



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. 2

February 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

महादेव्यै महाकाल्यै महालक्ष्म्यै नमो नमः।

ब्रह्मविष्णुशिवायै च ब्रह्मनार्यै नमो नमः॥८॥

Who is Mahadevi (the Great Goddess), Who is Mahakali and Who is Mahalakshmi;
Salutations, Salutations to Her. Who is Brahma, Vishnu and Shiva (in essence) and
Who is the most Adorable Brahman; Salutations, Salutations to Her.

— Saraswati Stotram of sage Agastya

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

February 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Feb 04	The Dilemma of Decision-Making (Based on the Mother's <i>Prayers & Meditations</i> , prayer of 11-2-1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Feb 11	<i>Hamare Prashn, Sri Maa ke Uttar</i> Musical offering	Ms. Aparna Roy Ms. Preamsheela
Feb 18	Cosmic Consciousness (A Sonnet by Sri Aurobindo) Musical Offering	Sh. Prashant Khanna Dr. Maitreyee Karak
Feb 25	Contacting That (Based on the Mother's <i>The Great Adventure</i> , pp. 176-178) Musical Offering	Dr. Ramesh Bijlani Sh. Tapan Bhowmik

Sundays : 04, 11, 25

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 01, 08, 15, 22

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

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

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

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

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

The Mother's Integral Health Centre Activities

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

General O.P.D.

Daily

8:30–9:30 am

2:30–3:30 pm

Speciality Clinics – By Appointment Only

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

Mon-Fri 9 – 11 am

Eye Exercise

With Prior Appointment

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	8 am	<i>Havan</i>	
Tue/Thu/Sat	6:45–7:45	<i>Yogasana class</i>	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Mr. Vikrant Rana
Mon/Wed/Fri	9:45-10:45 am	<i>Yoga for Senior Citizens</i>	Ms. Henna Das Gupta
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Ms. Promila Singh
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. Seema Dabi

2018 – Year of Spiritual Health

Clean Mind Programme (24x7 Helpline: cmpyosh2018@gmail.com)

At Delhi Ashram Health Centre; **SPIRITUAL HEALTH CAMP** every Sunday; Time: 9am to 1pm

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>

February 2018: Schedule of Talks

February 04	The Spiritual Dimension of Health	Dr. Swati
February 11	<i>Aparigraha</i> (non-hoarding)	Dr. S. Katoch
February 18	The Pleasant & the Good	Mr. Deepak Jhamb
February 25	The Silent Mind	Dr. Shardha Batra

2017- Year of the Mind

Clean Mind Programme

(Statistics for completed programme during 2017)

<u>Place</u>	<u>No. of Camps</u>	<u>No. of Participants</u>
Delhi	68	1901
Outreach	19	1140
Reverse Outreach	17	837
<u>Total</u>	104	3878

Beneficiaries

Govt. School children, Social Workers, Teachers, Sadhaks, Parents, Class IV employees, and Underprivileged adolescents; from states of Delhi, Uttarakhand, Haryana, and Odisha.

Resource Persons

Psychologists, Ayurveda Specialists, Healers, Career Counsellors, Integral Health Professionals, Spiritual Health Professionals, Astrologers.

Partner Institutions

Access Health Care, USA; Matri Kiran School, Gurugram; Salwan Schools-NCR; SOS Villages India; Guru Kripa Trust; Bhagta Bharat; Om Indu Jain Charitable Trust, Gurugram; Uday Foundation; Kashika, Uttarkashi.

Special Feature – Research: Contentment Scoring

Based on following parameters: Health, Security, Personal & Social Relationships, Emotional and Spiritual Questions.

<u>Result</u>	<u>No. of persons</u>	<u>% of Total</u>
Below Average	203	35
Average	316	54
Above Average	68	12

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	4:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
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
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

12 February Foundation Day anniversary of Sri Aurobindo Ashram-Delhi Branch



12. 2. 66

Truth does not depend
on any external form and
shall manifest in spite
of all bad will or opposition.
Blessings

12.2.66

Truth does not depend
on any external form and
shall manifest in spite of all
bad will or opposition.

