



ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्षमूलं 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

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April 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

मन्नाथः श्रीजगन्नाथः मद्गुरुः श्रीजगद्गुरुः।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः॥

Salutation to the noble Guru, who is my Lord and the Lord of the Universe, my
Teacher and the Teacher of the Universe, who is the Self in me and the Self in all beings.

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

April 2020

Meditation & Satsang venue : Meditation Hall

Monday - Saturday

7 - 7:30 pm

Collective Meditation

Corona Virus (COVID-19) outbreak has forced all Ashram activities in abeyance. Please make a status-check on the Ashram website, www.sriarobindoashram.net.

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

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

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/saadelhibranch>

Advance Notice

Jul 31-Dec 23 Mon-Fri : 10am-12:30 pm COURSE ON 'TEACHING YOGA'

Details at: <srimayog@gmail.com>

2020 Camps in the Kumaon Himalayas

Corona Virus (COVID-19) outbreak 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.

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

The Mother's Integral Health Centre Activities

Corona Virus (COVID-19) outbreak has forced all **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 2020

4 April Anniversary of Sri Aurobindo's advent in Pondicherry

4 April Anniversary of *Tapasya Bhavan's* Inauguration Day

23 April Foundation Anniversary of The Mother's International School

24 April 100th Anniversary of Mother's final arrival in Pondicherry–*Darshan Day*



Darshan Day

(About 24 April 1920)

The anniversary of my return to Pondicherry, which was the tangible sign of the sure Victory over the adverse forces.

– *The Mother*, 24 April 1937

Program details will be available on <www.sriaurobindoashram.net>

The Perfect Giving

Q.: Mother, on January 6 you said, “Give all you are, all you have, nothing more is asked of you but also nothing less.”

Yes.

Q.: What is meant by “all you have” and “all you are”?

I am going to tell you in what circumstances I wrote this; that will make you understand:

Someone wrote to me saying that he was very unhappy, for he longed to have wonderful capacities to put at the disposal of the Divine, for the Realisation, for the Work; and that he also longed to have immense riches to be able to give them, to put them at the feet of the Divine for the Work. So I replied to him that he need not be unhappy, that each one is asked to give what he has, that is, all his possessions whatever they may be, and what he is, that is, all his potentialities—which corresponds to the consecration of one’s life and the giving of all one’s possessions—and that nothing more than this is asked. What you are, give that; what you have, give that, and your gift will be perfect; from the spiritual point of view it will be perfect. This does not depend upon the amount of wealth you have or the number of capacities in your nature; it depends upon the perfection of your gift, that is to say, on the totality of your gift. I remember having read, in a book of Indian legends, a story like this. There was a very poor, very old woman who had nothing, who was quite destitute, who lived in a miserable little hut, and who had been given a fruit. It was a mango. She had eaten half of it and kept the other half for the next day, because it was something so marvellous that she did not often happen to get it—a mango. And then, when night fell, someone knocked at the rickety door and asked for hospitality. And this someone came in and told her he wanted shelter and was hungry. So she said to him, “Well, I have no fire to warm you, I have no blanket to cover you, and I have half a mango left, that is all I have, if you want it; I have eaten half of it.” And it turned out that this someone was Shiva, and that she was filled with an inner glory, for she had made a perfect gift of herself and all she had.

I read that, I found it magnificent. Well, yes, this describes it vividly. It’s exactly that.

The rich man, or even people who are quite well-off and have all sorts of things in life and give to the Divine what they have in surplus—for usually this is the gesture: one has a little more money than one needs, one has a few more things than one needs, and so, generously, one gives that to the Divine. It is better than giving nothing. But even if this “little more” than what they need represents lakhs of rupees, the gift is less perfect than the one of half the mango. For it is not by the quantity or the quality that it is measured: it is by the sincerity of the giving and the absoluteness of the giving.

