



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. 7, No. 10

October 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

द्वावेवचिन्तयामुक्तौपरमानन्द आप्लुतौ ।

योविमुग्धोजडोबालोयोगुणेभ्यःपरंगतः ॥३-४॥

In this world, two types of people are free from all anxiety and merged in great happiness—one is the retarded and childish fool, and the other is an advanced transcendentalist who knows the science of the Absolute Truth.

– Uddhav Gita 3-4

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

## October 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Oct 07	The Body is a Marvellous Tool (Based on Mother's <i>Prayers &amp; Meditations</i> p.101, Prayer of 17 March 1914) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Oct 14	Outer and Inner Renunciation (Ref: <i>Bhagvad Gita</i> , 2:59) Musical offering	Acharya Navneet Ms. Preamsheela
Oct 21	The Universal Incarnation (Based on Sri Aurobindo's Sonnets, p. 31) Musical Offering	Sh. Prashant Khanna Ms. Pragya Taneja
Oct 28	Studies and Sadhana (Based on the Mother's <i>The Great Adventure</i> , p. 253) Musical Offering	Dr. Ramesh Bijlani Ms. Sapna Mukherjee

Sundays : 07, 14, 28

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

**Venue: DAIVIC (Room 009, near Samadhi Lawns)**

Thursdays: 04, 11, 18, 25

11:30 am–12:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

Contact: 011-2656 7863; Email <[contact@aurobindoonline.in](mailto:contact@aurobindoonline.in)>

## 2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Oct 02-10	Spiritual Retreat (USA)	English	Dr. Saraswati Marcus
Oct 07-09	Outdoor Learning		Matri Kiran Vidyalaya–Divya Bhalla
Oct 07-18	Spiritual Retreat (USA)	English	Matthew Andrews
Oct 22-Nov 19	Internship 'Haryali' –III		G.B. Pant University, Pantnagar
Oct 23-30	Coveda Workshop		Coveda Chandigarh – Vineesh

**Venue: Van Niwas, Nainital**

### Study Camps

Oct 01-10	Study Camp	Gujrati	Dr. Bharatsinh Jhala
Oct 21-27	Ishopanishad & Sri Arvind Darshan	Marathi	Dr. Leena Rastogi Sri Krishna Dikshit

### Youth Camps

Sep 30-Oct 03	Youth Camp	Woodlands Senior Sec. School, Haldwani
Oct 01-10	Body Mind and Spirit	Vatika Group
Oct 03-08	Youth Camp	Sri Aurobindo Integral Education, kalpada
Oct 07-12	Youth Camp	Matri Kiran Vidyalaya, Gurgaon, Haryana
Oct 14-18	Youth Camp	Alwar Public School, Rajasthan
Oct 23-Nov 03	Youth Camp	I.I.M. Indore - J.V. Avadhanulu

Contact: 011-2656 7863; 2652 4810; <[aurocamps@aurobindoonline.in](mailto: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

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

**NEW BATCH STARTS Mondays 1,8,15,22,29 9:00–11:00am Eye Exercise**

Contact: 011-2685 8563; Madhu 92683 84794

<b>Sundays</b>	<b>8 am</b>	<b>Havan</b>	
<b>Tue/Thu/Sat</b>	<b>6:45–7:45 am</b>	<b>Yogasana class</b>	<b>Ms. Seema Dabi</b>
<b>Mon/Wed/Fri</b>	<b>8–9 am</b>	<b>Yogasana class</b>	<b>Ms. Priya Gupta</b>
<b>Mon/Wed/Fri</b>	<b>9:45-10:45 am</b>	<b>Yoga for Senior Citizens</b>	<b>Ms. Neha Puri</b>
<b>Mon/Wed/Fri</b>	<b>11 am–12 noon</b>	<b>Yogasana class</b>	<b>Ms. Rachna Bansal</b>
<b>Tue/Thu/Sat</b>	<b>4– 5 pm (Sat.: 5-6 pm)</b>	<b>Yogasana class</b>	<b>Shri Deepak Jhamb</b>
<b>Mon/Wed/Fri</b>	<b>5:30–6:30 pm</b>	<b>Yogasana class</b>	<b>Ms. Seema Dabi</b>

