



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. 9, No. 5

May 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।

अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥२॥

May we have strength to kindle Agni Nachiketas, for he is the bridge of those who do sacrifice and he is Brahman supreme and imperishable, and the far shore of security to those who would cross this ocean. – *Katha Upanishad 1-3-2*

Agni is at once a fire of aspiration, a fire of purification, a fire of tapasya, a fire of transformation.

– *Sri Aurobindo*

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

May 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

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

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

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube : <https://youtube.com/sriaurobindoashramdelhibranch>
Facebook : <http://facebook.com/sriaurobindoashramdelhibranch>
Instagram : <https://www.instagram.com/sriaurobindoashramdelhibranch>
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.sriaurobindoashram.net.

Matri Kala Mandir (MKM) CLASSES

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

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

The Mother's Integral Health Centre Activities

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

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

Contact: 011-2685 8563; Ms. Swati Kohli <swatikohli3@gmail.com>

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

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

Important Days in the Ashram 2020

29 May Anniversary of Relics Enshrinement at Van Niwas, Nainital

Agni, the Illumined Will

Agni is the most important, the most universal of the Vedic gods. In the physical world he is the general devourer and enjoyer. He is also the purifier; when he devours and enjoys, then also he purifies. He is the fire that prepares and perfects; he is also the fire that assimilates and the heat of energy that forms. He is the heat of life and creates the sap, the *rasa* in things, the essence of their substantial being and the essence of their delight.

He is equally the Will in Prana, the dynamic Life-energy, and in that energy performs the same functions. Devouring and enjoying, purifying, preparing, assimilating, forming, he rises upwards always and transfigures his powers into the Maruts, the energies of Mind. Our passions and obscure emotions are the smoke of Agni's burning. All our nervous forces are assured of their action only by his support.

If he is the Will in our nervous being and purifies it by action, he is also the Will in the mind and clarifies it by aspiration. When he enters into the intellect, he is drawing near to his divine birthplace and home. He leads the thoughts towards effective power; he leads the active energies towards light.

His divine birth-place and home,—though he is born everywhere and dwells in all things,—is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified. For there all Will is in harmony with the truth of things and therefore effective; all thought part of Wisdom, which is the divine Law, and therefore perfectly regulative of a divine action. Agni fulfilled becomes mighty in his own home—in the Truth, the Right, the Vast. It is thither that he is leading upward the aspiration in humanity, the soul of the Aryan, the head of the cosmic sacrifice.

It is at the point where there is the first possibility of the great passage, the transition from mind to supermind, the transfiguration of the intelligence, till now the crowned leader of the mental being, into a divine Light,—it is at this supreme and crucial point in the Vedic Yoga that the Rishi, Gotama Rahugana, seeks in himself for the inspired Word. The Word shall help him to realise for himself and others the Power that must effect the transition and the state of luminous plenitude from which the transfiguration must commence.

The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. Self-fulfilment by self-immolation, to grow by giving is the universal law. That which refuses to give itself, is still the food of the cosmic Powers. "The eater eating is eaten" is the formula, pregnant and terrible, in which the Upanishad sums up this aspect of the universe, and in another passage men are described as the cattle of the gods. It is only when the law is recognised and voluntarily accepted that this kingdom of death can be overpassed and by the works of sacrifice Immortality made possible and attained. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos.

Knowledge, Force and Delight are the three powers of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level. The dualities of truth and falsehood, light and darkness, conceptional right and wrong are the confusions of knowledge born of egoistic division; the dualities of egoistic love and hatred, joy and grief, pleasure and pain are the confusions of Love, perversities of Ananda; the dualities of strength and weakness, sin and virtue, action and inaction are the confusions of will, dissipators of the divine Force. And all these confusions arise and even become necessary modes of our action because the triune powers of the divine Life are divorced from each other, Knowledge from Strength, Love from both, by the Ignorance which divides. It is the Ignorance, the dominant cosmic Falsehood that has to be removed. Through the Truth, then, lies the road to the true harmony, the consummated felicity, the ultimate fulfilment of love in the divine Delight. Therefore, only when the Will in man becomes divine and possessed of the Truth ... can the perfection towards which we move be realised in humanity.

