



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे नमः॥

Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.

Realization

Vol. 10, No. 5

May 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥४॥

Eye cannot seize, speech cannot grasp Him, nor these other godheads; not by austerity can he be held nor by works: only when the inner being is purified by a glad serenity of knowledge, then indeed, meditating, one beholds the Spirit indivisible.

– Mundak Upanishad 3-1-8

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

May 2021

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) pandemic has forced all Ashram activities in abeyance. Please make a status-check on the Ashram website, www.sriarobindoashram.net.

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

Sri Aurobindo Ashram-Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriarobindoashramdelhibranch
Facebook	:	http://facebook.com/sriarobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriarobindoashramdelhibranch
Twitter	:	https://twitter.com/sadelhibranch
Website	:	http://sriarobindoashram.net/
Micro Website	:	http://sriarobindoashram.net/Mirra100/

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am - 12 noon

(Monday Closed)

Contact : 2656 7863



2021 Camps in the Kumaon Himalayas

Corona Virus (COVID-19) pandemic has forced all camp activity at Sri Aurobindo Ashram-Delhi Branch's Himalayan Centres in Van Niwas and Madhuban in district Nainital of Uttarakhand in abeyance. Please make a status-check on the Ashram website, 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.sriurobindoashram.net.

The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, <tmihc2000@gmail.com>

FREE Virtual Medical Consultation with Dr. Tarun Baveja **ON COVID, LIFESTYLE, PHYSICAL, OR PSYCHOLOGICAL ISSUES**

Dr. Baveja, a general physician with over 30 years experience, has been working for The Mother's International School since 1996.

For appointment, pl. contact : Sanjeeb at 88005 52685; <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	<i>Tattva-Bodh</i>	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>

Corona Virus (COVID-19) pandemic has forced other Health Centre activities in abeyance. Please make a status-check on the Ashram website, www.sriurobindoashram.net.

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

Important Days in the Ashram 2021

29 May Anniversary of Relics Enshrinement at Van Niwas, Nainital

The Philosophy of the Upanishads

Nature of the Absolute Brahman (2)

The first great step to the realisation of the Brahman is by the knowledge of Him as manifested in the phenomenal Universe; for if there is no reality but Brahman, the phenomenal Universe which is obviously a manifestation of *something* permanent and eternal, must be a manifestation of Brahman and of nothing else, and if we know it completely, we do to a certain extent and in a certain way, know Him, not as an Absolute Existence, but under the conditions of phenomenal manifestation. While, however, European Science seeks only to know the phenomena of gross matter, the Yogin goes farther. He asserts that he has discovered an universe of subtle matter penetrating and surrounding the gross; this universe to which the spirit withdraws partially and for a brief time in sleep but more entirely and for a longer time through the gates of death, is the source whence all psychic processes draw their origin; and the link which connects this universe with the gross material world is to be found in the phenomena of life and mind. His assertion is perfectly positive and the Upanishad proceeds on it as on an ascertained and indisputable fact quite beyond the limits of mere guesswork, inference or speculation. But he goes yet farther and declares that there is yet a third universe of causal matter penetrating and surrounding both the subtle and the gross, and that this universe to which the spirit withdraws in the deepest and most abysmal states of sleep and trance and also in a remote condition beyond the state of man after death, is the source whence all phenomena take their rise. If we are to understand the Upanishads we must accept these to us astounding statements, temporarily at least; for on them the whole scheme of Vedanta is built. Now Brahman manifests Himself in each of these Universes, in the Universe of Causal Matter as the Cause, Self and Inspirer, poetically styled Prajna the Wise One; in the universe of subtle matter as the Creator, Self and Container, styled Hiranyagarbha the Golden Embryo of life and form, and in the universe of gross matter as the Ruler, Guide, Self and Helper, styled Virat the Shining and Mighty One. And in each of these manifestations He can be known and realised by the spirit of Man.

