



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. 6, No. 8

August 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत्सकलं परस्मै गुरुवरायेति समर्पयामि ॥

Whatever I do with the Body, Speech, Mind or the Sense Organs, either by discrimination of the Intellect, or by the deeper feelings of the Heart, or by the existing Tendencies of the Mind, I do them All without Ownership, and I Surrender them to the Supreme Guru.

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Aug 06	<i>Hamaare Prashn, Sri Maa ke Uttar</i> Musical offering		Ms. Aparna Roy Ms. Preamsheela
Aug 13	Shri Surendra Nath Jauhar (Chacha ji), A Spiritual Biography Musical offering		Dr. Ramesh Bijlani Ms. Preamsheela
Aug 20	'Electron' – A sonnet by Sri Aurobindo Musical offering		Shri Prashant Khanna Ms. Sapna Mukherji
Aug 27	The Mother's Prayer for All of Us (Based on <i>Prayers & Meditations</i> , Prayer of 28 Nov 1913) Musical offering		Dr. Mithu Pal Dr. Mithu Pal
Sundays : 13, 27	11:30 am–12:30 pm	Savitri	Shri Prashant Khanna
Thursdays, 03, 10, 17, 24, 31	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna

4th D.N. Jhunjhunwala Memorial Lecture (14-8-2017, Monday)

6:00 pm	Musical offering by Ms. Srila Basu	Meditation Hall
6:15 pm	<i>Sri Arvind va Akhand Bharat</i> by Dr. Rahul Awasthi The Mother's Music	Meditation Hall
7:40 pm	<i>Prasad</i>	Dining Hall

Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

Ongoing Classes venue: The Mother's Integral Health Centre Rm 15J

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Brihadaranyaka Upanishad</i>	Dr. Tarun Baveja
Saturday	2:30–3:30 pm	<i>Bhagvad Gita Sadhana</i>	Dr. Tarun Baveja

Note: These classes are also available on SKYPE (tmihc2000)

Contact: 011-2685 8563; Aradhana <aradhana.archer@gmail.com>

20-Week 200-Hour Course on Teaching Yoga

At Sri Aurobindo Ashram-Delhi Branch, New Delhi 110 016

Faculty: Dr. Ramesh Bijlani, Ms. Preeti Bhardwaj

Aug 2 (Wednesday) 10:30-11:30 am Inauguration Meditation Hall
Refreshments before Inauguration at 10:00 am in Dining Hall

ALL ARE WELCOME

Additional info at : 011-2656 7863 ; <rambij@gmail.com>

2017 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh, Uttarakhand

Aug 20-30 Spiritual Retreat English Swami Tattvaraupananda

Contact: 011-2656 7863; 2652 4810; <aurocamps@aurobindoonline.in>

The Mother's Integral Health Centre Activities

(Phone 011-2685 8563, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <tmihc2000@yahoo.co.in>

General O.P.D. Daily 8:30–9:30 am 2:30–3:30 pm

Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
Mon to Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon to Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Thursday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tue/Thu	Gynaecology
Saturday	Dermatology	Tuesday	Psychiatry

Mon-Fri 9 – 11 am Eye Exercise With Prior Appointment

Contact: 011-2685 8563; Madhu 92683 84794

Integrated Health Services : Tailor-made packages of 4 hrs./day (Tu/Th/Sa)

Includes: Ayurveda, Naturopathy, *Yogasana*, *Pranayama*, Accupressure, Eye Exercise, Integral Health Consultation

Sundays	8 am	<i>Havan</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana</i> class	Shri Debi Prasad
Mon/Wed/Fri	8–9 am	<i>Yogasana</i> class	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana</i> class	Ms. Madhumita Nayaksahu
Tue/Thu/Sat	4– 5 pm	<i>Yogasana</i> class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	<i>Yogasana</i> class	Ms. Seema Dabi

2017 – Year of the Mind

Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 8am to 12 noon

Workshops on Traditional & Non-Traditional Practices to enhance Mental Enrichment; Psychiatric Services especially for Teenagers

Physical culture – Yoga/Exercise/Games; Chanting; Shramdan; Contentment Scoring

Outreach activities started : Nainital, Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana); Govt. School (NCT of Delhi)

Planning in process for : Chandigarh; Odisha; Ma Mandir (M.P.)

