



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

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

Realization

Vol. 10, No. 1

January 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ 16 ॥
O Fosterer, O sole Seer, O Ordainer, O illumining Sun, O power of the
Father of creatures, marshal thy rays, draw together thy light; the Lustre which
is thy most blessed form of all, that in Thee I behold. The Purusha there and
there, He am I.
— Isha Upanishad 16

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

January 2021

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Important Notice

Sri Aurobindo Ashram - Delhi Branch will keep the Meditation Hall and Sri Aurobindo's Shrine accessible to visitors for New Year's Day according to the following schedule:

1st January 2021, from 8 am – 2 pm

New Year calendar will be distributed as *prasad*.

Precautions to minimize the spread of coronavirus, which everybody is familiar with now, would of course be observed.

Corona Virus (COVID-19) outbreak has forced all regular Ashram 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.

Sri Aurobindo Ashram - Delhi Branch's SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

Note: Corona Virus (COVID-19) pandemic has forced all Ashram activities including Library 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.sriaurobindoashram.net.

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

The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <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>

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.

The Philosophy of the Upanishads

Prefatory (2)

We need not expect in the Upanishads a full statement of the facts on which its more grandiose statements of religious and philosophic truth are built, nor should we hope to find in them complete or reasoned treatises marshalling in a comprehensive and orderly manner the whole scheme of Vedantic philosophy. That is seldom the way in which the true Asiatic goes to work. He is a poet and a *divine* in the real sense of the word. His peculiar faculty is apparent in the very form of his philosophic books. The Aphorisms, that peculiarly Indian instrument of thought, by which our philosophers later on packed tons of speculation into an inch of space, give only the fundamental illuminations on which their philosophy depends. The Exegeses (*Karikas*) of Gaudapada and others are often a connected and logical array of concise and pregnant thoughts each carrying its burden of endless suggestion, each starting its own reverberating echo of wider and wider thought; but they are not comprehensive treatises. Nor can such a term be applied to the Commentaries (*Bhashyas*) of Shankara, Ramanuja and other powerful and original minds; they are, rather, forceful excursions into terse and strenuous logic, basing, strengthening, building up, adding a wing here and a story there to the cunning and multiform, yet harmonic structure of Indian thought. Nowhere will you find an exhaustive and systematic statement of a whole philosophy interpreting every part of the universe in the terms of a single line of thought. This habit of suggestiveness & reserve in thought leaves the old philosophies still as inspiring and full of intention and potential development as when the glowing divinations and massive spiritual experiences stored in the Upanishads were first annealed & hammered into philosophic form. It is the reason of the Vedanta's surprising vitality, of the extent to which it enters and the potency with which it governs Indian life, in a way that no European philosophy except recently the Evolutionary has entered into or governed the life of the West. The European metaphysician has something in him of the pedagogue, something indeed of the mechanic, at least of the geometrician; his philosophies are masterpieces of consistent logic, admirable constructions of a rigid symmetry. But their very perfection militates against the vitality of the truth they set forth; for Life is not built on the lines of consistent logic, Nature does not proceed on the principle of a rigid symmetry: even where she seems most formal she loves to assert herself in even the slightest, just perceptible, perhaps hardly perceptible deflection from a strict correspondence. Nothing indeed can live permanently which has not in itself the potentiality of an unending Evolution; nothing—nothing finite at least—is completely true which is not incomplete. The moment a poem or work of art becomes incapable of fresh interpretation, or

a philosophy of fruitful expansion or a species of change & variety, it ceases from that moment to be essential to existence and is therefore doomed, sooner or later, to extinction. The logical intellect may rebel against this law and insist passionately on finality in truth,* but it rebels vainly; for this *is* the law of all life and all truth.

This is the secret of the Upanishads and their undying fruitfulness. They are, to begin with, inspired poems,—not less so when they are couched in prose form than when they are poured into solemn and far-sounding verse,—grand and rhythmic intuitions where the speakers seem to be conveyors only of informing ideas cast out from a full and complete vision in the eternal guardian Mind of the race. The style in which they are couched is wonderfully grave, penetrating and mighty, suffused with strange light as if from another world, its rhythms unequalled for fathomless depth of sound and the rolling sea of solemn echoes they leave behind them. Here only in literature have philosophy and poetry at their highest met together and mingled their beings in the unison of a perfect love and understanding. For the Upanishads stand, as poetry, with the greatest productions of creative force and harmonic beauty. As philosophy, they have borne the weight of three millenniums of thought and may well suffice for an equal period of future speculation. But exhaustive and balanced exposition is not to be expected; you must piece together their glowing jewels of thought if you would arrive at the forced symmetry of a system; and perhaps to the end of the world different minds will construct from them a different mosaic. To the systematic intellect this inevitably detracts from their philosophic value, but to the Indian mind, flexible, illimitable, unwilling to recognize any finality in philosophy or religion, it enhances their claim to reverence as Scriptures for the whole world and for all time to come.

