



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. 12

December 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥१०

Thou shalt know Maya to be Force of Nature and the Master of Maya to be the
great Lord; this whole universe is occupied by His becomings that are His members.

– Svetasvatara Upanishad IV-10

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

December 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Dec 02 *Sri Maa ki Ore Khulen: Kyon aur Kaise*

Ms. Aparna Roy

Musical offering

Ms. Premeela

Dec 09 *Death: an Enemy to Fight or a Reality to Accept*

Dr. Ramesh Bijlani

Musical Offering

Ms. Pragya Taneja

Dec 16 *The Stone Goddess (Based on Sri Aurobindo's Sonnets, p. 33)*

Sh. Prashant Khanna

Musical Offering

Ms. Sapna Mukherjee

Dec 23 *The Calm of Inner confidence*

Dr. Mithu Pal

(Based on Mother's *Prayers & Meditations*, p. 105)

Musical offering

Dr. Mithu Pal

Dec 30 *Ayurveda: a divine dispensation*

Dr. Ramesh Bijlani

Musical Offering

Dipanvita & Basudhara

Sundays : 09, 23, 30

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Dec 06, Thursday

6 : 45pm

Bhajan Sandhya

Mithu Pal & Balaji Mahadevan

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 13, 20, 27

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

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

Orientation to Integral Yoga

Dec 22-23

08:00 am–12:30 pm

Yoga Hall

English

Dr. Ramesh Bijlani

Contact: 011-2656 7863; <rambij@gmail.com>

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>

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

Tue/Thu/Sat **Holistic Wellness – Ayurveda**

Daily 10am-2pm **Ayurveda – General O.P.D. & Panchakarma**

NEW BATCH STARTS Mondays 3,10,17,24,31 9:00–11:00am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794; Mrs. Bhatia 93122 65447

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

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

Daily	2:45–3:15 pm	<i>Mahamrityunjay Mantra</i>	Chanting	Prayer for All
Monday	3:15–4:00 pm	<i>Vivekachoodamani</i>	Discourse	Dr. Tarun Baveja
Wed/Fri	3:15–4:00 pm	<i>Brihadaranyaka Upanishad</i>	Discourse	Dr. Tarun Baveja
Saturday	3:15–4:00 pm	<i>Bhagvad Gita Sadhana</i>	Discourse	Dr. Tarun Baveja

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>

December 2018: Schedule of Talks

Dec 02	Forgiveness is a Golden Virtue	Dr. S. Katoch
Dec 09	Moderation, the Middle Path	Mr. Deepak Jhamb
Dec 16	Talking to God through Circle of Peace	Ms. Kanika Aggarwal
Dec 23	Religion & Spirituality	Mrs. Aradhana Kumar
Dec 30	'Thinking' & 'Non-thinking' Life	Ms. Harpreet K Bhan

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>

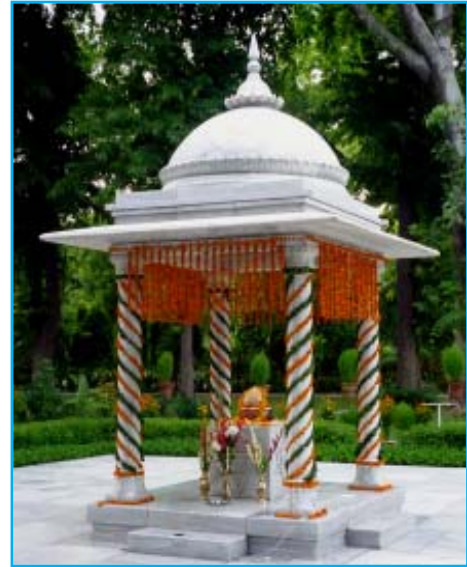
Important Days in the Ashram

5 December

Anniversary of Sri Aurobindo's Mahasamadhi Day



Sri Aurobindo left his body on 5 December 1950



Sri Aurobindo's Sacred Relics enshrined 5 December 1957

To Thee who hast been the material envelop
of our Master, to Thee our infinite grati-
tude. Before Thee who hast done so much
for us, who hast worked, struggled, suffered,
hoped, endured so much, before Thee who
hast willed all, attempted all, prepared,
achieved all for us, before Thee we bow
down and implore that we may never for-
get, even for a moment, all we owe to Thee.

