



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरुवे 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. 6, No. 7

July 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

Take up the bow of the Upanishad, that mighty weapon, set to it an arrow sharpened by adoration, draw the bow with a heart wholly devoted to the contemplation of That, and O fair son, penetrate into That as thy target, even into the Immutable.

– Mundaka Upanishad 2-2-3

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriaurobindoashram.net

Ongoing & Forthcoming Events

July 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

July 02	<i>Hamaare Prashn, Sri Maa ke Uttar</i> Musical offering		Ms. Aparna Roy Ms. Preamsheela
July 09	<i>Rashtravaada Ishta ya Anishta</i> Musical offering		Dr. Bharat Gupt Mr. Tapan Bhowmick
July 16	‘Now I Have Borne’ – A sonnet by Sri Aurobindo Musical offering		Shri Prashant Khanna Ms. Sapna Mukherji
July 23	Sincere and Conscious Aspiration (Based on <i>The Great Adventure</i> , pp. 139-141) Musical offering		Dr. Ramesh Bijlani Ms. Sushmita Mitra
July 30	Dealing with Thoughts During Meditation (Based on <i>Prayers & Meditations</i> , Prayer of 25 Nov 1933) Musical offering		Dr. Mithu Pal Dr. Mithu Pal
Sundays : 02, 09, 23, 30	11:30 am–12:30 pm	Savitri	Shri Prashant Khanna
Thursdays, 06, 13, 20, 27	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays : 07, 14, 21, 28	7 pm	English	Guided Meditation
Saturdays: 01, 15	7 pm	Hindi	Guided Meditation
July 29	6 : 30 pm	Bhajan Sandhya	Ms. Samadrita Barua

Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

Ongoing Classes venue: The Mother’s Integral Health Centre Rm 15J

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Chhandogya Upanishad</i>	Dr. Tarun Baveja
Saturday	2:30–3:30 pm	<i>Bhagvad Gita Sadhana</i>	Dr. Tarun Baveja

Note: These classes are also available on SKYPE (tmihc2000)

Contact: 011-2685 8563; Aradhana <aradhana.archer@gmail.com>

2017 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh, Uttarakhand

July 05-10	Delhi Youth Jam	English	YES ORGANIZATION
July 17-21	Yoga Retreat	English	Dr. S.P. & Supriya Sondhi

Contact: 011-2656 7863; 2652 4810; <aurocamps@aurobindoonline.in>

The Mother's Integral Health Centre Activities

(Phone 011-2685 8563, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <tmihc2000@yahoo.co.in>

General O.P.D. Daily 8:30–9:30 am 2:30–3:30 pm

Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
Mon to Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon to Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Thursday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tue/Thu	Gynaecology
Saturday	ENT (Ear, Nose, Throat)		

Mon-Fri 9 – 11 am Eye Exercise With Prior Appointment

Contact: 011-2685 8563; Madhu 92683 84794

Integrated Health Services : Tailor-made packages of 4 hrs./day (Tu/Th/Sa)

Includes: Ayurveda, Naturopathy, Yogasana, Pranayama, Accupressure, Eye Exercise, Integral Health Consultation

Sundays	8 am	Havan	
Tue/Thu/Sat	6:45-7:45 am	Yogasana class	Shri Debi Prasad
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Madhumita Nayaksahu
Tue/Thu/Sat	4– 5 pm	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	Yogasana class	Ms. Seema Dabi

2017 – Year of the Mind

Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 9am to 1pm

Workshops on Traditional & Non-Traditional Practices to enhance Mental Enrichment; Psychiatric Services especially for Teenagers

Physical culture – Yoga/Exercise/Games; Chanting; Shramdan; Contentment Scoring

Outreach activities started : Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana); Govt. School (NCT of Delhi)

Planning in process for : Ramgarh/Nainital (Uttarakhand); Chandigarh; Odisha; Ma Mandir (M.P.)