Blessings

– The Mother

07:00 am
09:30 am
03:00 pm
07:00 pm
07:40 pm

Invocation
Devotional Songs (M.I.S. Senior Students)
Group Photographs (Ashram Community only)
Reading by Tara Didi & music by Ashram Choir
Prasad

Meditation Hall
Hall of Grace
M.I.S. field
Meditation Hall

21 February 140th Birth Anniversary of the Mother – Darshan Day



Darshan Day

The Mother's help is always there for those who are willing to receive it. But you must be conscious of your vital nature, and the vital nature must consent to change. It is no use merely observing that it is unwilling and that, when thwarted, it creates depression in you. Always the vital nature is not at first willing and always when it is thwarted or asked to change, it creates this depression by its revolt or refusal of consent. You have to insist till it recognises the truth and is willing to be transformed and to accept the Mother's help and grace. If the mind is sincere and the psychic aspiration complete and true, the vital can always be made to change.

– Sri Aurobindo, 15 July 1932

The best way to hasten the manifestation of the Divine's Love is to collaborate for the triumph of the Truth.

– The Mother, 21 February 1968

05:30 am
07:00 am
08:30 am
09:30 am
04:00 pm
06:15 pm
06:30 pm

07:40 pm

Prabhat Pheri
Invocation
Pushpanjali (Flower offering) at the Shrine
Devotional Songs (M.I.S. Primary Students)
Physical demonstration by Ashram Youth
March-Past & Lights of Aspiration
'Four Aspects of The Mother'
Reading by Tara Didi & singing by Ashram Choir
Prasad

Samadhi Lawn
Meditation Hall
Samadhi Lawn
Hall of Grace
Hall of Grace
Samadhi Lawn
Meditation Hall

The Reversal of Consciousness

It is not in order to be happy that we are upon earth, for in the present conditions of terrestrial life happiness is an impossibility. We are upon earth to find and realise the Divine, for the Divine Consciousness alone can give true happiness...

The ordinary human consciousness, even in the most developed, even in men of great talent and great realisation, is a movement turned outwards—all the energies are directed outwards, the whole consciousness is spread outwards; and if anything is turned inwards, it is very little, very rare, very fragmentary, it happens only under the pressure of very special circumstances, violent shocks, the shocks life gives precisely with the intention of slightly reversing this movement of exteriorisation of the consciousness.

– *The Mother*

1. *What meditation exactly means.*

There are two words used in English to express the Indian idea of *dhyâna*, “meditation” and “contemplation”. Meditation means properly the concentration of the mind on a single train of ideas which work out a single subject. Contemplation means regarding mentally a single object, image, idea so that the knowledge about the object, image or idea may arise naturally in the mind by force of the concentration. Both these things are forms of *dhyâna*, for the principle of *dhyâna* is mental concentration whether in thought, vision or knowledge.

There are other forms of *dhyâna*. There is a passage in which Vivekananda advises you to stand back from your thoughts, let them occur in your mind as they will and simply observe them and see what they are. This may be called concentration in self-observation.

This form leads to another, the emptying of all thought out of the mind so as to leave it a sort of pure vigilant blank on which the divine knowledge may come and imprint itself, undisturbed by the inferior thoughts of the ordinary human mind and with the clearness of a writing in white chalk on a blackboard. You will find that the Gita speaks of this rejection of all mental thought as one of the methods of yoga and even the method it seems to prefer. This may be called the *dhyâna* of liberation, as it frees the mind from slavery to the mechanical process of thinking and allows it to think or not to think, as it pleases and when it pleases, or to choose its own thoughts or else to go beyond thought to the pure perception of Truth called in our philosophy *Vijñâna*.