– *The Mother*

O beauty crystalline,
The Master's hallowed shrine,
O quiescent form divine,
We pray and bow to thee.
Divinely charged with power –
A spell the perfumed hour
When golden bliss-buds flower
Into man's infinity.

But to act behind the scene
Thy way, in life, has been;
Even so the veiling screen
Of death was seized by thee.

– *Naresh Bahadur*

PROGRAM

07:00 am	Invocation	Meditation Hall
09:00 am	Musical Programme by M.I.S. students Flower Offering	<i>Samadhi Lawn</i>
06:15 pm	Lights of Aspiration	Sri Aurobindo's Shrine
06:45 pm	Music Offering by Ashram Choir Reading by Tara didi	<i>Samadhi Lawn</i>
07:40 pm	<i>Prasad</i>	Meditation Hall

9 December

Anniversary of Sri Aurobindo's Samadhi Day

31 December

11:30 pm

Welcome New Year !

Meditation Hall

For program details please visit : www.sriurobindoashram.net

The Reversal of Consciousness (11)

“When we have passed beyond enjoyings, then we shall have Bliss. Desire was the helper; Desire is the bar.

“When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.

“When we have passed beyond humanity, then we shall be the Man. The Animal was the helper; the Animal is the bar.”

– Sri Aurobindo, Thoughts and Glimpses, SABCL, Vol. 16, p. 377

It is the same principle expressed in all the activities or aspects of the being.... It is obvious that in order to come out of the state of the original inconscience desire was indispensable, for without desire there would have been no awakening to activity. But once you are born into consciousness, this very desire which helped you to come out of the inconscience prevents you from liberating yourself from the bonds of matter and rising to a higher consciousness.

It is the same thing for the ego, the self. In order to pass on to a higher plane, one must first exist; and to exist one must become a conscious, separate individual, and to become a conscious separate individual, the ego is indispensable, otherwise one remains mingled with all that lies around us. But once the individuality is formed, if one wants to rise to a higher level and live a spiritual life, if one wants even to become simply a higher type of man, the limitations of the ego are the worst obstacles, and the ego must be surpassed in order to enter the true consciousness.

And indeed, for the ordinary elementary life of man, all the qualities belonging to the animal nature, especially those of the body, were indispensable, otherwise man would not have existed. But when man has become a conscious, mental being, everything that binds him to his animal origin necessarily becomes a hindrance to progress and to the liberation of the being.

So, for everyone—except for those who are born free, and this is obviously very rare—for everyone this state of reason, of effort, desire, individualisation and solid physical balance in accordance with the ordinary mode of living is indispensable to begin with, until the time one becomes a conscious being, when one must give up all these things in order to become a spiritual being.

Sweet Mother, when can one say that one is conscious?

That is always a relative question. One is never altogether unconscious and one is never completely conscious. It is a progressive state.

But a time comes when instead of doing things automatically, impelled by a consciousness and force of which one is quite unaware—a time comes when one can observe what goes on in oneself, study one’s movements, find their causes, and at the same time begin to exercise a control first over what goes on within us, then on the influence cast on us from outside which makes us act, in the beginning altogether unconsciously and almost involuntarily, but gradually more and more consciously; and the will can wake up and react. Then at that moment, the moment there is a conscious will capable of reacting, one may say, “I have become conscious.” This does not mean that it is a total and perfect consciousness, it means that it is a beginning: for example, when one is able to observe all the reactions in one’s being and to have a certain control over them, to let those one approves of have play, and to control, stop, annul those one doesn’t approve of.