Granted the truth of these remarkable assertions, what then is the relation between the Supreme Self and man? The position has already been quite definitely taken that the transcendent Self in man is identically the same as the transcendent Self in the Universe and that this identity is the one great key to the knowledge of the Absolute Brahman. Does not this position rule out of court any such differences between the Absolute and the human Self as is implied in the

character of the triple manifestation of Brahman? On the one hand complete identity of the Supreme Self and the human is asserted as an ascertained & experienced fact, on the other hand widest difference is asserted as an equally well-ascertained and experienced fact; there can be no reconciliation between these incompatible statements. Yet are they both facts, answers Vedanta; identity *is* a fact in the reality of things; difference *is* a fact in the appearance of things, the world of phenomena; for phenomena are in their essence nothing but seemings and the difference between the individual Self and the Universal Self is the fundamental seeming which makes all the rest possible. This difference grows as the manifestation of Brahman proceeds. In the world of gross matter, it is complete; the difference is so acute, that it is impossible for the material sensual being to conceive of the Supreme Soul as having any point of contact with his own soul and it is only by a long process of evolution that he arrives at the illumination in which some kind of identity becomes to him conceivable. The basal conception for Mind as conditioned by gross matter is Dualistic; the knower here must be different from the Known and his whole intellectual development consists in the discovery, development and perfected use of ever new media and methods of knowledge. Undoubtedly the ultimate knowledge he arrives at brings him to the fundamental truth of identity between himself and the Supreme Self, but in the sphere of gross phenomena this identity can never be more than an intellectual conception, it can never be verified by personal realisation. On the other hand it can be *felt* by the supreme sympathy of love and faith, either through love of humanity and of all other fellow-beings or directly through love of God. This feeling of identity is very strong in religions based largely on the sentiment of Love and Faith. I and my Father are One, cried the Founder of Christianity; I and my brother man & my brother beast are One, says Buddhism; St Francis spoke of Air as his brother and Water as his sister; and the Hindu devotee when he sees a bullock lashed falls down in pain with the mark of the whip on his own body. But the feeling of Oneness remaining only a feeling does not extend into knowledge and therefore these religions while emotionally pervaded with the sense of identity, tend in the sphere of intellect to a militant Dualism or to any other but always unMonistic standpoint. Dualism is therefore no mere delusion; it is a truth, but a phenomenal truth and not the ultimate reality of things.

– *Sri Aurobindo*

To be contd.

Activities during March 16 – April 15, 2021

DISTRIBUTION OF CERTIFICATES FOR THE YOGA COURSE

The Course on Teaching Yoga for the Ashram community, which started on 1 December 2020, concluded on 19 March 2021 with distribution of certificates to 27 students who completed the course successfully. Principal resource persons for the course Dr. Ramesh Bijlani and Ms. Deepa Bisht, were supported by Dr. Surinder Katoch, Dr. Aparna Roy, Ms. Monica Chand, Ms. Vidya Mundhra, Ms. Seema Dabi and Ms. Riya Chaudhry. Certificates were awarded by Tara Didi. Trainees appreciated both the knowledge gained from the course as well as the improvement to their personal physical and mental health.

SANSKRIT WORKSHOPS, 22-26 MARCH 2021

Dr. Sampadananda Mishra, professor at Rashtram School of Public Leadership of Rishihood University, Haryana, conducted two workshops on the Sanskrit language from 22-26 March 2021, one for 34 MIS teachers in the forenoon, and the second one for 31 participants from the Ashram community which included Mirambika teachers as well. As a first introduction to Sanskrit, Dr. Mishra dwelt on the scientific character of this ancient language. He approached the subject in an experiential manner, giving participants an intuitive feel for the ease with which they could learn basic grammar & syntax, and get to the heart of a number of shlokas and nursery rhymes in Sanskrit in such a short time.

The feedback at the end of the workshops was extremely positive. Participants found Sanskrit sweet, logical and easy to learn, and resolved to go further. The teachers avowed to pass their appreciation and love of Sanskrit to their students in the School.



ANNIVERSARY OF MOTHER'S FIRST ARRIVAL IN PONDICHERRY IN 1914

The Mother reached Pondicherry in the forenoon of 29 March 1914 and met Sri Aurobindo for the first time at 3:30 p.m. the same afternoon.

The day began with an Invocation for the divine Presence by Km. Srila Basu. In the evening, lights of aspiration were kindled at Sri Aurobindo's Shrine and in the Samadhi Lawn. This was followed by a musical offering by Preamsheela



with accompaniment on Taanpura by Jayanthi. The musical program was interspersed with Tara Didi's reading from the Mother's narrative of her experi-



ence about the first meeting with Sri Aurobindo.