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

<b>Daily</b>	<b>2:45–3:15 pm</b>	<b>Mahamrityunjay Mantra</b>	<b>Chanting</b>	<b>Prayer for All</b>
<b>Monday</b>	<b>2:45–3:30 pm</b>	<b>Vivekachoodamani</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Wed/Fri</b>	<b>2:45–3:30 pm</b>	<b>Brihadaranyaka Upanishad</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Saturday</b>	<b>2:45–3:30 pm</b>	<b>Bhagvad Gita Sadhana</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>

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

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

## 2018 – Year of Spiritual Health

### Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

At Delhi Ashram Health Centre; SPIRITUAL HEALTH CAMP every Sunday; Time: 8am to 12noon

Havan/Chanting; Talk/Presentation; Physical culture – Yoga/Exercise/Games; Shramdan

1. Online Course: Spiritual Health 2. Teerth Yatras 3. Spiritual Study

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

### October 2018: Schedule of Talks

<b>Oct 07</b>	<b>Healthy Relationship</b>	<b>Ms. Meenakshi</b>
<b>Oct 14</b>	<b>Good, Better &amp; Best</b>	<b>Dr. S. Katoch</b>
<b>Oct 21</b>	<b>Past + Present is equal to Future</b>	<b>Mr. Deepak Jhamb</b>
<b>Oct 28</b>	<b>Farsightedness</b>	<b>Dr. Nandita</b>

## Ashram Library (Knowledge)

**Tuesday to Sunday Timings (Monday closed)**

**10:00 A.M. – 4:30 P.M.**

Contact: 2656 7863

### ASHRAM'S YOUTUBE CHANNEL

*Sri Aurobindo Ashram-Delhi Branch* now has scores of videos on its YouTube channel. To access it, **please visit the UPDATED channel:**

<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

### Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 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
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
Tue/Fri	3:00-5:30 pm	Odissi Nritya	Smt. Kavita Dwibedi
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Wed/Sat	4:00-6:00 pm	Painting	Ms. Sarita
Tue/Thu/Sat	4:30-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	4:30-5:30 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	4:30-5:30 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

# The Reversal of Consciousness (9)

## The Science of Living: To Know Oneself and to Control Oneself (Part 2)

To complement this movement of inner discovery, it would be good not to neglect the development of the mind. For the mental instrument can equally be a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Many other exercises of the same kind can be undertaken; some have a beneficial effect on the character and so possess a double advantage: that of educating the mind and that of establishing control over the feelings and their consequences. For example, you must never allow your mind to judge things and people, for the mind is not an instrument of knowledge; it is incapable of finding knowledge, but it must be moved by knowledge. Knowledge belongs to a much higher domain than that of the human mind, far above the region of pure ideas. The mind has to be silent and attentive to receive knowledge from above and manifest it. For it is an instrument of formation, of organisation and action, and it is in these functions that it attains its full value and real usefulness.

There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to be taken, or an action to be carried out, one must never remain closed up in one's own conception or point of view. On the contrary, one must make an effort to understand the other's point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both parties; there always is one for men of goodwill.

Here we must mention the discipline of the vital. The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts. It can set everything in motion, build and realise; but it can also destroy and mar everything. Thus it may be the most difficult part to discipline in the human being. It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike. Its energy disappears more or less completely and in its place leaves disgust for people and things, discouragement or revolt, depression and dissatisfaction. At such moments it is good to remain quiet and refuse to act; for these are the times when one does stupid things and in a few moments one can destroy or spoil the progress that has been made during months of regular effort.

These crises are shorter and less dangerous for those who have established a contact with their psychic being which is sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a rebellious child, with patience and perseverance, showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which has been veiled for a time. By means of such patient intervention each crisis can be turned into a new progress, into one more step towards the goal. Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.

Lastly, by means of a rational and discerning physical education, we must make our body strong and supple enough to become a fit instrument in the material world for the truth-force which wants to manifest through us.

In fact, the body must not rule, it must obey. By its very nature it is a docile and faithful servant. Unfortunately, it rarely has the capacity of discernment it ought to have with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations soon destroy the natural balance of the body and create in it fatigue, exhaustion and disease. It must be freed from this tyranny and this can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation and endurance. It is able to do so many more things than one usually imagines. If, instead of the ignorant and despotic masters that now govern it, it is ruled by the central truth of the being, you will be amazed at what it is capable of doing. Calm and quiet, strong and poised, at every minute it will be able to put forth the effort that is demanded of it, for it will have learnt to find rest in action and to recuperate, through contact with the universal forces, the energies it expends consciously and usefully. In this sound and balanced life a new harmony will manifest in the body, reflecting the harmony of the higher regions, which will give it perfect proportions and ideal beauty of form. And this harmony will be progressive, for the truth of the being is never static; it is a perpetual unfolding of a growing perfection that is more and more total and comprehensive. As soon as the body has learnt to follow this movement of progressive harmony, it will be possible for it to escape, through a continuous process of transformation, from the necessity of disintegration and destruction. Thus the irrevocable law of death will no longer have any reason to exist.