– *The Mother*

Ashram Activities

CLEAN MIND PROGRAMME: Under this program, on five Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, yogasanas and talks/workshops. During this period, Ms. Monika Sharma gave a talk on 'The Art of accommodating Others' to 16 participants on 16



February; Dr. S. Katoch to 15 attendees on "Ayurveda for H o l i s t i c Health, not for any Religion" on 22 Febru-



ary; Dr. S. Katoch on 'Do's & Don'ts of Uttarayan Kaal Ayurvedic Perspective' on 23 February to 15 participants; Ms. Monika Sharma on 'Steps towards Happiness' on 1 March to 16 attendees; Dr. S. Katoch on 'The

Yes Philosophy' on 8 March to 17 persons, and Mr. Deepak Jhamb on 'Come to Learn, Go to Serve' to 17 participants on 15 March 2020. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, a camp was conducted at Shamli, U.P. on 3 days: for 120 individuals on 14 February, for



220 individuals on 15 February, and for 250 person on 16 February, 2020. Activities of the camp included Eye Exercises, Physical Practice of Yoga and Health Check-



ups. Resource persons included Dr. P.

Kaushal, Dr. Pardeep Kaur, Mr. Deepak Jhamb, Vimal, Gungun, Ms. Seema and Rajnish.

VISITORS FROM BRAZIL : Twenty yoga enthusiasts from Brazil led by Mr Joao Vieira visited the Ashram on 19 February 2020. In addition to touring the Ashram premises, the group participated in a demonstration of the physical practices of yoga, and attended a talk on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its role in living a happy, healthy and meaningful life.



VISIT BY U.K. STUDENTS: Ten school students from Lycee Francais, London, led by Dr Robert Carr and Ms Ernestina Meloni, stayed in the Ashram from 20-22 February 2020. Besides participating in the events organized by the Ashram on the Mother's Birthday, the group practiced yogasanas and pranayamas, worked in the garden and the kitchen, and heard talks about the Ashram and the integral philosophy of Sri Aurobindo and The Mother. A few feedback comments exemplify their appreciation of their stay: "gave me a taste of the spiritual side of India," "a privilege to share in the celebrations of the Mother's Birthday," "understood better the difference between religion and spirituality", "an amazing life-altering experience", "was able to truly escape the stresses of modern day life and reflect on myself", "made me question many aspects of life", "enjoyed doing *seva*," "the ashram is not about differences but unity", and "people of the Ashram are warm, kind and open-minded."



21 FEBRUARY 2020 –DARSHAN DAY : 142nd Birth anniversary of the Mother started with early morning *Prabhat Pheri* chants, followed by invocation for the



divine Presence in the Meditation Hall. Later in the forenoon, in the Hall of Grace, Primary Wing of The Mother's International School students offered an elaborate program of musical offering of devotional music interspersed with quotations, anecdotes and stories related to the Mother as well as several picturesque



dance items.

Sri Smriti, an exhibition of memorabilia associated with The Mother, was visited by a large number of visitors between 10 am to 3.30 pm. An art exhibition, 'Impressions & Expressions', consisting of paintings made mostly by young-



sters of the Ashram or those closely associated with the Ashram was inaugurated by the renowned artist, Ms. Rita Jhunjhunwala in the forenoon in the corridors above the Ashram Reception.

In the afternoon, youngsters of the Ashram presented a cultural program. Since 21 February also happened to be the day of Mahashivaratri, the first item in the program was dedicated to Lord Shiva. The program included

physical feats such as the pyramids, which were a splendid demonstration



stration of strength, endurance, balance, coordination and harmony.

In the early evening after the traditional March-past to the accompaniment of music, lights of aspiration were kindled around the Shrine and in the Samadhi Lawn. Thereafter in the Meditation Hall a program of devotional songs was presented by the Ashram Choir, and Tara Didi read on Four Aspects of the Mother. At the end of the eventful day, attendees received *Prasad* and a card with the following message:



When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the best; I am not referring to things that are obviously not to be done. Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible... and try to realise one of these things – to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live.

