

Sunday Meditation & Discourses 10:00 - 11:30 am

Corona Virus (COVID-19) outbreak has forced all Ashram activities in abeyance. Please make a status-check on the Ashram website, [www.sriurobindoashram.net](http://www.sriurobindoashram.net)

Note: Hence entry to the Ashram premises is severely restricted.

## Sri Aurobindo Ashram - Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	<a href="https://youtube.com/sriurobindoashramdelhibranch">https://youtube.com/sriurobindoashramdelhibranch</a>
Facebook	:	<a href="http://facebook.com/sriurobindoashramdelhibranch">http://facebook.com/sriurobindoashramdelhibranch</a>
Instagram	:	<a href="https://www.instagram.com/sriurobindoashramdelhibranch">https://www.instagram.com/sriurobindoashramdelhibranch</a>
Twitter	:	<a href="https://twitter.com/saadelhibranch">https://twitter.com/saadelhibranch</a>
Website	:	<a href="http://sriurobindoashram.net/">http://sriurobindoashram.net/</a>
Micro Website	:	<a href="http://sriurobindoashram.net/Mirra100/">http://sriurobindoashram.net/Mirra100/</a>

## Ashram Library (Knowledge)

**Tuesday to Sunday Timings : 10:00 A.M. - 4:30 P.M.**

**(Monday closed)**

Contact : 2656 7863

Note: Corona Virus (COVID-19) pandemic has forced all Ashram activities including Library in abeyance. Please make a status-check on the Ashram website, [www.sriurobindoashram.net](http://www.sriurobindoashram.net).

## Matri Kala Mandir (MKM) CLASSES

Corona Virus (COVID-19) outbreak has forced all **Matri Kala Mandir** classes in abeyance. Please make a status-check on the Ashram website, [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net).

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## The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <[tmihc2000@gmail.com](mailto:tmihc2000@gmail.com)>

Ongoing activities venue: ONLY on SKYPE (ID: tmihc2000)

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu	4:00-4:45 pm	<i>Aparoksanubhuti</i>	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	Vidyas in the Upanishads	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita <i>Sadhana</i>	Discourse	Dr. Tarun Baveja
Sunday	4:00-4:45 pm	<i>Satsang</i>	Discourse	Dr. Tarun Baveja

Contact: 011-2685 8563; Ms. Swati Kohli <[swatikohli3@gmail.com](mailto:swatikohli3@gmail.com)>

Corona Virus (COVID-19) outbreak has forced other **Health Centre** activities in abeyance. Please make a status-check on the Ashram website, [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net).

Note: Hence entry to the Ashram premises is severely restricted.

# Important Days in the Ashram

**5 December** Anniversary of Sri Aurobindo's *Mahasamadhi* Day



Sri Aurobindo left his body on 5 December 1950



5 December 1957  
Sri Aurobindo's Sacred Relics enshrined in Sri Aurobindo Ashram-Delhi Branch

**9 December** Anniversary of Sri Aurobindo's *Samadhi* Day



Samadhi at Pondicherry Ashram

To Thee who hast been the material envelop of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

– *The Mother*

**25 December**

Descent of Light

**31 December**

Welcome New Year 2021

Program details will be available on <[www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)>

# The Philosophy of the Upanishads

## Prefatory (1)

The philosophy of the Upanishads is the basis of all Indian religion and morals and to a considerable extent of Hindu politics, legislation and society. Its practical importance to [our] race is therefore immense. But it has also profoundly [affected] the thought of the West in many of the most critical stages of [its] development; at first through Pythagoras and other Greek philosophers, then through Buddhism working into Essene, Gnostic and Roman Christianity and once again in our own times through German metaphysics, Theosophy, and a hundred strange and irregular channels. One can open few books now at all in the latest stream of thought without seeing the old Vedantism busy at its work of moulding and broadening the European mind, sometimes by direct and conscious impact as a force, more often by an unacknowledged and impalpable pressure as an atmosphere. This potent influence [in] modern times of a way of thinking many thousands of years old, is due to [a] singular parallelism between the fundamental positions arrived [at by] ancient Vedantism and modern Science. Science in its [researches] amid matter has stumbled on the basal fact of the [Unity] of all things; the Unity of all things is the rock on which the Upanishads have been built. Evolution has been discovered and [analyzed] by Science; Evolution of a kind is implied at every turn by the Vedanta. Vedantism like Science, [but] after its own fashion, [is] severely conscientious in its logical processes and rigorously experimental; [Vedantism] has mastered physical and psychical laws which Science [is] now beginning to handle.

