



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. 6

June 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

विद्यां च अविद्यां च यस्तद् वेदाभयं सह ।  
अविद्यया मृत्युं तीत्वा विद्ययामृतमश्नुते ॥११॥

He who knows That as both in one, the Knowledge and the  
Ignorance, by the Ignorance crosses beyond death and by the  
Knowledge enjoys Immortality.

– Isha Upanishad 1-11

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)

# Ongoing & Forthcoming Events

**June 2021**

## 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) pandemic has forced all Ashram activities in abeyance. Please make a status-check on the Ashram website, [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net).**

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

### **ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM**

**Thursdays: 03,10,17,24**

**11:15 am–12:15 pm**

**Bhagvad Gita**

To join, please contact Dr. Sonia Gupta (+91 98103 05078)

**Saturdays: 05,12,19,26**

**11:00 am – 12 noon**

**Sri Aurobindo's Sonnets**

To join, please contact Sri K.K. Sethi/Sri Satya Prakash (+91 88007 61046)

### **Sri Aurobindo Ashram–Delhi Branch's SOCIAL MEDIA LINKS**

YouTube	:	<a href="https://youtube.com/sriaurobindoashramdelhibranch">https://youtube.com/sriaurobindoashramdelhibranch</a>
Facebook	:	<a href="http://facebook.com/sriaurobindoashramdelhibranch">http://facebook.com/sriaurobindoashramdelhibranch</a>
Instagram	:	<a href="https://www.instagram.com/sriaurobindoashramdelhibranch">https://www.instagram.com/sriaurobindoashramdelhibranch</a>
Twitter	:	<a href="https://twitter.com/saadelhibranch">https://twitter.com/saadelhibranch</a>
Website	:	<a href="http://sriaurobindoashram.net/">http://sriaurobindoashram.net/</a>
Micro Website	:	<a href="http://sriaurobindoashram.net/Mirra100/">http://sriaurobindoashram.net/Mirra100/</a>

### **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**

## 2021 Camps in the Kumaon Himalayas

Corona Virus (COVID-19) pandemic has forced all camp activity at Sri Aurobindo Ashram-Delhi Branch's Himalayan Centres in Van Niwas and Madhuban in district Nainital of Uttarakhand in abeyance. Please make a status-check on the Ashram website, [www.sriurobindoashram.net](http://www.sriurobindoashram.net).

## Matri Kala Mandir (MKM) CLASSES

Corona Virus (COVID-19) outbreak has forced all Matri Kala Mandir classes in abeyance. Please make a status-check on the Ashram website, [www.sriurobindoashram.net](http://www.sriurobindoashram.net).

## The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, <[tmihc2000@gmail.com](mailto:tmihc2000@gmail.com)>

### **FREE Virtual Medical Consultation with Dr. Tarun Baveja** **ON COVID, LIFESTYLE, PHYSICAL, OR PSYCHOLOGICAL ISSUES**

**Dr. Baveja, a general physician with over 30 years experience, has been working for The Mother's International School since 1996.**

**For appointment, pl. contact : Sanjeeb at 88005 52685; <[tmihc2000@gmail.com](mailto: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	<i>Tattva-Bodh</i>	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](mailto:swatikohli3@gmail.com)>**

Corona Virus (COVID-19) pandemic has forced other Health Centre activities in abeyance. Please make a status-check on the Ashram website, [www.sriurobindoashram.net](http://www.sriurobindoashram.net).

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

## Important Days in the Ashram 2021

**7 June Anniversary of Relics Enshrinement at Madhuban, Talla Ramgarh**

## The Philosophy of the Upanishads

### Nature of the Absolute Brahman (3)

As it proceeds in the work of discovering and perfecting methods of knowledge, the individual self finds an entry into the universe of subtle phenomena. Here the difference that divides it from the Supreme Self is less acute; for the bonds of matter are lightened and the great agents of division and disparity, Time and Space, diminish in the insistency of their pressure. The individual here comes to realise a certain unity with the great Whole; he is enlarged and aggrandized into a part of the Universal Self, but the sense of identity is not complete and cannot be complete. The basal conception for Mind in this subtle Universe is Dualo-Monistic; the knower is not quite different from the known; he is like and of the same substance but inferior, smaller and dependent; his sense of oneness may amount to similarity and consubstantiality but not to coincidence and perfect identity.

