



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

Vol. 9, No. 8

August 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

स हि त्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥३॥

For he is the will, he is the strength, he is the effecter of perfection, even as Mitra
he becomes the charioteer of the Supreme. To him, the first, in the rich-offerings
the people seeking the godhead utter the word, the Aryan people to the fulfiller.

— Rig Veda 1-77-3

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

August 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

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

Talks on the Ashram's YouTube Channel

Our long unbroken tradition of weekly Satsangs going back to more than 75 years was interrupted by the coronavirus pandemic. We used to get a regular audience, who came almost every Sunday, and some of them have been contacting the Ashram for on-line satsangs. While we are still not geared for that, we have decided to post on our Ashram's YouTube channel [[link in following section](#)] one talk every weekend, which may be heard on a Sunday morning or at any time convenient to you. The schedule for the next few weeks is as follows:

Aug 07	Is the Gita Just a Gospel of Action? (Based on Sri Aurobindo's <i>Essays on the Gita</i>)	Dr. Ramesh Bijlani
Aug 13	Jeevan Ek, Udaharan Anek (One Life, Many Examples)	Dr. Aparna Roy
Aug 14	Sri Ramakrishna in the Eyes of Sri Aurobindo (Hindi)	Shri L.N. Jhunjunwala
Aug 15	Wish Macaulay had been more explicit !	Dr. Ramesh Bijlani
Aug 21	As Far from the Goal as Before (Based on the Mother's <i>Prayers & Meditations</i> , prayer dt 20 April 1914)	Dr. Ramesh Bijlani
Aug 28	Pragati (Progress)	Dr. Aparna Roy

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.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

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/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.

Sri Aurobindo Ashram - Delhi Branch

New Delhi 110016

Important Announcement about 15 August 2020

Year after year, we have had the pleasure of welcoming a very large number of visitors on August 15, the Birthday of Sri Aurobindo. But this year, the circumstances are different. Therefore, the entry to the Ashram will be regulated, and the stay of each visitor restricted. However, if you do wish to come on 15 August 2020, please note the information and guidelines given below.

1. The Ashram will be open to visitors from 6 am to 6 pm.
2. No parking space will be available in the Ashram. Please park your car outside the Ashram. Those who come by car are advised to leave their footwear inside the car.
3. Please come in a mask covering the nose and the mouth, and keep the mask on throughout your stay in the Ashram.
4. Please bring a piece of paper with your name, address, phone and e-mail address on it. This will be collected at the gate, and may become useful if any contact tracing becomes necessary.
5. The entry will be regulated to restrict the number of visitors at any point of time to the maximum permitted by the rules. You are requested to follow the instructions of the volunteers at the gate.
6. The route to be taken by the visitors within the Ashram will be indicated clearly, which should be followed meticulously. The aim is to space out the visitors and to allow access only to the Shrine and the Meditation Hall.
7. There is no program (music, talk or film) for the visitors to attend.
8. In keeping with the current rules, no Prasad will be distributed.
9. The bookshop (SABDA) will be closed. However, agarbatties will be available for sale near the gate. If you need something else from the bookshop, please let us have the list of your requirements. You may place the order by calling 98732 01493 OR 96678 56712 between 9.30 am and 12 noon, or by emailing bookshop@aurobindoonline.in. If you place the order by the evening of 13 August 2020, a packet with your name will be available near the gate where the agarbatties are being sold.
10. In the interest of their safety, senior citizens, and those having diseases such as high blood pressure, heart disease and diabetes should avoid visiting the Ashram.
11. The above guidelines are being issued in the interest of convenience of the visitors and safety of all concerned.
12. The above guidelines are subject to change in light of the rules in force on 15 August 2020.

Questions, if any, may be sent by e-mail to contact@aurobindoonline.in

Sri Aurobindo Ashram-Delhi Branch : Youth Programs

Applications indicating interest are being invited for a course, **Joy of Integral Education (JOIE)**, tentatively scheduled to start in October 2020, circumstances permitting. Details of the program are given below:

“If you are young, energetic, and keen to make a difference, you can use your energy the best by working towards the career of a school teacher. To be a school teacher is not enough. To make a difference, you should be a teacher with a difference. You should be able to teach much better than your teachers did. One place where you can learn how this can be done is Mirambika, an educational institution on the Sri Aurobindo Ashram – Delhi Branch campus. Mirambika has about 40 years of experience in imparting integral education, the system worked out by Sri Aurobindo and The Mother. This is not a government recognized course.”

