



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. 8, No. 4

April 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति॥२-१-४॥

The calm soul having comprehended the great Lord, the omnipresent Self by whom one beholdeth both to the end of dream and to the end of waking, ceaseth from grieving.

— Katha Upanishad 2-1-4

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

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

# Ongoing & Forthcoming Events

April 2019

## Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

April 07	<i>Astha evam Abhipsa</i> (Faith & Aspiration) Musical offering	Ms. Aparna Roy Ms. Premeheela
April 14	Divine Interventions are Perfectly Natural Musical offering	Dr. Mithu Pal Dr. Mithu Pal
April 21	Man The Enigma (Based on Sri Aurobindo's Sonnets, p. 37) Musical Offering	Sh. Prashant Khanna Dipanvita & Basudhara
April 28	Judge Not (Based on the Mother's <i>The Great Adventure</i> , pp. 306-308) Musical offering	Dr. Ramesh Bijlani Ms. Pragya Taneja Shri Prashant Khanna

Sundays : 07, 14, 28      11:30 am–12:30 pm      Sri Aurobindo's Sonnets

### 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>

## Orientation to Integral Yoga

Apr 6-7

08:00 am–12:30 pm

Yoga Hall

English

Dr. Ramesh Bijlani

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

## 2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Apr 02-08	Spiritual Retreat. U.S.A.	English	Amit Thakkar
Apr 16-18	Outdoor Workshop, Matri Kiran Vidyalaya, Gurugram		Divya Bhalla
Apr 29-May 01	Jeevan Vidya	Guj.	Vinod Bhai Mandaviya
Apr 30-May 06	Taichi Retreat, Tai Chi International Academy, Mumbai	English	Sh.Sandeep and Pallavi Desai

Venue: Van Niwas, Nainital

### Study Camps

Apr 02-08	<i>Ved Rahasya</i>	Marathi	Dr. Bharati Sudame
Apr 09-15	<i>Ved Rahasya</i>	Marathi	Dr. Bharati Sudame
Apr 16-22	Gita	Marathi	Dr. Uday Kumathekar
Apr 23-29	<i>Ishopanishad</i>	Marathi	Dr. Leena Rastogi
Apr 30-May 06	Gita	Marathi	Sushri Madhavi Joshi

### Youth Camps

Apr 02-08	Youth Camp	Madhuban Ashram Youth, Delhi Ashram Youth
Apr 09-15	Youth Camp	Auro University, Surat
Apr 16-20	Youth Camp	Matri Kiran Vidyalaya, Gurugram; Vatika Group, B.M.S.*
Apr 23-29	Youth Camp	Shikshantar School, Haryana
Apr 24-25	Spiritual Retreat (Jeevan Vidya)	Vinod Bhai Marodiya
Apr 30-May 06	Youth Camp	Sri Aurobindo International School, Hyderabad Udavi School, Auroville; Teachers' Training Program (BMS)*

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

## Advance Notice

### CERTIFICATE COURSE ON TEACHING YOGA

August 07–December 20, 2018

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srimalyog@gmail.com> or visit [WWW.sriaurobindoashram.net](http://WWW.sriaurobindoashram.net)

## Ashram Library (Knowledge)

**Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.**

**(Monday closed)**

Contact : 2656 7863

## 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/sadelhibranch>

## 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/Sat	3:00-5:30 pm	Odissi Nritya	Ms. Kalyani Behera
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 Mother's Integral Health Centre Activities

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

## 2019 – Year of Ayurveda

### 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**

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

### April 2019: Schedule of Talks

Apr 07	Atmosphere has to be created	Mrs. Aradhana Kumar
Apr 14	Panchkarma for Rejuvenation & Treatment	Dr. S. Katoch
Apr 21	How to Manage Your Age	Ms. Monika Sharma
Apr 28	Stress Management by AYSOL	Dr. S. Katoch

**Daily 10am-2pm Ayurveda–General O.P.D.& Panchakarma**  
**Tue/Thu/Sat Holistic Wellness – Ayurveda**  
**Mind-Body Servicing Packages - Weekends/7 days/14 days**

