



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

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

Realization

Vol. 9, No. 9

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An e-magazine of Sri Aurobindo Ashram-Delhi Branch

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।

स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वा ॥५॥

Thus has Agni possessed of the Truth been affirmed by the masters of light, the knower of the worlds by clarified minds. He shall foster in them the force of illumination, he too the plenty; he shall attain to increase and to harmony by his perceptions.

— Rig Veda I-77-5

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

September 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.sriaurobindoashram.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:

Sep 04	Saahas (Courage)	Dr. Aparna Roy
Sep 11	A March to a Victory Never Won (Based on Sri Aurobindo's <i>Savitri</i> , Book 2, Canto 6, line 957)	Dr. Ramesh Bijlani
Sep 18	Shubh-bhaav (Goodness)	Dr. Aparna Roy
Sep 25	The Human Aspiration (Based on Sri Aurobindo's <i>The Life Divine</i> , Bk 1, Ch 1)	Dr. Ramesh Bijlani

Sri Aurobindo Ashram – Delhi Branch's SOCIAL MEDIA LINKS

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

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.
(Monday closed) *Contact : 2656 7863*

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	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
Sunday	4:00-4:45 pm	<i>Satsang</i>	Discourse	Dr. Tarun Baveja

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

Corona Virus (COVID-19) outbreak has forced other **Health Centre** activities in abeyance. Please make a status-check on the Ashram website, www.sriaurobindoashram.net.

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

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.”

On the Dhammapada

One who takes refuge in the Buddha, in the Dhamma [The True Doctrine] and the Sangha [The community], with perfect knowledge, perceives the Four Noble Truths: Suffering, the origin of suffering, the cessation of suffering and the Noble Eightfold Path which leads to cessation of suffering.

This concerns the Four Truths and the Eightfold Path that lead to the annihilation of suffering. Here are the details given in the text:

The Four Noble Truths are:

(1) Life—taken in the sense of ordinary life, the life of ignorance and falsehood—is indissolubly linked with suffering: suffering of the body and suffering of the mind.

(2) The cause of suffering is desire, which is caused by ignorance of the nature of separative life.

(3) There is a way to escape from suffering, to put an end to pain.

(4) This liberation is obtained by following the discipline of the Eightfold Path which gradually purifies the mind from the Ignorance. The fourth Truth is called the method of the Eightfold Path.

The Noble Path consists in a training in the following eight stages:

(1) *Correct seeing*. To see things as they are, that is to say, a pure, accurate vision, the best vision. Three conditions characterise existence: pain, impermanence, the absence of a fixed ego. So the Dhammapada says. But it is not quite that, it is rather the absence of a fixed, durable and separate personality in the psychological aggregate, the lack of a true continuity in the personal consciousness. It is for this reason that, for example, in the ordinary state one cannot remember one's past lives nor have the sense of a conscious continuity through all one's lives.

The first point then is to see correctly, and to see correctly is to see that pain is associated with ordinary life, that all things are impermanent and that there is no continuity in the personal consciousness.

(2) *Correct intention or desire*. But the same word “desire” should not have been used, because we have just been told that we should not have desire. It is rather “correct aspiration”. The word “desire” should be replaced by “aspiration”.

“To be freed from attachments and to have kind thoughts for everything that exists.” To be constantly in a state of kindness. To wish the best for all, always.

(3) *Correct speech that hurts none*. Never speak uselessly and scrupulously avoid all malevolent speech.

(4) *Correct behaviour—peaceful, honest*. From all points of view, not only materially, but morally, mentally. Mental honesty is one of the most difficult things to achieve.

(5) *Correct way of living*. Not to cause harm or danger to any creature. This is relatively easy to understand. There are people who carry this principle to the extreme, against all common sense. Those who put a handkerchief to their mouths, for example, so as not to swallow germs, who have the path in front of them

swept so as not to step on an insect. This seems to me a little excessive, because the whole of life as it is at present is made up of destruction. But if you understand the text correctly, it means that one must avoid all possibility of doing harm, one must not deliberately endanger any creature. You can include here all living creatures and if you extend this care and this kindness to everything that lives in the universe, it will be very favourable to your inner growth.

(6) *Correct effort.* Do not make useless efforts for useless things, rather keep all the energy of your effort to conquer ignorance and free yourself from falsehood. That you can never do too much.

(7) The seventh principle comes to confirm the sixth: *correct vigilance*. You must have an active and vigilant mind. Do not live in a half-somnolence, half-unconsciousness—usually in life you let yourself go, come what may! This is what everyone does. Now and then you wake up and you realise that you have wasted your time; then you make a big effort only to fall back again, a minute later, into indolence. It would be better to have something less vehement but more constant.

