



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

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

Realization

Vol. 10, No. 4

April 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद् यद्वरिष्ठं प्रजानाम् ॥ 9 ॥

Manifested, it is here set close within, moving in the secret heart, this is the mighty foundation and into it is consigned all that moves and breathes and sees. This that is that great foundation here, know, as the Is and Is-not, the supremely desirable, greatest and the Most High, beyond the knowledge of creatures. — *Mundak Upanishad 2-2-1*

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriaurobindoashram.net

Ongoing & Forthcoming Events

April 2021

Meditation & Satsang venue : Meditation Hall

Monday - Saturday

7 - 7:30 pm

Collective Meditation

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

April 04	<i>Sri Arvind kaa Pondicherry Prasthan</i>	Dr. Aparna Roy
	Musical offering	Ms. Premsheela
April 11	Ego is the Helper, Ego is the Bar	Mr. Manan Binda
	Musical offering	Ms. Pragya Taneja
April 18	Overcoming Mental Inertia	Dr. Mithu Pal
	Musical Offering	Dr. Mithu Pal
April 25	Limitations of Meditation (Based on the Mother's <i>The Great Adventure</i> , pp. 153-154)	Dr. Ramesh Bijlani
	Musical offering	Ms. Dipanvita & Ms. Basundhara Munshi

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 01,08,15,22,29	11:30 am – 12:30 pm	Bhagvad Gita
	To join, please contact Dr. Sonia Gupta (98103 05078)	
Saturdays: 03,10,17,24	11:00 am – 12 noon	Sri Aurobindo's Sonnets
	To join, please contact Sri Satya Prakash (88007 61046)	

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
Website	:	http://sriaurobindoashram.net/
Micro Website	:	http://sriaurobindoashram.net/Mirra100/

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

श्रीस्मृति
Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Important Notice

Precautions to minimize the spread of coronavirus to be observed

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.

The Mother's Integral Health Centre Activities

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

Mon/Fri	1-3 pm	Homeopathy	Dr. Kabir Tandon
Wed	11 am-2 pm	Homeopathy	Dr. Pardeep Kaur

ONLINE HOMEOPATHY CONSULTATION

Tue/Thu **11 am-2 pm** **Homeopathy** **Dr. Pardeep Kaur**
For details, please contact: Ms. Seema: 8470830141, <dabiseema@gmail.com>

Corona Virus (COVID-19) outbreak has forced a restraint on Health Centre activities. Please make a status-check on the Ashram website, www.sriaurobindoashram.net; or email <tmihc2000@gmail.com>

WAY (WELLNESS THROUGH AYURVEDA & YOGA)

RESIDENTIAL RETREAT

For details, please contact: <contact@aubrobindoonline.in>, <tmihc2000@gmail.com>

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

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

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

Important Days in the Ashram 2021

4 April Anniversary of Sri Aurobindo's advent in Pondicherry

4 April Anniversary of Tapasya Bhavan's Inauguration Day

23 April Foundation Day Anniversary of The Mother's International School

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



दर्शन (*Darshan*)

Without care for time, without fear for space, surging out purified from the flames of the ordeal, we shall fly without stop towards the realisation of our goal, the supramental victory.

— *The Mother, 24 April 1956*

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

The Philosophy of the Upanishads

Nature of the Absolute Brahman (1)

Viewed in the light of these four great illuminations the utterances of the Upanishads arrange themselves and fall into a perfect harmony. European scholars like Max Muller have seen in these Scriptures a mass of heterogeneous ideas where the sublime jostles the childish, the grandiose walks arm-in-arm with the grotesque, the most petty trivialities feel at home with the rarest and most solemn philosophical intuitions, and they have accordingly declared them to be the babblings of a child humanity; inspired children, idiots endowed with genius, such to the Western view are the great Rishis of the Aranyaka. But the view is suspect from its very nature. It is not likely that men who handle the ultimate and most difficult intellectual problems with such mastery, precision and insight, would babble mere folly in matters which require the use of much lower faculties. Their utterances in this less exalted sphere may be true or they may be erroneous, but, it may fairly be assumed, they gave them forth with a perfectly clear idea of their bearing and signification. To an understanding totally unacquainted with the methods by which they are arrived at, many of the established conclusions of modern Science would seem unutterably grotesque and childish,—the babblings if not of a child humanity, at least of humanity in its dotage; yet only a little accurate knowledge is needed to show that these grotesque trivialities are well-ascertained and irrefragable truths.