MUSIC FESTIVAL ON KARUNA DIDI'S BIRTHDAY

The 91st birthday of Karuna Didi, the dedicated musical prodigy and an ashramite from 1966 to the end of her days in 2017, was celebrated on 20 & 24 March 2021.

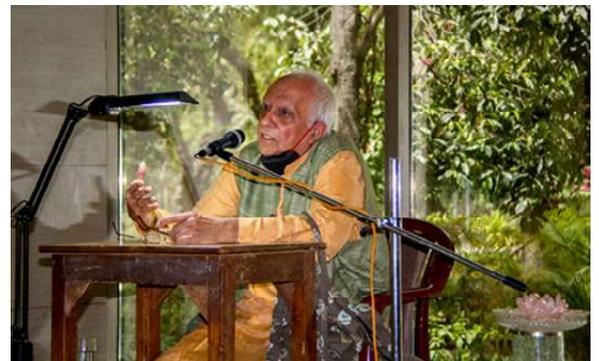
On 20 March, which was the day Karuna Didi arrived in the Ashram in 1966, and which she treated as the day of her spiritual birth, a musical offering was made by Vidushi Mukta Monish Mehta with support of Ms. Rachita Kumar. Accompaniment on tabla was provided by Shri Tanoj Dixit, on the harmonium by Shri Ankit Kaul and on sarangi by Shri Shahnawaz Khan.



On her birthday, 24 March, a melodious and soulful musical offering was made by Dr. Arindam Mukhopadhyay consisting primarily of Ram and Kabir bhajans. He was ably assisted by Shri Deepak Kumar on tabla, Shri Manish Kumar on the harmonium, and Shri Anup Kumar on the tamboora.

SHRI PRASHANT KHANNA'S 75TH BIRTHDAY, 30 MARCH 2021

Shri Prashant Khanna, ashramite and well known scholar, reached the milestone of seventy-five this year. He had gone to Sri Aurobindo Ashram, Pondicherry with his parents in 1949 as a child of three. To celebrate his 75th birthday, his daughter, Varchala, an alumna of The Mother's International School, especially journeyed from the United States to be with him on this auspicious day.



Prashant ji's birthday celebration started in the Meditation Hall with the Mother's music. After a brief meditation, he gave a short talk on destiny, illustrating it with the forebodings, events and synchronicities that brought the Mother on her first visit to Pondicherry on 29 March 1914. Calling it a great privilege that his birthday immediately follows this auspicious date, he ended with the Mother's assurance given in Her prayer dated 30 March 1914: "It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; His presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth."

ANNIVERSARY OF SRI AUROBINDO'S ARRIVAL IN PONDICHERRY ON 4 APRIL 1910 AND INAUGURATION OF TAPASYA BLOCK

The day began with an Invocation for the divine Presence by Km. Srila Basu in the Meditation Hall. At 10 am, in the Sunday Satsang series, Dr. Aparna Roy spoke about the difficult circumstances under which Sri Aurobindo left for Pondicherry on the night of 31st March 1910 after spending 39 days in Chandernagore. She compared this departure to the clandestine taking away of



Sri Krishna at night from the Mathura Jail, facilitated through divine Grace by sending the sentries to sleep. All secret agents appointed by the British Government seem to have been sent to sleep to make it possible for Sri Aurobindo to stay undetected in Chandernagore and to eventually sail from Calcutta and reach Pondicherry on the afternoon of 4th April 1910. The talk

was preceded and followed by devotional songs in adoration of Sri Aurobindo in the melodious voice of Ms. Preamsheela. The exhibitions, ‘Sri Smriti’ and ‘The Divine Signature’ were kept open for two hours in the evening. Also in the evening, Ashram community kindled lamps of aspiration at Sri Aurobindo’s Shrine and in the Samadhi Lawn. This was followed by a musical offering in the Meditation Hall by Pt. Madhup Mudgal, with accompaniment on tabla by Shri Kharak Singh and on harmonium by Shri Manish Sharma.