Minimum Qualification : Graduation

Age : Between 20 and 30

Mirambika is offering an opportunity to young person's like you this October, which may allow you to stay and learn in Sri Aurobindo Ashram – Delhi Branch for three years. The break-up of the stay would be:

6 months: Doing the The Mother's work in the true spirit of karma yoga and learning a skill. The work could be sweeping, cooking, gardening and a skill.

3 months: Learning the basics of integral education.

Depending on your performance and attitude in the first 9 months, you may continue for 2 years more, during which you would learn more about integral education, primarily through hands-on experience.

Even if you are not found suited for continuing in the field of education after the first 9 months, you may be accommodated in some other department of the Ashram, if you wish to continue. We train not only teachers, but also other types of workers – both skilled and unskilled.

Staying in the Ashram is in itself a *Sadhana*, a learning experience and a privilege. You learn not only from teachers, but also from the atmosphere itself, which is charged with the positive and peaceful vibrations of Sri Aurobindo and The Mother.

During your stay at the Ashram, your education, board and lodging will be free. You will also receive a monthly stipend.

If you feel motivated to spend some time in the Ashram, as outlined above, you may send your contact information and biodata by e-mail to contact@aurobindoonline.in

In the service of the Mother,
– Tara Jauhar

P.S. The country is currently under lockdown, and it is uncertain how long at least some restrictions on travel would continue. We would not ask you to break any rules to travel to the Ashram. But if you are interested, you may send the application. We shall keep your interest on record, and ask you to come only when it is permitted by the Government.”

Agni, the Illumined Will (4)

Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body. Agni is the strong God within (*maryah*, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or aspiration. He is the doer of the Yoga (*sâdhu*); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer of the Supreme. The Supreme and Wonderful that moves and fulfils Itself “in the consciousness of another”, (we have the same word, *adbhuta*, as in the colloquy of Indra and Agastya), effects that motion with this Power as charioteer holding the reins of the activity. Mitra also, the lord of Love and Light is even such a charioteer. Love illuminated fulfils the harmony which is the goal of the divine movement. But the power of this lord of Will and Light is also needed. Force and Love united and both illumined by Knowledge fulfil God in the world.

Will is the first necessity, the chief actualising force. When therefore the race of mortals turn consciously towards the great aim and, offering their enriched capacities to the Sons of Heaven, seek to form the divine in themselves, it is to Agni, first and chief, that they lift the realising thought, frame the creative Word. For they are the Aryans who do the work and accept the effort,—the vastest of all works, the most grandiose of all efforts,—and he is the power that embraces Action and by Action fulfils the work. What is the Aryan without the divine Will that accepts the labour and the battle, works and wins, suffers and triumphs?

Therefore it is this Will which annihilates all forces commissioned to destroy the effort, this strongest of all the divine Puissances in which the supreme Purusha has imaged Himself, that must bestow its presence on these human vessels. There it will use the mind as instrument of the sacrifice and by its very presence manifest those inspired and realising Words which are as a chariot framed for the movement of the gods, giving to the Thought that meditates the illuminative comprehension which allows the forms of the divine Powers to outline themselves in our waking consciousness.

Then may those other mighty Ones who bring with them the plenitudes of the higher life, Indra and the Ashwins, Usha and Surya, Varuna and Mitra and Aryaman, assume with that formative extension of themselves in the human being their most brilliant energies. Let them create their plenty in us, pouring it forth from the secret places of our being so as to be utilisable in its daylight tracts and let their impulsions urge upward the divinising thought in Mind, till it transfigures itself in the supreme lustres.