For information and registration contact: 011 2685 8563; <tmihc2000@yahoo.co.in>

August 2017: Schedule of Talks

August 06	Discriminative Faith	Dr. Urvashi Anand
August 13	Diabetic Mind	Dr. S. Katoch
August 20	<i>Sadhana</i> , the best Lifestyle	Dr. Shardha Batra
August 27	Discovering the Goal of Life	Ms. Neha Bhimwal

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	4:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Tue/Thu	4:00-5:00 pm	Rabindra Sangeet	Smt. Samadrita Barua
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30-5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:15 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

Contact: 95558 07745; 2656 7863; <matrikalamandir67@gmail.com>

Important Days in the Ashram

13 August (Sunday) — Anniversary of Shri Surendra Nath Jauhar's Birthday

07:00 am	Invocation	Meditation Hall
08:00 am	<i>Havan</i> & flower offering	Chacha ji's <i>samadhi</i>
10:00 am	Musical offering by Ms. Preamsheela	Mediation Hall
10:15 am	Spiritual Biography of Chacha ji by Dr. R. Bijlani	Meditation Hall
12:00 noon	<i>Prasad</i>	Dining Hall
04:30 pm	Tiffin	Dining Hall
06:30 pm	Musical offering by Ms. Preamsheela Reading by Tara Didi	Meditation Hall
07:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
07:40 pm	<i>Prasad</i>	Dining Hall

15 August (Tuesday) – Anniversary of Sri Aurobindo's Birthday – Darshan Day



**LET MY PEACE BE ALWAYS WITH YOU.
LET YOUR MIND BE CALM AND OPEN;
LET YOUR VITAL NATURE BE CALM AND
RESPONSIVE; LET YOUR PHYSICAL
CONSCIOUSNESS BE A QUIET AND EXACT
INSTRUMENT, CALM IN ACTION AND IN
SILENCE. LET THERE BE MY LIGHT AND
POWER AND PEACE UPON YOU; LET
THERE BE EVER POWER AND LIGHT
AND PEACE.**

– *MANTRA* by **SRI AUROBINDO**

Darshan Day

05:30 am	<i>Prabhat Pheri</i>	<i>Samadhi</i> Lawn
07:00 am	Invocation	Meditation Hall
10:00 am	Musical offering – Ashram Choir	Meditation Hall
10:15 am	“Glimpses of Sri Aurobindo's commentary on Bhagvad Gita” – A talk by Acharya Navneet	Meditation Hall
11:15 am	Musical offering – Ashram Choir	Meditation Hall
11:30 am	Film: Life of Sri Aurobindo	Hall of Joy
12:00 noon	<i>Prasad</i>	
02:00 pm	Musical Offering – Matri Kala Mandir students	Meditation Hall
03:45 pm	A Dance Drama ' <i>Dash Avatar</i> ' by Ashram Youth	Hall of Grace
05:15 pm	Tiffin	Dining Room
06:30 pm	March-Past & Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	Hans Veena recital – Pt. Barun Pal	Meditation Hall
07:40 pm	<i>Prasad</i>	

The Seeking

“Man seeks at first blindly and does not even know that he is seeking his divine self; for he starts from the obscurity of material Nature and even when he begins to see, he is long blinded by the light that is increasing in him. God too answers obscurely to his search; He seeks and enjoys man’s blindness like the hands of a little child that grope after its mother.”

– Sri Aurobindo’s *Thoughts and Glimpses*

Sweet Mother, how is it that one seeks something and yet does not know that one is seeking?

There are so many things you think, feel, want, even do, without knowing it. Are you fully conscious of yourself and of all that goes on in you?—Not at all! If, for example, suddenly, without your expecting it, at a certain moment I ask you: “What are you thinking about?” your reply, ninety-nine times out of a hundred, will be: “I don’t know.” And if in the same way I ask another question like this: “What do you want?” you will also say: “I don’t know.” And “What do you feel?”—“I don’t know.” It is only to those who are used to observing themselves, watching how they live, who are concentrated upon this need to know what is going on in them, that one can ask a precise question like this, and only they can immediately reply. In some instances in life, yes, one is absorbed in what one feels, thinks, wants, and then one can say, “Yes, I want that, I am thinking of that, I experience that”, but these are only moments of existence, not the whole time.