From the subtle Universe the individual self rises in its evolution until it is able to enter the universe of Causal matter, where it stands near to the fountain-head. In this universe media and methods of knowledge begin to disappear, Mind comes into almost direct relations with its source and the difference between the individual and the Supreme Self is greatly attenuated. Nevertheless there is here too a wall of difference, even though it wears eventually thin as the thinnest paper. The knower is aware that he is coeval and coexistent with the Supreme Self, he is aware in a sense of omnipresence, for wherever the Supreme Self is, there also he is; he is, moreover, on the other side of phenomena and can see the Universe at will without him or within him; but he has still not necessarily realised the Supreme as utterly himself, although the perfect realisation is now for the first time in his grasp. The basal perception for Mind in this Universe is Monism with a difference, but the crowning perception of Monism becomes here possible.

And when it is no longer only possible but grasped? Then the individual Self entering into full realisation, ceases in any sense to be the individual Self, but merges into & becomes again the eternal and absolute Brahman, without parts, unbeginning, undecaying, unchanging. He has passed beyond causality and phenomena and is no longer under the bondage of that which is only by seeming. This is the *laya* or utter absorption of Hinduism, the highest *nirvana* or extinction from phenomena of the Upanishads and of Buddhist metaphysics. It is obviously a state which words fail to describe, since words which are created to express relations and have no meaning except when they express relations, cannot deal successfully with a state which is perfectly pure, absolute and unrelated; nor is it a condition which the bounded & finite intellect of man on this plane can for amoment envisage. This unintelligibility of the supreme state is naturally a great stumblingblock to the undisciplined imagination of our present-day humanity which, being sensuous, emotional and intellectual, inevitably recoils from a bliss in which neither the senses, emotions nor intellect have any place. Surely, we cry, the extinction or quietude of all these sources & means of sensation and pleasure implies not supreme bliss but absolute nothingness, blank annihilation. "An error", answers the Vedanta, "a pitiful, grovelling error! Why is it that the senses cease in that supreme condition? Because the senses were evolved in order to sense external being and where externality ceases, they having no action cease to exist. The emotions too are directed outwards and need another for their joy, they can only survive so long as we are incomplete. The intellect similarly is and works only so long as there is something external to it and ungrasped. But to the Most High there is nothing ungrasped, the Most High depends on none for His joy. He has therefore neither

emotions nor intellect, nor can he either who merges in and becomes the Most High, possess them for a moment after that high consummation. The deprivation of the limited senses in His boundlessness is not a loss or an extinction, but must be a fulfilment, a development into Being which rejoices in its own infinity. The disappearance of our broken & transient emotions in His completeness must bring us not into a cold void but rather into illimitable bliss. The culmination of knowledge by the supersession of our divided & fallible intellect must lead not to utter darkness and blank vacuity but to the luminous ecstasy of an infinite Consciousness. Not the annihilation of Being, but utter fullness of Being is our Nirvana.” And when this ecstatic language is brought to the touchstone of reason, it must surely be declared just and even unanswerable. For the final absolution of the intellect can only be at a point where the Knower, Knowledge and the Known become one, Knowledge being there infinite, direct and without media. And where there is this infinite and flawless knowledge, there must be, one thinks, infinite and flawless existence and bliss. But by the very conditions of this state, we can only say of it that it is, we cannot define it in words, precisely because we cannot realize it with the intellect. The Self can be realized only with the Self; there is no other instrument of realization.