### Speciality Clinics – By Appointment Only

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

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

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

<b>Sundays</b>	<b>9 am</b>	<b>Havan</b>	
<b>Mon/Wed/Fri</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. Sumedha Sarvadaman</b>
<b>Mon/Wed/Fri</b>	<b>9:45-10:45 am</b>	<b>Yoga for Senior Citizens</b>	<b>Ms. Ritu Viridi</b>
<b>Mon/Wed/Fri</b>	<b>11 am–12 noon</b>	<b>Yogasana class</b>	<b>Ms. Sharmistha Mishra</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. Deepa Bisht</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>3:15–4:00 pm</b>	<b>Vivekachoodamani</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Wed/Fri</b>	<b>3:15–4:00 pm</b>	<b>Brihadaranyaka Upanishad</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Saturday</b>	<b>3:15–4:00 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>

# Important Days in the Ashram 2019

**4 April** Anniversary of Sri Aurobindo's advent in Pondicherry

**4 April** Anniversary of *Tapasya Bhavan's* Inauguration Day

## PROGRAMME

06:30 am

Invocation

Meditation Hall

07:00 pm

Musical Offering

Mrs. Mandakini Swain

*Tapasya* courtyard

07:45 pm

*Prasad*

**23 April** Foundation Anniversary of The Mother's International School

**24 April** Anniversary of Mother's final arrival in Pondicherry—*Darshan* Day



### *Darshan* Day

There are two complementary aspects of the liberating action of the Divine Grace upon earth among men. These two aspects are equally indispensable, but are not equally appreciated.

The sovereign immutable peace that liberates from anxiety, tension and suffering.

The dynamic all-powerful progress that liberates from fetters, bondages and inertia.

The peace is universally appreciated and recognised as divine, but the progress is welcomed only by those whose aspiration is intense and courageous.

— *The Mother*, 24 April 1958

Program details available on [www.sriarobindoashram.net](http://www.sriarobindoashram.net)



## The Reversal of Consciousness (15)

You take the outer waking consciousness as if it were the real person or being and conclude that if it is not this but something else that has the realisation or abides in the realisation, then no one has it—for there is no one here except this waking consciousness. That is the very error by which the ignorance lasts and cannot be got rid of. The very first step in getting out of the ignorance is to accept the fact that this outer consciousness is not one's soul, not oneself, not the real person, but only a temporary formation on the surface for the purposes of the surface play. The soul, the person is within, not on the surface—the outer personality is the person only in the first sense of the Latin word *persona* which meant originally a mask.

\*\*\*\*\*

What you experience is the first condition of the Yogic consciousness and self-knowledge. The ordinary mind knows itself only as an ego with all the movements of the nature in a jumble and, identifying itself with these movements, thinks “I am doing this, feeling that, thinking, in joy or in sorrow etc.” The first beginning of real self-knowledge is when you feel yourself separate from the nature in you and its movements and then you see that there are many parts of your being, many personalities each acting on its own behalf and in its own way. The two different beings you feel are—one, the psychic being which draws you towards the Mother, the other the external being mostly vital which draws you outward and downwards towards the play of the lower nature. There is also in you behind the mind the being who observes, the witness Purusha, who can stand detached from the play of the nature, observing it and able to choose. It has to put itself always on the side of the psychic being and assent to and support its movements and to reject the downward and outward movement of the lower nature, which has to be subjected to the psychic and changed by its influence.

\*\*\*\*\*

The moral of the condition you describe is not that Yoga should not be done but that you have to go on steadily healing the rift between the two parts of the being. The division is very usual, almost universal in human nature, and the following of the lower impulse in spite of the contrary will in the higher parts happens to almost everybody. It is the phenomenon noted by Arjuna in his question to Krishna, “Why does one do evil, even though one wishes not to do it, as if compelled to it by force?” [अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः। अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः॥३-३६॥ (*Atha kena prayukto'yam paapam charati poorushah; Anicchann api vaarshneya balaad iva niyojitah.* Bhagvad Gita 3-36)] and expressed sententiously by Ovid, “*video meliora proboque, Deteriora sequor*”. (I see the better and approve of it, I follow the worse). By constant effort and aspiration one can arrive at a turning point when the psychic asserts itself and what seems a very slight psychological change or reversal alters the whole balance of the nature.