In real truth the Upanishads are in all their parts, allowing for imaginative language and an occasional element of symbolism, quite rational, consistent and homogeneous. They are not concerned indeed to create an artificial impression of consistency by ignoring the various aspects of this manifold Universe and reducing all things to a single denomination; for they are not metaphysical treatises aiming at mathematical abstractness or geometrical precision and consistency. They are a great store of observations and spiritual experiences with conclusions and generalisations from those observations and experiences, set down without any thought of controversial caution or any anxiety to avoid logical contradictions. Yet they have the consistency of all truthful observation and honest experience; they arrange themselves naturally and without set purpose under one grand universal truth developed into a certain number of wide general laws within whose general agreement there is room for infinite particular variations and even anomalies. They have in other words a scientific rather than a logical consistency.

To the rigorous logician bound in his narrow prison of verbal reasoning, the Upanishads seem indeed to base themselves on an initial and fundamental in-

consistency. There are a number of passages in these Scriptures which dwell with striking emphasis on the unknowableness of the Absolute Brahman. It is distinctly stated that neither mind nor senses can reach the Brahman and that words return baffled from the attempt to describe It; more,—that we do not discern the Absolute and Transcendent in Its reality, nor can we discriminate the right way or perhaps any way of teaching the reality of It to others; and it is even held, that It can only be properly characterised in negative language and that to every challenge for definition the only true answer is N'ETI N'ETI, *It is not this, It is not that*. Brahman is not definable, not describable, not intellectually knowable. And yet in spite of these passages the Upanishads constantly declare that Brahman is the one true object of knowledge and the whole Scripture is in fact an attempt not perhaps to define, but at least in some sort to characterise and present an idea, and even a detailed idea, of the Brahman.

The inconsistency is more apparent than real. The Brahman in Its ultimate reality is transcendent, absolute, infinite; but the senses and the intellect, which the senses supply with its material, are finite; speech also is limited by the deficiencies of the intellect; Brahman must therefore in Its very nature be unknowable to the intellect and beyond the power of speech to describe,—yet only in Its ultimate reality, not in Its aspects or manifestations. The Agnostic Scientist also believes that there must be some great ultimate Reality unknown and probably unknowable to man (*ignoramus et ignorabimus*) from which this Universe proceeds and on which all phenomena depend, but his admission of Unknowableness is confined to the ultimate Nature of this supreme Ens and not to its expression or manifestation in the Universe. The Upanishad, proceeding by a profounder method than material analysis, casts the net of knowledge wider than the modern Agnostic, yet in the end its attitude is much the same; it differs only in this important respect that it asserts even the ultimate Brahman to be although inexpressible in the terms of finite knowledge, yet realisable and attainable.

— Sri Aurobindo

To be contd.

Ashram Activities

21 FEBRUARY 2021 –DARSHAN DAY : 143rd Birth anniversary of the Mother started with invocation for the divine Presence in the Meditation Hall by Km. Srila Basu. Later in the day,

two sessions of devotional music were held, first by Sumitra & Pratibha, and the second one by Ms. Premsheela. Following the musical offering,