Haven’t you noticed that? No?

Well, to find out what one truly is, to find out why one is on earth, what is the purpose of physical existence, of this presence on earth, of this formation, this existence... the vast majority of people live without asking themselves this even once! Only a small *elite* ask themselves this question with interest, and fewer still start working to get the answer. For, unless one is fortunate enough to come across someone who knows it, it is not such an easy thing to find. Suppose, for instance, that there had never come to your hands a book of Sri Aurobindo’s or of any of the writers or philosophers or sages who have dedicated their lives to this quest; if you were in the ordinary world, as millions of people are in the ordinary world, who have never heard of anything, except at times—and not always nowadays, even quite rarely—of some gods and a certain form of religion which is more a habit than a faith and, which, besides, rarely tells you why you are on earth.... Then, one doesn’t even think of thinking about it. One lives from day to day the events of each day. When one is very young, one thinks of playing, eating, and a little later of learning, and after that one thinks of all the circumstances of life. But to put this problem to oneself, to confront this problem and ask oneself: “But after all, *why* am I here?” How many do that? There are people to whom this idea comes only when they are facing a catastrophe. When they see someone whom they love die or when they find themselves in particu-

larly painful and difficult circumstances, they turn back upon themselves, if they are sufficiently intelligent, and ask themselves: “But really, what is this tragedy we are living, and what’s the use of it and what is its purpose?”

And only at that moment does one begin the search to know.

And it is only when one has found, you see, found what he says, found that one has a divine Self and that consequently one must seek to know this divine Self... This comes much later, and yet, in spite of everything, from the very moment of birth in a physical body, there is in the being, in its depths, this psychic presence which pushes the whole being towards this fulfilment.

But who knows it and recognises it, this psychic being? That too comes only in special circumstances, and unfortunately, most of the time these have to be painful circumstances, otherwise one goes on living unthinkingly. And in the depths of one’s being is this psychic being which seeks, seeks, seeks to awaken the consciousness and re-establish the union. One knows nothing about it.

When you were ten years old, did you know this? No, you didn’t. Well, still in the depths of your being your psychic being already wanted it and was seeking for it.

Essentially, it is only when one has become aware of one’s soul, has been identified with one’s psychic being that one can see in a single flash the picture of one’s individual development through the ages. Then indeed one begins to know... but not before. Then, indeed, I assure you it becomes very interesting. It changes one’s position in life.

There is such a great difference between feeling vaguely, having a hesitant impression of something, of a force, a movement, an impulse, an attraction, of something which drives you in life—but it is still so vague, so uncertain, it is hazy—there is such a difference between this and having a clear vision, an exact perception, a total understanding of the meaning of one’s life. And only then does one begin to see things as they are, not before. Only then can one follow the thread of one’s destiny and clearly see the goal and the way to reach it. But that happens only through successive inner awakenings, like doors opening suddenly on new horizons—truly, a new birth into a truer, deeper, more lasting consciousness.

Until then you live in a cloud, gropingly, under the weight of a destiny which at times crushes you, gives you the feeling of having been made in a certain way and being unable to do anything about it. You are under the burden of an existence which weighs you down, makes you crawl on the ground instead of rising above and seeing all the threads, the guiding threads, the threads which bind different things into a single movement of progression towards a realisation that grows clear. One must spring up out of this half-consciousness which is usually considered quite natural—this is your “normal” way of being and you do not even draw back from it sufficiently to be able to see and wonder at this incertitude, this lack of precision; while, on the contrary, to know that one is seeking and to seek consciously, deliberately, *steadfastly* and methodically, this indeed is the exceptional, almost “abnormal” condition. And yet only in this way does one begin to truly live.