NEW YOUTUBE POSTINGS : 16 March to 15 April, 2021

Title	Link
‘The Great Adventure’ [Every Day]	https://bit.ly/3oCahC3
‘Parama Prakriti Parameshwaree’ by Devi Karunamyee	https://www.youtube.com/watch?v=0q8qaO53FJ0&t=267s
‘De MA Nij Charaño Ka Pyar’ by Shantanu Bhattacharyya	https://www.youtube.com/watch?v=hmaS410xPW0
‘Concentration, Meditation & Spiritual Progress’ by Ramesh Bijlani	https://www.youtube.com/watch?v=hvYXSxWMz-k&t=447s
‘Naam japan kyon chod diyaa’ by Devi Karunamyee	https://www.youtube.com/watch?v=41cLxIDwdao
‘Pooja Karne Aayi’ by Shantanu Bhattacharyya	https://www.youtube.com/watch?v=bR-XbGf-xOw
‘Corona Worship’ by Dr. Tarun Baveja	https://www.youtube.com/watch?v=jn3RfWgL2pE&t=878s
‘Jaya Jaya Jagajjanani Jaya Jaya’ by Devi Karunamyee	https://www.youtube.com/watch?v=XtAiFgpM3r8&t=268s
‘Sri Aravinda Hridayvihaari’ by Shantanu Bhattacharyya	https://www.youtube.com/watch?v=kdsWXLXZsIA
‘Perfect Contemplation’ by Dr Mithu Pal	https://www.youtube.com/watch?v=dsCfVRB2wQg
‘Sri Mataji ka Bhaarat Aagaman (Hindi)’ by Dr. J.P. Singh	https://www.youtube.com/watch?v=m3ghXrcH63o&t=230s
‘Sri Aurobindo Ka Pondicherry prasthan (Hindi)’ by Dr. Aparna Roy	https://www.youtube.com/watch?v=BbrrRURrfg
‘Mana Mohana Jaa Jaa Hori Khelana’ by Devi Karunamyee	https://www.youtube.com/watch?v=8jer19hf5j1&t=196s
‘Har Swaas Meri’ by Mitra and Durba Bhattacharyya	https://www.youtube.com/watch?v=V6s6Wodgrol
‘Chandan Nagar to Pondicherry (Hindi)’ by Dr. Dharma Pal Singh	https://www.youtube.com/watch?v=OMPUCVIZtyo&t=7s

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*

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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, 21st 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.)

श्रीभगवान् उवाच -

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥१८-५१॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥१८-५२॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥१८-५३॥

**Buddhyaa vishuddhayaa yukto dhrityaatmaanam niyamy cha;
Shabdaadeen vishayaanstyaktvaa raagadweshau vyudasya cha. 18-51**

Viviktasevee laghwaashee yatavaakkaayamaanasah;

Dhyaanayogaparo nityam vairaagyam samupaashritah. 18-52

Ahankaaram balam darpam kaamam krodham parigraham;

Vimuchya nirmamah shaanto brahmabhooyaaya kalpate. 18-53

Uniting the purified intelligence (with the pure spiritual substance in us), controlling the whole being by firm and steady will, having renounced sound and the other objects of the senses, withdrawing from all liking and disliking, resorting to impersonal solitude, abstemious, speech, body and mind controlled, constantly united with the inmost self by meditation,* completely giving up desire and attachment, having put away egoism, violence, arrogance, desire, wrath, the sense and instinct of possession, free from all I-ness and my-ness, calm and luminously impassive—one is fit to become the Brahman.

* A continual resort to meditation, *dhyana-yoga-paro nityam*, is the firm means by which the soul of man can realise its self of power and its self of silence. And yet there must be no abandonment of the active life for a life of pure meditation; action must always be done as a sacrifice to the supreme spirit. This movement of recoil in the path of Sannyasa prepares an absorbed disappearance of the individual in the Eternal, and renunciation of action and life in the world is an indispensable step in the process. But in the Gita's path of Tyaga it is a preparation rather for the turning of our whole life and existence and of all action into an integral oneness with the serene and immeasurable being, consciousness and will of the Divine, and it preludes and makes possible a vast and total passing upward of the soul out of the lower ego to the inexpressible perfection of the supreme spiritual nature, *para prakriti*.

This decisive departure of the Gita's thought is indicated in the next two verses, of which the first runs with a significant sequence.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांछति।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥१८-५४॥

Brahmabhootah prasannaatmaa na shochati na kaangkshati;

Samah sarveshu bhooteshu madbhaktim labhate paraam. 18-54

When one has become the Brahman, when one, serene in the Self, neither grieves nor desires, when one is equal to all beings, then one gets the supreme love and devotion* to Me.