– Sri Aurobindo

## Activities during February 16 – March 15, 2019

**Visitors from Brazil:** A group of 20 visitors from Brazil, led by yoga teachers Joao Vieira and Marcos Aquino, visited the Ashram on 17 February 2019. In addition to touring the Ashram premises including the Books & Gifts shop, they also attended a session conducted by Dr. Ramesh Bijlani on the life-affirming spiritual philosophy of Sri Aurobindo and The Mother, and its role in leading a life full of love, peace, joy and fulfillment.



**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



'Small is the Real Big' to 30 participants on 17 February; Dr. S. Katoch to 31 participants on



'Management of Obesity' on 24 February; Mr. Deepak Jhamb on 'Worshipful Thinking' to 16 attendees on 3 March; and Dr. Surinder Katoch

on 'A Tonic called Simplicity' to 21 participants on 10 March 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the students of The Mother's



International School, Ms. Madhumita Nayaksahu conducted counselling session for 13 students on 16 February; Shri Avneesh Narain conducted

counselling sessions for 3 students on 19 February as well as for 5 students on 26 February; and Ms. Neha Bhimwal conducted a counselling session for 8 students on 23 February, 2019.



**Visitors from the USA:** Fifteen visitors from USA spent half a day in the Ashram on 18 February 2019. Besides touring the Ashram premises and a lecture-demonstration on the physical practices of yoga, they had an interactive session on the Integral Yoga of Sri Aurobindo and the Mother with its potential role in helping us to live not only a





meaningful life ourselves but also in contributing to make the world a better place for all. Appreciative feedback included, “an insightful morning”, “thought provoking introduction to yoga”, “an oasis in a busy city.”

**DARSHAN DAY** : 141st Birth anniversary of the Mother on 21 February started

with early morning *Prabhat Pheri* chants, followed by invocation for the divine Presence by Premsheela and Jayanthi, Minati & Rangamma. Later in the forenoon, in the Hall of Grace, Primary Wing of



The Mother’s International School students offered an elaborate program of musical offering of devotional music interspersed with quotations, anecdotes and stories related to the Mother as well as several picturesque dance items.



Sri Smriti, an exhibition of memorabilia associated with The Mother, was reopened after a few weeks’ break during which it was given a new look with additional exhibits. It was visited by a large number of visitors between 10 am to 3.30 pm.

In the afternoon, youngsters of the Ashram presented a harmonious blend



of physical practices, music, dance, recitation of mantras and a folk tale from Uttarakhand. The tale

depicted a legend about Nanda Devi, who is raised as a beloved daughter for 12 years and then given farewell at the time of her marriage.





In the early evening after the traditional March-past and singing of *Vande Mataram*, lights of aspiration were kindled around the Shrine and in the Samadhi Lawn. Thereafter in the Meditation Hall a program of devotional songs was presented by the Ashram Choir, and Tara Didi read from Sri



Aurobindo's *The Mother*. At the end of the eventful day, attendees received *Prasad* and a card with the following message:

*If the aspiration is there in you, if the will is there in you, it is absolutely certain that sooner or later you will succeed. And I am saying this for people who live in very ordinary circumstances, less favourable perhaps than yours, but who can, even so, learn to know themselves and conquer themselves, master themselves, control themselves. Therefore, if the conditions are favourable you have a much greater chance of succeeding. One thing is always necessary, not to give up the game – for it is a great game and the result is worth the trouble of playing it through.*

– **The Mother**

**ANNIVERSARY FESTIVITIES OF MATRI KALA MANDIR (MKM) :** Matri Kala Mandir (MKM) celebrated its 52<sup>nd</sup> Annual Day from February 22-24, 2019 in the Hall of Grace. Lamps of aspiration were kindled by teachers of MKM, Ms. Vijay Bharti and Smt. Aditi Singhal. Linthoi N. Gambi then sang *Ya Devi Sarva Bhuteshu* and *Charana sharana too uskee jaa re* to invoke the divine Presence.