Granted, it may be said, that such a state is conceivably possible,—as certainly it is, starting from your premises, the only and inevitable conclusion,—but what proof have we that it exists as a reality? what proof can even your Yoga bring to us that it exists? For when the individual Self becomes identified with the Supreme, its evolution is over and it does not return into phenomena to tell its experiences. The question is a difficult one to handle, partly because language, if it attempts to deal with it at all precisely, must become so abstract and delicate as to be unintelligible, partly because the experiences it involves are so far off from our present general evolution and attained so rarely that dogmatism or even definite statement appears almost unpardonable. Nevertheless with the use of metaphorical language, or, in St Paul’s words, speaking as a fool, one may venture to outline what there is at all to be said on the subject. The truth then seems to be that there are even in this last or fourth state of the Self, stages and degrees, as to the number of which experience varies; but for practical purposes we may speak of three, the first when we stand at the entrance of the porch and look within; the second when we stand at the inner extremity of the porch and are really face to face with the Eternal; the third when we enter into the Holy of Holies. Be it remembered that the language I am using is the language of metaphor and must not be pressed with a savage literalness. Well then, the first stage is well within the possible experience of man and from it man returns to be a Jivanmukta, one who lives & is yet released in his inner self from the bondage of phenomenal existence; the second stage once reached, man does not ordinarily return, unless he is a supreme Buddha,—or perhaps as a world Avatar; from the third stage none returns nor is it attainable in the body. Brahman as realised by the Jivanmukta, seen from the entrance of the porch, is that which we usually term Parabrahman, the Supreme Eternal and the subject of the most exalted descriptions of the Vedanta. There are therefore five conditions of Brahman. Brahman Virat, Master of the Waking Universe; Brahman Hiranyagarbha, of the Dream Universe; Brahman Prajna or Avyakta of the Trance Universe of Unmanifestation; Parabrahman, the Highest; and that which is higher than the highest, the Unknowable. Now of the Unknowable it is not profitable to speak, but something of Parabrahman can be made intelligible to the human understanding because—always if the liberal use of loose metaphors is not denied,—it can be partially brought within the domain of speech.

—*Sri Aurobindo*



## Activities during April 16 – May 15, 2021

**Online Integral Education and Hands-on-Science Workshop 2021** : Sri Aurobindo Ashram - Delhi Branch conducted this workshop from 12 to 17 April, 2021, for 122 teachers & 135 students of rural and tribal region schools from a number of states, viz. Chhatisgarh, 1; Delhi, 1; Gujarat, 1; Haryana, 1; Karnataka, 1; Madhya Pradesh, 2; Odisha, 8; Rajasthan, 2; Tamilnadu, 1; Telangana, 3; Tripura, 2; and Uttarakhand, 8.

The objectives of the workshop were:

1. Learning practically the High school science concepts
2. To integrate science with mental faculties
3. To integrate inner values with scientific thinking
4. To adapt teaching methods to “learning by doing, interactive and questioning”.

A Science-kit worth Rs 40,000/- was sent by courier to each school in addition to appropriate YouTube links so that they could prepare models and send them to the organizer ahead of the commencement of 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.

The science sessions were conducted by Mirambika's senior project teacher Mr Baren Raul, senior academic planner of My stem lab Mrs Mahak Hira, and Mirambika's physics teacher Mrs Aruna Jain. To begin with, the facilitators explained the theory behind the science models.



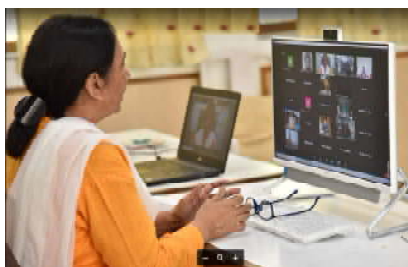
Stressing hands-on learning, they illustrated

through actual experiments the concepts behind electricity, magnetism, light, sound, motion, force, atomic structure, acid and base, chemical reactions, types mixture and their separations, cells, photosynthesis, respiration, solar system etc. Care

was taken to explain the ideas in the local language of the school, whenever it was found to be necessary.

Dr. Ramesh Bijlani in his discourse on mental education elaborated on various faculties such as reasoning, judgement, observation, comparison and contrast, inference, and concentration which are some of the key aspects of scientific learning.





Dr. Aparna Roy discoursed on “Values in science teaching”. Through a number of stories, anecdotes and examples, she connected scientific thinking with inner values such as beauty, honesty, friendship, trust, perseverance, etc., so that scientific knowledge and technology could be utilized for constructive purposes and tackle manifold social problems.