But the parallelism is no more than a parallelism, [there is] no real point of contact; for the Hindu or Southern Asiatic mind differs fundamentally in its processes from either [the] Teutonic or the Mediterranean. The former is diffuse and comprehensive; the latter compact and precise. The Asiatic acquires a [deeper] and truer view of things in their totality, the European a more accurate and practically serviceable conception of their parts. [The] European seizes on an aspect and takes it for the whole; he is [a] fanatic of single ideas and the preacher of the finite: the Asiatic passes at once to the whole and slurs rapidly over the aspects; he [is] eclectic, inveterately flexible and large-minded, the priest of [the Infinite]. The European is an analytical reasoner proceeding from observations, the Asiatic a synthetic diviner, leaping to intuitions. Even [when] both analyze, the European prefers to dissect his observations, [the] Asiatic to distinguish his experiences: or when both [synthetize, the] European generalises and classifies what he has [observed,] the Asiatic masses into broad single truths what he [has seen] within. The one deals as a master with facts, but halts over [ideas and] having mastered an idea works round it in a circle; the other [masters ideas] unerringly [.....] but stumbles among facts and applications. The mind of the European is an Iliad or an Odyssey, fighting rudely but heroically forward, or, full of a rich curiosity, wandering as an accurate and vigorous observer in land-locked seas of thought; the mind of the Asiatic is a Ramayan or a Mahabharat, a gleaming infinity of splendid and inspiring imaginations and idealisms or else

an universe of wide moral aspiration and ever varying and newly-grouped masses of thought. The mind of the Westerner is a Mediterranean full of small and fertile islands, studded with ports to which the owner, a private merchant, eagerly flees with his merchandise after a little dashing among the billows, and eagerly he disembarks and kisses his dear mother earth; the mind of the Eastern man is an Ocean, and its voyager an adventurer and discoverer, a Columbus sailing for months over an illimitable Ocean out of reach of land, and his ports of visit are few and far between, nor does he carry in his bottoms much merchandise you can traffick in; yet he opens for the trader new horizons, new worlds with new markets. By his intuitions and divinations he helps to widen the circles the European is always obstinately tracing. The European is essentially scientific, artistic and commercial; the Asiatic is essentially a moralist, pietist and philosopher. Of course the distinction is not rigid or absolute; there is much that is Asiatic in numbers of Europeans, and in particular races, notably the South Germans, the Celt and the Slav; there is much that is European in numbers of Asiatics, and in particular nations, notably the Arabs and the Japanese. But the fundamental divergence in speculative habits is very noticeable, for in the things of the mind the South imposes its law on the whole Continent.

We shall therefore expect to find, as we do find, that Vedantic Evolution and Monism are very different things from Evolution and Monism as European Science understands them. European thought seizes on Evolution as manifested in the outward facts of our little earth and follows it into its details with marvellous minuteness, accuracy and care. The Vedanta slurs over this part of the scheme with a brief acknowledgement, but divines the whole course of Evolution in the Universe and lays down with confident insight its larger aspects in the inward facts of the soul. In its Monism also Vedanta is far more profound and searching than the European scientific observer, for while the latter is aware only of this gross material world and resolves everything into the monism of gross Matter, the Vedanta, which is perfectly aware that gross matter can all be resolved into a single principle, does not pause at this discovery; it has pursued its investigations into two other worlds which surround & interpenetrate ours like two concentric but larger circles, the psychic or dream world of subtle Matter and the spiritual or sleep world of causal Matter, each with its own monistic unity; these three parallel monisms it resolves into a Supreme, Absolute and Transcendent Unity which is alone real and eternal. To the Indian consciousness at least these are no mere speculations; they are conclusions based on the actual experiences and observations of investigators who had themselves entered into these inner and yet wider worlds. The good faith of their observations cannot seriously be doubted and their accuracy can only be impugned when Science itself consents to explore the same fields of being whether by the methods hitherto practised in the East or by any other adequate means of its own invention.

— *Sri Aurobindo*

— TO BE CONTD.

## Ashram Activities

“Physical culture is the process of infusing consciousness into the cells of the body.”

– *The Mother*

**Integral Education, Health and Fitness workshop (online)** : The Ashram’s Integral Education, Health & Fitness Workshop was quite successful in the past when two teachers each from 25 Schools for a total of 50 were invited to Sri Aurobindo Ashram – Delhi Branch for 8 days. But now due to the COVID -19 pandemic, possibility of physical participation being curtailed, the Ashram has been conducting the workshops on digital platform-Zoom. In addition to the first workshop in September, a second workshop was conducted from October 26-31, 2020, for 225 participants from 21 schools from across the length and breadth of the country, viz. one school each from Haryana, Karnataka, Madhya Pradesh, Meghalaya, Nagaland, Rajasthan, and Uttar Pradesh; two schools from Gujarat; three schools each from Telangana and Uttarakhand; and six schools from Odisha. This program was made possible by a generous grant from The Boston Consulting Group (India) Pvt. Ltd. of Mumbai. The beneficiaries, most of them from rural regions of India, of the workshop included sports teachers as well as management personnel.