Besides, you must become aware within of something like a goal or a purpose or an ideal you want to realise; something other than the mere instinct which impels you to live without your knowing why or how. At that time you may say you are conscious, but it doesn’t mean you are perfectly conscious. And moreover, this perfection is so progressive that I believe nobody can say he is perfectly conscious; he is on the way to becoming perfectly conscious, but he isn’t yet.

– The Mother

Activities during October 16 – November 15, 2018

ADVENTURE CAMP AT NAINITAL : A group of 59 students with several teacher/escorts from Alwar Public School, Rajasthan, took part in the 629th Adventure Youth Camp from 14-18 October 2018, at Van Niwas, the Himalayan Centre of Sri



Aurobindo Ashram-Delhi Branch in Nainital. Activities included morning keep-fit, rock-climbing, rappelling, cave crossing and trekking including a night-trek to various scenic spots around the town of Nainital. Regular sessions replete via the medium of



storytelling about the great personalities by Sukhendu exhorted the participants to imbibe moral, ethical and spiritual values in their life. Students expressed their appreciation and love for the greenery, sylvan woods, and gardens and the beauty of Nature all around the campsite. Epithets such as “amazing moment”, “so



good”, “great”, and “best” were used by the students to describe their experience of the camp. Also noteworthy was the jubilation of many who were able to overcome their fear by successfully confronting the challenges inherent in several adventurous activities.

2018–YEAR OF SPIRITUAL HEALTH OF THE CLEAN MIND PROGRAMME: Under this

program, 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, Ms. Neha Bhimwal gave a talk on ‘Mental Health Counseling’ to 11 individuals on 20 October; Mr. Deepak Jhamb on ‘Past Plus Present is equal to Future’ to



15 participants on 21 October; Ms. Madhumita Nayaksahu & Dr. Avneesh Narain



on ‘Mental Health Counselling’ to 20 attendees on 27 October; Dr. Nandita on ‘Farsightedness’ to 40 individuals on 28 October; Ms. Sonia Bhandari on ‘Mind is Your Best Friend’ to 16 participants on 4 November; Mr. Deepak Jhamb on ‘Saatwik Jeevan’ to 21 participants on 11 November 2018. Distribution of used clothes and of *Prasad* comprised some other activities of the program.

PROGRAM FOR IIT STUDENTS : A 2-week program ‘Decision making based on self-discovery’ was conducted for 15 students of IIT-Delhi from 22 October to 5 November, 2018, partly in the Ashram and partly at IIT. The course discussed the importance of the decisions that lead to choices in life; choices that give us joy, mental peace and fulfillment based on the unveiling of the psychic being and its guidance in fulfilling the real purpose of human life. In addition to seven theory sessions by Dr. Ramesh Bijlani, students also had several sessions on the physical practices of yoga conducted jointly by Dr. Bijlani and Ms. Seema Dabi. Feedback comments included: “it is OK to be different”, “how to live a stress-free life by matching expectations with actual conditions” and “our culture has a lot to learn from”. One student called the course “a perfect example of the study pattern that should be followed by educational institutions in India”.



YOUTH CAMP FOR I.I.M. AHMEDABAD AT VAN NIWAS, NAINITAL : A group of 44 graduate students and 2 faculty of I.I.M. attended an adventure cum value-added youth camp at the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in



Nainital from 28 October to 3 November 2018. In the morning, campers could choose to participate in keep-fit exercises or sports or yoga session. A five event rock-climbing course included rock-scrambling, bouldering, rock-climbing, rappelling, and river-crossing.