Overall response of the participants was extremely positive. Many expressed their appreciation for the amount of practical learning they had garnered in just six days!

**101ST ANNIVERSARY OF THE MOTHER’S FINAL ARRIVAL IN PONDICHERRY, 24 APRIL 2021** : The celebration of Mother’s Final Arrival in Pondicherry began with



invocation for the divine Presence in the Meditation Hall in the early morning.

In the evening, the Ashram community kindled lamps of aspiration at and around the Shrine, which was followed by a musical offering in the Meditation Hall by the Ashram Choir. Two of the devotional songs were *Hay Param Shakti Ma Utaro Utaro...* and *Mata tumhe pranam, Sri Arvind pranam...*



Then Tara didi read about the momentous first meeting of Mother with Sri Aurobindo in 1914, and also read passages from Sri Aurobindo’s *Savitri*. The event ended with distribution of Mother’s blessing card to all attendees.

Due to the Covid pandemic lockdown, public events could not be held. However, the evening program was recorded and live-streamed on the Facebook page of Sri Aurobindo Ashram – Delhi Branch.

<https://www.facebook.com/SriAurobindoAshramDelhiBranch/videos/134381668666325>

The anniversary was observed at Madhuban, one of the Himalayan Centres of Delhi Ashram in district Nainital, by planting a sapling of EkMukhiRudraksh adjacent to the multi-purpose hall, *Prashanti*.

### NEW YOUTUBE POSTINGS : 16 April to 15 May, 2021

Title	Link
'The Great Adventure' [Every Day, April 16-24]	<a href="https://bit.ly/3oCahC3">https://bit.ly/3oCahC3</a>
'Ego is the Helper, Ego is the Bar' by Dr. Ramesh Bijlani	<a href="https://www.youtube.com/watch?v=IgSPZXOUvpw&amp;t=138s">https://www.youtube.com/watch?v=IgSPZXOUvpw&amp;t=138s</a>
<i>Mere Man ke Andh Tamas me</i> by Devi Karunamayee	<a href="https://www.youtube.com/watch?v=O_-xAEB11ZY">https://www.youtube.com/watch?v=O_-xAEB11ZY</a>
<i>Sri Aravindah Sharanam Mama</i> by Shantanu Bhattacharyya	<a href="https://www.youtube.com/watch?v=iC8n_pWxPqg">https://www.youtube.com/watch?v=iC8n_pWxPqg</a>
<i>Dhyan aur Ekagrata</i> a talk by Dr. Aparna Roy	<a href="https://www.youtube.com/watch?v=cgMKBnqgxls&amp;t=1040s">https://www.youtube.com/watch?v=cgMKBnqgxls&amp;t=1040s</a>
<i>Aaj Maa Tum Muskuraayee</i> by Devi Karunamayee	<a href="https://www.youtube.com/watch?v=ph4pF7SpJus">https://www.youtube.com/watch?v=ph4pF7SpJus</a>
<i>Jaya Jaya Jagajjanani</i> by Durba and Shantanu Bhattacharyya	<a href="https://www.youtube.com/watch?v=D6wGS_pZVrY">https://www.youtube.com/watch?v=D6wGS_pZVrY</a>
<i>Uski Seva ke sivaya aur koi Cheeze Pyari Nahin</i> /Dr. Pragyan Chaudhary	<a href="https://www.youtube.com/watch?v=toGJQlpmhXQ">https://www.youtube.com/watch?v=toGJQlpmhXQ</a>
<i>Jnanee Kee Sair</i>    Devi Karunamayee    Devotional Song	<a href="https://www.youtube.com/watch?v=AehWGoW6Ewo">https://www.youtube.com/watch?v=AehWGoW6Ewo</a>
<i>Sri Maa ka Pondicherry Aagaman</i> (Final)/ Dr. Alok Pande	<a href="https://www.youtube.com/watch?v=4i5GgJaaaEQ">https://www.youtube.com/watch?v=4i5GgJaaaEQ</a>
<i>Tere Charana</i> by Mitra Bhattacharyya	<a href="https://www.youtube.com/watch?v=eBnvArdmUHM">https://www.youtube.com/watch?v=eBnvArdmUHM</a>
<i>Sri Arvind aur Manav ka Bhavishya</i> /Sh. K.K. Khare	<a href="https://www.youtube.com/watch?v=S-Yz0xaf12M">https://www.youtube.com/watch?v=S-Yz0xaf12M</a>
<i>Charan Sharan Too Uskee Jaa Re</i>    Devi Karunamayee	<a href="https://www.youtube.com/watch?v=erqE9xNZxBI">https://www.youtube.com/watch?v=erqE9xNZxBI</a>
<i>Sri Aravinda Jagadguruvar</i> by Durba and Shantanu Bhattacharyya	<a href="https://www.youtube.com/watch?v=tQgxopf39x0">https://www.youtube.com/watch?v=tQgxopf39x0</a>
<i>Vartaman Sankat evam Sri Arvind</i> /Prof. Akhilesh Kumar	<a href="https://www.youtube.com/watch?v=Cu38SOF3VUc">https://www.youtube.com/watch?v=Cu38SOF3VUc</a>
<i>Do Moond Ke Nain Andar Dekhaa</i>    Devi Karunamayee	<a href="https://www.youtube.com/watch?v=iVLfvEHPvv8">https://www.youtube.com/watch?v=iVLfvEHPvv8</a>