Meditation is the easiest process for the human mind, but the narrowest in its results; contemplation more difficult, but greater; self-observation and liberation from the chains of Thought the most difficult of all, but the widest and greatest in its fruits. One can choose any of them according to one’s bent and capacity. The perfect method is to use them all, each in its own place and for its own object; but this would need a fixed faith and firm patience and a great energy of Will in the self-application to the yoga.

2. *What should be the object or ideas for meditation?*

Whatever is most consonant with your nature and highest aspirations. But if you ask me for an absolute answer, then I must say that Brahman is always the

best object for meditation or contemplation and the idea on which the mind should fix is that of God in all, all in God and all as God. It does not matter essentially whether it is the Impersonal or the Personal God, or subjectively, the One Self. But this is the idea I have found the best, because it is the highest and embraces all other truths, whether truths of this world or of the other worlds or beyond all phenomenal existence, – “All this is the Brahman.” In the third issue of Arya, at the end of the second instalment of the Analysis of the Isha Upanishad, you will find a description of this vision of the All* which may be of help to you in understanding the idea.

3. Conditions internal and external that are most essential for meditation.

There are no essential external conditions, but solitude and seclusion at the time of meditation as well as stillness of the body are helpful, sometimes almost necessary to the beginner. But one should not be bound by external conditions. Once the habit of meditation is formed, it should be made possible to do it in all circumstances, lying, sitting, walking, alone, in company, in silence or in the midst of noise etc.

The first internal condition necessary is concentration of the will against the obstacles to meditation, i.e. wandering of the mind, forgetfulness, sleep, physical and nervous impatience and restlessness etc.

The second is an increasing purity and calm of the inner consciousness (*citta*) out of which thought and emotion arise, i.e. a freedom from all disturbing reactions, such as anger, grief, depression, anxiety about worldly happenings etc. Mental perfection and moral are always closely allied to each other.

– *Sri Aurobindo*

***GOD IN ALL**

For what is God? He is the soul of the universe. He is the soul of all conscious creatures, who constitutes all things in this world, those which are beyond our senses and those which fall within their range.

For of all things He is the Lord and Father and Source, and the life and power and light and intelligence and mind. He is everywhere in the world and stands with all in His embrace.

There is not a body, however small, which does not enclose a portion of the divine substance. For all is full of God. All this is full of that Being. The fire divine burns indivisible and ineffable and fills all the abysses of world.

All the aspects of the sea are not different from the sea; nor is there difference between the universe and its supreme Principle. In truth there is no difference between the word of God and the world.

God and Nature are one. That which is most subtle in matter is air, in air the soul, in the soul intelligence, in intelligence God. Material energy in Matter, physical energy in the body, essential energy in the essence, all that in its entirety is God and in the universe there is nothing which is not God.

In the universe there is nothing which God is not.

God is all and all is God. Heaven and Earth are only a talisman which conceals the Deity; without It they are but a vain name. Know then that the visible world and the invisible are God Himself. There is only He and all that is, is He.

He is all things and all things are one. Just as unity is in each of the numbers, so God is one in all things.

All that is one and one that is all.

Activities during December 16, 2017 – January 15, 2018

BHAJAN SANDHYA : In the *Bhajan Sandhya* on 16 December, an accomplished sitar virtuoso from Sri Lanka Dr. Nirmala Rodrigo, created a highly meditative atmosphere in the Meditation Hall with several sitar recitals and a few devotional songs. She was ably assisted in her presentations by her disciples.



ORIENTATION TO INTEGRAL YOGA on 16-17 December 2017 was attended by a group of 42 participants. In addition to sessions on physical practices of yoga, asanas and pranayama, the group heard discourses on the spiritual worldview & the purpose of life, and relevance of this knowledge to stress-management. Participants felt rejuvenated with sessions of soulful music during breaks from the talks and discussions. Appreciative feedback includes: “genuine and simple”, “touched the heart”, “perspective on lot of things in life has changed”, “helped me grow as a human being”, “rocked my brains just enough to seek in the future”, “answered many questions long pending in my mind”.