First day's events consisted of *Sargam Geet* and *bandish* from *raag Alhaia Bilawal* set into *Teen Taal* by students of Smt. Preamsheela; Raagas *Malkouns*, *Bhupali* and *Lalit* on Key board, Hawaiian Guitar and Sitar by students of Shri Neelranjan; Hindustani classical Vocal Music in *Raag Bageshree* set in *Teen*



*Taal* by students of Shri A. Shiv Prasad Rao; an item of *Tabla Vaadan (Tigal bandi)* in *Teen Taal* with *Kayde*, *Tukde* and *Rela*; and finally a *Shuddha Kathak Nritya* followed by *Shiv-Stuti* by students of Sushree Anjali Saini.

On 23 February, painting exhibition *Rang-Tarang* in the art foyer of The Mother's International School was inaugurated by Smt. Rita Jhunjhunwala. The items presented this day in the Hall of Grace included, Odissi dances choreographed for *Guru Vandana*, *Pallavi Vasant* in *Ektali* by students of Ms. Kalyani Behere; Hindustani Classical Music in *Raag Malkauns* and *Raag Pahadi* with *Alaap-taan* ending with *Tarana*



– all set in *teen taal* by students of Sh. Kshitij Mathur; a flute recital of *Raag Keervani* set to *Rupak Taal* by student of Sh. Himanshu Dutt; a Spanish Guitar recital by students of Sh. Jagdish Kumar; Carnatic Classical Vocal songs *Shree Rama Ramani* in *Raag Mohanam* set to *Adi taalam*, *Raag Jayanta Shree* set to *Taal Tisra ekam*, and *Neerada Sama Neela Krishna* by students



of Smt. Jalaja Shankar; and finally Bharata Natyam dance

for *Maha Ganapatim*, *Natesha Koutwam* and *Jati Swaram* set in *raag Kalyani* with *Rupak taal* by students of Smt. Rajeswari Natarajan.

On the last day, the recitals comprised of Hindustani Classical Vocal Music *Raag Durga* set to *Jhap taal*, *bandish "Sakhi Mori"*, *Raag Kedar* set to *Teen taal* and *Raama naama ras peejai manuva Raag Darbari* set to *Teen taal* by students (age range 9-60 years) of Smt. B.S. Rathna; violin *vaadan* of *Raag Kafi* set to *Jhaptaal* and *Teen taal* by students of Dr. Ranjan Kumar; *Tabla vaadan* by students of Pandit Vijay Shankar Mishra; and finally a *Kathak Nritya* item *Vasantolla* by students of Smt. Raksha Singh. The eventful festival ended with



*Vande Mataram* recital by the Ashram Choir.

**PUNYA TITHI OF SHRI A.K. JAUHAR** : Former Chairman of Sri Aurobindo Ashram-Delhi Branch, late Shri Anil Kumar Jauhar's fifth *punyatithi* on 28 February 2019 was commemorated in the Ashram through a musical presentation by the Ashram Choir in the Meditation Hall. Tara Didi then read a passage from the works of the Mother about the role of meditation in spiritual progress.



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

\* \* \* \* \*

## NINETH CHAPTER (CONTD.)

श्रीभगवानुवाच -

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥६-२६॥

**Samo'ham sarvabhooteshu na me dweshyo'sti na priyah;**  
**Ye bhajanti tu maam bhaktyaa mayi te teshu chaapyaham. 9-29**

I (the Eternal Inhabitant) am equal\* in all existences, none is dear to Me, none hated; yet those who turn to Me with love and devotion, they are in Me and I also in them.

\* He is the enemy of none and he is the partial lover of none; none has he cast out, none has he eternally condemned, none has he favoured by any despotism of arbitrary caprice: all at last equally come to him through their circlings in the ignorance. But it is only this perfect adoration that can make this indwelling of God in man and man in God a conscious thing and an engrossing and perfect union. Love of the Highest and a total self-surrender are the straight and swift way to this divine oneness.