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, 21<sup>st</sup> 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.)

श्रीभगवानुवाच -

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।  
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि॥१८-५८॥

Macchittah sarvadurgaani matprasaadaat tarishyasi;

Atha chet twam ahankaaraan na shroshyasi vinangkshyasi. 18-58

If thou art one\* in heart and consciousness with Me at all times, then by My grace thou shalt pass safe through all difficult and perilous passages; but if from egoism\*\* thou hear not, thou shalt fall into perdition.

\* It is by the perpetual unified closeness of our heart-consciousness, mind-consciousness, all-consciousness, *satatam machchittah*, that we get the widest, the deepest, the most integral experience of our oneness with the Eternal. A nearest oneness in all the being, profoundly individual in a divine passion even in the midst of universality, even at the top of transcendence is here enjoined on the human soul as its way to reach the Highest and its way to possess the perfection and the divine consciousness to which it is called by its nature as a spirit. The intelligence and will have to turn the whole existence in all its parts to the Ishwara, to the divine Self and Master of that whole existence, *buddhi-yogam upashritya*. The heart has to cast all other emotion into the delight of oneness with him and the love of him in all creatures. The sense spiritualised has to see and hear and feel him everywhere. The life has to be utterly his life in the Jiva. All the actions have to proceed from his sole power and sole initiation in the will, knowledge, organs of action, senses, vital parts, body. This way is deeply impersonal because the separateness of ego is abolished for the Soul universalised and restored to transcendence. And yet it is intimately personal because it soars to a transcendent passion and power of indwelling and oneness. A featureless extinction may be a rigorous demand of the mind's logic of self-annulment, it is not the last word of the supreme mystery, *rahasyam uttamam*.

Thus it is not by a nirvana, an exclusion and negating extinction of all that we are here, but by a nirvana, an exclusion and negating extinction of ignorance and ego and a consequent ineffable fulfilment of our knowledge and will and heart's aspiration, an uplifted and limitless living of them in the Divine, in the Eternal, *nivasishyasi mayyeva*, a transfigurement and transference of all our consciousness to a greater inner status that there comes this supreme perfection and release in the spirit.

\*\* The crux of the spiritual problem, the character of this transition of which it is so difficult for the normal mind of man to get a true apprehension, turns altogether upon the capital distinction between the ignorant life of the ego in the lower nature and the large and luminous existence of the liberated Jiva in his own true spiritual nature. The renunciation of the first must be complete, the transition to the second absolute. This is the distinction on which the Gita dwells here with all possible emphasis. On the one side is this poor trepidant braggart egoistic condition of consciousness, *ahamkrita bhava*, the crippling narrowness of this little helpless separative personality according to whose view-point we ordinarily think and act, feel and respond to the touches of existence. On the other are the vast spiritual reaches of immortal fullness, bliss and knowledge into which we are admitted through union with the divine Being, of whom we are then a manifestation and expression in the eternal light and no longer a disguise in the darkness of the ego-nature.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥१८-५९॥

Yadahankaaram aashritya na yotsya iti manyase;

Vain\* is this thy resolve, that in thy egoism thou thinkest, saying “I will not fight”; thy nature shall appoint thee to thy work.