(8) And finally, *correct contemplation*. Egoless thought concentrated on the essence of things, on the inmost truth and on the goal to be attained.

How often there is a kind of emptiness in the course of life, an unoccupied moment, a few minutes, sometimes more. And what do you do? Immediately you try to distract yourself, and you invent some foolishness or other to pass your time. That is a common fact. All men, from the youngest to the oldest, spend most of their time in trying not to be bored. Their pet aversion is boredom and the way to escape from boredom is to act foolishly.

Well, there is a better way than that—to remember.

When you have a little time, whether it is one hour or a few minutes, tell yourself, “At last, I have some time to concentrate, to collect myself, to relive the purpose of my life, to offer myself to the True and the Eternal.” If you took care to do this each time you are not harassed by outer circumstances, you would find out that you were advancing very quickly on the path. Instead of wasting your time in chattering, in doing useless things, reading things that lower the consciousness—to choose only the best cases, I am not speaking of other imbecilities which are much more serious—instead of trying to make yourself giddy, to make time, that is already so short, still shorter only to realise at the end of your life that you have lost three-quarters of your chance—then you want to put in double time, but that does not work—it is better to be moderate, balanced, patient, quiet, but never to lose an opportunity that is given to you, that is to say, to utilise for the true purpose the unoccupied moment before you.

When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the best; I am not referring to things that are obviously not to be done. Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible (here you have all of them) and try to realise one of these things—to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live.

— *The Mother*

Ashram Activities

CHACHAJI'S BIRTH ANNIVERSARY : On 13 August 2020, birthday of the founder of Sri Aurobindo Ashram-Delhi Branch (SAADB), Shri Surendra Nath Jauhar, popularly called Chachaji, two videos were posted on the Ashram's YouTube channel.

One was a film, 'A Peep into the Past', depicting the first twenty-five years of SAADB from its inception in 1956 through 1981. The film is much more than



nostalgia. It brings out in vivid relief as to how one man's sincere commitment to a great cause and willingness to give all he was and all he had, and total surrender to the Mother, could grow into an institution of lasting significance. An offshoot of the SAADB in its very first year was a school, now known as The Mother's International School and its progress during its first 25 years is also glimpsed from

this film. The beginning of a second school, Mirambika, can also be previewed towards the end of the film. The duration of the film is 1 hour, but it may be worth every minute of your time well spent. The link is:

<https://www.youtube.com/watch?v=8wk6bSdslGQ>

The second posted DVD was a talk '*Jeevan Ek, Udaharan Anek*' by Dr Aparna Roy. Starting with Chachaji's first 'unplanned' visit to the Mother in 1939, which captivated him, primarily through anecdotes, which is arguably the best way to drive home a point, Dr. Roy has, in her fluent and enchanting Hindi, paid Chachaji a handsome tribute while inspiring the listener to a richer inner and a nobler outer life. The talk is replete with interactions of Chachaji with the Mother, revealing the love and guidance he received from Her, and the confidence She had in his sincerity and capability. The link is:



<https://www.youtube.com/watch?v=EuONitKCvSc>

SRI AUROBINDO'S 148TH BIRTH ANNIVERSARY AND INDIA'S 74TH INDEPENDENCE DAY:

Anticipating that a large number of devotees would feel an irresistible urge to come to the Ashram on 15 August, guidelines were circulated well in advance so that those who wished could visit the Ashram adhering to strict safety measures and advisories in force. The Ashram was kept open from 6 am to 6 pm. Visitor access was limited to the Shrine and the Meditation Hall area. No scheduled program was announced. Those who happened to be present witnessed hoisting of the National Flag by Tara Didi at 8 am and singing of the National



Anthem led by Srila Didi. The Mother's flag was hoisted at 8:30 am followed by singing of *Bande Maataram* led by Premsheela. Recorded devotional music and patriotic songs were played in the Meditation Hall during most much of the day. Visitors came at their convenience during the day and spent only a short time in the Ashram. As flow of the visitors was quite uniformly spread throughout the day, there was no overcrowding

and physical distancing could be maintained.