The workshop was designed in conformity to the teachings of Sri Aurobindo and the Mother regarding Integral Education as well as the National Education Policy 2020 by focusing attention on ‘experiential learning and critical thinking’. Thus activities aimed for a holistic development of the students including cardiovascular exercises, sensory enhancement, skill development and team spirit.

The workshop was inaugurated by Ms. Vijay Bharti’s kindling of the lamp of



aspiration amid mantra chanting by the Ashram Choir. Following meditation everyday at 1:30 pm, sessions of the workshop began. Dr. Aparna Roy gave talks on significance of Integral Education which encompasses the total-ity of the being: physi-



cal, vital, mental, psychic and spiritual. Ms. Puneeta Puri focused on development of pranic energy and its constructive expressions through singing, dance, sports, and other human activities. Dr. Surinder Katoch expounded on the acronym ‘BALANCED’ (Brahmacharya, Acceptance, Lifestyle, *Aahar* [diet], *Nidra* [sleep], Commitment with sincerity, Endurance and Discipline) in Ayurveda. Dr. Ramesh Bijlani talked about self evaluation of lifestyle and how mental peace can be imbibed by surrender to the Divine. Each session was followed by an opportunity for queries by the participants.

All game sessions began with warm-up exercises. In addition to traditional games such as kho-kho and Mountain & Valley games, dancing with a varied number of traditional dance forms from different regions as well as rhythmic

music was demonstrated by Mr. Hira Das, the sports coach of the Ashram, and enthusiastically followed by the participants. Indoor games such as physical features e.g. map of India including name and location of various states & their capitals, rivers and such were shown to be presented to students in an attractive and enjoyable manner to sharpen the mental skills. Post game sessions, the coordinator of the workshop, Mr. Baren Roul, discussed the reaction of the participants. One welcome feedback from teachers was their appreciation of the fact that ‘the games were organized in such a way that the players played for the sake of enjoyment, involvement & socialization, and not merely for the sake of the general win-lose attitude.’ Towards the end, Tara Didi apprised the participants about the ongoing activities and programs of the Ashram, and Ms Puneeta Puri demonstrated a relaxation-meditation technique.



All in all, the workshop was a huge success. Sports materials worth Rs.15,000/- were donated (via courier) to each school for them to play the games efficiently as per the instructions given by the Ashram Sports coach live on Zoom.

**DIPAWALI CELEBRATIONS, 14 NOVEMBER 2020 : Dipawali, the festival of light, in**

the Ashram, always celebrated without crackers, was rather subdued this year due to the corona virus pandemic. The spirit of the festival, however, prevailed with decorations and illuminations throughout the campus.



**NEW YOUTUBE POSTINGS :** During this period following were posted on :

<https://youtube.com/sriaurobindoashramdelhibranch>

- \* Reading from the Mother’s *The Great Adventure* by Tara Didi
- \* Videos on Sri Aurobindo’s *Savitri*, incorporating paintings by Aghni
- \* Devotional songs by Km. Karunamayee and Shantanu Bhattacharya
- \* Talk by Dr. Aparna Roy
- \* Talk by Dr. Ramesh Bijlani

## Editor's Note

“Serialization of *The Message of the Gita* in ‘Realization’ began from February 2017. The book was compiled by Shri Anil Baran and first published in 1938 by Sri Aurobindo Ashram, Pondicherry. Commentary text in the book derived from *Essays on the Gita* was no intellectual undertaking by Sri Aurobindo but rather “... whatever spiritualisation and divinisation it [his own intellect] attained was through the descent of a higher supra-intellectual knowledge into that silence. The book, *Essays on the Gita*, itself was written in that silence of the mind, without intellectual effort and by a free activity of this knowledge from above.”

Text has been rearranged to suit the magazine format, and phonetic rendering of Sanskrit text in Roman Script has been incorporated.

\* \* \* \* \*

Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation... escape from falsehood and ignorance... From the time of its first appearance, the Gita has had an immense spiritual action; but with the new interpretation [*Essays on the Gita*] that Sri Aurobindo has given to it, its influence has increased considerably and has become decisive.