– The Mother



ASHRAM GROUP PICNIC AT VATIKA RESORT, FEBRUARY 23, 2020

INSTRUMENTAL MUSIC OFFERING: On the evening of 27 Feb 2020, a musical offering was made jointly by Pt. Barun Pal's disciples, Shri Debojyoti Mukherjee on the Sitar and Shri Rahul Kumar on the Tanpura.



SHRI ANIL JAUHAR'S PUNYATITHI, 28 FEB 2020: The sixth *Punyatithi* of Late Shri Anil Kumar Jauhar, erstwhile Chairperson of Sri Aurobindo Ashram-Delhi Branch, was observed with a musical offering by the Ashram Choir and reading by Tara Didi of passages from Sri Aurobindo's epic poem, *Savitri*.



THE GOLDEN DAY, 29 FEB 2020: The Mother declared that on 29 February 1956, Supermind was concretely established in the atmosphere of the Earth. The sixteenth cycle of this momentous event began with an invocation for the divine Presence in the Meditation Hall. Later in the forenoon, a program of mantra chanting and an oral presentation in Hindi by the youngsters of the Ashram on the life and works of the Mother was held under a Banyan tree near Sri Aurobindo's Shrine. The exhibition of the objects used by the Mother, Sri Smriti, and the art exhibition, 'Impressions & Expressions', remained open for long hours from the morning till evening. The traditional kindling of lights of aspiration could not be carried out this year due to a heavy downpour but



and the art exhibition, 'Impressions & Expressions', remained open for long hours from the morning till evening. The traditional kindling of lights of aspiration could not be carried out this year due to a heavy downpour but



many regarded the showers as a blessing of the Mother's Grace. The evening program in the Meditation Hall consisting of a musical offering interspersed with reading by Tara Didi and a video on the



'Embroidered Dragons from the Mother's Collection' went uninterrupted as planned. Prasad and a card bearing the following message were distributed to all attendees:

*My soul and his indissolubly linked
In the one task for which our lives were born,
To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine."*

– Sri Aurobindo (in 'Savitri')



HOLI CELEBRATION 10 MARCH 2020

BHOOMI PUJAN FOR ASHIRVAAD BLOCK: Construction for a new building to house vocational trainees and associated departments was begun with chanting of hymns & mantras and *havan* at the designated site in the forenoon of 12 March 2020. In an atmosphere of deep aspiration and peace, Mother's Blessing Packet was laid as part of Bhoomi Pujan on the ground dug up for the start of the construction and covered up with the first spadeful of cement by Tara Didi. The program ended with distribution of *Prasad* to all attendees.



ASHRAM GROUP MEETS SHRI NARENDRA MODI : A team led by Km. Tara Jauhar of Sri Aurobindo Ashram-Delhi Branch visited The Honorable Prime Minister on 17 March 2020 to present a proposal for the 150th Birth Anniversary of Sri Aurobindo forthcoming on 15th of August in the year 2022. During the meeting, team members shared their vision, and described in brief the initiatives Ashram plans to undertake in spreading the teachings of Sri Aurobindo and the Mother especially in the spheres of Integral Yoga and Integral Education.



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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CONSPECTUS

FIFTEENTH CHAPTER

The Three Purushas – The entire doctrine of the Gita converges, on all its lines and through all the flexibility of its turns, towards one central thought—the idea of a triple consciousness, three and yet one, present in the whole scale of existence. All that is now brought together into one focus of grouping vision. This chapter opens with a description of cosmic existence in the Vedantic image of the *aswattha* tree.