A talk titled 'Wish Macaulay Had Been More Explicit' by Dr Ramesh Bijlani was posted on the YouTube channel of the Ashram. Dr. Bijlani clearly brought out the intentions of the British to destroy the education system of India replacing it with their own policy that would produce a small class of people who would know English, and would think like the English. The British also wanted their language and culture to outlast their reign in India. Macaulay was one of the chief initiators to the enactment of the English Education Act (1835). The British were so successful that a small but influential group of people in India still continues to treat the Indian culture as inferior, but is shy and embarrassed to own it. In contrast, over the last 100



years many in the Western world including England have been searching the ancient wisdom of India as perhaps the ultimate key to the problems of human existence, as was predicted by Sri Aurobindo in 'The Human Cycle'. Dr Bijlani has used Sanskrit, Yoga and Ayurveda as three representative streams of Indian culture to support his contentions. The talk ends with subtle humour: wish Macaulay had been more explicit and said that the British should leave behind as their legacy a class of people who think like the English, *and continue to evolve as the intellectuals of England evolve over time.*

The link is:

<https://www.youtube.com/watch?v=AkscBNSiFWY>

On this auspicious day of the 15th August, a new book, *Relevance of Gita Teachings Today* by Dr. Tarun Baveja, was also released by Tara Didi.



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.

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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**

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SEVENTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः॥१७-४॥

Yajante saattwikaa devaan yaksharakshaamsi raajasaah;

Pretaan bhootaganaamshchaanye yajante taamasaa janaah. 17-4

Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces; the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits.*

* The tamasic man does not offer his sacrifice to the gods, but to inferior elemental powers or to those grosser spirits behind the veil who feed upon his works and dominate his life with their darkness. The rajasic man offers his sacrifice to lower godheads or to perverse powers. The sattwic sacrifice is offered as a service to the gods.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।

दम्भाहंकारसंयुक्ताः कामरागबलान्विताः॥१७-५॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः।

मां चैवान्तःशरीरस्थं तान्विध्यासुरनिश्चयान्॥१७-६॥

Ashastravihitam ghoram tapyante ye tapo janaah;

Dambhaahamkaarasamyuktaah kaamaraagabalaanvitaah. 17-5

Karshayantah shareerastham bhootagraamamachetasah;

Maam chaivaantahshareerastham taanvidhyaasuranishchayaan. 17-6

The men who perform violent austerities, contrary to the Shastra, with arrogance and egoism, impelled by the force of their desires and passions, men of unripe minds tormenting the aggregated elements forming the body and troubling Me also, seated in the body, know these to be Asuric in their resolves.*

* Even if there is ostensibly a more inward and noble object and the faith and will are of a higher kind, yet if any kind of arrogance or pride or any great strength of violent self-will or desire enters into the askesis or if it drives some violent, lawless or terrible action contrary to the Shastra, opposed to the right rule of life and works and afflicting to oneself and to others, or if it is of the nature of self-torture and hurts the mental, vital and physical elements or violates the God within us who is seated in the inner subtle body, then too it is an unwise, an Asuric, a rajasic or rajaso-tamasic *tapasya*.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु॥१७-७॥

Aahaarastwapi sarvasya trividho bhavati priyah;

Yajnastapastathaa daanam teshaam bhedamimam shrinu. 17-7

The food* also which is dear to each is of triple character, as also sacrifice,** askesis and giving. Hear thou the distinction of these.

* Everything here, including physical things, partakes of this triple character. Our food, for example, the Gita tells us, is either sattwic, rajasic or tamasic according to its character and effect on the body.

** All dynamic action may be reduced in its essential parts to these three elements. For all dynamic action, all kinesis of the nature involves a voluntary or an involuntary *tapasya* or askesis, an energism and

concentration of our forces or capacities or of some capacity which helps us to achieve, to acquire or to become something, *tapas*. All action involves a giving of what we are or have, an expenditure which is the price of that achievement, acquisition or becoming, *dana*. All action involves too a sacrifice to elemental or to universal powers or to the supreme Master of our works. The question is whether we do these things unconsciously, passively, or at best with an unintelligent ignorant half-conscious will, or with an unwisely or perversely conscient energism, or with a wisely conscient will rooted in knowledge, in other words, whether our sacrifice, giving and askesis are tamasic, rajasic or sattwic in nature.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥१७-८॥

Aayuh sattwabalaarogya sukha preetivi vardhanaah;

Rasyaah snigdhaah sthira hridyaa aahaaraah saattwikapriyaah. 17-8

The sattwic temperament in the mental and physical body turns naturally to the things that increase the life, increase the inner and outer strength, nourish at once the mental, vital and physical force and increase the pleasure and satisfaction and happy condition of mind and life and body, all that is succulent and soft and firm and satisfying.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥१७-९॥

Katvamlalavanaatyushna teekshna rooksha vidaahinah;

Aahaaraah raajasasyeshtaa duhkhashokaamayapradaah. 17-9

The rajasic temperament prefers naturally food that is violently sour, pungent, hot, acrid, rough and strong and burning, the aliments that increase ill-health and the distempers of the mind and body.