— Sri Aurobindo

Activities during March 16 – April 15, 2020

UNPRECEDENTED CORONA VIRUS IMPACT: Ashram administration imposed safety guidelines against Corona Virus pandemic in the Ashram premises even earlier than the Government's directives. Thus a lockdown of the Ashram premises began on March 17, 2020 and entry of visitors was severely restricted as also going out of the residents from Ashram premises. All group activities in the Ashram such as regular evening meditation were put on hold, and this practice continues still. Arrangements have also been made to faithfully follow social distancing boarding and lodging. Thus meal time period has been extended so that people can dine in a more staggered fashion with one individual at one table only. Protective masks are worn by the residents, and washing of hands and keeping safe distance is earnestly practiced. Elaborate cleaning of the Ashram premises is a regular feature and less harmful pesticides have been frequently sprayed over the entire campus as another safety measure.

An uninterrupted reading of Sri Aurobindo's epic *Savitri* for 12 hours every day has also been continuing. Gayatri and Maha Mrityunjaya mantra chanting has been a frequent feature in the Ashram.

We are passing through unprecedented times. While we are looking upon these times also as a part of the Divine Will, and are watching with faith the Divine Wisdom as the plan is unfolding, we are also trying our best to use the current circumstances as opportunities for spiritual growth. That is the inner work that we are all doing. But in terms of the outer work, there is little to report.

Throughout this period, our youth at the ashram have set examples in community living. They have displayed qualities of exemplary patience, courage and resilience when most needed and continue to do so. Knowing that they are under the direct care of The Mother and Sri Aurobindo, their guiding spirit, the youth have plunged themselves wholeheartedly into the need of the hour by taking special care to maintain utmost cleanliness within the premises including periodical spring cleaning, spraying areas using natural disinfectants and being constantly on the lookout for new areas of improvement, stitching masks, and keeping the inner sanctuary of body and mind healthy by chants, prayers and individual sessions of meditation music, art and craft.

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. How momentous this meeting was can be gleaned from the Mother's own words penned during subsequent days: "In the presence of those who are integrally Thy servitors, those who have attained the perfect consciousness of Thy presence, I become aware that I am still far, very far from what I yearn to realise; and I know that the highest I can conceive, the noblest and purest is still dark and ignorant beside what I should conceive. But this perception, far from being depressing, stimulates and strengthens the aspiration, the energy, the will to triumph over all obstacles so as to be at last identified with Thy law and Thy work. Gradually the horizon becomes

distinct, the path grows clear, and we move towards a greater and greater certitude...

I feel we have entered the very heart of Thy sanctuary and grown aware of Thy very will. A great joy, a deep peace reign in me, and yet all my inner constructions have vanished like a vain dream and I find myself now, before Thy immensity, without a frame or system, like a being not yet individualised. All the past in its external form seems ridiculously arbitrary to me, and yet I know it was useful in its own time.

But now all is changed: a new stage has begun...

It is a veritable work of creation we have to do: to create activities, new modes of being so that this Force, unknown to the earth till today, may manifest in its plenitude. To this travail I am consecrated, O Lord, for this is what Thou wantest of me. But since Thou hast appointed me for this work, Thou must give me the means, that is, the knowledge necessary for its realisation. We shall unite our efforts: the entire individual being will concentrate in a constant call for the knowledge of the mode of manifestation of this Force, and Thou, supreme centre of the being, Thou wilt emanate the Force fully so that it may penetrate, transfigure and overcome all obstacles. It is a pact Thou hast signed with the worlds of individual life. Thou hast made a promise, Thou hast sent into these worlds those who can and that which can fulfil this promise. This now demands Thy integral help so that what has been promised may be realised.

In us must take place the union of the two wills and two currents, so that from their contact may spring forth the illuminating spark.