For information and registration contact: 011 2685 8563; <tmihc2000@yahoo.co.in>

July 2017: Schedule of Talks

July 02	Ashtang Yoga	Dr. S. Katoch
July 09	Wealth Education	Ms. Madhumita Nayaksahu
July 16	Work is Worship	Sh. Mukesh Batra
July 23	Saraswati Mantra	Dr. Shardha Batra
July 30	Synthesis of Contentment	Ms. Neha Bhimwal

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	4:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Tue/Thu	4:00-5:00 pm	Rabindra Sangeet	Smt. Samadrita Barua
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30-5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:15 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

Contact: 95558 07745; 2656 7863; <matrikalamandir67@gmail.com>

Integral Yoga (7)

The integral Yoga meets the religious ideal at several points, but goes beyond it in the sense of a greater wideness. The religious ideal looks, not only beyond this earth, but away from it to a heaven or even beyond all heavens to some kind of Nirvana. Its ideal of perfection is limited to whatever kind of inner or outer mutation will eventually serve the turning away of the soul from the human life to the beyond. Its ordinary idea of perfection is a religio-ethical change, a drastic purification of the active and the emotional being, often with an ascetic abrogation and rejection of the vital impulses as its completest reaching of excellence, and in any case a supraterrrestrial motive and reward or result of a life of piety and right conduct. In so far as it admits a change of knowledge, will, aesthesis, it is in the sense of the turning of them to another object than the aims of human life and eventually brings a rejection of all earthly objects of aesthesis, will and knowledge. The method, whether it lays stress on personal effort or upon divine influence, on works and knowledge or upon grace, is not like the mundane a development, but rather a conversion; but in the end the aim is not a conversion of our mental and physical nature, but the putting on of a pure spiritual nature and being, and since that is not possible here on earth, it looks for its consummation by a transference to another world or a shuffling off of all cosmic existence.

But the integral Yoga founds itself on a conception of the spiritual being as an omnipresent existence, the fullness of which comes not essentially by a transference to other worlds or a cosmic self-extinction, but by a growth out of what we now are phenomenally into the consciousness of the omnipresent reality which we always are in the essence of our being. It substitutes for the form of religious piety its completer spiritual seeking of a divine union. It proceeds by a personal effort to a conversion through a divine influence and possession; but this divine grace, if we may so call it, is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature. The conversion its action will effect is an integral conversion of our ethical being into the Truth and Right of the divine nature, of our intellectual into the illumination of divine knowledge, our emotional into the divine love and unity, our dynamic and volitional into a work-

ing of the divine power, our aesthetic into a plenary reception and a creative enjoyment of divine beauty, not excluding even in the end a divine conversion of the vital and physical being. It regards all the previous life as an involuntary and unconscious or half-conscious preparatory growing towards this change and Yoga as the voluntary and conscious effort and realisation of the change, by which all the aim of human existence in all its parts is fulfilled, even while it is transfigured. Admitting the supracosmic truth and life in worlds beyond, it admits too the terrestrial as a continued term of the one existence and a change of individual and communal life on earth as a strain of its divine meaning.

To open oneself to the supracosmic Divine is an essential condition of this integral perfection; to unite oneself with the universal Divine is another essential condition. Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for it is impossible to change the human nature into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and a unity with its universal Self in all things and beings. A wholly separative possession of the divine nature by the human individual, as distinct from a self-withdrawn absorption in it, is not possible. But this unity will not be an inmost spiritual oneness qualified, so long as the human life lasts, by a separative existence in mind, life and body; the full perfection is a possession, through this spiritual unity, of unity too with the universal Mind, the universal Life, the universal Form which are the other constant terms of cosmic being. Moreover, since human life is still accepted as a self-expression of the realised Divine in man, there must be an action of the entire divine nature in our life; and this brings in the need of the supramental conversion which substitutes the native action of spiritual being for the imperfect action of the superficial nature and spiritualises and transfigures its mental, vital and physical parts by the spiritual ideality. These three elements, a union with the supreme Divine, unity with the universal Self, and a supramental life action from this transcendent origin and through this universality, but still with the individual as the soul-channel and natural instrument, constitute the essence of the integral divine perfection of the human being.