CLEAN MIND PROGRAMME : Under this program, on three Sundays, The Mother’s Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, and yogasanas/ fun games, and Contentment Scoring. A number of talks and workshops were additional features of this program. Thus Shri Mukesh Batra gave a talk on ‘Synthesis of Future’ to 15 on 17 December; Dr. Tarun Baveja on ‘A Philosophy called Cricket’ to 25 on 24 December; and Dr. Ramesh Bijlani on ‘Spiritual Health’ to 35 on 31 December introducing the inception of spiritual health focus to the Clean Mind Programme during 2018.

Under 2018–Year of Spiritual Health of the Clean Mind Programme, Dr. Shreyansh Dwivedi gave a talk entitled ‘*Bhagvad Gita Parayan*’ on 7 January to 27 participants; and Dr. Surinder Katoch on ‘*Adhyatmic Jeevan–Ayurvedic Perspective*’ to 84 attendees on 14 January



VISIT BY STUDENTS OF SPM COLLEGE, 19-26 DECEMBER 2017: Thirty nine B.El.Ed. students of Delhi University’s Shyama Prasad Mukherji College for Women, Punjabi Bagh, New Delhi, visited the Ashram and sister institutions for one week to learn more about Integral Education and the Free-Progress System. After an introduction to the principles of Integral Education on 19 December, the group di-



vided into several batches and observed practical working of the Free Progress System in Miramabika Free Progress School over the next several days.

CHRISTMAS DAY CELEBRATION : 25 December, the Christmas Day, Ashram celebrates as the day of the Descent of Light. The devotees and guests who attended the program made an offering of flowers at the Shrine and visited *Sri Smriti* (a room in the Ashram Library where a collection of items used by the Mother is displayed). In the afternoon, Ashram community joined in playing innovative and challenging indoor games in the Hall of Grace. In the evening, subsequent to the kindling of lights of aspiration at the Shrine, singing of Christmas carols and hymns in the Meditation Hall by the Ashram Choir was led by Km Srila Basu. The singing was interspersed with reading of appropriate passages by Km. Tara Jauhar, Chairperson of Sri Aurobindo Ashram-Delhi Branch Trust.

VISIT BY STUDENTS OF GARGI COLLEGE 27-28 DECEMBER 2017: A group of B.El.Ed. students of Gargi College and teacher/escorts including Shri Prakash Sahoo (former teacher of Mirambika School) stayed in the Ashram overnight. They were introduced to the Integral Education as envisaged by Sri Aurobindo and the Mother, and observed its practical application in the Free-Progress System of the Mirambika School including games and exercises that can be done with very young children to stimulate integral development.

VISIT BY TEACHERS FROM SHIKSHANTAR SCHOOL 28 DECEMBER 2017: A group of 40 teachers from Shikshanter School, Gurugram, spent several hours in the Ashram to learn about Integral Education. Some of the comments made by the visitors at the end of their visit are: “unlearn the learnings is my take away from the session”, “enriching and enlightening”, “helped define my inner being”, “helped me reflect on my teaching practices”, “will help me in facilitating the subject that I teach”.

INAUGURATION OF THE YEAR OF SPIRITUAL HEALTH 31 DECEMBER 2017: The Mother’s Integral Health Centre of the Ashram will observe 2018 as the Year of Spiritual Health, under which programs will be conducted on every Sunday throughout the year along similar lines to the activities carried out in 2017 under the Clean Mind Program.

NEW YEAR 2018 : The dawn of the new year was ushered at the Ashram with reading of *Savitri* beginning from the afternoon of 31 Dec 2017 and continuing till the evening of 1 January 2018. Youngsters presented a rich cultural program in the Hall of Grace until 11:30 pm through which they got an opportunity to exhibit their talents. At midnight, with the advent of the new year, calendar for 2018 and *prasad* were distributed to all attendees.