— Sri Aurobindo

Ashram Activities

Online Integral Education and Hands-on-Science Workshop 2020 : Sri Aurobindo Ashram - Delhi Branch conducted this workshop from 18 to 27 June, 2020, primarily for schools from rural and tribal regions of India. A total of 45 individuals comprising mostly of teachers but also including several directors, principals & coordinators, took part in the workshop.

Tara didi inaugurated the workshop by kindling a lamp of aspiration at the lotus feet of the Mother in the vibrating atmosphere of Sanskrit slokas and chants. Smt. Aparna Roy discoursed on the theory of Integral Education propounded by Sri Aurobindo and the Mother in a lucid manner clearly outlining the importance of the various planes and parts of our being: physical, vital, mental, psychic and spiritual.

Hands on experiences on the subjects of physics, chemistry, biology and the solar system were promulgated by Dr. Prakash Verma, Mrs. Mahak Hira, Mr. Bhargav and Mr. Baren Raul.



A few techniques and activities for concentrating the mind and attentions were also shared with the participants. A discussion of ‘best method of teaching’ arrived at the conclusion



that, simple to complex, familiar to unfamiliar, activities and experiments and then clarification of theories should be the order of imparting understanding leading to knowledge, ought to be preferred. A set of science kit worth Rs 40,000/- was given for each school to the respective participants at the end of the workshop.

Overall response of the participants was extremely positive. Many expressed their willingness to personally come to Delhi Ashram for attending any forthcoming workshop of a similar nature. Feedback comments included: “The workshop has inspired me”, “it has given me so many ideas how to teach a young child”, “encouraging to know that there are techniques that are understandable and can be used on a daily basis”, “learnt how to arouse curiosity and interest in the child”, “now I will teach my students in an interesting way.”

84TH BIRTHDAY OF TARA DIDI : Tara Didi’s Birthday is an event the Ashram community cannot go by without a celebration. But this year the circumstances being different, there were no gatherings, and no visitors. Since Tara Didi loves plants, many trees were planted in the Ashram campus. As a large number of her



admirers and friends of the Ashram also normally come on her birthday, they were informed in advance that they would not be able to visit the Ashram this time, and that they could greet her by sending their selfies while taking care of their plants at home.

MIRAMBIKA’S 39TH BIRTHDAY : Mirambika celebrated its 39th birthday on the 15th of July 2020. Though the celebrations took place in Mirambika’s physical space, due to the pandemic, the stakeholders remained scattered across the city, namely the children, parents and many diyas. Resident diyas formed the focal group and the physical space was stripped free of dirt and dust, webs and wastes and transformed into a sparkling place. Mirambika Meditation Hall was fittingly

decorated and a huge *rangoli* was made in the Hall to welcome the big day. On the 15th morning, people gathered and lighted diyas and prepared themselves for Invocation for the divine Presence, strictly adhering to social distancing measures.



Tara Didi then read from the Mother's *Prayers & Meditations* the beautiful aspiration of 8 November 1914 suffusing all present with sublime vibes. The reading was followed by Mirambika songs such as *AmbeAmbike*, *MirambikaMirambika*, and *Listen to the Chimes*. JOIE group diyas thereafter enacted a play, *Liroo and Lira*, much liked by the audience. In the evening in the Ashram Meditation Hall, JOIE group again presented a musical offering with Srila Basu leading the choir.

While the children of Mirambika could not be present for the celebration in their school, they celebrated the anniversary in their homes by making Mirambika flowers and cards with their wishes and aspirations for Mirambika in writing and in drawing and penning in their reflections on Mirambika, such as “Mirambika in my home” and “Mirambika in me”. Children also decorated their living spaces, lighted diyas and offered what they could to the spirit of Mirambika.