पंचदशो ऽध्यायः

पुरुषोत्तमयोगः

FIFTEENTH CHAPTER PURUSHOTTAMAYOGAH

The Three Purushas

श्रीभगवानुवाच -

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥१५-१॥

Sri Bhagavaan Uvaacha –

Oordhwamoolam adhashaakham ashwattham praahuravyayam;

Cchandaamsi yasya parnaani yastam veda sa vedavit. 15-1

The Blessed Lord said: With its original source above (in the Eternal), its branches stretching below, the Ashwattha* is said to be eternal and imperishable; the leaves of it are the hymns of the Veda; he who knows it is the Vedaknower.**

* Here is a description of cosmic existence in the Vedantic image of the Ashwattha tree.

** The knowledge the Veda gives us is a knowledge of the gods, of the principles and powers of the cosmos, and its fruits are the fruits of a sacrifice which is offered with desire, fruits of enjoyment and lordship in the nature of the three worlds, in earth and heaven and the world between earth and heaven. The branches of this cosmic tree extend both below and above, below in the material, above in the supraphysical planes; they grow by the gunas of Nature, for the triple guna is all the subject of the Vedas, *traigunya-vishaya vedah*. The Vedic rhythms are the leaves and the sensible objects of desire supremely gained by a right doing of sacrifice are the constant budding of the foliage. Man, therefore, so long as he enjoys the play of the gunas and is attached to desire, is held in the coils of Pravritti, in the movement of birth and action, turns about constantly between the earth and the middle planes and the heavens and is unable to get back to his supreme spiritual infinitudes. This was perceived by the sages. To achieve liberation they followed the path of Nivritti or cessation from the original urge to action, and the consummation of this way is the cessation of birth itself and a transcendent status in the highest supracosmic reach of the Eternal.

But for this purpose it is necessary to cut these long-fixed roots of desire by the strong sword of detachment.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके॥१५-२॥

Adhashchordhwam prasritaastasya shaakhaah Gunapravridhaa vishayapraavaalaah;

Adhashcha moolaanyanusantataani Karmaanubandheeni manushyaloke. 15-2

The branches of this cosmic tree extend both below and above (below in the material, above in the supraphysical planes), they grow by the gunas of Nature; the sensible objects are its foliage, downward here into the world of men it plunges its roots of attachment and desire with their consequences of an endlessly developing action.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा।
 अश्वत्थमेनं सुविरूढमूलमसंगशस्त्रेण दृढेन छित्त्वा॥१५-३॥
 ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः।
 तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी॥१५-४॥

Na roopamasyeha tathopalabhyate Naanto na chaadirna cha sampratishthaa;
Ashwatthamenam suvirudhamoolam Asangashastrena dridhena chhittwaa. 15-3

Tatah padam tat parimaargitavyam Yasmin gataa na nivartanti bhooyah;
Tameva chaadyam purusham prapadye Yatah pravrittih prasrita puraanee. 15-4

The real form of it cannot be perceived by us in this material world of man's embodiment, nor its beginning nor its end, nor its foundation; having cut down this firmly rooted Ashwattha by the strong sword of detachment, one should seek for that highest goal whence, once having reached it, there is no compulsion of return to mortal life; I turn away (says the Vedantic verse) to seek that original Soul alone from whom proceeds the ancient sempiternal urge to action.

निर्मानमोहा जितसंगदोषा अध्यात्मनित्या विनिवृत्तकामाः।
 द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत्॥१५-५॥

Nirmaanamohaa jitasangadoshaa Adhyaatmanityaa vinivrittakaamaah;

Dwandwairvimuktaah sukhaduhkhasamjnair Gacchantyamoodhaah padamavyayam tat. 15-5

To be free from the bewilderment of this lower Maya, without egoism, the great fault of attachment conquered, all desires stilled, the duality of joy and grief cast away, always to be fixed in a pure spiritual consciousness, these are the steps of the way to that supreme Infinite.