COMMUNITY SERVICE BY M.I.S. STUDENTS AT KECHLA SCHOOL: A group of 30 students of class 11 of The Mother's International School volunteered as teachers and mentors at the Auro-Mira Vidya Mandir in Kechla from 3rd to 8th January, 2018. Each student was allotted a child of Auro-Mira Vidya Mandir, a free progress school for the tribal populace of this underprivileged region in the state

of Odisha. The aim was to teach children, all first generation learners, by creating rapport with them, find different methods to gauge their interests and imparting joyous learning experiences. A wide variety of subjects was taught to the students with Math, Social Sci-



ence and Science being the most common. However, their favourite, English, invariably found its way into the daily regimen. Apart from the aca-



ademic classes, the volunteer teachers group also engaged them in co-curricular endeavours everyday after lunch. Children were guided in various arts & crafts, musical instruments and indoor games.

Teaching little children bubbling with eager enthusiasm in a remote place in Odisha helped the volunteers gain an excellent educative experience for themselves and they too returned enriched and inspired.



BHAJAN SANDHYA : In this month's Bhajan Sandhya, the musical offering was made by Sarod Baba and Gayaki Mata on 6 January 2018 in the Meditation Hall of the Ashram.

ADVENTURE CAMP AT KECHLA FOR TELANGANA SCHOOLS : A group of 56 students of class VII and 6 teacher/escorts of Sri Aurobindo International School of Hyderabad & New Creation School of Jangaon, attended a Personality Development & Adventure Camp at Kechla, Odisha, from January 6-10, 2018.



Activities included morning keep-fit exercises, trekking, bouldering, rappelling, learning eye-care routines, swimming in the Kolab River Reservoir, jumping into the pool formed by waterfall from a height of 6-7 metres, playing games, learning folk dances of England, USA, and Israel, meditation, talks on Health, etc. Children had a fun time and learning experience as is evident from their feedback: “I am very happy, fortunate.. to study in Sri Aurobindo International School because if I wouldn’t join this school, then I would not come to this beautiful and joyful trip to Kechla camp. I am giving only feedback, not suggestions because there is nothing negative... I could learn .. self-dependence” (S.K.R.); “I always follow a quotation, ‘The best view comes after the hardest climb.’ After reaching the peak, the view was amazing” (C.N.K.A.); I liked trekking, bouldering, waterfall, Kolab river reservoir, food, football matches. The camp was an awesome experience and Kechla is a great place” (V.T.); “I loved jumping in the waterfall” (S.M.); “I learnt how to fold bedsheets, how to wash plates... We did eye activity.. pouring honey in eyes. Due to this my eyes started becoming bright and sharp” (J.N.); “We even



swimming in the Kolab River Reservoir,

jumping into the pool formed by waterfall from a height of 6-7 metres, playing games, learning folk dances of England, USA, and Israel, meditation, talks on Health, etc. Children had a fun time and learning experience as is evident from their feedback: “I am very happy, fortunate.. to study in Sri Aurobindo International School because if I wouldn’t join this school, then I would not come to this beautiful and joyful trip to Kechla camp. I am giving only feedback, not suggestions because there is nothing negative... I could learn .. self-dependence” (S.K.R.); “I always follow a quotation, ‘The best view comes after the hardest climb.’ After reaching the peak, the view was amazing” (C.N.K.A.); I liked trekking, bouldering, waterfall, Kolab river reservoir, food, football matches. The camp was an awesome experience and Kechla is a great place” (V.T.); “I loved jumping in the waterfall” (S.M.); “I learnt how to fold bedsheets, how to wash plates... We did eye activity.. pouring honey in eyes. Due to this my eyes started becoming bright and sharp” (J.N.); “We even



and Kechla is a great place” (V.T.); “I loved jumping in the waterfall” (S.M.); “I learnt how to fold bedsheets, how to wash plates... We did eye activity.. pouring honey in eyes. Due to this my eyes started becoming bright and sharp” (J.N.); “We even