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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SIXTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥१६-२१॥

**Trividham narakasyedam dwaaram naashanamaatmanah;
Kaamah krodhastathaa lobhas tasmaadetat trayam tyajet. 16-21**

Threefold are the doors of Hell, destructive of the soul—desire, wrath and greed: therefore let man renounce these three.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥१६-२२॥

**Etairvimuktah kaunteya tamodwaaraistribhirnarah;
Aacharatyaatmanah shreyas tato yaati paraam gatim. 16-22**

A man liberated from these doors of darkness, O son of Kunti, follows his own higher good and arrives at the highest soul-status.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥१६-२३॥

**Yah shaastravidhimutsrijya vartate kaamakaaratah;
Na sa siddhimavaapnoti na sukham na paraam gatim. 16-23**

He who, having cast aside the rules of the *Shastra*, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest soul-status.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥१६-२४॥

**Tasmaat shaastram pramaanam te kaaryaakaaryavyavasthitau;
Jnaatwaa shaastravidhaanoktam karma kartumihaarhasi. 16-24**

Therefore let the *Shastra** be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the rules of the *Shastra*, thou oughtest to work in this world.

* To follow the law of desire is not the true rule of our nature; there is a higher and juster standard of its works. But where is it embodied or how is it to be found? In the first place, the human race has always been seeking for this just and high Law and whatever it has discovered is embodied in its *Shastra*, its rule of science and knowledge, rule of ethics, rule of religion, rule of best social living, rule of one's right relations with man and God and Nature. *Shastra* does not mean a mass of customs, some good, some bad, unintelligently followed by the customary routine mind of the tamasic man. *Shastra* is the knowledge and teaching laid down by intuition, experience and wisdom, the science and art and ethic of life, the best standards available to the race. The half-awakened man who leaves the observance of its rule to follow the guidance of his instincts and desires, can get pleasure but not happiness, for the inner happiness can only come by right living. He cannot move to perfection, cannot acquire the highest spiritual status. The law of instinct and desire seems to come first in the animal world, but the manhood of man grows by the pursuit of truth and religion and knowledge and a right life. The *Shastra*, the recognised Right that he has set up to govern his lower members by his reason and intelligent will, must therefore first be observed and made the authority for conduct and works and for what should or should not be done, till the instinctive desire nature is schooled and abated and put down by the habit of self-control and man is ready first for a freer intelligent self-guidance and then for the highest supreme law and supreme liberty of the spiritual nature.

All Shastra is built on a number of preparatory conditions, dharmas; it is a means, not an end. The supreme end is the freedom of the spirit when abandoning all dharmas the soul turns to God for its sole law of action, acts straight from the divine will and lives in the freedom of the divine nature, not in the Law, but in the Spirit. This is the development of the teaching which is prepared by the next question of Arjuna.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooanishatsu Brahmavidyaayaam Yogashaastre Sri
Krishnaarjunasamvaade Daivaasurasampadvibhaagayogo Naama Shodasho'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 sixteenth discourse
entitled: "The Yoga of the Division Between the Divine & the Demoniactal"

CONSPECTUS

SEVENTEENTH CHAPTER

The Gunas, Faith and Works – The Gita next gives an analysis of action in the light of the fundamental idea of the three gunas and the transcendence of them by a self-exceeding culmination of the highest sattwic discipline. In this chapter it lays special stress on Faith, *shraddha*, the will to believe and to be, know, live and enact the Truth as the principal factor.

सप्तदशोऽध्यायः
श्रद्धात्रयविभागयोगः

SEVENTEENTH CHAPTER SHRADDHATRAYAVIBHAAGAYOGAH

The Gunas, Faith and Works

The Gita has made a distinction between action according to the license of personal desire and action done according to the Shastra. But we see also that there is a freer tendency in man other than the leading of his desires and other than his will to accept the Law, the fixed idea, the safe governing rule of the Shastra. The individual frequently enough, the community at any moment of its life is seen to turn away from the Shastra, becomes impatient of it, loses that form of its will and faith and goes in search of another law which it is now more disposed to accept as the right rule of living and regard as a more vital or higher truth of existence. The Shastra is something impersonal to the individual, and that gives it its authority over the narrow personal law of his members; but at the same time it is personal to the collectivity and is the outcome of its experience, its culture or its nature. It is not in all its form and spirit the ideal rule of fulfilment of the Self or the eternal law of the Master of our nature, although it may contain in itself in small or larger measure indications, preparations, illuminating glimpses of that far greater thing. And the individual may have gone beyond the collectivity and be ready for a greater truth, a wider walk, a deeper intention of the Life-Spirit.