यातयामं गतरसं पूति पर्युषितं च यत्।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥१७-१०॥

Yaatayaamam gatarasam pooti paryushitam cha yat;

Uchchishtamapi chaamedhyam bhojanam taamasapriyam. 17-10

The tamasic temperament takes a perverse pleasure in cold, impure, stale, rotten or tasteless food or even accepts like the animals the remnants half-eaten by others.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥१७-११॥

Aphalaakaangkshibhiryajno vidhidrishto ya ijyate;

Yashtavyameveti manah samaadhaaya sa saattwikah. 17-11

The sacrifice* which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattwic.

* The sattwic sacrifice comes then very near to the ideal and leads directly towards the kind of action demanded by the Gita; but it is not the last and highest ideal, it is not yet the action of the perfected man who lives in the divine nature. For it is carried out as a fixed dharma, and it is offered as a sacrifice or service to the gods, to some partial power or aspect of the Divine manifested in ourselves or in the universe. Work done with a disinterested religious faith or selflessly for humanity or impersonally from devotion to the Right or the Truth is of this nature, and action of that kind is necessary for our perfection; for it purifies our thought and will and our natural substance. The culmination of the sattwic action at which we have to arrive is of a still larger and freer kind; it is the high last sacrifice offered by us to the supreme Divine in his integral being and with a seeking for the Purushottama or with the vision of Vasudeva in all that is, the action done impersonally, universally, for the good of the world, for the fulfilment of the divine will in the universe. That culmination leads to its own transcending, to the immortal Dharma. For then comes a free-

dom in which there is no personal action at all, no sattwic rule of dharma, no limitation of Shastra; the inferior reason and will are themselves overpassed and it is not they but a higher wisdom that dictates and guides the work and commands its objective. There is no question of personal fruit; for the will that works is not our own but a supreme Will of which the soul is the instrument. There is no self-regarding and no selflessness; for the Jiva, the eternal portion of the Divine, is united with the highest Self of his existence and he and all are one in that Self and Spirit. There is no personal action, for all actions are given up to the Master of our works and it is he that does the action through the divinised Prakriti. There is no sacrifice,—unless we can say that the Master of sacrifice is offering the works of his energy in the Jiva to himself in his own cosmic form. This is the supreme self-surpassing state arrived at by the action that is sacrifice, this the perfection of the soul that has come to its full consciousness in the divine nature.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥१७-१२॥

Abhisandhaaya tu phalam dambhaarthamapi chaiva yat;
Ijyate bharatashreshtha tam yajnam viddhi raajasam. 17-12

The sacrifice offered with a view to the personal fruit, and also for ostentation, O best of the Bharatas, know thou that to be of a rajasic nature.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥१७-१३॥

Vidhiheenam asrishtaannam mantraheenam adakshinam;
Shraddhaavirahitam yajnam taamasam parichakshate. 17-13

The sacrifice not performed according to the right rule of the Shastra, without giving of food,* without the *mantra*, without gifts, empty of faith, is said to be tamasic.

* There will be no giving of food in the sacrifice,—and that act in the Indian ritual is symbolic of the element of helpful giving inherent in every action that is real sacrifice, the indispensable giving to others, the fruitful help to others, to the world, without which our action becomes a wholly self-regarding thing and a violation of the true universal law of solidarity and interchange. The work will be done without the *dakshina*, the much needed giving or self-giving to the leaders of the sacrificial action, whether to the outward guide and helper of our work or to the veiled or manifest godhead within us. It will be done without the *mantra*, without the dedicating thought which is the sacred body of our will and knowledge lifted upwards to the godheads we serve by our sacrifice.

The Gita now describes three kinds of sattwic askesis.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते॥१७-१४॥

Devadwijagurupraajna poojanam shauchamaarjavam;
Brahmacharyamahimsaa cha shaareeram tapa uchyate. 17-14

Worship given to the godhead, to the twice-born, to the spiritual guide, to the wise, cleanness, candid dealing, sexual purity and avoidance of killing and injury to others, are called the askesis of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वांगमयं तप उच्यते॥१७-१५॥

Anudwegakaram vaakyam satyam priyahitam cha yat;
Swaadhyayaabhyasanam chaiva vaangmayam tapa uchyate. 17-15

Speech causing no trouble to others, true, kind and beneficial, the study of Scripture, are called the askesis of speech.

— To be continued

Soul in the Ignorance

Soul in the Ignorance, wake from its stupor.
Flake of the world-fire, spark of Divinity,
Lift up thy mind and thy heart into glory.
Sun in the darkness, recover thy lustre.

One, universal, ensphering creation,
Wheeling no more with inconscient Nature,
Feel thyself God-born, know thyself deathless.
Timeless return to thy immortal existence.

– Sri Aurobindo

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