had .. honey and sun treatment, cleaning our eyes with water, palming, ball-play & fine-print reading... Nirankar Bhaiya .. guided us in activities including folk-dances of the Western countries like Is-



rael & America” (G.T.); “The camp was very good with lots of enjoyment and fun.. I liked to see so many stars which we don’t find in our place... I am going to tell how much we enjoyed to the next batch who is going to come next year” (B.S.); “We also enjoyed very much with our friends here” (K.S.); “I want to come again and again” (L.V.S.).



VISITORS FROM BRAZIL: A group of 20 visitors from Brazil spent a few days in the Ashram. On 11 January they were introduced to the Ashram and its activities by Sri Aurobindo Ashram-Delhi Branch Trust chairperson, Km. Tara Jauhar, and to the life-affirming spiritual philosophy of Sri Aurobindo and the Mother by Dr. Ramesh Bijlani.

SPORTS DAY AT KECHLA: Annual Sports Day of Auro-Mira VidyaMandir, Kechla (Dt. Koraput, Odisha) was held on 10th Janu-



ary 2018. Beginning with Sanskrit chants in early morning the day continued with a short marathon, March-past to the tune of *milke chalo* [walk-in-step], relay race, slow cycle race and a basketball match between students and facilitators which was won by the children, during the forenoon. The main event started at 3 pm in the sports-ground. The chief guest Shri Prasad Tripathy, Secretary, Matru Education Trust, lighted the lamp of aspiration followed by meditation to the Mother’s Music. The children thereafter put up



a bevy of spectacular items to the delight of invited guests and local population comprising of proud parents



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of the children, including yogasana demonstration, a mass drill with Hoopla, group skating, gymnastics, unicycle, pyramids, stilt-walking, and tribal folk-dance in which village women also joined. The programme ended with *Shanti Path* [Peace chant] by students & staff of the school.



Shri Tripathy in his short speech felicitated the children for an excellent performance and distributed sweets and mementos to all participants.



INAUGURATION OF THE HEALTHCARE FACILITY IN THE MOTHER'S INTERNATIONAL SCHOOL: A modest facility to provide quick healthcare access to the students of The

Mother's International School was inaugurated by Sri Aurobindo Ashram-Delhi Branch Trust chairperson, Km. Tara Jauhar on 15 January 2018. The solemn inauguration function began with meditation to the Mother's Music, and ended with distribution of *Prasad*.



Note: Pictures can be viewed up to 200% size for finer detail

Editor's Note

“Serialization of *The Message of the Gita* in ‘Realization’ began from February 2017. The book was compiled by Shri Anil Baran and first published in 1938 by Sri Aurobindo Ashram, Pondicherry. Commentary text in the book derived from *Essays on the Gita* was no intellectual undertaking by Sri Aurobindo but rather “... whatever spiritualisation and divinisation it [his own intellect] attained was through the descent of a higher supra-intellectual knowledge into that silence. The book, *Essays on the Gita*, itself was written in that silence of the mind, without intellectual effort and by a free activity of this knowledge from above.”

Text has been rearranged to suit the magazine format, and phonetic rendering of Sanskrit text in Roman Script has been incorporated.

* * * * *

Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation... escape from falsehood and ignorance... From the time of its first appearance, the Gita has had an immense spiritual action; but with the new interpretation [*Essays on the Gita*] that Sri Aurobindo has given to it, its influence has increased considerably and has become decisive.

– *The Mother*

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The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God... It may therefore be useful in approaching an ancient Scripture, such as the... Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future... In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch, the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited... the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities...