And since this *must* be done, *this will be done.*”



The day of Mother’s first arrival in Pondicherry was commemorated on 29 March 2020 differently from the preceding years due to the Corona Virus pandemic. Sri Aurobindo’s Shrine was decorated and lamps of aspiration were kindled. Observing social distancing in the huge Meditation Hall, recitation of Sri Aurobindo’s epic *Savitri* was begun by Tara Didi in the evening. It was de-

cided that the recitation will continue to be held for 12 hours every day, and this has been going on since. The usual collective meditation in the evening has been discontinued until further notice.

ANNIVERSARY OF SRI AUROBINDO’S ARRIVAL IN PONDICHERRY ON 4 APRIL 1910: In response to a query from a disciple as to “Why did you choose Pondicherry as the place for your Sadhana?”, Sri Aurobindo replied, “Because it was by an Adesh — command from Above — I was asked to come here.” Elaborating about his advent in Pondicherry, Sri Aurobindo has written elsewhere: “These are the facts of that departure. I was in the Karmayogin office when I received word [February 1910], on information given by a high-placed police official, that the office would be searched the next day and myself arrested” ...

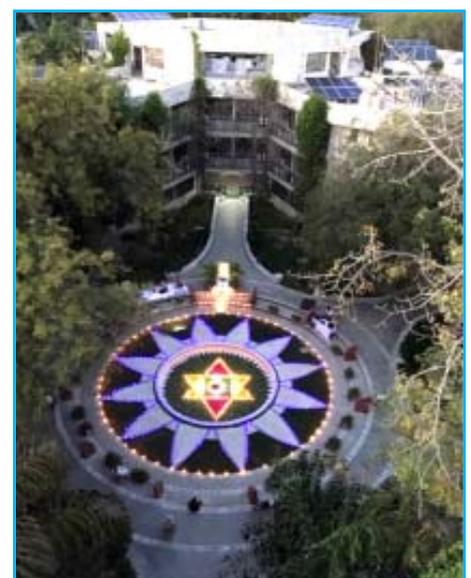
“While I was listening to animated comments from those around on the approaching event, I suddenly received a command from above in a Voice well known to me, in the three words; “Go to Chandernagore.” In ten minutes or so I was in the boat for Chandernagore.”...

[In Chandernagore] “I remained in secret entirely engaged in Sadhana”...

“Afterwards, under the same “sailing orders”, I left Chandernagore and reached Pondicherry on April 4th 1910. I may add in explanation that from the time I left Lele at Bombay after the Surat Congress and my stay with him in Baroda, Poona and Bombay, I had accepted the rule of following the inner guidance implicitly and moving only as I was moved by the Divine. The spiritual development during the year in jail [Alipore Jail 1908-1909] had turned this into an absolute law of the being. This accounts for my immediate action in obedience to the adesh received by me”...

“Pondicherry is my place of retreat, my cave of tapasya,—not of the ascetic kind, but of a brand of my own invention.”

Sri Aurobindo’s arrival in Pondicherry was commemorated on 4th April, 2020, with decorating the lobby at the Reception of the Ashram with Sri Aurobindo’s portrait, and the courtyard in front of Tapasya building (which was inaugurated on 4 April 1991). Due to Corona Virus pandemic, the traditional programs were not held this year.



Note: Pictures can be viewed up to 150% 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

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FIFTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥१५-१६॥

Dwaavimau purushau loke ksharashchaakshara eva cha;
Ksharah sarvaani bhootaani kootastho'kshara uchyate. 15-16

There are two Purushas* (spiritual beings) in this world, the immutable (and impersonal) and the mutable (and personal); the mutable is all these existences, the Kutastha (the high-seated consciousness of the Brahmic status) is called the Immutable.