*Observe for instance the phenomenon of Theosophy. The Western intellect seizes upon the profound researches of the East into the things behind the veil, the things of the soul & spirit—researches admirably firm in the outline of their results but incomplete in detail—and lo and behold! everything is arranged, classified, manualized, vulgarized, all gaps filled in, finality insisted on and the infinite future with its infinite possibilities and uncertainties audaciously barred out of its heritage.

— *Sri Aurobindo*

Ashram Activities

INTEGRAL EDUCATION AND EXPERIENTIAL MATHEMATICS WORKSHOP (ONLINE)

Mathematics .. is a subject in which it ought not to be difficult to give thorough knowledge, for most of its paths are well beaten ...

– Sri Aurobindo

As for arithmetic, I am much more in favour of *practical* than of written arithmetic, with an emphasis on the development of the faculty of mental arithmetic. It is more difficult, but it greatly increases the capacity for inner visualisation and reasoning. It is a very effective way of developing true intelligence instead of memorised knowledge.

When one knows mental arithmetic and *understands* arithmetic, it then takes very little time to learn written arithmetic.

With the help of similar objects—you can begin with the children themselves for small numbers and then take pebbles and counters when it comes to tens and hundreds.

In this way, by taking a little trouble, you can teach them all the operations *logically* and so they become for the children something real and living which has a concrete meaning.

– The Mother

Under the Social Initiative Program of Sri Aurobindo Ashram-Delhi Branch, a comprehensive Integral Education & Mathematics workshop was conducted on the Ashram campus between November 25 to 30, 2020, on the digital platform – Zoom for 136 teachers of remote regions across India from a total of 19 schools,



viz. one school each from Delhi, Jharkhand, Nagaland, and Tamilnadu; three schools each from Telengana, Uttarakhand and West Bengal; and six schools from Odisha. The objective of the workshop was to highlight practical methods – incorporating fun and interesting day-to-day life activities – of teaching Maths at primary level which make the concepts of Maths easy to understand by involving the children and, to demonstrate how this has an edge over conventional methods of rote learning. We gratefully acknowledge a generous grant from the Foundation for World Education (FWE) of New York, USA, which made the accomplishment of this program possible.

The workshop was inaugurated by a kindling of lamps of aspiration by Tara Didi on the 25th November. The program activities commenced with an enlightening lecture by Dr. Ramesh Bijlani who gave an introduction to broad concepts of Integral Education as propounded by Sri Aurobindo and the Mother including

various parts of the being: physical (gross body and matter), vital (life-force and emotions), mental (thoughts and reason) and the psychic (the divine element). Thereafter he dwelt on the immediate surroundings to make basic concepts of length, area, volume, etc. by measuring objects in the classroom such as length & breadth of a book, area of the classroom, volume of a box, etc., and time by the number of hours spent at study or the age of an individual.

Participants learned the use of a plethora of aids for teaching Maths in the classroom including Tanagram, Gantimala, Rangometry, Jodo, Jodo Blocks, Aakaar Parivar, Decimal Kit, Number Sticks, Fraction Kit. Resource persons for maths, each with a fifteen years experience in the field of experiential mathematics, were Mr. Srinath Maharana, Mr. Prakash Sahoo and Mr. Narayan Meher.

During the concluding session, participants were given tips on how to include the things learned at the workshop in the existing system and curriculum.



Certificates were given to individual participants and the above-mentioned teaching-aids worth INR 25,000/- were sent to each school by courier for use in the classroom.

SRI AUROBINDO'S MAHASAMADHI DAY : Anniversary of Sri Aurobindo's *mahasamadhi* Day in the Ashram was observed on 5 December, 2020, beginning with invocation for the divine Presence by Km. Srila Basu in the Meditation



Hall in the morning. Due to COVID-19, the traditional MIS (The Mother's International School) program of floral offerings, recitations and *bhajans* could not be held on the *Samadhi* Lawn. Instead, MIS organized an online assembly in which students and staff joined in making offerings from their own homes. The Ashram community offered floral tributes throughout the day at Sri Aurobindo's Shrine. A number of visitors also came intermittently from the early forenoon to early afternoon to pay their devotional offerings at the Shrine and in the Meditation Hall.