Tara Didi

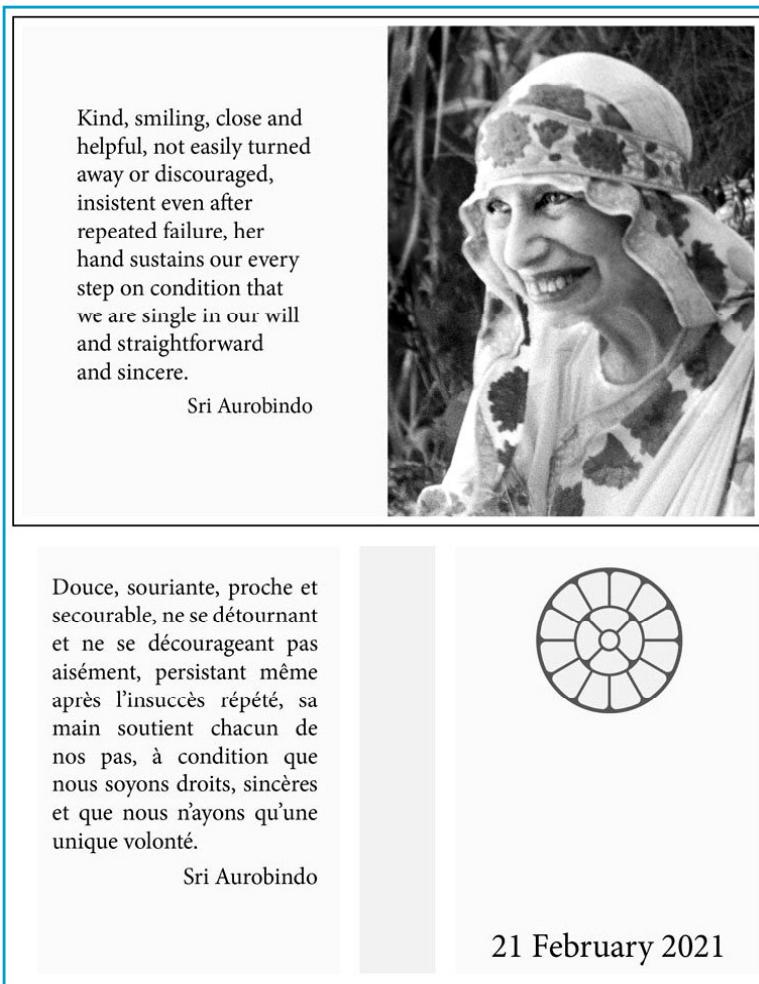
released a book in Bengali, *Ek Ugra Deshpremi Ker Katha: Shri Surendra Nath Jauhar 'Faqir'* by Nepal Da & Dilip Da from Kolkata. For rest of the forenoon and the afternoon, the Meditation Hall continued to reverberate with recordings of devotional music.



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, Dr. Mithu Pal sang four songs on the four aspects of the Mother interspersed by reading of the corresponding passages by Tara Didi . The lyrics of these songs were written by Dr. Alok Pandey. At the end of



the eventful day, attendees received the following message card:



ANNUAL PICNIC : On 27th February, 2021, the Ashram community, youngsters and those not so young, participated in a vigorous and fun-filled annual activity, the picnic, which included music, dance, poetry, storytelling, games and sumptuous meals. This year the picnic was held at Vatika Farms, Gurugram, Haryana.

SHRI ANIL JAUHAR'S PUNYATITHI, 28 FEBRUARY 2021: Erstwhile Chairman of Sri Aurobindo Ashram-Delhi Branch Trust and associated educational institutions left for his heavenly abode on 28 February 2014. His *punyatithi* was observed by chanting of sacred hymns and a reading by Tara Didi in the Meditation Hall.



ONLINE 6-DAY VISION IMPROVEMENT COURSE: The Mother's Integral Health Centre's popular Eye Exercise Course could not be conducted due to the Corona Virus pandemic during the past one year. Finally, an online course was held from March 10-15 (due to connectivity problem on the second day, it was extended to 16 March, 2021). A total of 27 individuals in the age group of 17 to 70 – a few from Europe, the Middle East and outside Delhi – registered and participated in the course on the ZOOM platform. The first day was given over to the screening of a video which elaborated on Dr. Bates' affirmation that, contrary to general belief that focusing errors cannot be removed or improved, it is entirely feasible to improve vision through judicious regimen of routines. An introduction to the routines and exercises to accomplish this was also a part of the first day's screening. On the remaining five days, participants carried out the regimen with visual guidance through the ZOOM & video accessible at their residence. Participants were able to voice queries throughout the 60-75 minutes of daily schedule. On the last day, many voiced their satisfaction and appreciation of the Ashram's online program.