* These two are the two spirits we see in the world; one emerges in front in its action, the other remains behind it steadfast in that perpetual silence from which the action comes and in which all actions cease and disappear into timeless being, Nirvana. The difficulty which baffles our intelligence is that these two seem to be irreconcilable opposites with no real nexus between them or any transition from the one to the other except by an intolerant movement of separation. The Kshara acts, or at least motives action, separately in the Akshara; the Akshara stands apart self-centred, separate in its inactivity from the Kshara. When we live in the mobility of the becoming, we may be aware of but hardly live in the immortality of timeless self-existence. And when we fix ourselves in timeless being, Time and Space and circumstance fall away from us and begin to appear as a troubled dream in the Infinite. The most persuasive conclusion would be, at first sight, that the mobility of the spirit in Nature is an illusion, a thing real only when we live in it, but not real in essence, and that is why, when we go back into self, it falls away from our incorruptible essence. That is the familiar cutting of the knot of the riddle, *Brahma satyam jaganmithya*.

The Gita does not take refuge in this explanation which has enormous difficulties of its own, besides its failure to account for the illusion,—for it only says that it is all a mysterious and incomprehensible Maya, and then we might just as well say that it is all a mysterious and incomprehensible double reality, spirit concealing itself from spirit. The Gita speaks of Maya, but only as a bewildering partial consciousness which loses hold of the complete reality, lives in the phenomenon of mobile Nature and has no sight of the Spirit of which she is the active power, *me prakritih*. When we transcend this Maya, the world does not disappear, it only changes its whole heart of meaning. In the spiritual vision we find not that all this does not really exist, but rather that all is, but with a sense quite other than its present mistaken significance: all is self and soul and nature of the Godhead, all is Vasudeva. The world for the Gita is real, a creation of the Lord, a power of the Eternal, a manifestation from the Parabrahman, and even this lower nature of the triple Maya is a derivation from the supreme divine Nature. Nor can we take refuge altogether in this distinction that there is a double, an inferior active and temporal and a superior calm still and eternal reality beyond action and that our liberation is to pass from this partiality to that greatness, from the action to the silence. For the Gita insists that we can and should, while we live, be conscious in the self and its silence and yet act with power in the world of Nature. And it gives the example of the Divine himself who is not bound by necessity of birth, but free, superior to the cosmos, and yet abides eternally in action, *varta eva cha karmani*. Therefore it is by putting on a likeness of the divine nature in its completeness that the unity of this double experience becomes entirely possible. But what is the principle of that oneness?

The Gita finds it in its supreme vision of the Purushottama, for that is the type, according to its doctrine, of the complete and the highest experience. It is the knowledge of the whole knowers, *kritsna-vidah*.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः॥१५-१७॥

Uttamah purushastwanyah paramaatmetyudaahritah;
Yo lokatrayamaavishya bibhartavyaya ishwarah. 15-17

But other than these two is that highest spirit called the supreme Self* who enters the three worlds and upbears them, the imperishable Lord.

* The Akshara is *para*, supreme in relation to the elements and action of cosmic Nature. It is the immutable Self of all, and the immutable Self of all is the Purushottama. The Akshara is he in the freedom of his self-existence unaffected by the action of his own power in Nature, not impinged on by the urge of his own becoming, undisturbed by the play of his own qualities. But this is only one aspect though a great aspect of the integral knowledge. The Purushottama is at the same time greater than the Akshara, because he is more than this immutability and he is not limited even by the highest eternal status of being, *param dhama*. Still, it is through whatever is immutable and eternal in us that we arrive at that highest status from which there is no returning to birth, and that was the liberation which was sought by the wise of old, the ancient sages. But when pursued through the Akshara alone, this attempt at liberation becomes the seeking of the Indefinable, a thing hard for our nature embodied as we are here in Matter. The Indefinable, to which the Akshara, the pure intangible self here in us rises in its separative urge, is some supreme Unmanifest, *para avyakta*, and that highest unmanifest Akshara is still the Purushottama. Therefore, the Gita has said, those also who follow after the Indefinable, come to me, the eternal Godhead. But yet is he more even than a highest unmanifest Akshara, more than any negative Absolute, *neti neti*, because he is to be known also as the supreme Purusha who extends this whole universe in his own existence. He is a supreme mysterious All, an ineffable positive Absolute of all things here. He is the Lord in the Kshara, Purushottama not only there, but here in the heart of every creature, Ishwara. And there too even in his highest eternal status *para avyaktah*, he is the supreme Lord, Parameshwara, no aloof and unrelated Indefinable, but the origin and father and mother and first foundation and eternal abode of self and cosmos and Master of all existences and enjoyer of askesis and sacrifice. It is by knowing him at once in the Akshara and the Kshara, it is by knowing him as the Unborn who partially manifests himself in all birth and even himself descends as the constant Avatar, it is by knowing him in his entirety, *samagram mam*, that the soul is easily released from the appearances of the lower Nature and returns by a vast sudden growth and broad immeasurable ascension into the divine being and supreme Nature. For the truth of the Kshara too is a truth of the Purushottama. The Purushottama is in the heart of every creature and is manifested in his countless Vibhuti; the Purushottama is the cosmic spirit in Time and it is he that gives the command to the divine action of the liberated human spirit. He is both Akshara and Kshara and yet he is other because he is more and greater than either of these opposites.