SRI AUROBINDO'S SAMADHI DAY, 9 DECEMBER : A few members of the Ashram community gathered in the evening in the Meditation Hall for meditation strictly



observing the social distancing guidelines. Tara Didi also read a few passages from Sri Aurobindo's *Savitri*.

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

- * 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 Shantanu & Durba Bhattacharya
- * Talks by Dr. Aparna Roy

Editor's Note

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

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

* * * * *

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

– *The Mother*

* * * * *

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

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

– Sri Aurobindo in *Essays on the Gita*

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Preface to *THE MESSAGE OF THE GITA*

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

Sri Aurobindo Ashram,
Pondicherry, 21st February, 1938

– ANILBARAN, Editor

THE MESSAGE OF THE GITA

With Text, Translation and Notes AS INTERPRETED BY

SRI AUROBINDO

Edited by **ANILBARAN ROY**

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EIGHTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥१८-२२॥

Yattu kritsnavadekasmin kaarye saktamahaitukam;

Atattwaarthavadalpam cha tattaamasamudaahritam. 18-22

The tamasic* knowledge is a small and narrow way of looking at things which has no eye for the real nature of the world; it clings to one movement or one routine as if it were the whole (without foresight or comprehending intelligence).

* The tamasic mind does not look for real cause and effect, but absorbs itself in one movement or one routine with an obstinate attachment to it, can see nothing but the little section of personal activity before its eyes and does not know in fact what it is doing but blindly lets natural impulsion work out through its deed results of which it has no conception, foresight or comprehending intelligence. The rajasic knowledge is unable to discover a true principle of unity or rightly coordinate its will and action, but follows the bent of ego and desire, the activity of its many-branching egoistic will and various and mixed motive in response to the solicitation of internal and environing impulsions and forces. This knowing is a jumble of sections of knowledge, often inconsistent knowledge, put forcefully together by the mind in order to make some kind of pathway through the confusion of our half-knowledge and half-ignorance. Or else it is a restless kinetic multiple action with no firm governing higher ideal and self-possessed law of true light and power within it. The sattvic knowledge, on the contrary, sees existence as one indivisible whole in all these divisions, one imperishable being in all becomings; it masters the principle of its action and the relation of the particular action to the total purpose of existence; it puts in the right place each step of the complete process. At the highest top of knowledge this seeing becomes the knowledge of the one spirit in the world, one in all these many existences, of the one Master of all works, of the forces of cosmos as expressions of the Godhead and of the work itself as the operation of his supreme will and wisdom in man and his life and essential nature.

नियतं संगरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥१८-२३॥

Niyatam sangarahitam araagadweshatah kritam;

Aphalaprepsunaa karma yattat saattwikamuchyate. 18-23

An action which is rightly regulated, performed without attachment, without liking or disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattvic.*

* Sattvic action is that which a man does calmly in the clear light of reason and knowledge and with an impersonal sense of right or duty or the demand of an ideal, as the thing that ought to be done whatever may be the result to himself in this world or another. At the line of culmination of Sattwa it will be transformed and become a highest impersonal action dictated by the spirit within us and no longer by the intelligence, an action moved by the highest law of the nature, free from the lower ego and its light or heavy baggage and from limitation even by best opinion, noblest desire, purest personal will or loftiest mental ideal. There will be none of these impedimenta; in their place there will stand a clear spiritual self-knowledge and illumination and an imperative intimate sense of an infallible power that acts and of the work to be done for the world and for the world's Master.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतम्॥१८-२४॥
Yattu kaamepsunaa karma saahankaarena vaa punah;
Kriyate bahulaayaasam tadraajasamudaahritam. 18-24

But that action which a man undertakes under the dominion of desire, or with an egoistic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajasic.

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥१८-२५॥
Anubandham kshayam himsaam anavekshya cha paurusham;
Mohaadaarabhyate karma yattat taamasamuchyate. 18-25

The action undertaken from delusion (in mechanical obedience to the instincts, impulses and unseeing ideas), without regarding the strength or capacity, without regarding the consequences, the waste of effort or injury to others, that is declared to be tamasic.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते॥१८-२६॥
Muktasango'nahamvaadi dhrityutsaahasamanvitah;
Siddhyasiddhyor nirvikaarah kartaa saattwika uchyate. 18-26

Free from attachment, free from egoism, full of a fixed (impersonal) resolution and a calm rectitude of zeal, unelated by success, undepressed by failure, that doer is called sattwic.*