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
 यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥१५-६॥

Na tadbhaasayate sooryo na shashaangko na paavakah;
Yadgatwaa na nivartante taddhaama paramam mama. 15-6

There we find the timeless being which is not illumined by sun or moon or fire (but is itself the light of the presence of the eternal Purusha); having gone thither they return not; that is the highest eternal status* of My Being.

* But it would seem that this can be attained very well, best even, pre-eminently, directly, by the quiescence of Sannyasa. Its appointed path would seem to be the way of the Akshara, a complete renunciation of works and life, an ascetic seclusion, an ascetic inaction. Where is the room here, or at least where is the call, the necessity, for the command to action, and what has all this to do with the maintenance of the cosmic existence, *lokasangraha*, the slaughter of Kurukshetra, the ways of the Spirit in Time, the vision of the million-bodied Lord and his high-voiced bidding, "Arise, slay the foe, enjoy a wealthy kingdom"? And what then is this soul in Nature? This spirit, too, this Kshara, this enjoyer of our mutable existence is the Purushottama; it is he in his eternal multiplicity, that is the Gita's answer.

ममैवांशो जीवलोके जीवभूतः सनातनः।
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥१५-७॥

Mamaivaamsho jeevaloke jeevabhootah sanaatanah;
Manah shashthaaneendriyaani prakritisthaani karshati. 15-7

It is an eternal portion* of Me that becomes the Jiva in the world of living creatures and cultivates the subjective powers of Prakriti, mind and the five senses.

* This is an epithet, a statement of immense bearing and consequence. For it means that each soul, each being in its spiritual reality is the very Divine, however partial its actual manifestation of him in Nature. And it means too, if words have any sense, that each manifesting spirit, each of the many, is an eternal individual, an eternal unborn undying power of the one Existence. We call this manifesting spirit the Jiva, because it appears here as if a living creature in a world of living creatures, and we speak of this spirit in man as the human soul and think of it in the terms of humanity only. But in truth it is something greater than its present appearance and not bound to its humanity: it was a lesser manifestation than the human in its past, it can become something much greater than mental man in its future. And when this soul rises above all ignorant limitation, then it puts on its divine nature of which its humanity is only a temporary veil, a thing of partial and incomplete significance. The individual spirit exists and ever existed beyond in the Eternal, for it is itself everlasting, *sanatana*. It is evidently this idea of the eternal individual which leads the Gita to avoid any expression at all suggestive of a complete dissolution, *laya*, and to speak rather of the highest state of the soul as a dwelling in the Purushottama, *nivasishyasi mayyeva*.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥१५-८॥
Shareeram yadavaapnoti yacchaapyutkraamateeshwarah;
Griheetwaitaani samyaati vaayurgandhaanivaashayaat. 15-8

When the Lord* takes up this body (he brings in with him the mind and the senses) and in his going forth too (casting away the body) he goes taking them as the wind takes the perfumes from a vase.

* This eternal individual is not other than or in any way really separate from the Divine Purusha. It is the Lord himself, the Ishwara who by virtue of the eternal multiplicity of his oneness—is not all existence a rendering of that truth of the Infinite?—exists for ever as the immortal soul within us and has taken up this body and goes forth from the transient framework when it is cast away to disappear into the elements of Nature. But the identity of the Lord and the soul in mutable Nature is hidden from us by outward appearance and lost in the crowding mobile deceptions of that Nature. And those who allow themselves to be governed by the figures of Nature, the figure of humanity or any other form, will never see it, but will ignore and despise the Divine lodged in the human body.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
 अधिष्ठाय मनश्चायं विषयानुपसेवते॥१५-९॥
Shrotram chakshuh sparshanam cha rasanam ghraanameva cha;
Adhishthaaya manashchaayam vishayaanupasevate. 15-9

The ear, the eye, the touch, the taste and the smell, using these and the mind also, he enjoys the objects of mind and sense as the indwelling and over-dwelling Soul.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥
Utkraamantam sthitam vaapi bhunjaanam vaa gunaanvitam;
Vimoodhaa naanupashyanti pashyanti jnaanachakshushah. 15-10

The deluded do not perceive him in his coming in and his going forth or in his staying and enjoying and assumption of quality;* they perceive who have the eye of knowledge.