Trekking was a regular feature of the camp with treks of progressively increasing chal-



allenges to the scenic spots around Nainital. Shri J.V. Avadhanulu was the resource person for providing health tips and management insights and acumen. The camp was a considerably rewarding experience for the participants as is evident from their feedback comments: “

Waking up in morning for activities like scrambling, bouldering, rock climbing, rappelling, river crossing etc was a once in a lifetime experience.” (A.M.); “I didn’t know that I had the stamina to walk for 18kms and do rock climbing, bouldering, etc.” (A.G.); “It was a great learning experience where we pushed ourselves to the limit and at the same time we kept on redefining the limit as well... One thing that I’m taking as a lesson from this place is there’s only opportunity in life and if you want to do anything good, you just have to hold your head high and put the sweat and work into it.” (G.G.); “The tasks pushed us to test our limits & helped me to conquer my fears. I discovered things about myself & made some great new friends.” (A.V.); “The health tips, Yoga sessions and interview tips by J.V Sir are really helpful and will be useful for ever. Especially Pranayama are relaxing and help us keep focus in work and concentrate better.” (V.N.); “It has helped to realize our positive powers and will definitely help us grow as managers in future. The lessons and discipline learnt during the program will last life time.” (S.M.); “The stay here was comfortable, peaceful and above all brought with itself life lessons that would be valuable for me lifelong.” (S.N.)

RECITATION OF KABIR’S MYSTIC POETRY : On 29 October 2018, a collection of touching songs consisting of the insightful couplets of the great mystic Kabir in the Meditation Hall by Ms. Ruma Chakravarty in her melodious voice. Expert translation and commentary was provided by Prof. Sahdev Kumar.



DHAMMAPADA CHANTING: On November 1 & 2, 2018, the Ashram community had once again the opportunity to welcome nearly 50 Buddhist monks from Thailand, Myanmar, Laos and India (mostly Bengaluru) who chanted verses from the Dhammapada, the best



known scripture of the Buddhist tradition, which is a simple but very comprehensive exposition of human values. Though chanted in the original Pali, the chants created a melodious and peaceful atmosphere. Lavish and beautiful floral decorations added significantly to the positive vibrations of the Ashram Meditation Hall. The event was ably organized by Ms. Wangmo Dixey from the U.S.A.

NATIONAL AYURVEDA DAY, 5 NOVEMBER 2018 : The Mother's Integral Health Centre celebrated the National Ayurveda Day with Dhanvantari Pooja followed by chants from Charaka Samhita in chaste Sanskrit by Ayurveda physician, Dr. Mukta Katoch.



DIPAWALI 2018 CELEBRATION: Dipawali, the festival of light, was celebrated as usual without crackers in the campus on 7 November. The Ashram wore a fes-



tive look with creative contributions from scores of individuals. Youngsters of the Ashram cooked their favorite dishes for residents and guests. Lights of Aspiration were kindled at the Shrine in the evening, and diyas were lit all over the campus. Ashram Choir made a musical offering interspersed with reading of passages from Sri Aurobindo's *The Mother* by Tara Didi in the Meditation Hall.

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*

* * * * *

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

* * * * *

SEVENTH CHAPTER (Contd.)

श्रीभगवानुवाच -

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥७-२८॥

**Yeshaam twantagatam paapam janaanaam punyakarmanaam;
Te dwandwamohanirmuktaa bhajante maam dridhavrataah. 7-28**

But those men of virtuous deeds, in whom sin is come to an end, they, freed from the delusion of the dualities, * worship** Me, steadfast in the vow of self-consecration.

* When that is done, or rather as it is being done, for after a certain point all growth in the sattvic nature brings an increasing capacity for a high quietude, equality and transcendence,—it is necessary to rise above the dualities and to become impersonal, equal, one self with the Immutable, one self with all existences. This process of growing into the spirit completes our purification.

** But while this is being done, while the soul is enlarging into self-knowledge, it has also to increase in devotion. For it has not only to act in a large spirit of equality, but to do also sacrifice to the Lord, to that Godhead in all beings which it does not yet know perfectly, but which it will be able so to know, integrally, when it has firmly the vision of the one self everywhere and in all existences. Equality and vision of unity once perfectly gained, a supreme bhakti, an all-embracing devotion to the Divine, becomes the whole and the sole law of the being. All other law of conduct merges into that surrender, *sarva dharman parityajya*. The soul then becomes firm in this bhakti and in the vow of self-consecration of all its being, knowledge, works; for it has now for its sure base, its absolute foundation of existence and action the perfect, the integral, the unifying knowledge of the all-originating Godhead.