When we reach this degree of perfection which is our goal, we shall perceive that the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony.

– *The Mother*

## Activities during August 16 – September 15, 2018

**S.N. JAUHAR FOOTBALL TOURNAMENT:** The 21st Shri Surendranath Jauhar ‘Faquir’ Memorial Interschool Football Tournament was held from August 18-23, 2018 on The Mother’s International School (M.I.S.) playground. Seventeen prominent schools from the Delhi National Capital Region (NCR) took part in



this tournament. The tournament was inaugurated by M.I.S. chairman Shri Pranjal Jauhar.

All school teams vied fervently against each other to climb the uphill ladder to the final. Eventually, Step By Step school of NOIDA, and M.I.S. competed diligently for the championship spot. In the exciting finale, Step By Step school, the defending champions, once again overcame the M.I.S. team to secure the coveted Jauhar Cup trophy. At the



end, Shri Pranjal Jauhar congratulated the winners and gave away the prizes amid enthusiastic applause from the audience.



**2018–YEAR OF SPIRITUAL HEALTH OF THE CLEAN MIND PROGRAMME:** Under this program, on four Sundays, The Mother’s Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, *yogasanas*, and talks/workshops. During this period, Mr. Deepak Jhamb gave a talk on ‘How to become Noble’ to 33 participants on 19 August;





Dr. Swati Kashyap on 'Foundation of Happiness' to 26 participants on 26 August; Mrs. Sonia Bhandari on 'Loving Kindness & Forgiveness' to 28 participants on 2 September; and Mrs. Aradhana Kumar on 'A



Ocean' to 29 attendees on 9 September 2018. Distribution of used clothes and of *Prasad* comprised some other activities of the program.

**VISITORS FROM BRAZIL :** A group of 8 visitors from Brazil led by Ms. Ana Isabel during their stay at the Ashram, on 22 August 2018 had a session with Dr. Ramesh Bijlani on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its role in living a happy and healthy life.



**VISITORS FROM POLAND :** A group of 12 yoga enthusiasts from Poland led by Mr. Philip (aka Shivananda) during their stay at the Ashram, on 1 September 2018 had a session with Dr. Ramesh Bijlani on the journey of life, and how it can be filled with love, peace and joy by bringing Sri Aurobindo and Mother's Integral Yoga into daily life.



**CHACHA JI'S MAHASAMADHI DAY:** Flower offerings on Chacha ji's *Samadhi* began early in the morning of 2 September 2018 and were followed by invocation for the divine Presence by Km. Srila Basu and a *havan*. During the Sunday *satsang* in

the Meditation Hall, Ms. Aparna Roy reminisced about the deep impressions left on her despite the briefness of her contact with him, especially his dedication & surrender to the Mother, his unceasing efforts to nurture the Delhi Ashram, and his great sense of humour. In the evening, lamps of aspiration were



kindled around Sri Aurobindo's Shrine and Chacha ji's *Samadhi*. Subsequently, an offering of devotional songs was made in the Meditation Hall by Srila, Rangamma, Jayanthi, Minati, Pushpashree & Linthoi. Km. Tara Jauhar, Chairperson of Sri Aurobindo Ashram-Delhi Branch, thereafter read several passages



from Chacha ji's published biography mainly concerning his encounter with the police during India's freedom struggle: how he narrowly escaped a shot in the firing by the police when a large crowd near his office in Connaught Place tried to foil the attempt of his arrest by the police; his trial on

half a dozen fabricated accusations; and his acquittal made possible by Sri Aurobindo's overt and occult guidance and Mother's Grace. Another passage detailed his gradual withdrawal from the political arena after India's Independence. The eventful day ended with distribution of *Prasad*.

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

\* \* \* \* \*

## SEVENTH CHAPTER Contd.

श्रीभगवानुवाच -

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥७-७॥

**Mattah parataram naanyat kinchidasti dhananjaya;  
Mayi sarvamidam protam sootre maniganaa iva. 7-7**

There is nothing else supreme beyond Me, O Dhananjaya. On Me\* all that is here is strung like pearls upon a tread.