* In the narrow path of knowledge bhakti, devotion to the personal Godhead, can be only an inferior and preliminary movement; the end, the climax is the disappearance of personality in a featureless oneness

with the impersonal Brahman in which there can be no place for bhakti: for there is none to be adored and none to adore; all else is lost in the silent immobile identity of the Jiva with the Atman. Here there is given to us something yet higher than the Impersonal,—here there is the supreme self who is the supreme Ishwara, here there is the supreme Soul and its supreme nature, here there is the Purushottama who is beyond the personal and impersonal and reconciles them on his eternal heights. The ego personality still disappears in the silence of the Impersonal, but at the same time there remains even with this silence at the back the action of a supreme Self, one greater than the Impersonal. There is no longer the lower blind and limping action of the ego and the three gunas, but instead the vast self-determining movement of an infinite spiritual Force, a free immeasurable Shakti. All nature becomes the power of the one Divine and all action his action through the individual as channel and instrument. In place of the ego there comes forward conscious and manifest the true spiritual individual in the freedom of his real nature, in the power of his supernal status, in the majesty and splendour of his eternal kinship to the Divine, an imperishable portion of the supreme Godhead, an indestructible power of the supreme Prakriti.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥१८-५५॥

Bhaktiyya maamabhijaanaati yaavaanyashchaasmi tattwatah;

Tato maam tattwato jnaatwaa vishate tadanantaram. 18-55

By devotion he comes to know* Me, who and how much I am and in all the reality and principles of My being; having thus known Me he entereth** into That (Purushottama.).

* The One who eternally becomes the Many, the Many who in their apparent division are still eternally one, the Highest who displays in us this secret and mystery of existence, not dispersed by his multiplicity, not limited by his oneness,—this is the integral knowledge, this is the reconciling experience which makes one capable of liberated action, *muktasya karma*.

This knowledge comes, says the Gita, by a highest bhakti. It is attained when the mind exceeds itself by a supramental and high spiritual seeing of things and when the heart too rises in unison beyond our more ignorant mental forms of love and devotion to a love that is calm and deep and luminous with widest knowledge, to a supreme delight in God and an illimitable adoration, the unperturbed ecstasy, the spiritual Ananda. When the soul has lost its separative personality, when it has become the Brahman, it is then that it can live in the true Person and can attain to the supreme revealing bhakti for the Purushottama and can come to know him utterly by the power of its profound bhakti, its heart's knowledge.

** The soul of the liberated man thus enters by a reconciling knowledge, penetrates by a perfect simultaneous delight of the transcendent Divine, of the Divine in the individual and of the Divine in the universe into the Purushottama, *mam vishate tadanantaram*. He becomes one with him in his self-knowledge and self-experience, one with him in his being and consciousness and will and world-knowledge and world-impulse, one with him in the universe and in his unity with all creatures in the universe and one with him beyond world and individual in the transcendence of the eternal Infinite, *shashwatam padam avyayam*. This is the culmination of the supreme bhakti that is at the core of the supreme knowledge.

And it then becomes evident how action continual and unceasing and of all kinds without diminution or abandonment of any part of the activities of life can be not only quite consistent with a supreme spiritual experience, but as forceful a means of reaching this highest spiritual condition as bhakti or knowledge. Nothing can be more positive than the Gita's statement in this matter.

सर्वकर्माण्यपि सदा कुर्वाणो मद्ब्यपाश्रयः।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥१८-५६॥

Sarvakarmaanyapi sadaa kurvaano madvyapaashrayah;

Matprasaadaadavaapnoti shaashwatam padamavyayam. 18-56

And by doing also all actions* always lodged in Me he attains by My grace the eternal and imperishable status.