An integral knowledge in our self-giving is the first condition of its effective force. And therefore we have first of all to know this Purusha in all the powers and principles of his divine existence, *tattwatah*, in the whole harmony of it, in its eternal essence and living process. But to the ancient thought all the value of this knowledge, *tattwa jnana*, lay in its power for release out of our mortal birth into the immortality of a supreme existence. The Gita therefore proceeds next to show how this liberation too in the highest degree is a final outcome of its own movement of spiritual self-fulfilment. The knowledge of the Purushottama, it says in effect, is the perfect knowledge of the Brahman.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥७-२९॥

**Jaraamaranamokshaaya maamaashritya yatanti ye;
Te brahma tadviduh kritsnam adhyaatmam karma chaakhilam. 7-29**

Those who have resort to Me as their refuge, those who turn to Me in their spiritual effort towards release from age and death, (from the mortal being and its limitations), come to know that Brahman and all the integrality of the spiritual nature and the entirety of Karma.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥७-३०॥

**Saadhibhootaadhidaivam maam saadhiyajnam cha ye viduh;
Prayaanakaale'pi cha maam te vidur yuktachetasah. 7-30**

Because they know Me and Know at the same time the material and the divine nature of being and the truth of the Master of sacrifice, they keep knowl-

edge of Me also in the critical moment of their departure from physical existence and have at that moment their whole consciousness in union with Me* (the Purushottama).

* Therefore they attain to Me. No longer bound to the mortal existence, they reach the very highest status of the Divine quite as effectively as those who lose their separate personality in the impersonal and immutable Brahman. Thus the Gita closes this important and decisive seventh chapter.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो
नाम सप्तमोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooanishatsu Brahmaavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade
Jnaanavijnaanayogo Naama Saptamo'dhyaayah

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga,
the dialogue between Sri Krishna and Arjuna, ends the seventh discourse entitled:
“The Yoga of Wisdom and Realisation”

CONSPECTUS

EIGHTH CHAPTER

The Supreme Divine : We have here the first description of the Supreme Purusha, – the Godhead who is even more and greater than the Immutable and to whom the Gita gives subsequently (as in the fifteenth chapter) the name of *Purushottama*. The language here is taken bodily from the Upanishads.

अष्टमोऽध्यायः

अक्षरब्रह्मयोगः

EIGHTH CHAPTER

AKSHARABRAHMAYOGAH

THE SUPREME DIVINE

(In the last two slokas of the seventh chapter we have certain expressions which give us in their brief sum the chief essential truths of the manifestation of the supreme Divine in the cosmos. All the originative and effective aspects of it are there, all that concerns the soul in its return to integral self-knowledge. First, there is that Brahman, *tad brahma; adhyatma*, second, the principle of the self in nature; *adhibhuta* and *adhidaiva* next, the objective phenomenon and subjective phenomenon of being; *adhiyajna* last, the secret of the cosmic principle of works and sacrifice. I, the Purushottama (*mam viduh*), says in effect Krishna, I who am above all these ‘things, must yet be sought and known through all together and by means of their relations,—that is the only complete way for the human consciousness which is seeking its path back towards Me. But these terms in themselves are not at first quite clear or at least they are open to different interpretations, they have to be made precise in their connotation, and Arjuna the disciple at once asks for their elucidation. Krishna answers very briefly,—nowhere does the Gita linger very long upon any purely metaphysical explanation; it gives only so much and in such a way as will make their truth just seizable for the soul to proceed on to experience.)