\* This is only an image which we cannot press very far ; for the pearls are only kept in relation to each other by the thread and have no other oneness or relation with the pearl- string except their dependence on it for this mutual connection. Let us go then from the image to that which it images. It is the supreme nature of Spirit, the infinite conscious power of its being, self-conscious, all-conscious, all-wise, which maintains these phenomenal existences in relation to each other, penetrates them, abides in and supports them and weaves them into the system of its manifestation. This one supreme power manifests not only in all as the One, but in each as the Jiva, the individual spiritual presence; it manifests also as the essence of all quality of Nature. These are therefore the concealed spiritual powers behind all phenomena. This highest quality is not the working of the three gunas, which is phenomenon of quality and not its spiritual essence. It is rather the inherent, one, yet variable inner power of all these superficial variations. It is a fundamental truth of the Becoming, a truth that supports and gives a spiritual and divine significance to all its appearances. The workings of the gunas are only the superficial unstable becomings of reason, mind, sense, ego, life and matter, *sattwika bhava rajasastamasashcha*’, but this is rather the essential stable original intimate power of the becoming, *swabhava*. It is that which determines the primary law of all becoming and of each Jiva; it constitutes the essence and develops the movement of the nature. It is a principle in each creature that derives from and is immediately related to a transcendent divine Becoming, that of the Ishvara, *madbhavah*. In this relation of the divine *bhava* to the *swabhava* and of the *swabhava* to the superficial *bhava*, of the divine Nature to the individual self-nature and of self-nature in its pure and original quality to the phenomenal nature in all its mixed and confused play of qualities’, we find the link between that supreme and this lower existence. The degraded powers and values of the inferior Prakriti derive from the absolute powers and values of the supreme Shakti and must go back to them to find their own source and truth and the essential law of their operation and movement. So too the soul or Jiva involved here in the shackled, poor and inferior play of the phenomenal qualities, if he would escape from it and be divine and perfect, must by resort to the pure action of his essential quality of *swabhava* go back to that higher law of his own being in which he can discover the will, the power, the dynamic principle, the highest working of his divine nature.

This is clear from the immediately subsequent passage in which the Gita gives a number of instances to show how the Divine in the power of his supreme Nature manifests and acts within the animate and so-called inanimate existences of the universe.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥७-८॥

**Raso’hamapsu kaunteya prabhaasmi shashisooryayoh;  
Pranavah sarvavedeshu shabdah khe paurusham nrishu. 7-8**

I am taste \* in the waters, O son of Kunti, I am the light\*\* of sun and moon,

I am pranava\*\*\* (the syllable OM) in all the Vedas, sound in ether and manhood in men.

\* ‘The, Divine himself in his Para Prakriti! is the energy at the basis of’ the various sensory relations of which, according to the ancient Sankhya system, the ethereal, the radiant, electric and gaseous, the liquid and the other elemental conditions of matter are the physical medium. The five elemental conditions of matter are the quantitative or material element in the lower nature and are the basis of material forms. The five *tanmatras* —taste, touch, scent and the others—are the qualitative element. These *tanmatras* are the subtle energies whose action puts the sensory consciousness in relation to the gross forms of matter,—they are the basis of all phenomenal knowledge. From the material point of view matter is the reality and the sensory relations are derivative; but from the spiritual point of view the truth is the opposite. Matter and the material media are themselves derivative powers and at bottom are only concrete ways or conditions in which the workings of the quality of Nature in things manifest themselves to the sensory consciousness of the Jiva. The one original and eternal fact is the energy of Nature, the power and quality of being which so manifest? itself to the soul through the senses. And what is essential in the senses, most spiritual, most subtle is itself stuff of that eternal quality and power. But energy or power of being in Nature is the Divine himself in his Prakriti; each sense in its purity is therefore that Prakriti, each sense is the Divine in his dynamic conscious force.

\*\* In each case it is the energy of the essential quality on which each of these becomings depends for what it has become, that is given as the characteristic sign indicating the presence of the divine Power in their nature.