– *The Mother*

Activities during June 16 – July 15, 2017

INTERNATIONAL YOGA DAY : The International Day of Yoga, 21 June 2017, began



with the Ashram community, guests and visitors participating in a session of yogasanas led by Shri Debashish in



the forenoon. In the afternoon, ‘The Journey of Life’, a play written and directed by Dr. Ramesh Bijlani was enacted by class XII girl students of several Delhi Government schools who had been in training at the Ashram under the aegis of Ratan Lal Foundation for the past several weeks. The



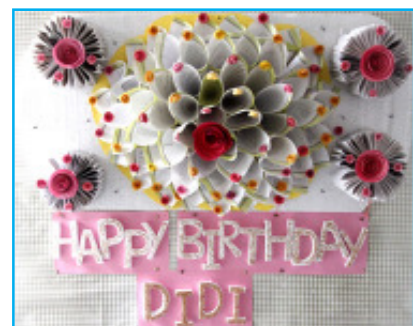
theme of the play was a simple question by one of the students: “Why do we

come to school?” After lengthy discussions, the teacher sums up the ultimate goal of all education to be an Integral Yoga as envisaged by Sri Aurobindo and the Mother. Later in the evening as an item of this month’s *Bhajan Sandhya*, Ms. Preamsheela made a musical offering of devotional songs stressing the theme of yoga in the Medita-



tion Hall.

81ST BIRTHDAY OF TARA DIDI : This year Tara Didi’s birthday, July 5, saw spontaneous outpouring of love, which kept her busy receiving greetings and good wishes from the ashram community and a large number of visitors. The day started with meditation in which Tara Didi



recited from ‘Prayers & Meditations’ of the Mother for the dates, 4 & 5 July 1914, ending with the Mother’s reassuring words: “What has to be done will be done. The necessary instruments will be prepared. Strive in the calm of certitude.” Follow-



ing meditation, Tara didi and Shri Y.R. Malhotra, a retired engineer devotee and volunteer who has been assiduously helping out with construction activities of the Ashram and who shares 5 July as his birth date, planted a sapling each in the *Samadhi* Lawn. In the afternoon, a musical presentation of slides depicting multiple facets of Tara



Didi’s life covering several decades and bringing back many fond memories



drew much applause from the audience. This was followed by cutting of the cake amidst a chorus of ‘Happy birthday to you’. It being the monsoon season, a massive tree plantation thereafter was also carried out on the campus. Evening meditation started with recording of a devotional song by

Karuna Didi. Then Tara Didi read from Sri Aurobindo’s epic, *Savitri*, Book 3, Canto 3 (The House of the Spirit and the New Creation). The day’s events ended with meditation by way of the Mother’s Music.

Note: Pictures can be viewed up to 200% 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*

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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**

* * * * *

SECOND CHAPTER (CONTD.)

अर्जुन उवाच -

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु।
बुध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥२-३६॥

Arjuna Uvaacha -

**Eshaa te'bhihitaa saankhye buddhir yoge twimaam shrinu;
Buddhyaa yukto yayaa paartha karma bandham prahaasyasi.**

Such* is the intelligence (the intelligent knowledge of things and will) declared to thee in the Sankhya, hear now this in the Yoga, for if thou art in Yoga by this intelligence, O son of Pritha, thou shalt cast away the bondage of works.

* I have declared to you the poise of a self-liberating intelligence in Sankhya. I will now declare to you another poise in Yoga. You are shrinking from the results of your works, you desire other results and turn from your right path in life because it does not lead you to them. But this idea of works and their result, desire of result as the motive, the work as a means for the satisfaction of desire, is the bondage of the ignorant who know not what works are, nor their true source, nor their real operation, nor their high utility. My Yoga, says the divine Teacher to Arjuna, will free you from all bondage of the soul to its works.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥२-४०॥

**Nehaabhikramanaasho'sti pratyavaayo na vidyate;
Swalпам apyasya dharmasya traayate mahato bhayaat.**

On this path no effort is lost, no obstacle prevails; even a little of this dharma delivers from the great fear.*

* Arjuna is seized with the great fear which besieges humanity, its fear of sin and suffering now and hereafter, its fear in a world of whose true nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand. My Yoga, says the divine Teacher to him, will deliver you from the great fear and even a little of it will bring deliverance. When you have once set out on this path, you will find that no step is lost; every least movement will be a gain; you will find there no obstacle that can baulk you of your advance. A bold and absolute promise and one to which the fearful and hesitating mind beset and stumbling in all its paths cannot easily lend an assured trust.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥२-४१॥

**Vyavasaayaatmikaa buddhir ekeha kurunandana;
Bahushaakhaa hyanantaashcha buddhayo'vyavasaayinaam.**

The fixed and resolute intelligence* is one and homogeneous, O joy of the Kurus; many-branching and multifarious is the intelligence of the irresolute.