The Divine is neither wholly the Kshara, nor wholly the Akshara. He is greater than the immutable Self and he is much greater than the Soul of mutable things. If he is capable of being both at once, it is because he is other than they, *anyah*, the Purushottama above all cosmos and yet extended in the world and extended in the Veda, in self-knowledge and in cosmic experience.

यस्मात्क्षरमतीतो ऽहमक्षरादपि चोत्तमः।
अतो ऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥१५-१८॥

Yasmaat ksharam ateeto'hamaksharaadapi chottamah;
Ato'smi loke vede cha prathitah purushottamah. 15-18

Since I am beyond the mutable and am greater and higher even than the immutable, in the world and the Veda I am proclaimed as the Purushottama (the supreme Self).

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।
स सर्वविद्भजति मां सर्वभावेन भारत॥१५-१९॥

Yo maamevam asamoodho jaanaati purushottamam;
Sa sarvavidbhajati maam sarvabhaavena bhaarata. 15-19

He* who undeluded thus has knowledge of Me as the Purushottama, adores

Me (has bhakti for Me) with all-knowledge and in every way of his natural being.

* He sees the entire sense both of the self and of things; he restores the integral reality of the Divine; he unites the Kshara and the Akshara in the Purushottama. He loves, worships, cleaves to and adores the supreme Self of his and all existence, the one Lord of his and all energies, the close and far-off Eternal in and beyond the world. And he does this too with no single side or portion of himself, exclusive spiritualised mind, blinding light of the heart intense but divorced from largeness, or sole aspiration of the will in works, but in all the perfectly illumined ways of his being and his becoming, his soul and his nature. Divine in the equality of his imperturbable self-existence, one in it with all objects and creatures, he brings that boundless equality, that deep oneness down into his mind and heart and life and body and founds on it in an indivisible integrality the trinity of divine love, divine works and divine knowledge This is the Gita's way of salvation,

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥१५-२०॥

Iti guhyatamam shaastram idamuktam mayaa'nagha;
Etadbuddhwaa buddhimaan syaat kritakrityashcha bhaarata. 15-20

Thus by Me the most secret shastra (the supreme teaching and science) has been told, O sinless one. Absolutely to know it is to be perfected in understanding and successful in the supreme sense, O Bharata.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो
नाम पंचदशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade
Purushottamayogo Naama Panchadasho'dhyaayah

Thus in the *Upanishad* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fifteenth discourse entitled:
“The Yoga of the Supreme Spirit”

– To be continued

BRIDE OF THE FIRE

Bride of the Fire, clasp me now close,—
Bride of the Fire!

I have shed the bloom of the earthly rose,
I have slain desire.

Beauty of the Light, surround my life,—
Beauty of the Light!

I have sacrificed longing and parted from grief,
I can bear thy delight.

Image of ecstasy, thrill and enlace,—
Image of bliss!

I would see only thy marvellous face,
Feel only thy kiss.

Voice of Infinity, sound in my heart,—
Call of the One!

Stamp there thy radiance, never to part,
O living Sun.

— Sri Aurobindo

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