– *Sri Aurobindo*

Activities during May 16 – June 15, 2017

MUSIC & ART WORKSHOP FOR CHILDREN : A two-week workshop on music and art ‘Tana Bana’ was held from May 15-30, 2017 for children in the age group of 5-10 years. The activities conducted by Smt. Premsheela and Kamlesh included sargam, *raga* bhupali, children’ songs of which some were real tongue twisters designed to improve concentration, and the ever inspiring *hum honge kaamyab*



in the music part; and clay modeling, fabrication of hand fans, jigsaw puzzle



sculptures, puppet making, face painting, and creating pieces of artwork from leaves & twigs collected from outdoors in the art component of the workshop. On the final day of the workshop, participating children presented several items of songs that they had learnt during the workshop to an appreciative audience comprised mostly of parents and relatives. Children were encouraged to take home art pieces fashioned by them at the workshop



as a memento of their learning experience. A few appreciative comments from the parents at the end of the workshop follow: “Anvita enjoyed every bit of it”, “Shreya was excited to be a part of the camp”, “Rudraansh was very happy and excited to come for the classes”, “Want to join next year”, “Lovely songs, amazing confidence and compassion”, “The teachers passed on very precious values of simplicity, humility and being grounded to the kids”, “Will miss Kamlesh Bhaiya and Premsheela Didi.”



CLEAN MIND PROGRAMME : A Clean Mind Outreach Programme was conducted at Om Indu Jain Rural Hospital in the village of Dhankot (Dt. Gurugram, Haryana) on 21 May 2017. Besides *havan*, Gita path, *bhajan & kirtan*, and *yogasana/pranayama* by Ms. Seema, Dr. Urvashi talked to 30 attendees on ‘Anxiety’ followed by a Q&A session. The activities ended



with distribution of *prasad*.

Another Clean Mind Outreach Programme was conducted at Madhuban, the Himalyan Centre of Sri Aurobindo Ashram-Delhi Branch, in Talla Ramgarh, Dt. Nainital, Uttarakhand from June 7-13, 2017. Dr. Surinder Katoch,



Ayurveda physician & yoga expert, in several sessions on most days regaled the 25 participants with routines & tips from the ancient knowledge and wisdom of Ayurveda, Yoga, and Bhagvad Gita in context of holistic health – physical, mental, social,



and spiritual. Other activities of the program included yogasana/pranayama, traditional Indian games, excursion to scenic places including a trip to Nainital, and cavorting at the river, memory games, cultural evening, and meditation sessions. The campers also had an opportunity to interact with the Chairperson of Sri Aurobindo Ashram-Delhi Branch Trust, Km. Tara Jauhar, during an informal question/answer session.



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BHAJAN SANDHYA : In the *Bhajan Sandhya* on 27 May 2017 in the Meditation Hall, Km. Pavithra Chari, an alumina of The Mother’s International School, made a musical offering of devotional songs, from the Delhi Ashram publication *Arpan Gaan*, seeking the blessings of Sri Aurobindo and the Mother in her clear, reverberating, lilting, and sonorous voice. After her presentation responding to the appreciation of the audience, she commented that these songs had become an integral part of her psyche since she learnt and sang them through her entire schooling years at the M.I.S.



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28TH ANNIVERSARY OF RELICS-ENSHRINEMENT at Van Niwas, Nainital, was commemorated on 29 May 2017 with an offering of devotional songs addressed to the Mother by Ms. Kuckoo Mathur in her clear and melodious voice at 7 p.m. in the Delhi Ashram Meditation Hall.



BHAJAN SANDHYA : A group of The Mother’s International School children offered a variety of songs during the *Bhajan Sandhya* on 3 June 2017 in the Meditation Hall. Consummately guided by Dr. Mithu Pal, the children – Dhriti (Class X), Niladri (Class IX), and Matri, Shubhayo, Shreerup and Udoyan (all Class VII), began with an invocation for the Presence of the Divine Mother with *Om Anandamayee, Chaitanyamayee, Satyamayee Parame*, followed



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by resonant chants of several mantras. The children then regaled the audience with an assortment of Sri Aurobindo and Mother bhajans, Krishna Bhajans, Bangla bhajan by Rabindranath Tagore, and a couple of English songs, viz. ‘Abide with me’, and ‘Make me a channel of your Peace.’

STUDY CAMP AT VAN NIWAS : Study Camp from June 3-9, 2017 at Van Niwas,

the Himalyan Centre of Sri Aurobindo Ashram-Delhi Branch, in Nainital, was conducted with dual themes. Dr. Surinder Katoch imparted knowledge about Ayurveda in daily living. Besides yogasana/pranayama etc., she also enlivened the camp by leading the campers to participate in *havan & chanting*, traditional Indian games, and excursions to scenic spots of Nainital.