* Buddhi, the word used, means, properly speaking, the mental power of understanding, but it is evidently used by the Gita in a large philosophic sense for the whole action of the discriminating and deciding mind which determines both the direction and use of our thoughts and the direction and use of our acts; thought, intelligence, judgment, perceptive choice and aim are all included in its functioning: for the characteristic of the unified intelligence is not only concentration of the mind that knows, but especially concentration of the mind that decides and persists in the decision, *vyavasaaya*, while the sign of the dissipated intelligence is not so much even discursiveness of the ideas and perceptions as discursiveness of the aims and desires, therefore of the will. Will, then, and knowledge are the two functions of the Buddhi. The unified

intelligent will is fixed in the enlightened soul, it is concentrated in inner self- knowledge; the many-branching and multifarious, busied with many things, careless of the one thing needful is, on the contrary, subject to the restless and discursive action of the mind, dispersed in outward life and works and their fruits.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥२-४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥२-४३॥

Yaam imaam pushpitaam vaacham pravadantyavipashchitah;
Vedavaadarataah paartha naanyad asteeti vaadinah.
Kaamaatmaanah swargaparaa janmakarmaphalapradaam;
Kriyaavisheshabahulaam bhogaishwaryagatim prati.

This flowery* word which they declare who have not clear discernment, devoted to the creed of the Veda, whose creed is that there is nothing else, souls of desire, seekers of Paradise, – it gives the fruits of the works of birth, it is multifarious with specialities of rites, it is directed to enjoyment and lordship as its goal.

* In the first six chapters the Gita lays a large foundation for its synthesis of works and knowledge, its synthesis of Sankhya, Yoga and Vedanta. But first it finds that *karma*, works, has a particular sense in the language of the Vedantins; it means the Vedic sacrifices and ceremonies or at most that and the ordering of life according to the Grihyasutras in which these rites are the most important part, the religious kernel of the life. By works the Vedantins understood these religious works, the sacrificial system, the *yajna*, full of a careful order, *vidhi*, of exact and complicated rites, *kriyavishesha bahulam*. But in Yoga works had a much wider significance. The Gita insists on this wider significance; in our conception of spiritual activity all works have to be included, *sarvakarmani*. At the same time it does not, like Buddhism, reject the idea of the sacrifice, it prefers to uplift and enlarge it. Yes, it says in effect, not only is sacrifice, *yajna*, the most important part of life, but all life, all works should be regarded as sacrifice, are *yajna*, though by the ignorant they are performed without the higher knowledge and by the most ignorant not in the true order, *avidhi-purvakam*. Sacrifice is the very condition of life; with sacrifice as their eternal companion the Father of creatures created the peoples. But the sacrifices of the Vedavadins are offerings of desire directed towards material rewards, desire eager for the result of works, desire looking to a larger enjoyment in Paradise as immortality and highest salvation. This the system of the Gita cannot admit; for that in its very inception starts with the renunciation of desire, with its rejection and destruction as the enemy of the soul. The Gita does not deny the validity even of the Vedic sacrificial works; it admits them, it admits that by these means one may get enjoyment here and Paradise beyond; it is I myself, says the divine Teacher (Ch. IX, Sl. 24), who accept these sacrifices and to whom they are offered, I who give these fruits in the form of the gods since so men choose to approach me. But this is not the true road, nor is the enjoyment of Paradise the liberation and fulfilment which man has to seek. It is the ignorant who worship the gods, not knowing whom they are worshipping ignorantly in these divine forms; for they are worshipping, though in ignorance, the One, the Lord, the only Deva, and it is He who accepts their offering. To that Lord must the sacrifice be offered, the true sacrifice of all the life's energies and activities, with devotion, without desire, for His sake and for the welfare of the peoples. It is because the Vedavada obscures this truth and with its tangle of ritual ties man down to the action of the three gunas that it has to be so severely censured and put roughly aside; but its central idea is not destroyed; transfigured and uplifted, it is turned into a most important part of the true spiritual experience and of the method of liberation.