Feedback comments included: "The honey, eyewash, and palming therapy specifically are immensely beneficial in providing great comfort and natural relaxation to the eyes. The classes have been conducted with great care and planning. Would recommend these to any and everyone for eye care, to begin with." [U.W., age 41]; "We would like to thank Sri Aurobindo Ashram Delhi Branch for their generosity and thoughtfulness in organizing the Vision Improvement Course, 2021. The course was extremely beneficial in learning about practices that will help improve and maintain the vision and health of our eyes. Especially considering the pandemic, where we are all forced to spend more screen time than under ordinary circumstances, learning the exercises was a timely intervention to protect and enhance our visual health. As everyone observed on the last day of the course, we are very grateful to Nirankarji for his immense patience and generosity in explaining the routines to us as many times as was necessary." [L.B.] "First of all, thank you very much sir ... for guiding me throughout the online vision improvement course. My eyes used to [get] dried very soon and I felt tired while working/reading on laptop, mobile etc. But the day I have started the exercises (very beautifully explained during the course), I am feeling fresh and my working efficiency [has] also gone up. I will continue doing the exercises and hoping for more improvement of vision of my eyes." [G.J., age 27]; "I just went for a check-up [that is, right after the 6-day online course], and the number of my eyesight was reduced by 0.75" [translated from Hindi, R., age 36].

NEW YOUTUBE POSTINGS : During this period following were posted on :
<<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>>

- * Reading from the Mother's *The Great Adventure* by Tara Didi
- * Videos on Sri Aurobindo's *Savitri*, incorporating paintings by Italian artist Aghni
- * Devotional songs by Km. Karunamayee and other artistes
- * Talks by Dr. Aparna Roy, Dr. Ramesh Bijlani and Ms. Jyotiben Thanki

Editor's Note

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

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

* * * * *

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

— *The Mother*

* * * * *

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

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

— Sri Aurobindo in *Essays on the Gita*

* * * * *

Preface to THE MESSAGE OF THE GITA

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

Sri Aurobindo Ashram,

Pondicherry, 21st February, 1938

— ANILBARAN, Editor

THE MESSAGE OF THE GITA

With Text, Translation and Notes As INTERPRETED BY

SRI AUROBINDO

Edited by ANILBARAN ROY

* * * * *

EIGHTEENTH CHAPTER (CONTD.)

III. TOWARDS THE SUPREME SECRET

The teacher has completed all else that he needed to say, he has worked out all the central principles and the supporting suggestions and implications of his message and elucidated the principal doubts and questions that might rise around it, and now all that rests for him to do is to put into decisive phrase and penetrating formula the one last word, the heart itself of the message, the very core of his gospel. And we find that this decisive, last and crowning word is not merely the essence of what has been already said on the matter, not merely a concentrated description of the needed self-discipline, the Sadhana, and of that greater spiritual consciousness which is to be the result of all its efforts and askesis; it sweeps out, as it were, yet farther, breaks down every limit and rule, canon and formula and opens into a wide and illimitable spiritual truth with an infinite potentiality of significance. And that is a sign of the profundity, the wide reach, the greatness of spirit of the Gita's teaching.

First the Gita restates the body of its message. It summarises the whole outline and essence in the short space of fifteen verses, lines of a brief and concentrated expression and significance that miss nothing of the kernel of the matter, couched in phrases of the most lucid precision and clearness. And they must therefore be scanned with care, must be read deeply in the light of all that has gone before, because here it is evidently intended to extract what the Gita itself considers to be the central sense of its own teaching. The statement sets out from the original starting-point of the thought in the book, the enigma of human action, the apparently insuperable difficulty of living in the highest self and spirit while yet we continue to do the works of the world. The easiest way is to give up the problem as insoluble, life and action as an illusion or an inferior movement of existence to be abandoned as soon as we can rise out of the snare of the world into the truth of spiritual being. That is the ascetic solution, if it can be called a solution; at any rate it is a decisive and effective way out of the enigma, a way to which ancient Indian thought of the highest and most meditative kind, as soon as it commenced to turn at a sharp incline from its first large and free synthesis, had moved always with an increasing preponderance. The Gita like the Tantra, and on certain sides the later religions, attempts to preserve the ancient balance: it maintains the substance and foundation of the original synthesis, but the form has been changed and renovated in the light of a developing spiritual experience. This teaching does not evade the difficult problem of reconciling the full active life of man with the inner life in the highest self and spirit; it advances what it holds to be the real solution. It does not at all deny the efficacy of the ascetic renunciation of life for its own purpose, but it sees that that cuts instead of loosening the knot of the riddle and therefore it accounts it an