\* The refusal of Arjuna to persevere in his divinely appointed work proceeded from the ego-sense in him, *ahamkara*. Behind it was a mixture and confusion and tangled error of ideas and impulses of the sattwic, rajasic, tamasic ego, the vital nature’s fear of sin and its personal consequences, the heart’s recoil from individual grief and suffering, the clouded reason’s covering of egoistic impulses by self-deceptive specious pleas of right and virtue, our nature’s ignorant shrinking from the ways of God because they seem other than the ways of man and impose things terrible and unpleasant on his nervous and emotional parts and his intelligence. The spiritual consequences will be infinitely worse now than before, now that a higher truth and a greater way and spirit of action have been revealed to him, if yet persisting in his egoism he perseveres in a vain and impossible refusal. For it is a vain resolution, a futile recoil, since it springs only from a temporary failure of strength, a strong but passing deviation from the principle of energy of his inmost character and is not the true will and way of his nature. If now he casts down his arms, he will yet be compelled by that nature to resume them when he sees the battle and slaughter go on without him, his abstention a defeat of all for which he has lived, the cause for whose service he was born weakened and bewildered by the absence or inactivity of its protagonist, vanquished and afflicted by the cynical and unscrupulous strength of the champions of a self-regarding unrighteousness and injustice. And in this return there will be no spiritual virtue. It was a confusion of the ideas and feelings of the ego mind that impelled his refusal; it will be his nature working through a restoration of the characteristic ideas and feelings of the ego mind that will compel him to annul his refusal. But whatever the direction, this continued subjection to the ego will mean a worse, a more fatal spiritual refusal, a perdition, *vinashti*; for it will be a definite falling away from a greater truth of his being than that which he has followed in the ignorance of the lower nature. He has been admitted to a higher consciousness, a new self-realisation, he has been shown the possibility of a divine instead of an egoistic action; the gates have been opened before him of a divine and spiritual in place of a merely intellectual, emotional, sensuous and vital life. He is called to be no longer a great blind instrument, but a conscious soul and an enlightened power and vessel of the Godhead.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥१८-६०॥

Swabhaavajena kaunteya nibaddhah swena karmanaa;  
Kartum necchasi yanmohaat karishyasyavasho’pi tat. 18-60

What from delusion thou desirest. not to do, O Kaunteya, that helplessly thou shalt do bound by thy own work born of thy swabhava.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥१८-६१॥

Eeshwarah sarvabhootaanaam hriddeshe’rjuna tishthati;  
Bhraamayan sarvabhootaani yantraaroodhaani maayayaa. 18-61

The Lord,\* O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.

\* When we enter into the inmost self of our existence, we come to know that in us and in all is the one Spirit and Godhead whom all Nature serves and manifests and we ourselves are soul of this Soul, spirit of this Spirit, our body his delegated image, our life a movement of the rhythm of his life, our mind a sheath of his consciousness, our senses his instruments, our emotions and sensations the seekings of his delight of being, our actions a means of his purpose, our freedom only a shadow, suggestion or glimpse while we are ignorant, but when we know him and ourselves a prolongation and effective channel of his immortal freedom. Our masteries are a reflection of his power at work, our best knowledge a partial light of his knowledge, the highest most potent will of our spirit a projection and delegation of the will of this Spirit in all things who is the Master and Soul of the universe. It is the Lord seated in the heart of every creature who has been turning us in all our inner and outer action during the ignorance as if mounted on a machine on the wheel of this Maya of the lower Nature. And whether obscure in the ignorance or luminous in the knowledge, it is for him in us and him in the world that we have our existence. To live consciously and integrally in this knowl-