अर्जुन उवाच -

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥८-१॥

Arjuna Uvaacha –

Kim tadbrahma kim adhyaatmam kim karma purushottama;
Adhibhootam cha kim proktam adhidaivam kimuchyate. 8-1

Arjuna said: What is tad brahma, what *adhyatma*, what karma, O Purushottam? And what is declared to be *adhibhuta*, what is called *adhidaiva*?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥८-२॥

Adhiyajnah katham ko'tra dehe'smin madhusoodana;
Prayaanakaale cha katham jneyo'si niyataatmabhih. 8-2

What is *adhiyajna* in this body, O Madhusudana? And how, in the critical moment of departure from physical existence, art Thou to be known by the self-controlled?

श्रीभगवानुवाच -

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥८-३॥

Sri Bhagavaan Uvaacha –

Aksharam brahma paramam swabhaavo'dhyaatmamuchyate;
Bhootabhaavodbhavakaro visargah karmasamjnitah. 8-3

The Blessed Lord said: The *Akshara* is the supreme Brahman: *swabhava* is called *adhyatama*; Karma is the name given to the creative movement, *visarga*, which brings into existence all beings and their subjective and objective states.*

* Here we find the universal principles enumerated. By that Brahman, a phrase which in the Upanishads is more than once used for the self-existent as opposed to the phenomenal being, the Gita intends, it appears, the immutable self-existence which is the highest self-expression of the Divine and on whose unalterable eternity all the rest, all that moves and evolves, is founded, *aksharam paramam*. By *adhyatma* it means *swabhava*, the spiritual way and law of being of the soul in the supreme Nature. Karma, it says, is the name given to the creative impulse and energy, *visarga*, which looses out things from this first essential self-becoming, this *swabhava*, and effects, creates, works out under its influence the cosmic becoming of existences in Prakriti. By *adhibhuta* is to be understood all the result of mutable becoming, *Ksharobhava*. By *adhidaiva* is intended the Purusha, the soul in Nature, the subjective being who observes and enjoys as the object of his consciousness all that is this mutable becoming of his essential existence worked out here by Karma in Nature. By *adhiyajna*, the Lord .of works and sacrifice, I mean, says Krishna, myself, the Divine, the Godhead, the Purushottama here secret in the body of all these embodied existences. All that is, therefore, falls within this formula.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर॥८-४॥

Adhibhootam ksharo bhaavah purushashchaadhidaivatam;
Adhiyajno'hamevaatra dehe dehabhritaam vara. 8-4

Adhibhuta is *ksharobhava*, *adhidaiva* is the Purusha; I myself am the Lord of sacrifice, *adhiyajna* here in the body, O best of embodied beings.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥८-५॥

Antakaale cha maameva smaran muktvaa kalevaram;
Yah prayaati sa madbhaavam yaati naastyatra samshayah. 8-5

Whoever leaves his body and departs remembering Me at his time of end, comes to my *bhava* (that of the Purushottama, my status of being); there is no doubt of that.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः॥८-६॥

**Yam yam vaapi smaran bhaavam tyajatyante kalevaram;
Tam tamevaiti kaunteya sadaa tadbhaavabhaavitah. 8-6**

Whosoever at the end* abandons the body, “thinking upon any form of being, to that form he attains, O Kaunteya, into which the soul was at each moment growing inwardly during the physical life.

* Man, born into the world, revolves between world and world in the action of Prakriti and Karma. Purusha in Prakriti is his formula: what the soul in him thinks, contemplates and acts that always he becomes. All that he had been, determined his present birth; and all that he is, thinks, does in this life up to the moment of his death, determines what he will become in the worlds beyond and in lives yet to be. If birth is a becoming, death also is a becoming, not by any means a cessation. The body is abandoned, but the soul goes on its way, *tyaktwa kalevaram*. Much then depends on what he is at the critical moment of his departure. But it is not a death-bed remembrance at variance with or insufficiently prepared by the whole tenor of our life and our past subjectivity that can have this saving power. The thought of the Gita here is not on a par with the indulgences and facilities of popular religion; it has nothing in common with the crude fancies that make the absolution and last unction of the priest an edifying “Christian” death after an unedifying, profane life or the precaution or accident of a death in sacred Benares or holy Ganges a sufficient machinery of salvation. The divine subjective becoming on which the mind has to be fixed firmly in the moment of the physical death, must have been one into which the soul was at each moment growing inwardly during the physical life.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मा मे वैष्यस्य संशयम् ॥८-७॥