We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world... but to take full account of the potent though limited revelations of modern knowledge and seeking... All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future... proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

– Sri Aurobindo in *Essays on the Gita*

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Preface to *THE MESSAGE OF THE GITA*

The Gita is a great synthesis of Aryan spiritual culture and Sri Aurobindo's luminous exposition of it, as contained in his *Essays on the Gita*, sets out its inner significances in a way that brings them home to the modern mind. I have prepared this commentary summarising its substance with the permission of Sri Aurobindo. The notes have been entirely compiled from the *Essays on the Gita* and arranged under the slokas in the manner of the Sanskrit commentators.

Sri Aurobindo Ashram,
Pondicherry, 21st February, 1938

– ANILBARAN, Editor

THE MESSAGE OF THE GITA
With Text, Translation and Notes AS INTERPRETED BY
SRI AUROBINDO

Edited by ANILBARAN ROY

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FOURTH CHAPTER Contd.

श्रीभगवानुवाच -

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥४-६॥

Janma karma cha me divyam evam yo veti tattwatah;
Tyaktwa deham punarjanma naiti maameti so'rjuna. 4-9

He who knoweth thus in its right principles my divine birth* and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna.

* The language of the Gita shows that the divine birth is that of the conscious Godhead in our humanity and essentially the opposite of the ordinary birth even though the s of the ame means are used, because it is not the birth into the Ignorance, but the birthknowledge, not a physical phenomenon, but a soul- birth. It is the Soul's coming into birth as the self-existent Being controlling consciously its becoming and not lost to self- knowledge in the cloud of the Ignorance. It is the Soul born into the body as Lord of Nature, standing above and operating in her freely by its will, not entangled and helplessly driven round and round in the mechanism; for it works in the Knowledge and not, as most do, in the Ignorance. It is the secret Soul in all coming forward from its governing secrecy behind the veil to possess wholly in a human type, but as the Divine, the birth which ordinarily it possesseonly from behind the veil as the Ishwara while the outward consciousness in front oveil is rather possessed than in possession because there it is a partially conscious being, the Jiva lost to self-knowledge and bound in its works through a phenomenal subjection to Nature. The Avatar (The word Avatar means a descent; it is a coming down of the Divine below the line which divides the divine from the human world or status) therefore is a direct manifestation in humanity by Krishna, the Divine Soul, of that divine condition of being to which Arjuna, the human soul, the type of ahighest human being, a Vibhuti, is called upon by the Teacher to arise, and to whichhe can only arise by climbing out of the ignorance and limitation of his ordinary humanity. It is the manifestation from above of that which we have to develop from below; it is the descent of God into that divine birth of the human being into whicmortal creatures must climb; it is the attracting divine example given by God to man the very type and form and perfected model of our human existence.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।
बहवो ज्ञानतपसा पूता मद्भावमागताः॥४-१०॥
Veetaraagabhayakrodhaa manmayaa maam upaashritaah;
Bahavo jnaana tapasaa pootaa madbhaavam aagataah. 4-10

Delivered from liking and fear and wrath, full of me, taking refuge in me, many purified by austerity of knowledge have arrived at my nature of being* (*madbhavam*, the divine nature of Purushottama).

* We have to remark carefully that the upholding of Dharma in the world is not the only object of the descent of the Avatar, the great mystery of the Divine .manifest in humanity; for the upholding of the Dharma is not an all- sufficient object in itself, not the supreme possible aim for the manifestation of a Christ, a Krishna, a Buddha, but is only the general condition of a higher aim and a more supreme and divine utility. For there are two aspects of the divine birth; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal Avatar; the other is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness, *madbhavam agatah*; it

is the being born anew in a second birth of the soul. It is that new birth which Avatarhood and the upholding of the Dharma are intended to serve. If there were not this rising of man into the Godhead to be helped by the descent of God into humanity, Avatarhood for the sake of the Dharma would be an otiose phenomenon, since mere Right, mere justice or standards of virtue can always be upheld by the divine omnipotence through its ordinary means, by great men or great movements, by the life and work of sages and kings and religions teachers, without any actual incarnation. The Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may by mould- ing its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood transfigure itself into the divine. The law, the Dharma which the Avatar establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its centre as the gate, he makes through himself the way men shall follow. That is why each Incarna- tion holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *manushim tanum ashritam*, and the supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥४-११॥