* This liberating action is of the character of works done in a profound union of the will and all the dynamic parts of our nature with the Divine in ourself and the cosmos. It is done first as a sacrifice with the

idea still of our self as the doer. It is done next without that idea and with a perception of the Prakriti as the sole doer. It is done last with the knowledge of that Prakriti as the supreme power of the Divine and a renunciation, a surrender of all our actions to him with the individual as a channel only and an instrument. Our works then proceed straight from the Self and Divine within us, are a part of the indivisible universal action, are initiated and performed not by us but by a vast transcendent Shakti. All that we do is done for the sake of the Lord seated in the heart of all, for the Godhead in the individual and for the fulfilment of his will in us, for the sake of the Divine in the world, for the good of all beings, for the fulfilment of the world action and the world-purpose, or in one word for the sake of the Purushottama and done really by him through his universal Shakti. These divine works, whatever their form or outward character, cannot bind, but are rather a potent means for rising out of this lower Prakriti of the three gunas to the perfection of the supreme, divine and spiritual nature. Disengaged from these mixed and limited dharmas, we escape into the immortal Dharma which comes upon us when we make ourselves one in all our consciousness and action with the Purushottama. That oneness here brings with it the power to rise there into the immortality beyond time. There we shall exist in his eternal transcendence.

Thus these eight verses carefully read in the light of the knowledge already given by the Teacher are a brief, but still a comprehensive indication of the whole essential idea, the entire central method, all the kernel of the complete Yoga of the Gita.

IV. THE SUPREME SECRET

The essence of the teaching and the Yoga has thus been given to the disciple on the field of his work and battle and the divine Teacher now proceeds to apply it to his action, but in a way that makes it applicable to all action. Attached to a crucial example, spoken to the protagonist of Kurukshetra, the words bear a much wider significance and are a universal rule for all who are ready to ascend above the ordinary mentality and to live and act in the highest spiritual consciousness.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥१८-५७॥
 Chetasaa sarvakarmaani mayi sannyasya matparah;
 Buddhiyogam upaashritya macchittah satatam bhava. 18-57

Devoting* all thyself to Me, giving up in thy conscious mind all thy actions into Me, resorting to Yoga of the will and intelligence be always one in heart and consciousness with Me.

* These (slokas 57-62) are lines that carry in them the innermost heart of this Yoga and lead to its crowning experience and we must understand them in their innermost spirit and in the whole vastness of that high summit of experience. The words express the most complete, intimate and living relation possible between God and man; they are instinct with the concentrated force of religious feeling that springs from the human being's absolute adoration, his upward surrender of his whole existence, his unreserved and perfect self-giving to the transcendent and universal Divinity from whom he comes and in whom he lives. This stress of feeling is in entire consonance with the high and enduring place that the Gita assigns to bhakti, to the love of God, to the adoration of the Highest, as the inmost spirit and motive of the supreme action and the crown and core of the supreme knowledge. The phrases used and the spiritual emotion with which they vibrate seem to give the most intense prominence possible and an utmost importance to the personal truth and presence of the Godhead. It is no abstract Absolute of the philosopher, no indifferent impersonal Presence or ineffable Silence intolerant of all relations to whom this complete surrender of all our works can be made and this closeness and intimacy of oneness with him in all the parts of our conscious existence imposed as the condition and law of our perfection or of whom this divine intervention and protection and deliverance are the promise. It is a Master of our works, a Friend and Lover of our soul, an intimate Spirit of our life, an indwelling and overdwelling Lord of all our personal and impersonal self and nature who alone can utter to us this near and moving message.

– To be continued

Thus is the meaning of creation veiled;
 For without context reads the cosmic page:
 Its signs stare at us like an unknown script,
 As if appeared screened by a foreign tongue
 Or code of splendour signs without a key
 A portion of a parable sublime.
 It wears to the perishable creature's eyes
 The grandeur of a useless miracle;
 Wasting itself that it may last awhile,
 A river that can never find its sea,
 It runs through life and death on an edge of Time;
 A fire in the Night is its mighty action's blaze.
 This is our deepest need to join once more
 What now is parted, opposite and twain,
 Remote in sovereign spheres that never meet
 Or fronting like far poles of Night and Day.
 We must fill the immense lacuna we have made,
 Re-wed the closed finite's lonely consonant
 With the open vowels of Infinity,
 A hyphen must connect Matter and Mind,
 The narrow isthmus of the ascending soul:
 We must renew the secret bond in things,
 Our hearts recall the lost divine Idea,
 Reconstitute the perfect word, unite
 The Alpha and the Omega in one sound;
 Then shall the Spirit and Nature be at one.
 – From *Savitri* by Sri Aurobindo

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