– *The Mother*

\* \* \* \* \*

The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God... It may therefore be useful in approaching an ancient Scripture, such as the... Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future... In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch, the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited... the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities...

We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world... but to take full account of the potent though limited revelations of modern knowledge and seeking... All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future... proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

– Sri Aurobindo in *Essays on the Gita*

\* \* \* \* \*

## Preface to *THE MESSAGE OF THE GITA*

The Gita is a great synthesis of Aryan spiritual culture and Sri Aurobindo's luminous exposition of it, as contained in his *Essays on the Gita*, sets out its inner significances in a way that brings them home to the modern mind. I have prepared this commentary summarising its substance with the permission of Sri Aurobindo. The notes have been entirely compiled from the *Essays on the Gita* and arranged under the slokas in the manner of the Sanskrit commentators.

Sri Aurobindo Ashram,  
Pondicherry, 21<sup>st</sup> February, 1938

– ANILBARAN, Editor

# THE MESSAGE OF THE GITA

With Text, Translation and Notes AS INTERPRETED BY

**SRI AUROBINDO**

Edited by ANILBARAN ROY

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## EIGHTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः॥१८-१०॥

**Na dweshtyakushalam karma kushale naanushajjate;**

**Tyaagee sattwasamaavishto medhaavee cchinnasamshayah. 18-10**

The wise man with doubts cast away, who renounces in the light of the full sattwic mind, has no aversion to unpleasant action, no attachment to pleasant action.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥१८-११॥  
**Na hi dehabhritaa shakyam tyaktum karmaanyasheshatah;**  
**Yastu karmaphalatyaagi sa tyaageetyabhidheeyate. 18-11**

Nor indeed can embodied beings renounce all works; verily he who gives up the fruit of action, he is said to be a renouncer.\*

\* The liberated worker who has given up his works by the inner sannyasa to a greater Power is free from Karma. Action he will do, for some kind of action, less or more, small or great, is inevitable, natural, right for the embodied soul, — action is part of the divine law of living, it is the high dynamics of the Spirit. The essence of renunciation, the true Tyaga, the true Sannyasa is not any rule of thumb of inaction but a disinterested soul, a selfless mind, the transition from ego to the free impersonal and spiritual nature. The spirit of this inner renunciation is the first mental condition of the highest culminating sattwic discipline.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।  
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्॥१८-१२॥

**Anishtamishtam mishram cha trividham karmanah phalam;**

**Bhavatyatyaaginaam pretya na tu sannyaasinaam kwachit. 18-12**

The three kinds of result, pleasant, unpleasant and mixed, in this or other worlds, in this or another life are for the slaves of desire and ego; these things do not cling to the free spirit.

पंचैतानि महाबाहो कारणानि निबोध मे।  
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥१८-१३॥

**Panchaitaani mahaabaaho kaaranaani nibodha me;**

**Saankhye kritaante proktaani siddhaye sarvakarmanaam. 18-13**

These five causes, O mighty-armed, learn of Me as laid down by the Sankhya for the accomplishment of all works.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम्॥१८-१४॥  
**Adhishthaanam tathaa kartaa karanam cha prithagvidham;**  
**Vividhaashcha prithakcheshtaa daivam chaivaatra panchamam. 18-14**

These five are the body\* the doer, the various instruments, the many kinds of efforts, and last, the Fate.\*\*

\* The five causes or indispensable requisites for the accomplishment of works are first, the frame of body, life and mind which are the basis or standing-ground of the soul in Nature, *adhishthana*, next, the doer, *karta*, third, the various instrumentation of Nature, *karana*, fourth, the many kinds of effort which make up the force of action, *chestah*, and last,

\*\* Fate, *daivam*, that is to say, the influence of the Power or powers other than the human factors, other than the visible mechanism of Nature, that stand behind these and modify the work and dispose its fruits in the steps of act and consequence.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः॥१८-१५॥

Shareeravaangmanobhiryat karma praarabhate narah;

Nyaayyam vaa vipareetam vaa panchaite tasya hetavah. 18-15

These five elements make up among them all the efficient causes, *karana*, that determine the shaping and outcome of whatever work man undertakes with mind and speech and body.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।

पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः॥१८-१६॥

Tatraivam sati kartaaram aatmaanam kevalam tu yah;

Pashyatyakritabuddhitwaan na sa pashyati durmatih. 18-16

That being so, he verily who, owing to ignorant understanding, looketh on the pure Self as the doer, he, of perverted intelligence, seeth not.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।

हत्वापि स इमाँल्लोकात् हन्ति न निबध्यते॥१८-१७॥

Yasya naahankrito bhaavo buddhiryasya na lipyate;

Hatwaapi sa imaam lokaan na hanti na nibadhyate. 18-17

He who is free from the ego-sense,\* whose intelligence is not affected, though he slay these peoples, he slayeth not, nor is bound.