**Tasmaat sarveshu kaaleshu maamanusmara yudhya cha;
Mayyarpitamanobuddhir maamevaishyasyasamshayam. 8-7**

Therefore at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shalt surely come.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८-८॥

**Abhyaasayogayuktena chetasaa naanyagaaminaa;
Paramam purusham divyam yaati paarthaanuchintayan. 8-8**

For it is by thinking always of him with a consciousness united with him in an undeviating Yoga of constant practice that one comes to the divine and supreme Purusha, O Partha.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥८-९॥
प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥८-१०॥

**Kavim puraananamanushaasitaaram Anoraneeyaamsam anusmaredyah;
Sarvasya dhaataaram achintyaroopam Aadityavarnam tamasah parastaat. 8-9
Prayaanakaale manasaachalena Bhaktyaa yukto yogabalena chaiva;**

Bhruvormadhye praanamaaveshya samyak Sa tam param purusham upaiti divyam. 8-10

This supreme Self is the Seer,* the Ancient of Days, subtler than the subtle and (in his eternal self- vision and wisdom) the Master and Ruler of all existence who sets in their place in his being all things that are; his form is unthinkable, he is refulgent as the sun beyond the darkness; he who thinketh upon this Purusha in the time of departure, with motionless mind, a soul armed with the strength of Yoga, a union with God in bhakti** and the life-force entirely drawn up and set between the brows in the seat of mystic vision, he attains to this supreme divine Purusha.

*We arrive here at the first description of this supreme Purusha,—the Godhead who is even more and greater than the— Immutable and to whom the Gita gives subsequently the name of Purushottama. He too

in his timeless eternity is immutable and far beyond all this manifestation and here in Time there dawn on us only faint glimpses of his being conveyed through many varied symbols and disguises, *avyakto aksharah*. Still he is not merely a featureless or indiscernible existence, *anirdeshyam*; or he is indiscernible only because he is subtler than the last subtlety of which the mind is aware and because the form of the Divine is beyond our thought.

****The union by love is not here superseded by the featureless unification through knowledge, it remains to the end a part of the supreme force of the Yoga.**

– To be continued

The Little Ego

This puppet ego the World-Mother made,
This little profiteer of Nature's works,
Her trust in his life-tenancy betrayed,
Makes claim on claim, all debt to her he shirks.

Each movement of our life our ego fills;
Inwoven in each thread of being's weft,
When most we vaunt our selflessness, it steals
A sordid part; no corner void is left.

One way lies free, our heart and soul to give,
Our body and mind to Thee and every cell,
And steeped in Thy world-infinity to live.
Then lost in light, shall fade the ignoble spell.

Nature, of her rebellion quit, shall be
A breath of the spirit's vast serenity.

– From *Collected Poems* by Sri Aurobindo

NOTICE BOARD

For Ashram's emagazines : 'The Call Beyond' & 'Realization'

To take advantage of **FREE Subscription** or to **Unsubscribe**

Send email from your email address, fill-in 2 fields: 'To' & 'Subject'

To **callbeyond@aurobindoonline.in**

Subject **Subscribe**

OR

Subject **Unsubscribe**

Then click on **Send**

For Ashram's Hindi emagazine : 'Sri Arvind Karmadhara'

For **FREE** subscription, send email to : <**sakarmadhara@gmail.com**>

For information about **Sri Aurobindo Ashram-Delhi Branch**,
schedules of its activities or

for accessing back issues of the emagazines

kindly browse the website <**www.sriurobindoashram.net**>

Publisher: **Sri Aurobindo Ashram-Delhi Branch**, New Delhi

Editor: **Nirankar Agarwal**, Ph.D.

Feedback : <**emag@aurobindoonline.in**>