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥६-३०॥

**Api chet suduraachaaro bhajate maamananyabhaak;**  
**Saadhureva sa mantavyah samyagvyavasito hi sah. 9-30**

If even a man of very evil conduct turns to Me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥६-३१॥

**Kshipram bhavati dharmaatmaa shashwacchaantim nigacchati;**  
**Kaunteya pratijaaneehi na me bhaktah pranashyati. 9-31**

. Swiftly\* he becomes a soul of righteousness and obtains eternal peace. This is my word of promise, O Arjuna, that he who loves me shall not perish.

\* A will of entire self-giving opens wide all the gates of the spirit and brings in response an entire descent and self-giving of the Godhead to the human being, and that at once reshapes and, assimilates everything in us to the law of the divine existence by a rapid transformation of the lower into the spiritual nature. The will of self-giving forces away by its power the veil between God and man; it annuls every error and annihilates every obstacle. Those who aspire in their human strength by effort of knowledge or effort of virtue or effort of laborious self-discipline, grow with much anxious difficulty towards the Eternal; but when the soul gives up its ego and its works to the Divine, God himself comes to us and takes up our burden. To the ignorant he brings the light of divine knowledge, to the feeble the power of the divine will, to the sinner the liberation of the divine purity, to the suffering the infinite spiritual joy and Ananda. Their weakness and the stumblings of their human strength make no difference.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥६-३२॥

**Maam hi paartha vyapaashritya ye'pi syuh paapayonayah;**  
**Striyo vaishyaastathaa shoodraaste'pi yaanti paraam gatim. 9-32**

Those who take refuge with Me, O Partha, though outcastes, born from a womb of sin, women, *Vaishiyas*, even *Shudras*, they also\* attain to the highest goal.

\* Previous effort and preparation, the purity and the holiness of the Brahmin, the enlightened strength of the king-sage great in works and knowledge have their value, because they make it easier for the imperfect human creature to arrive at this wide vision and self-surrender; but even without this preparation all who take refuge in the divine Lover of man, the *Vaishya* once preoccupied with the narrowness of wealth- getting and the labour of production, the *Shudra* hampered by a thousand hard restrictions, woman shut in and stunted in her growth by the narrow circle society has drawn around her self-expansion, those too, *papa-yonayah*, on whom their past Karma has imposed even the very worst of births, the outcaste, the *Pariah*, the *Chandala*, find at once the gates of God opening before them. In the spiritual life all the external distinctions of which men make so much because they appeal with an opppressive force to the outward mind, cease before the equality of the divine Light and the wide omnipotence of an impartial Power.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥६-३३॥

**Kim punarbraahmanaah punyaa bhaktaa raajarshayastathaa;  
Anityamasukham lokam imam praapya bhajaswa maam. 9-33**

How much rather than holy Brahmins and devoted king-sages; thou who hast come to this transient and unhappy world, love and turn to Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।  
मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः॥६-३४॥

**Manmanaa bhava madbhakto madyaajee maam namaskuru;  
Maamevaishyasi yuktwaivamaatmaanam matparaayanah. 9-34**

Become my minded, my lover and adorer, a sacrificer to me, bow thyself to me, thus united with me in the Self thou shalt come to me, having me as thy supreme goal. \*

\* The earthly world preoccupied with the dualities and bound to the immediate transient relations of the hour and the moment is for man, so long as he dwells here attached to these things and while he accepts the law they impose on him for the law of his life, a world of struggle, suffering and sorrow. The way to liberation is to turn from the outward to the inward, from the appearance created by the material life which lays the burden on the mind and imprisons it in the grooves of the life and the body to the divine Reality which waits to manifest itself through the freedom of the spirit.