\*\*\* The basic syllable OM is the foundation of all the potent creative sounds of the revealed word; OM is the one universal formulation of the energy of sound and speech, that which contains and sums up, synthetises and releases, all the spiritual power and all the potentiality of *vak* and *shabda* and of which the other sounds, out of whose stuff words of speech, are woven, are supposed to be the developed evolutions. That makes it quite clear. It is not the phenomenal developments of the senses or of life or of light, intelligence, energy, strength, manhood, ascetic force that are proper to the supreme Prakriti. It is the essential quality in its spiritual power that constitutes the *swabhava*. It is the force of spirit so manifesting, it is the light of its consciousness and the power of its energy in things revealed in a pure original sign that is the self-nature. That force, light, power is the eternal seed from which all other things are the developments and derivations and variabilities and plastic circumstances. Therefore the Gita throws in as the most general statement in the series, “Know me to be the eternal seed of all existences, O son of Pritha.” This eternal seed is the power of spiritual being, the conscious will in the being, the seed which, as is said elsewhere, the Divine casts into the great Brahman, into the supramental vastness, and from that all are born into phenomenal existence. It is that seed of Spirit which manifests itself as the essential quality in all becomings and constitutes their *swabhava*.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥७-६॥

**Punyo gandhah prithivyaam cha tejashchaasmi vibhaavasau;  
Jeevanam sarvabhooteshu tapashchaasmi tapaswishu. 7-9**

I am pure scent in earth and energy of light in fire; I am life in all existences, I am the ascetic force of those who do askesis.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्॥७-१०॥

**Beejam maam sarvabhootaanaam viddhi paartha sanaatanam;  
Buddhir buddhimataamasmi tejastejaswinaamaham. 7-10**

Know me to be the eternal seed of all existences, O son of Pritha. I am the intelligence of the intelligent, the energy of the energetic.

बलं बलवतां चाहं कामरागविवर्जितम्।  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥७-११॥

**Balam balavataam asmi kaamaraagavivarjitam;  
Dharmaaviruddho bhooteshu kaamo'smi bharatarshabha. 7-11**

I am the strength of the strong devoid of desire and liking.\* I am in beings the desire which is not contrary to dharma, O Lord of the Bharatas.

\* The practical distinction between this original power of essential quality and the phenomenal derivations of the lower nature, between the thing itself in its purity and the thing in its lower appearances, is indicated very clearly at the close of the series.

But how can the Divine be desire, *Kama* for this desire, this *Kama* has been declared to be our one great enemy who has to be slain. But that desire was the desire of the lower nature of the *gunas* which has its native point of origin in the rajasic being, *rajoguna-samudbhavah*; for this is what we usually mean when we speak of desire. This other, the spiritual, is a will not contrary to the dharma. Dharma, in the spiritual sense is not morality or ethics. Dharma, says the Gita elsewhere, is action governed by the *swabhava*, the essential law of one's nature. And this *swabhava* is at its core the pure quality of the spirit, in its inherent power of conscious will and its characteristic force of action. The desire meant here is therefore the purposeful will of the Divine in us searching for and discovering not the pleasure of the lower *Prakriti*, but the *Ananda* of its own play and self-fulfilling; it is the desire of the divine Delight of existence unrolling its own conscious force of action in accordance with the law of the *swabhava*.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।  
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥७-१२॥

**Ye chaiva saattvikaa bhaavaa raajasaastaamasaashcha ye;  
Matta eveti taanviddhi na twaham teshu te mayi. 7-12**

And as for the secondary subjective becomings of Nature, *bhavah* (states of mind, affections of desire, movements of passion, the reactions of the senses, the limited and dual play of reason, the turns of the feeling and moral sense), which are sattwic, rajasic and tamasic, they are verily from me, but I am not in them, it is they that are in me.\*

\* What again is meant, by saying that the Divine is not in the becomings, the forms and affections of the lower nature, even the sattwic, though they all are in his being? In a sense he must evidently be in them, otherwise they could not exist. But what is meant is that the true and supreme spiritual nature of the Divine is not imprisoned there; they are only phenomena in his being created out of it by the action of the ego and the ignorance. The ignorance presents everything to us in an inverted vision and at least a partially falsified experience. We imagine that the soul is in the body, almost a result and derivation from the body; even we so feel it: but it is the body that is in the soul and a result and derivation from the soul. We think of the spirit as a small part of us—the *Purusha* who is no bigger than the thumb—in this great mass of material and mental phenomena: in reality, the latter for all its imposing appearance is a very small thing in the infinity of the being of the spirit. So it is here; in much the same sense these things are in the Divine rather than the Divine in these things. This lower nature of the three *gunas* which creates so false a view of things and imparts to them an inferior character is a “*Maya*, a power of illusion, by which it is not meant that it is all non-existent or deals with unrealities, but that it bewilders our knowledge., creates false values, envelops us in ego, mentality, sense, physicality, limited intelligence and there conceals from us the supreme truth of our existence. This illusive *Maya* hides from us the Divine that we are, the infinite and imperishable spirit. If we could see that the Divine is the real truth of our existence, all else also would change to our vision, assume its true character and our life and action acquire the divine values and move in the law of the divine nature.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥७-१३॥