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥२-४४॥
Bhogaishwarya prasaktaanaam tayaapahritachetasaam;
Vyavasaayaatmikaa buddhih samaadhau na vidheeyate.

The intelligence of those who are misled by that (flowery word), and cling to enjoyment and lordship, is not established in the self with concentrated fixity.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥२-४५॥

**Traigunyavishayaa vedaa nistraigunyo bhavaarjuna;
Nirdwandwo nityasatwastho niryogakshema aatmavaan.**

The action of the three gunas is the subject-matter of the Veda; but do thou become free from the triple guna, O Arjuna; without the dualities, ever based in the true being, without getting* or having, possessed of the self.

* What gettings and havings has the free soul? Once we are possessed of the Self, we are in possession of all things. And yet he does not cease from work and action. There is the originality and power of the Gita, that having affirmed this static condition, this superiority to Nature, this emptiness even of all that constitutes ordinarily the action of Nature for the liberated soul, it is still able to vindicate for it, to enjoin on it even the continuance of works and thus avoid the great defect of the merely quietistic and ascetic philosophies, – the defect from which we find them today attempting to escape.

यावानर्थ उदपाने सर्वतः संप्लुतोदके।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥२-४६॥

**Yaavaanartha udapaane sarvatah samplutodake;
Taavaan sarveshu vedeshu braahmanasya vijaanatah.**

As much use as there is in a well with water in flood on every side, so much is there in all the Vedas for the Brahmin who has the knowledge.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि॥२-४७॥

**Karmanyevaadhikaaraste maa phaleshu kadaachana;
Maa karmaphalahetur bhoor maa te sango'stwakarmani.**

Thou hast a right to action*, but only to action, never to its fruits; let not the fruits** of thy works be thy motive, neither let there be in thee any attachment to inactivity.

* The whole range of human action has been decreed by me with a view to the progress of man from the lower to the higher nature, from the apparent undivine to the conscious Divine. The whole range of human works must be that in which the God-knower shall move. Let no one cut short the thread of action before it is spun out, let him not perplex and falsify the stages and gradations of the ways I have hewn.

** But “let not the fruits of thy works be thy motive.” Therefore it is not the works practised with desire by the Vedavadins, it is not the claim for the satisfaction of the restless and energetic mind by a constant activity, the claim made by the practical or the kinetic man, which is here enjoined.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय।
सिद्ध्यसिद्धोः समो भूत्वा समत्वं योग उच्यते॥२-४८॥

**Yogasthah kuru karmaani sangam tyaktwaa dhananjaya;
Siddhyasiddhyoh samo bhootwaa samatwam yoga uchyate.**

Fixed in Yoga* do thy actions, having abandoned attachment, having become equal in failure and success, for it is equality that is meant by Yoga.

* It is because he acts ignorantly, with a wrong intelligence and therefore a wrong will in these matters, that man is or seems to be bound by his works; otherwise works are no bondage to the free soul. It is because of this wrong intelligence that he has hope and fear, wrath and grief and transient joy; otherwise works are possible with a perfect serenity and freedom. Therefore it is the Yoga of the Buddhi, the intelligence, that is first enjoined on Arjuna. To act with right intelligence and, therefore, a right will, fixed in the One, aware of the one self in all and acting out of its equal serenity, not running about in different directions under the thousand impulses of our superficial mental self, is the Yoga of the intelligent will.