Love of the world, the mask, must change into the love of God, the Truth. Once this secret and inner Godhead is known and is embraced, the whole being and the whole life will undergo a sovereign uplifting and a marvellous transmutation. In place of the ignorance of the lower Nature absorbed in its outward works and appearances the eye will open to the vision of God everywhere, to the unity and universality of the spirit. The world's sorrow and pain will disappear in the bliss of the All-blissful; our weakness and error and sin will be changed into the all-embracing and all-transforming strength, truth and purity of the Eternal. To make the mind one with the divine consciousness, to make the whole of our emotional nature one love of God everywhere, to make all our works one sacrifice to the Lord of the worlds and all our worship and aspiration one adoration of him and self-surrender, to direct the whole self Godwards in an entire union is the way to rise out of a mundane into a divine existence. This is the Gita's teaching of divine love and devotion, in which knowledge, works and the heart's longing become one in a supreme unification, a merging of all their divergences, an intertwining of all their threads, a high fusion, a wide identifying movement.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे  
राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः॥

**Iti Srimad Bhagavadgeetaasooanishatsu Brahmavidyaayaam Yogashaastre Sri  
Krishnaarjunasamvaade Raajavidyaa-raajaguhayogo Naama Navamo'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 ninth discourse entitled:**

**“The Yoga of the Kingly Science & the Kingly Secret”**

## CONSPECTUS

### TENTH CHAPTER

I. (1-11) *The Supreme Word of the Gita* The divine Avatar declares, in a brief reiteration of the upshot of all that he has been saying, that this and no other is his supreme word.

II. (12-42) *God in Power of Becoming* This section enumerates examples of Vibhutis or forms in which the Divine manifests its power in the world. It leads up to the vision of the World-Purusha in the next chapter.

दशमोऽध्यायः

विभूतियोगः

### TENTH CHAPTER VIBHUTIYOGAH

#### THE SUPREME WORD OF THE GITA

श्रीभगवानुवाच -

भूय एव महाबाहो शृणु मे परमं वचः।  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥१०-१॥

Sri Bhagavaan Uvaacha -

Bhooya eva mahaabaaho shrinu me paramam vachah;  
Yatte'ham preeyamaanaaya vakshyaami hitakaamyayaa. 10-1

The Blessed Lord said: Again,\* O mighty-armed, hearken to my supreme word, that I will speak to thee from my will for thy soul's good, now that thy heart is taking delight\*\* in me.

\* The divine Avatar declares, in a brief reiteration of the upshot of all that he has been saying, that this and no other is his supreme word which he had promised to reveal.

\*\* This delight of the heart in God is the whole constituent and essence of true bhakti, *bhajanti pritipurvakam*; this is put as a condition for the further development by which the final command to action comes at last to be given to the human instrument, Arjuna. The supreme word of the Lord contains the declaration of a unified knowledge and bhakti as the supreme Yoga.

न मे विदुः सुरगणाः प्रभवं न महर्षयः।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥१०-२॥

Na me viduh suraganaah prabhavam na maharshayah;  
Ahamaadirhi devaanaam maharsheenaam cha sarvashah. 10-2

Neither the gods nor the great Rishis know any birth\* of Me, for I am altogether and in every way the origin\*\* of the gods\*\*\* and the great Rishis.

\* The Gita harmonises the pantheistic, the theistic and the highest transcendental terms of our spiritual conception and spiritual experience. The Divine is the unborn Eternal, the transcendental Being, who has no origin.

\*\* But at the same time the divine Transcendence is not a negation, nor is it an Absolute empty of all relation to the universe. All cosmic relations derive from this Supreme; all cosmic existences return to it and find in it alone their true and immeasurable existence.

\*\*\* The gods are the great undying Powers and immortal Personalities who consciously inform, constitute, preside over the subjective and objective forces of the cosmos. The gods are spiritual forms of the eternal and original Deity who descend from him into the many processes of the world. All their own existence, nature, power, process proceeds in every way, in every principle, in its every strand from the truth of the transcendent Ineffable.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।  
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥१०-३॥



**Yo maamajamanaadim cha vetti lokamaheshwaram;  
Asammoodhah sa martyeshu sarvapaapaih pramuchyate. 10-3**

Whosoever knows Me as the Unborn, without origin, mighty Lord of the worlds\* and peoples, lives unbewildered\*\* among mortals and is delivered\*\*\* from all sin and evil.