Acharya Navneet tapping on his vast storehouse of knowledge of Vedas and Upanishads, enlightened the campers particularly about the daily

practices which are ingrained in our society from these founts of ancient wisdom. For interested individuals, he elaborated further on the “Vision of our Seers – how to live happily” in separate talks followed by Q&A sessions.



THIRD ANNIVERSARY OF ENSHRINEMENT OF THE SACRED RELICS OF SRI AUROBINDO IN

2014 at Madhuban (Himalyan Centre of Sri Aurobindo Ashram-Delhi Branch), Talla Ramgarh, Dt. Nainital, Uttarakhand, was commemorated on 7 June 2017.

An all-day program included

kindling of the lamps of aspiration at Guru Sthal, devotional music, presentation of several cultural items by local schools’ students & vocational trainees & Outreach Program



apprentices, reading from Sri Aurobindo’s epic, Savitri, by Km. Tara Jauhar, Chairperson of Sri Aurobindo Ashram-Delhi Branch Trust, and distribution of *Prasad*.

Note: Pictures can be viewed up to 200% size for finer detail

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**

* * * * *

II. *The Yoga of the Intelligent Will*

[In the moment of his turning from this first and summary answer to Arjuna's difficulties and in the very first words which strike the keynote of a spiritual solution, the Teacher makes at once a distinction which is of the utmost importance for the understanding of the Gita,—the distinction of Sankhya and Yoga. The Gita is in its foundation a Vedantic work; it is one of the three recognised authorities for the Vedantic teaching. But still its Vedantic ideas are throughout and thoroughly coloured by the ideas of the Sankhya and the Yoga way of thinking and it derives from this colouring the peculiar synthetic character of its philosophy. It is in fact primarily a practical system of Yoga that it teaches and it brings in metaphysical ideas only as explanatory of its practical system.

What, then, are the Sankhya and Yoga of which the Gita speaks? They are certainly not the systems which have come down to us under these names as enunciated respectively in the Sankhya Karika of Ishwara Krishna and the Yoga aphorisms of Patanjali. Still, all that is essential in the Sankhya and Yoga systems, all in them that is large, catholic and universally true, is admitted by the Gita, even though it does not limit itself by them like the opposing schools. Its Sankhya is the catholic and Vedantic Sankhya such as we find it in its first principles and elements in the great Vedantic synthesis of the Upanishads and in the later developments of the Puranas. Its idea of Yoga is that large idea of a principally subjective practice and inner change, necessary for the finding of the Self or the union with God, of which the Raja-Yoga (The Yoga system of Patanjali is a purely subjective method of Raja-Yoga) is only one special application and not the most important and vital. The Gita insists that Sankhya and Yoga are not two different, incompatible and discordant systems but one in their principle and aim; they differ only in their method and starting-point.

But what are the truths of Sankhya? The philosophy drew its name from its analytical process. Sankhya is the analysis, the enumeration, the separative and discriminative setting forth of the principles of our being of which the ordinary mind sees only the combinations and results of combination. It did not seek at all to synthesise. Its original standpoint is in fact dualistic, not with the very relative dualism of the Vedantic schools which call themselves by that name, Dwaita, but in a very absolute and trenchant fashion. For it explains existence not by one, but by two original principles whose inter-relation is the cause of the universe,—Purusha, the inactive, Prakriti, the active. Purusha is the Soul, not in the ordinary or popular sense of the word, but of pure conscious Being immobile, immutable and self-luminous. Prakriti is Energy and its process. Purusha does nothing, but it reflects the action of Energy and its processes; Prakriti is mechanical, but by being reflected in Purusha it assumes the appearance of consciousness in its activities, and thus there are created those phenomena of creation, conservation, dissolution, birth and life and death, consciousness and unconsciousness, sense-knowledge and intellectual knowledge and ignorance, action and inaction, happiness and suffering which the Purusha under the influence of Prakriti attributes to itself although they belong not at all to itself but to the action or movement of Prakriti alone.