edge and this truth is to escape from ego and break out of Maya. All other highest dharmas are only a preparation for this Dharma, and all Yoga is only a means by which we can come first to some kind of union and finally, if we have the full light, to an integral union with the Master and supreme Soul and Self of our existence. The greatest Yoga is to take refuge from all the perplexities and difficulties of our nature with this indwelling Lord of all Nature, to turn to him with our whole being, with the life and body and sense and mind and heart and understanding, with our whole dedicated knowledge and will and action, *sarvabhavena*, in every way of our conscious self and our instrumental nature. And when we can at all times and entirely do this, then the divine Light and Love and Power takes hold of us, fills both self and instruments and leads us safe through all the doubts and difficulties and perplexities and perils that beset our soul and our life, leads us to a supreme peace and the spiritual freedom of our immortal and eternal status, *param shantim, sthanam shaswatam*.

तमेव शरणं गच्छ सर्वभावेन भारत।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥१८-६२॥

**Tameva sharanam gaccha sarvabhavena bhaarata;**

**Tatprasaadaatparaam shaantim sthaanam praapsyasi shaashwatam. 18-62**

In him take refuge in every way of thy being and by his grace thou shalt come to the supreme peace and the eternal status.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥१८-६३॥

**Iti te jnaanamaakhyaatam guhyaad guhyataram mayaa;**

**Vimrishyaitadasheshena yathecchasi tathaa kuru. 18-63**

So have I expounded to thee a knowledge more secret than that which is hidden; having reflected on it fully, do as thou wouldst.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्॥१८-६४॥

**Sarvaguhyatamam bhooyah shrinu me paramam vachah;**

**Ishto'si me dridhamiti tato vakshyaami te hitam. 18-64**

Further hear the most secret, the supreme\* word that I shall speak to thee ; beloved art thou intimately of Me, therefore will I speak for thy good.

\* After giving out all the laws, the dharmas, and the deepest essence of its yoga, after saying that beyond all the first secrets revealed to the mind of man by the transforming light of spiritual knowledge, *guhyat*, this is a still deeper more secret truth, *guhyataram*, the Gita suddenly declares that there is yet a supreme word that it has to speak, *paramam vachah*, and a most secret truth of all, *sarva-guhyatamam*. This secret of secrets the Teacher will tell to Arjuna as his highest good because he is the chosen and beloved soul, *ishta*. For evidently, as had already been declared by the Upanishad, it is only the rare soul chosen by the Spirit for the revelation of his very body, *tanum swam*, who can be admitted to this mystery, because he alone is near enough in heart and mind and life to the Godhead to respond truly to it in all his being and to make it a living practice. The last, the closing supreme word of the Gita expressing the highest mystery is spoken in two brief, direct and simple slokas and these are left without farther comment or enlargement to sink into the mind and reveal their own fullness of meaning in the soul's experience. For it is alone this inner incessantly extending experience that can make evident the infinite deal of meaning with which are for ever pregnant these words in themselves apparently so slight and simple. And we feel, as they are being uttered, that it was this for which the soul of the disciple was being prepared all the time and the rest was only an enlightening and enabling discipline and doctrine.

Thus runs this secret of secrets, the highest most direct message of the Ishwara.

— To be continued

Alive to the truth that dwells in God's extremes,  
Awake to a motion of all-seeing Force,  
The slow outcome of the long ambiguous years  
And the unexpected good from woeful deeds,  
The immortal sees not as we vainly see.

He looks on hidden aspects and screened powers,  
He knows the law and natural line of things.

Undriven by a brief life's will to act,  
Unharassed by the spur of pity and fear,  
He makes no haste to untie the cosmic knot  
Or the world's torn jarring heart to reconcile.

In Time he waits for the Eternal's hour.

Yet a spiritual secret aid is there;  
While a tardy Evolution's coils wind on  
And Nature hews her way through adamant  
A divine intervention thrones above.

Alive in a dead rotating universe  
We whirl not here upon a casual globe  
Abandoned to a task beyond our force;  
Even through the tangled anarchy called Fate  
And through the bitterness of death and fall  
An outstretched Hand is felt upon our lives.

– From *Savitri* by Sri Aurobindo

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