* They see only what is there visible to the mind and senses, not the greater truth which can only be glimpsed by the eye of knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥१५-११॥
Yatanto yoginashchainam pashyantyaatmanyavasthitam;
Yatanto'pyakritaatmaano nainam pashyantyachetasah. 15-11

The Yogins who strive, see the Lord in themselves; but though they strive to do so, the ignorant* perceive Him not, as they are not formed in the spiritual mould.

* Never can they have sight of him, even if they strive to do so, until they learn to put away the limitations of the outward consciousness and build in themselves their spiritual being, create for it, as it were, a form in their nature. Man, to know himself, must be *kritatma*, formed and complete in the spiritual mould, enlightened in the spiritual vision. The Yogins who have this eye of knowledge, see the Divine Being we are in their own endless reality, their own eternity of spirit. Illumined, they see the Lord in themselves and are delivered from the crude material limitation, from the form of mental personality, from the transient life formulation: they dwell immortal in the truth of the self and spirit. But they see him (the Godhead) too not only in themselves, but in all the cosmos.

यदादित्यगतं तेजो जगद्भासयते ऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥१५-१२॥

**Yadaadityagatam tejo jagad bhaasayate'khilam;
Yacchandramasi yacchaagnau tattejo viddhi maamakam. 15-12**

The light of the sun that illumines all this world, that which is in the moon and in fire, that light know as from Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥१५-१३॥

**Gaam aavishya cha bhootaani dhaarayaamyaham ojasaa;
Pushnaami chaushadheeh sarvaah somo bhootwaa rasaatmakah. 15-13**

I have entered into this form of earth (and am the spirit of its material force) and sustain by My might these multitudes. I am the godhead of Soma who by the *rasa* (the sap in the earth-mother) nourishes all plants and trees.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥१५-१४॥

**Aham vaishwaanaro bhootwaa praaninaam dehamaashritah;
Praanaapaana samaayuktah pachaamyannam chaturvidham. 15-14**

I, having become the flame of life, sustain the physical body of living creatures, and united with Prana and Apana, digest, the four kinds* of food.**

* In other words, the Divine is at once the Soul of matter and the Soul of life and the Soul of mind as well as the Soul of the supramental light that is beyond mind and its limited reasoning intelligence.

** Namely, that which is chewed, that which is sucked, that which is licked and that which is drunk.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥१५-१५॥

**Sarvasya chaaham hridi sannivishtho Mattah smritir jnaanam apohanam cha;
Vedaischa sarvairahameva vedyo Vedaantakrid vedavid eva chaaham. 15-15**

. I am lodged in the heart of all; from Me are memory and knowledge and their absence. And that which is known by all the Vedas (and by all forms of knowing) am I; and I indeed the knower of Veda and the maker of Vedanta.

– To be continued

Above the stretch and blaze of cosmic Sight,
Above the silence of the wordless Thought,
Formless creator of immortal forms,
Nameless, investitured with the name divine,
Transcending Time's hours, transcending Timelessness,
The Mighty Mother sits in lucent calm
And holds the eternal Child upon her knees
Attending the day when he shall speak to Fate.
There is the image of our future's hope;
There is the sun for which all darkness waits,
There is the imperishable harmony;
The world's contradictions climb to her and are one:
There is the Truth of which the world's truths are shreds,
The Light of which the world's ignorance is the shade
Till Truth draws back the shade that it has cast,
The Love our hearts call down to heal all strife,
The Bliss for which the world's derelict sorrows yearn:
Thence comes the glory sometimes seen on earth,
The visits of Godhead to the human soul,
The Beauty and the dream on Nature's face.

– From *Savitri* by Sri Aurobindo

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