**Tribhirgunamayair bhaavairebhih sarvamidam jagat;  
Mohitam naabhijaanaati maamebhyah paramavyayam. 7-13**

By these three kinds of becoming which are of the nature of the gunas, this whole world is bewildered and does not recognise Me supreme beyond them and imperishable.

**दैवी ह्येषा गुणमयी मम माया दुरत्यया।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥७-१४॥**

**Daivee hyeshaa gunamayee mama maayaa duratyayaa;  
Maameva ye prapadyante maayaametaam taranti te. 7-14**

This is my divine\* Maya of the gunas and it is hard to overcome; those cross beyond it who approach Me.

\* It is itself divine and a development from the nature of the Divine, but the Divine in the nature of the gods; it is *daivi*, of the godheads or, if you will, of the Godhead, but of the Godhead in its divided subjective and lower cosmic aspects, sattwic, rajasic and tamasic. It is a cosmic veil which the Godhead has spun around our understanding; Brahma, Vishnu and Rudra have woven its complex threads; the Shakti, the Supreme Nature is there at its base and is hidden in its every tissue. We have to work out this web in ourselves and turn through it and from it leaving it behind us when its use is finished, turn from the gods to the original and supreme Godhead in whom we shall discover at the same time the last sense of the gods and their works and the inmost spiritual verities of our own imperishable existence. "To Me who turn and come, they alone cross over beyond this Maya."

## II. THE SYNTHESIS OF DEVOTION AND KNOWLEDGE

(The Gita, after giving us in the first fourteen verses of this chapter a leading philosophical truth of which we stand in need, hastens in the next sixteen verses to make an immediate application of it. It turns it into a first starting-point for the unification of works, knowledge and devotion,—for the preliminary synthesis of works and knowledge by themselves has already been accomplished.

The intrinsic activity of the supreme Nature (Para Prakriti) is always a spiritual, a divine working. It is force of the supreme divine Nature, it is the conscious will of the being of the Supreme that throws itself out in various essential and spiritual power of quality in the- Jiva: that essential power is the swabhava of the Jiva. All act and becoming which proceed directly from this spiritual force are a divine becoming and a pure and spiritual action. Therefore it follows that in action the effort of the human individual must be to get back to his true spiritual personality and to make all his works flow from the power of its super-nal Shakti, to develop action through the soul and the inmost intrinsic being, not through the mental idea and vital desire, and to turn all his acts into a pure outflowing of the will of the Supreme, all his life into a dynamic symbol of the Divine Nature.)

– *To be continued*

Here even the highest rapture Time can give  
 Is a mimicry of ungrasped beatitudes,  
 A mutilated statue of ecstasy,  
 A wounded happiness that cannot live,  
 A brief felicity of mind or sense  
 Thrown by the World-Power to her body-slave,  
 Or a simulacrum of enforced delight  
 In the seraglios of Ignorance.  
 For all we have acquired soon loses worth,  
 An old disvalued credit in Time's bank,  
 Imperfection's cheque drawn on the Inconscient.  
 An inconsequence dogs every effort made,  
 And chaos waits on every cosmos formed:  
 In each success a seed of failure lurks...  
 A thinking being in an unthinking world,  
 An island in the sea of the Unknown,  
 He is a smallness trying to be great,  
 An animal with some instincts of a god,  
 His life a story too common to be told,  
 His deeds a number summing up to nought,  
 His consciousness a torch lit to be quenched,  
 His hope a star above a cradle and grave.  
 And yet a greater destiny may be his,  
 For the eternal Spirit is his truth.  
 He can re-create himself and all around  
 And fashion new the world in which he lives:  
 He, ignorant, is the Knower beyond Time,  
 He is the Self above Nature, above Fate.

– From *Savitri* by Sri Aurobindo

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