Action is distressed by the choice between a relative good and evil, the fear of sin and the difficult endeavour towards virtue? But this is true only of the action of the ordinary man, not of a Yogin.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥२-४९॥

**Doorena hyavaram karma buddhiyogaad dhananjaya;
Buddhau sharanamanwiccha kripanaah phalahetavah.**

Works are far inferior to Yoga of the intelligence, O Dhananjaya; desire

rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥२-५०॥

**Buddhiyukto jahaateeha ubhe sukrita dushkrite;
Tasmaad yogaaya yujyaswa yogah karmasu kaushalam.**

One whose intelligence has attained to unity, casts* away from him even here in this world of dualities both good doing and evil doing; therefore strive to be in Yoga; Yoga is skill in works.

* For he rises to a higher law beyond good and evil, founded in the liberty of self-knowledge. Such desireless action can have no decisiveness, no effectiveness, no efficient motive, no large or vigorous creative power? Not so; action done in Yoga is not only the highest but the wisest, the most potent and efficient even for the affairs of the world; for it is informed by the knowledge and will of the Master of works: “Yoga is the true skill in works.”

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥२-५१॥
**Karmajam buddhiyuktaa hi phalam tyaktwaa maneeshinah;
Janmabandha vinirmuktaah padam gachchantyanaamayam.**

The sages who have united their reason and will with the Divine renounce the fruit which action yields and, liberated from the bondage of birth, they reach the status* beyond misery.

* But all action directed towards life leads away from the universal aim of the Yogin which is by common consent to escape from bondage to this distressed and sorrowful human birth? Not so, either; the sages who do works without desire for fruits and in Yoga with the Divine are liberated from the bondage of birth and reach that other perfect status (*brahmi sthiti*) in which there are none of the maladies which afflict the mind and life of a suffering humanity.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥२-५२॥
**Yadaa te mohakalilam buddhir vyatitarishyati;
Tadaa gantaasi nirvedam shrotavyasya shrutasya cha.**

When thy intelligence shall cross beyond the whirl of delusion, then shalt thou become indifferent* to Scripture heard or that which thou hast yet to hear.

* The Vedas and the Upanishads are declared to be unnecessary for the man who knows (Sl. 46). Nay, they are even a stumbling-block; for the letter of the Word – perhaps because of its conflict of texts and its various and mutually dissentient interpretations – bewilders the understanding, which can only find certainty and concentration by the light within.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधवचला बुद्धिस्तदा योगमवाप्स्यसि॥२-५३॥
**Shrutivipratipannaa te yadaa sthaasyati nishchalaa;
Samaadhaavachalaa buddhistadaa yogam avaapsyasi.**

When thy intelligence which is bewildered by the Sruti*, shall stand unmoving and stable in Samadhi, then shalt thou attain to Yoga.

* Sruti is a general term for the Vedas and the Upanishads. This criticism of the Sruti is so offensive to conventional religious sentiment that attempts are naturally made by the convenient and indispensable human faculty of text-twisting to put a different sense on some of these verses, but the meaning is plain and hangs together from beginning to end. It is confirmed and emphasised by a subsequent passage in which the knowledge of the knower is described as passing beyond the range of Veda and Upanishad, *shabdabrahmativartate* (Ch VI. Sl. 44). At the same time, as we have already seen, the Gita does not treat such important parts of the Aryan Culture in a spirit of mere negation and repudiation.

– To be continued

His was a spirit that stooped from larger spheres
 Into our province of ephemeral sight,
 A colonist from immortality.
 A pointing beam on earth's uncertain roads,
 His birth held up a symbol and a sign;
 His human self like a translucent cloak
 Covered the All-Wise who leads the unseeing world.
 Affiliated to cosmic Space and Time
 And paying here God's debt to earth and man
 A greater sonship was his divine right.
 Although consenting to mortal ignorance,
 His knowledge shared the Light ineffable.
 A strength of the original Permanence
 Entangled in the moment and its flow,
 He kept the vision of the Vasts behind:
 A power was in him from the Unknowable.
 An archivist of the symbols of the Beyond,
 A treasurer of superhuman dreams,
 He bore the stamp of mighty memories
 And shed their grandiose ray on human life.
 His days were a long growth to the Supreme...
 A crown of the architecture of the worlds,
 A mystery of married Earth and Heaven
 Annexed divinity to the mortal scheme.
 A Seer was born, a shining Guest of Time.

– From *Savitri* by Sri Aurobindo

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