inferior method and holds its own for the better way. The two paths both lead us out of the lower ignorant normal nature of man to the pure spiritual consciousness and so for both must be held to be valid and even one in essence: but where one stops short and turns back, the other advances with a firm subtlety and high courage, opens a gate on unexplored vistas, completes man in God and unites and reconciles in the spirit soul and Nature.

And therefore in the first five of these verses the Gita so phrases its statement that it shall be applicable to both the way of the inner and the way of the outer renunciation and yet in such a manner that one has only to assign to some of their common expressions a deeper and more inward meaning in order to get the sense and thought of the method favoured by the Gita.

श्रीभगवानुवाच -

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥१८-४६॥

Asaktabuddhih sarvatra jitaatmaa vigatasprihah;

Naishkarmyasiddhim paramaam sannyaasenaadhicacchati. 18-49

An understanding* without attachment in all things, a soul self-conquered and empty of desire, man attains by renunciation a supreme perfection of *naish-karmya*.**

* This ideal of renunciation, of a self-conquered stillness, spiritual passivity and freedom from desire is common to all the ancient wisdom. The Gita gives us its psychological foundation with an unsurpassed completeness and clearness. It rests on the common experience of all seekers of self-knowledge that there are two different natures and as it were two selves in us. There is the lower self of the obscure mental, vital and physical nature subject to ignorance and inertia in the very stuff of its consciousness and especially in its basis of material substance, kinetic and vital indeed by the power of life but without inherent self-possession and self-knowledge in its action, attaining in the mind to some knowledge and harmony, but only with difficult effort and by a constant struggle with its own disabilities. And there is the higher nature and self of our spiritual being, self-possessed and self-luminous but in our ordinary mentality inaccessible to our experience. At times we get glimpses of this greater thing within us, but we are not consciously within it, we do not live in its light and calm and illimitable splendour. The first of these two very different things is the Gita's nature of the three gunas. Its seeing of itself is centred in the ego idea, its principle of action is desire born of ego, and the knot of ego is attachment to the objects of the mind and sense and the life's desire. The inevitable constant result of all these things is bondage, settled subjection to a lower control, absence of self-mastery, absence of self-knowledge. The other greater power and presence is discovered to be nature and being of the pure spirit unconditioned by ego, that which is called in Indian philosophy self and impersonal Brahman. Its principle is an infinite and an impersonal existence one and the same in all: and, since this impersonal existence is without ego, without conditioning quality, without desire, need or stimulus, it is immobile and immutable; eternally the same, it regards and supports but does not share or initiate the action of the universe. The soul when it throws itself out into active Nature is the Gita's Kshara, its mobile or mutable Purusha; the same soul gathered back into pure silent self and essential spirit is the Gita's Akshara, immobile or immutable Purusha.