\* The doer is ordinarily supposed to be our surface personal ego, but that is the false idea of the understanding that has not arrived at knowledge. The ego is the ostensible doer, but the ego and its will are creations and instruments of Nature with which the ignorant understanding wrongly identifies our self and they are not the only determinants even of human action, much less of its turn and consequence. When we are liberated from ego, our real self behind comes forward, impersonal and universal, and it sees in its self-vision of unity with the universal Spirit universal Nature as the doer of the work and the Divine Will behind as the master of universal Nature. Only so long as we have not this knowledge, are we bound by the character of the ego and its will as the doer and do good and evil and have the satisfaction of our tamasic, rajasic or sattvic nature. But once we live in this greater knowledge, the character and consequences of the work can make no difference to the freedom of the spirit. The work may be outwardly a terrible action like this great battle and slaughter of Kurukshetra; but although the liberated man takes his part in the struggle and though he slay all these peoples, he slays no man and he is not bound by his work, because the work is that of the Master of the Worlds and it is he who has already slain in his hidden omnipotent will all these armies. This work of destruction was needed that humanity might move forward to another creation and a new purpose, might get rid as in a fire of its past Karma of unrighteousness and oppression and injustice and move towards a kingdom of the Dharma. The liberated man does his appointed work as the living instrument one in spirit with the universal spirit. And knowing that all this must be and looking beyond the outward appearance he acts not for self but for God and man and the human and cosmic order (The cosmic order comes into question, because the triumph of the Asura in humanity means to that extent the triumph of the Asura in the balance of the world-forces), not in fact himself acting, but conscious of the presence and power

of the divine force in his deeds and their issue. He knows that the supreme Shakti is doing in his mental, vital and physical body, *adhithana*, as the sole doer the thing appointed by a Fate which is in truth not Fate, not a mechanical dispensation, but the wise and all-seeing Will that is at work behind human Karma. This 'terrible work' on which the whole teaching of the Gita turns, is an extreme example of action inauspicious in appearance, *akushalam*, though a great good lies beyond the appearance. Impersonally has it to be done by the divinely appointed man for the holding together of the world purpose, *lokasangrahartham*, without personal aim or desire, because it is the appointed service.

It is clear then that the work is not the sole thing that matters; the knowledge in which we do works makes an immense spiritual difference.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः॥१८-१८॥

**Jnaanam jneyam parijnaataa trividhaa karmachodanaa;**  
**Karanam karma karteti trividhah karmasangrahaah. 18-18**

Knowledge, the object of knowledge and the knower, these three things constitute the mental impulsion to work; there are again three things, the doer, the instrument and the work done, that hold the action together and make it possible.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि॥१८-१९॥

**Jnaanam karma cha kartaa cha tridhaiva gunabhedatah;**  
**Prochyate gunasankhyaane yathaavacchrinu taanyapi. 18-19**

Knowledge, work and doer are of three kinds, says the Sankhya, according to the difference in the Gunas (qualities); hear thou duly these also.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥१८-२०॥

**Sarvabhooteshu yenaikam bhaavamavyayameekshate;**  
**Avibhaktam vibhakteshu tajjnaanam viddhi saattwikam. 18-20**

That by which one imperishable being is seen in all becoming, one indivisible whole in all these divisions, know thou that knowledge as sattwic.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥१८-२१॥

**Prithaktvena tu yajjnaanam naanaabhaavaan prithagvidhaan;**  
**Vetti sarveshu bhooteshu tajjnaanam viddhi raajasam. 18-21**

But that knowledge which sees the multiplicity of things only in their separateness and variety of operation in all these existences, that knowledge know thou as rajasic.

– To be continued

## I have a hundred lives

I have a hundred lives before me yet  
To grasp thee in, O spirit ethereal,  
Be sure I will with heart insatiate  
Pursue thee like a hunter through them all.  
Thou yet shalt turn back on the eternal way  
And with awakened vision watch me come  
Smiling a little at errors past, and lay  
Thy eager hand in mine, its proper home.  
Meanwhile made happy by thy happiness  
I shall approach thee in things and people dear  
And in thy spirit's motions half-possess  
Loving what thou hast loved, shall feel thee near,  
Until I lay my hands on thee indeed  
Somewhere among the stars, as 'twas decreed.

– Sri Aurobindo

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