But what then shall be the secure base of an action which departs both from the guidance of desire and from the normal law? For the rule of desire has an authority of its own, no longer safe or satisfactory to us as it is to the animal or as it might have been to a primitive humanity, but still, so far as it goes, founded on a very living part of our nature and fortified by its strong indications; and the law, the Shastra, has behind it all the authority of long-established rule, old successful sanctions and a secure past experience. But this new movement is of the nature of a powerful adventure into the unknown or partly known, a daring

development and a new conquest, and what then is the clue to be followed, the guiding light on which it can depend or its strong basis in our being? The answer is that the clue and support is to be found in man's *shraddha*, his faith, his will to believe, to live what he sees or thinks to be the truth of himself and of existence. In other words this movement is man's appeal to himself or to something potent and compelling in himself or in universal existence for the discovery of his truth, his law of living, his way to fulness and perfection. And everything depends on the nature of his faith, the thing in himself or in the universal soul—of which he is a portion or manifestation—to which he directs it and on how near he gets by it to his real self and the Self or true being of the universe. The Gita deals with this question on its own line of spiritual teaching and self-discipline. For Arjuna puts immediately a suggestive query from which the problem or one aspect of it arises.

अर्जुन उवाच -

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥१७-१॥

Arjuna Uvaacha -

Ye shaastravidhimutsrija yajante shraddhayaanvitaah;
Tesdaam nishthaa tu kaa krishna sattwamaaho rajastamah. 17-1

Arjuna said: When men sacrifice to God or the gods with faith, but abandon the rule of the *Shastra*, what is that concentrated will of devotion in them, *nishtha*, which gives them this faith and moves them to this kind of action, O Krishna? Is it *sattwa*, *rajas* or *tamas*?

श्रीभगवानुवाच -

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥१७-२॥

Sri Bhagavaan Uvaacha -

Trividhaa bhavati shraddhaa dehinaam saa swabhaavajaa;
Saattwikkee raajasee chaiva taamasee cheti taam shrinu. 17-2

The Blessed Lord said: The faith in embodied beings is of a triple kind like all things in Nature and varies according to the dominating quality of their nature, *sattwa*, *rajas* or *tamas*. Hear thou of these.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारता।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥१७-३॥

Sattwaanuroopaa sarvasya shraddhaa bhavati bhaarata;
Shraddhaamayo'yam purusho yo yacchraddhah sa eva sah. 17-3

The faith of each man takes the shape given to it by his stuff of being, O Bharata. This Purusha,* this soul in man, is, as it were, made of *shraddha*, a faith, a will to be, a belief in itself and existence, and whatever is that will, faith or constituting belief in him, he is that and that is he.

* If we look into this pregnant saying a little closely, we shall find that this single line contains implied in its few forceful words almost the whole theory of the modern gospel of pragmatism. For if a man or the soul in a man consists of the faith which is in him, taken in this deeper sense, then it follows that the truth which he sees and wills to live is for him the truth of his being, the truth of himself that he has created or is creating and there can be for him no other real truth. This truth is a thing of his inner and outer action, a thing of his becoming, of the soul's dynamics, not of that in him which never changes. He is what he is today by some past will of his nature sustained and continued by a present will to know, to believe and to be in his intelligence and vital force, and whatever new turn is taken by this will and faith active in his very substance, that he will tend to become in the future. We create our own truth of existence in our own action of mind and life, which is another way of saying that we create our own selves, are our own makers. But very obviously this is only one aspect of the truth.

- To be continued

The Bliss of Brahman

I am swallowed in a foam-white sea of bliss,
I am a curving wave of God's delight,
A shapeless flow of happy passionate light,
A whirlpool of the streams of Paradise.

I am a cup of His felicities,
A thunderblast of His golden ecstasy's might,
A fire of joy upon creation's height;
I am His rapture's wonderful abyss.

I am drunken with the glory of the Lord,
I am vanquished by the beauty of the Unborn;
I have looked alive on the Eternal's face.

My mind is cloven by His radiant sword,
My heart by His beatific touch is torn,
My life is a meteor-dust of His flaming Grace.

– Sri Aurobindo

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