For Prakriti is constituted of three *gunas* or essential modes of energy; *sattwa*, the seed of intelligence, conserves the workings of energy; *rajas*, the seed of force and action, creates the workings of energy; *tamas*, the seed of inertia and non-intelligence, the denial of *sattwa* and *rajas*, dissolves what they create and conserve. When these

three powers of the energy of Prakriti are in a state of equilibrium, all is in rest, there is no movement, action or creation and there is therefore nothing to be reflected in the immutable luminous being of the conscious Soul. But when the equilibrium is disturbed, then the three gunas fall into a state of inequality in which they strive with and act upon each other and the whole inextricable business of ceaseless creation, conservation and dissolution begins, unrolling the phenomena of the cosmos. This continues so long as the Purusha consents to reflect the disturbance which obscures his eternal nature and attributes to it the nature of Prakriti; but when he withdraws his consent, the gunas fall into equilibrium and the Soul returns to its eternal, unchanging immobility; it is delivered from phenomena. So the Sankhya explains the existence of the cosmos.

But whence then come this conscious intelligence and conscious will which we perceive to be so large a part of our being and which we commonly and instinctively refer not to the Prakriti, but to the Purusha? According to the Sankhya this intelligence and will are entirely a part of the mechanical energy of Nature and are not properties of the soul; they are the principle of *Buddhi*, one of the twenty-four *Tattwas*, the twenty-four cosmic principles. (See Chap. III, Sl. 42 and Chap. XIII, Sl. 5.) If we find it difficult to realise how intelligence and will can be properties of the mechanical Inconscient and themselves mechanical (*jada*), we have only to remember that modern Science itself has been driven to the same conclusion. But Sankhya explains what modern Science leaves in obscurity, the process by which the mechanical and inconscient takes on the appearance of consciousness. It is because of the reflection of Prakriti in Purusha; the light of consciousness of the Soul is attributed to the workings of the mechanical energy. To get rid of this delusion is the first step towards the liberation of the soul from Nature and her works,

What we do not seize at first is why Sankhya should bring in an element of pluralism into its dualism by affirming one Prakriti, but many Purushas. It would seem that the existence of one Purusha and one Prakriti should be sufficient to account for the creation and procession of the universe. But the Sankhya was bound to evolve pluralism by its rigidly analytical observation of the principles of things. First, actually, we find that there are many conscious beings in the world and each regards the same world in his own way and has his independent experience of its subjective and objective things, his separate dealings with the same perceptive and reactive processes. If there were only one Purusha, there would not be this central independence and separateness, but all would see the world in an identical fashion and with a common subjectivity and objectivity. There is another difficulty quite as formidable. Liberation is the object set before itself by this philosophy as by others. This liberation is effected, we have said, by the Purusha's withdrawal of his consent from the activities of Prakriti which she conducts only for his pleasure; but, in sum, this is only a way of speaking. The Purusha is passive and the act of giving or withdrawing consent cannot really belong to it, but must be a movement in Prakriti itself. If we consider, we shall see that it is, so far as it is an operation, a movement of reversal or recoil in the principle of *Buddhi*, the discriminative will. *Buddhi* arrives by the process of discriminating things at the acid and dissolvent realisation that the identity of the Purusha and the Prakriti is a delusion. *Buddhi*, at once intelligence and will, recoils from the falsehood which it has been supporting and the Purusha, ceasing to be bound, no longer associates himself with the interest of the mind in the cosmic play. But if there were only the one Purusha and this recoil of the discriminating principle from its delusions took place, all cosmos would cease. As it is, we see that nothing of the kind happens. A few beings among innumerable millions attain to liberation, the rest are in no way affected, nor is cosmic Nature in her play with them one whit inconvenienced by this summary rejection which should be the end of all her processes. Only by the theory of many independent Purushas can this fact be explained.