** Renunciation is the way to this perfection and the man who has thus inwardly renounced all is described by the Gita as the true Sannyasin. But because the word usually signifies as well an outward renunciation or sometimes even that alone, the Teacher uses another word, *tyaga*, to distinguish the inward from the outward withdrawal and says that Tyaga is better than Sannyasa. The ascetic way goes much farther in its recoil from the dynamic Nature. It is enamoured of renunciation for its own sake and insists on an outward giving up of life and action, a complete quietism of soul and nature. That, the Gita replies, is not

possible entirely so long as we live in the body. As far as it is possible, it may be done, but such a rigorous diminution of works is not indispensable: it is not even really or at least ordinarily advisable. The one thing needed is a complete inner quietism and that is all the Gita's sense of *naishkarmya*. If we ask why this reservation, why this indulgence to the dynamic principle when our object is to become the pure self and the pure self is described as inactive, *akarta*, the answer is that that inactivity and divorce of self from Nature are not the whole truth of our spiritual release. Self and Nature are in the end one thing; a total and perfect spirituality makes us one with all the Divine in self and in nature. In fact this becoming Brahman, this assumption into the self of eternal silence, *brahma-bhuya*, is not all our objective, but only the necessary immense base for a still greater and more marvellous divine becoming, *madbhava*. And to get to that greatest spiritual perfection we have indeed to be immobile in the self, silent in all our members, but also to act in the power, Shakti, Prakriti, the true and high force of the Spirit. And if we ask how a simultaneity of what seem to be two opposites is possible, the answer is that that is the very nature of a complete spiritual being; always it has this double poise of the Infinite.

A completest inner quietism once admitted as our necessary means towards living in the pure impersonal self, the question how practically it brings about that result is the next issue that arises.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥१८-५०॥

Siddhim praapto yathaa brahma tathaapnoti nibodha me;
Samaasenaiva kaunteya nishthaa jnaanasya yaa paraa. 18-50

How, having attained this perfection, one thus attains to the Brahman, hear from me, O son of Kunti,— that which is the supreme concentrated direction of the knowledge.*

* The knowledge meant here is the Yoga of the Sankhyas,— the Yoga of pure knowledge accepted by the Gita, *jnanayogena sankhyanam*, so far as it is one with its own Yoga which includes also the way of works of the Yogins, *karmayogena yoginam*. But all mention of works is kept back for the moment. For by Brahman here is meant at first the silent, the impersonal, the immutable. The Brahman indeed is both for the Upanishads and the Gita all that is and lives and moves; it is not solely an impersonal Infinite or an unthinkable and incommunicable Absolute, *achintyam avyavaharyam*. All this is Brahman, says the Upanishad, all this is Vasudeva, says the Gita,—the supreme Brahman is all that moves or is stable and his hand and feet and eyes and heads and faces are on every side of us. But still there are two aspects of this All,—his immutable eternal self that supports existence and his self of active power that moves abroad in the world movement. It is only when we lose our limited ego personality in the impersonality of the self that we arrive at the calm and free oneness by which we can possess a true unity with the universal power of the Divine in his world movement. Impersonality is a denial of limitation and division, and the cult of impersonality is a natural condition of true being, an indispensable preliminary of true knowledge and therefore a first requisite of true action. It is very clear that we cannot become one self with all or one with the universal Spirit and his vast self-knowledge, his complex will and his wide-spread world-purpose by insisting on our limited personality of ego; for that divides us from others and it makes us bound and self-centred in our view and in our will to action. Imprisoned in personality we can only get at a limited union by sympathy or by some relative accommodation of ourselves to the view-point and feeling and will of others. To be one with all and with the Divine and his will in the cosmos we must become at first impersonal and free from our ego and its claims and from the ego's way of seeing ourselves and the world and others. And we cannot do this if there is not something in our being other than the personality, other than the ego, an impersonal self one with all existences. To lose ego and be this impersonal self, to become this impersonal Brahman in our consciousness is therefore the first movement of this Yoga.

— *To be continued*

Science and the Unknowable

In occult depths grow Nature's roots unshown;
Each visible hides its base in the unseen,
Even the invisible guards what it can mean
In a yet deeper invisible, unknown.

Man's science builds abstractions cold and bare
And carves to formulas the living whole;
It is a brain and hand without a soul,
A piercing eye behind our outward stare.

The objects that we see are not their form,
A mass of forces is the apparent shape;
Pursued and seized, their inner lines escape
In a vast consciousness beyond our norm.

Follow and you shall meet abysses still,
Infinite, wayless, mute, unknowable.

— Sri Aurobindo

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