* The sattwic doer is full of a high and pure and selfless enthusiasm in the work that has to be done. At and beyond the culmination of sattwa this resolution, zeal, enthusiasm become the spontaneous working of the spiritual Tapas and at last a highest soul-force, the direct God-power, the mighty and steadfast movement of a divine energy in the human instrument, the self-assured steps of the seer-will, the gnostic intelligence and with it the wide delight of the free spirit in the works of the liberated nature.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥१८-२७॥
Raagee karmaphalaprepsur lubdho himsaatmako'shuchih;
Harshashokaanvitah kartaa raajasah parikeertitah. 18-27

Eagerly attached to the work, passionately desirous of fruit, greedy, impure, often violent and cruel and brutal in the means he uses, full of joy (in success) and grief (in failure) such a doer is known as rajasic.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोलसः।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥१८-२८॥
Ayuktah praakritah stabdhah shatho naishkritiko'lasah;
Vishaadee deerghasootree cha kartaa taamasa uchyate. 18-28

One who acts with a mechanical mind (who does not put himself really into the work), is stupid, obstinate, cunning, insolent, lazy, easily depressed, procrastinating, that doer is called tamasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय॥१८-२९॥
Buddherbhedam dhriteshchaiva gunatastrividham shrinu;
Prochyaamaanamasheshena prithaktvena dhananjaya. 18-29

Reason* as also persistence are of three kinds according to the qualities; hear them related, unreservedly and severally, O Dhananjaya.

* The reason armed with the intelligent will works in man in whatever manner or measure he may possess these human gifts and it is accordingly right or perverted, clouded or luminous, narrow and small or large and wide like the mind of its possessor. It is the understanding power of his nature, *buddhi*, that chooses the work for him or, more often, approves and sets its sanction on one or other among the many suggestions of his complex instincts, impulses, ideas and desires. It is that which determines for him what is right or wrong, to be done or not to be done, Dharma or Adharma. And the persistence of the will is that continuous force of mental Nature which sustains the work and gives it consistence and persistence. Here again there is the incidence of the gunas.

प्रवृत्तं च निवृत्तं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥१८-३०॥

Pravrittim cha nivrittim cha karyaakaarye bhayaabhaye;
Bandhammoksham cha yaa veti buddhih saa paartha saattwikee. 18-30

That which sees the law of action and the law of abstention from action, the thing that is to be done and the thing that is not to be done, what is to be feared and what is not to be feared, what binds the spirit of man and what sets it free, that understanding* is sattwic, O Partha.

* The culmination of the sattwic intelligence is found by a high persistence of the aspiring buddhi when it is settled on what is beyond the ordinary reason and mental will, pointed to the summits, turned to a steady control of the senses and the life and a union by Yoga with man's highest Self, the universal Divine, the transcendent Spirit. It is there that arriving through the sattwic guna one can pass beyond the gunas, can climb beyond the limitations of the mind and its will and intelligence and sattwa itself disappear into that which is above the gunas and beyond this instrumental nature. There the soul is enshrined in light and enthroned in firm union with the Self and Spirit and Godhead. Arrived upon that summit we can leave the Highest to guide Nature in our members in the free spontaneity of a divine action: for there there is no wrong or confused working, no element of error or impotence to obscure or distort the luminous perfection and power of the Spirit. All these lower conditions, laws, dharmas cease to have any hold on us; the Infinite acts in the liberated man and there is no law but the immortal truth and right of the free spirit, no Karma, no kind of bondage.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥१८-३१॥
Yayaa dharmamadharmam cha kaaryam chaakaaryameva cha;
Ayathaavat prajaanaati buddhih saa paartha raajasee. 18-31

That by which one knows awry right and wrong and also what should or should not be done, that understanding, O Partha, is rajasic.

अधर्मं धर्ममिति या मन्यते तमसावृता।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी॥१८-३२॥
Adharmam dharmamiti yaa manyate tamasaavritaa;
Sarvaarthaan vipareetaamshcha buddhih saa paartha taamasee. 18-32

. That which, enveloped in darkness, takes what is not the true law and upholds it as the law and sees all things in a cloud of misconceptions, that understanding, O Partha, is tamasic.

– To be continued

The Universal Incarnation

There is a wisdom like a brooding Sun,
A Bliss in the heart's crypt grown fiery white,
The heart of a world in which all hearts are one,
A Silence on the mountains of delight,
A Calm that cradles Fate upon its knees;
A wide Compassion leans to embrace earth's pain;
A Witness dwells within our secrecies,
The incarnate Godhead in the body of man.
Our mind is a glimmering curtain of that Ray,
Our strength a parody of the Immortal's power,
Our joy a dreamer on the Eternal's way
Hunting the unseizable beauty of an hour.
Only on the heart's veiled door the word of flame
Is written, the secret and tremendous Name.

– Sri Aurobindo

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