The Gita starts from this analysis and seems at first, even in its setting forth of Yoga, to accept it almost wholly. It accepts Prakriti and her three gunas and twenty-four principles; accepts the attribution of all action to the Prakriti and the passivity of

the Purusha; accepts the multiplicity of conscious beings in the cosmos; accepts the dissolution of the identifying ego-sense (The ego-sense {Ahankar} is a principle of Nature which induces the Purusha to identify himself with Prakriti), the discriminating action of the intelligent will and the transcendence of the action of the three modes of energy as the means of liberation. The Yoga which Arjuna is asked to practise from the outset is Yoga by the Buddhi, the intelligent will. But there is one deviation of capital importance, – the Purusha is regarded as one, not many; for the free, immaterial, immobile, eternal, immutable Self of the Gita, but for one detail, is a Vedantic description of the eternal, passive, immobile, immutable Purusha of the Sankhyas. But the capital difference is that there is One and not many. This brings in the whole difficulty which the Sankhya multiplicity avoids and necessitates a quite different solution. This the Gita provides by bringing into its Vedantic Sankhya the ideas and principles of Vedantic Yoga.

The first important new element we find is in the conception of Purusha itself. Prakriti conducts her activities for the pleasure of Purusha; but how is that pleasure determined? In the strict Sankhya analysis it can only be by a passive consent of the silent Witness. Passively the Witness consents to the action of the intelligent will and the ego-sense, passively he consents to the recoil of that will from the ego-sense. He is Witness, source of the consent, by reflection upholder of the work of Nature, *sakshi anumantâ bhartâ*, but nothing more. But the Purusha of the Gita is also the lord of Nature; he is Ishwara (see Chap. XIII, Sl. 22). If the operation of the intelligent will belongs to Nature, the origination and power of the will proceed from the conscious Soul; he is the Lord of Nature. If the act of intelligence of the Will is the act of Prakriti, the source and light of the intelligence are actively contributed by the Purusha; he is not only the Witness, but the Lord and Knower, master of knowledge and will, *jnâtâ ishwarah*. He is the supreme cause of the action of Prakriti, the supreme cause of its withdrawal from action. In the Sankhya analysis, Purusha and Prakriti in their dualism are the cause of the cosmos; in this synthetic Sankhya, Purusha by *his* Prakriti is the cause of the cosmos. We see at once how far we have travelled from the rigid purism of the traditional analysis.

But what of the one self immutable, immobile, eternally free, with which the Gita began? That is free from all change or involution in change, *avikârya*, unborn, unmanifested, the Brahman, yet it is that “by which all this is extended.” Therefore it would seem that the principle of the Ishwara is in its being; if it is immobile, it is yet the cause and lord of all action and mobility. But how? And what of the multiplicity of conscious beings in the cosmos? They do not seem to be the Lord, but rather very much not the Lord *anish*, for they are subject to the action of the three gunas and the dualism of the ego-sense, and if, as the Gita seems to say, they are all the one self, how did this involution, subjection and delusion come about or how is it explicable except by the pure passivity of the Purusha? And whence the multiplicity? or how is it that the one self in one body and mind attains to liberation while in others it remains under the delusion of bondage? These are difficulties which cannot be passed by without a solution.

The Gita answers them in its later chapters by an analysis of Purusha and Prakriti which brings in new elements very proper to a Vedantic Yoga, but alien to the traditional Sankhya. It speaks of three Purushas or rather a triple status of the Purusha. The Upanishads in dealing with the truths of Sankhya seem sometimes to speak only of two Purushas. There is one unborn of three colours, says a text, the eternal feminine principle of Prakriti with its three gunas, ever creating; there are two unborn, two Purushas, of whom one cleaves to and enjoys her, the other abandons her because he has enjoyed all her enjoyments. In another verse they are described as two birds on one tree, eternally yoked companions, one of whom eats the fruits of the tree, – the Purusha in Nature enjoying her cosmos, – the other eats not, but watches his fellow, – the silent Witness, withdrawn from the enjoyment; when the first sees the second and knows that

all is his greatness, then he is delivered from sorrow. The point of view in the two verses is different, but they have a common implication. One of the birds is the eternally silent, unbound Self or Purusha by whom all this is extended and he regards the cosmos he has extended, but is aloof from it; the other is the Purusha involved in Prakriti. The first verse indicates that the two are the same, represent different states, bound and liberated, of the same conscious being, – for the second Unborn has descended into the enjoyment of Nature and withdrawn from her; the other verse brings out what we would not gather from the former, that in its higher status of unity the self is for ever free, inactive, unattached, though it descends in its lower being into the multiplicity of the creatures of Prakriti and withdraws from it by reversion in any individual creature to the higher status. This theory of the double status of the one conscious soul opens a door; but the process of the multiplicity of the One is still obscure.