\* The Supreme who becomes all creation, yet infinitely transcends it, is not a will-less cause aloof from his creation. He is the mighty lord of the worlds and peoples, and governs all not only from within but from above, from his supreme transcendence. This is the theistic seeing of the universe.

\*\* All the perplexity of man's mind and action, all the stumbling, insecurity and affliction of his mind can be traced back to the groping and bewildered cognition and volition natural to his sense-obscured mortal mind in the body, *sammoha*. But when he sees the divine Origin of all things, when he looks steadily from the cosmic appearance to its transcendent Reality and back from that Reality to the appearance, he is then delivered from this bewilderment of the mind, will, heart and senses.

\*\*\* Assigning to everything its supernal and real and not any longer only its present and apparent value, he finds the hidden links and connections; he consciously directs all life and acts to their high and true object and governs them by the light and power which comes to him from the Godhead within him. Thus he escapes from the wrong cognition, the wrong mental and volitional reaction, the wrong sensational reception and impulse which here originate sin and error and suffering.

बुद्धिज्ञानमसम्मोहः क्षमा सत्यं दमः शमः।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥१०-४॥  
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥१०-५॥

**Buddhir jnaanamasammohah kshamaa satyam damah shamah;  
Sukham dukham bhavo'bhaavo bhayam chaabhayameva cha. 10-4  
Ahimsaa samataa tushtistapo daanam yasho'yashah;  
Bhavanti bhaavaa bhootaanaam matta eva prithagvidhaah. 10-5**

Understanding and knowledge and freedom from the bewilderment of the Ignorance, forgiveness and truth and self-government and calm of inner control, grief and pleasure, coming into being and destruction, fear and fearlessness, glory and ingloriousness, non-injuring and equality, contentment and austerity and giving, all here in their separate diversities are subjective becomings\* of existences, and they all proceed from Me.\*\*

\* We must observe here the emphatic collocation of the three worlds from the verb *bhu to* become, *bhavanti, bhavah, bhutanam*. All existences are becomings of the Divine, *bhutani*; all subjective states and movements are his and their psychological becomings, *bhavah*. These even, our lesser subjective conditions and their apparent results no less than the highest spiritual states, are all becomings from the supreme Being, *bhavanti matta eva*.

\*\* The theism of the Gita is no shrinking and gingerly theism afraid of the world's contradictions, but one which sees God as the omniscient and omnipotent, the sole original Being, who manifests in himself all, whatever it may be, good and evil, pain and pleasure, light and darkness as stuff of his own existence, and governs himself what in himself he has manifested. Unaffected by its oppositions, unbound by his creation, exceeding, yet intimately related to this Nature and closely one with her creatures, their Spirit, Lord, Lover, Friend, Refuge, he is ever leading them from within them and from above through the mortal appearances of ignorance and suffering and sin and evil towards a supreme light and bliss and immortality and transcendence. This is the fullness of the liberating knowledge, the character of which is emphasised in three separate verses of promise in this chapter, 3, 7 and 11.

– To be continued

Across the dust and mire of the earthly plain,  
On many guarded lines and dangerous fronts,  
In dire assaults, in wounded slow retreats,  
Holding the ideal's ringed and battered fort  
Or fighting against odds in lonely posts,  
Or camped in night around the bivouac's fires  
Awaiting the tardy trumpets of the dawn,  
In hunger and in plenty and in pain,  
Through peril and through triumph and through fall,  
Through life's green lanes and over her desert sands,  
Up the bald moor, along the sunlit ridge,  
In serried columns with a straggling rear  
Led by its nomad vanguard's signal fires,  
Marches the army of the waylost god...  
If human will could be made one with God's,  
If human thought could echo the thoughts of God,  
Man might be all-knowing and omnipotent;  
But now he walks in Nature's doubtful ray.  
Yet can the mind of man receive God's light,  
The force of man can be driven by God's force,  
Then is he a miracle doing miracles.  
For only so can he be Nature's king.

– From *Savitri* by *Sri Aurobindo*

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

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

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