To these two the Gita, developing the thought of other passages in the Upanishads, adds yet another, the supreme, the Purushottama, the highest Purusha, whose greatness all this creation is. Thus there are three, the Kshara, the Akshara, the Uttama. Kshara, the mobile, the mutable is Nature, *Swabhava*, it is the various becoming of the soul; the Purusha here is the multiplicity of the divine Being; it is the Purusha multiple not apart from, but in Prakriti. Akshara the immobile, the immutable, is the silent and inactive self, it is the unity of the divine Being witness of Nature, but not involved in its movement; it is the inactive Purusha free from Prakriti and her works. The Uttama is the Lord, the supreme Brahman, the supreme Self, who possesses both the immutable unity and the mobile multiplicity. It is by a large mobility and action of His nature, His energy, His will and power that He manifests himself in the world and by a greater stillness and immobility of His being that He (*Purusha... Aksharat Paratah Parah*, – although the Aksharah is supreme, there is a supreme Purusha higher than it, says the Upanishad) is aloof from it; yet is He as Purushottama above both the aloofness from Nature and the attachment to Nature. This idea of the Purushottama, though continually implied in the Upanishads, is disengaged and definitely brought out by the Gita and has exercised a powerful influence on the later developments of the Indian religious consciousness. It is the foundation of the highest Bhakti-Yoga which claims to exceed the rigid definitions of monistic philosophy; it is at the back of the philosophy of the devotional Puranas.

The Gita is not content, either, to abide within the Sankhya analysis of Prakriti; for that makes room only for the ego-sense and not for the multiple Purusha, which is there not a part of Prakriti, but separate from her. The Gita affirms on the contrary that the Lord by His nature becomes the Jiva. How is that possible, since there are only the twenty-four principles of the cosmic Energy and no others? Yes, says the divine Teacher in effect, that is a perfectly valid account for the apparent operations of the cosmic Prakriti with its three gunas, and the relation attributed to Purusha and Prakriti there is also quite valid and of great use for the practical purposes of the involution and the withdrawal. But this is only the lower Prakriti of the three modes, the inconscient, the apparent; there is a higher, a supreme, a conscient and divine Nature, and it is that which has become the individual soul, the Jiva. In the lower Nature each being appears as the ego, in the higher he is the individual Purusha. In other words, multiplicity is part of the spiritual nature of the One. This individual soul is myself, in the creation it is a partial manifestation of me, *mamaiva anshah*, and it possesses all my powers; it is witness, giver of the sanction, upholder, knower, lord. It descends into the lower nature and thinks itself bound by action, so to enjoy the lower being: it can draw back and know itself as the passive Purusha free from all action. It can rise above the three gunas and, liberated from the bondage of action, yet possess action, even as I do myself, and by adoration of the Purushottama and union with him it can enjoy wholly its divine nature.]

– *To be continued*

Appointed by the Spirit of the Worlds
 To mediate with the unknowing depths,
 A prototypal deft Intelligence
 Half-poised on equal wings of thought and doubt
 Toiled ceaselessly twixt being's hidden ends.
 A Secrecy breathed in life's moving act;
 A covert nurse of Nature's miracles,
 It shaped life's wonders out of Matter's mud:
 It cut the pattern of the shapes of things,
 It pitched mind's tent in the vague ignorant Vast...
 And to the wandering spectator thought
 Assigned a seat on the unconscious stage...
 A specialist of logic's hard machine
 Imposed its rigid artifice on the soul;
 An aide of the inventor intellect,
 It cut Truth into manageable bits
 That each might have his ration of thought-food,
 Then new-built Truth's slain body by its art:
 A robot exact and serviceable and false
 Displaced the spirit's finer view of things:
 A polished engine did the work of a god.
 None the true body found, its soul seemed dead:
 None had the inner look which sees Truth's whole;
 All glorified the glittering substitute.
 Then from the secret heights a wave swept down,
 A brilliant chaos of rebel light arose;
 It looked above and saw the dazzling peaks,
 It looked within and woke the sleeping god.

– From *Savitri* by Sri Aurobindo

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