**Ye yathaa maam prapadyante taamstathaiva bhajaamyaham;
Mama vartmaanuvartante manushyaah paartha sarvashah. 4-11**

As men approach Me, so I accept them to My love (*bhajami*); men follow in every way my path, O son of Pritha.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥४-१२॥

**Kaangkshantah karmanaam siddhim yajanta iha devataah;
Kshipram hi maanushe loke siddhir bhavati karmajaa. 4-12**

They who desire the fulfilment* of their works on earth sacrifice to the gods (various forms and personalities of the one Godhead); because the fulfilment that is born of works (of works without knowledge) is very swift and easy in the human world.

* The other, the divine self-fulfilment in man by the sacrifice with knowledge to the supreme Godhead, is much more difficult; its results belong to a higher plane of existence and they are less easily grasped. Men therefore have to follow the fourfold law of their nature and works and on this plane of mundane action they seek the Godhead through his various qualities.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥४-१३॥

**Chaaturvarnyam mayaa srishtam gunakarma vibhaagashah;
Tasya kartaaram api maam viddhyakartaaram avyayam. 4-13**

The fourfold* order was created by Me according to the divisions of quality and active function. Know Me for the doer of this (the fourfold law of human workings) who am yet the imperishable non-doeer.

* The Gita does not take the fourfold order in the narrow sense in which it is commonly understood, nor does it regard it as an eternal and universal social order (Chapter XVIII). The fourfold order of society is merely the concrete form of a spiritual truth which is itself independent of the form; it rests on the conception of right works as a rightly ordered expression of the nature of the individual being through whom the work is done, that nature assigning him his line and scope in life according to his inborn quality and his self-expressive function.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥४-१४॥

Na maam karmaani limpanti na me karmaphale sprihaa;
Iti maam yo'bhijaanaati karmabhir na sa badhyate. 4-14

Works fix not themselves on Me, nor have I desire for the fruits of action; he who thus knoweth Me* is not bound by works.

* The giving of the example of God himself to the liberated man is profoundly significant; for it reveals the whole basis of the Gita's philosophy of divine works. The liberated man is he who has exalted himself into the divine nature and according to that divine nature must be his actions. But what is the divine nature? It is not entirely and solely that of the Akshara, the immobile, inactive, impersonal self; for that by itself would lead the liberated man to actionless immobility. It is not characteristically that of the Kshara, the multitudinous, the personal, the Purusha self-subjected to Prakriti!; for that by itself would lead him back into subjection to his personality and the lower nature and its qualities. It is the nature of the Purushottama who holds both these together and by his supreme divinity reconciles them in a divine reconciliation which is the highest secret of his being, *rahasyam hyetad uttamam*. He is not the doer of works in the personal sense of our action involved in Prakriti; for God works through his power, conscious nature, effective force,—Shakti, Maya, Prakriti—but yet above it, not involved in it, not subject to it, not unable to lift himself beyond the laws, workings, habits of action it creates, not affected or bound by them, not unable to distinguish himself, as we are unable, from the workings of life, mind and body. He is the doer of works who acts not, *kartaram akm'taram*.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम्॥४-१५॥

Evam jnaatwaa kritam karma poorvair api mumukshubhih;
Kuru karmaiva tasmaat twam poorvaih poorvataram kritam. 4-15

So knowing was work done by the men of old who sought liberation; do therefore, thou also, work of that more ancient kind done by ancient men.*

* The inner fruit of the Avatar's coming is gained by those who learn from it the true nature of the divine birth and the divine works and who, growing full of him in their consciousness and taking refuge in him with their whole being, *manmaya mam upashrifah*, purified by the realising force of their knowledge and delivered from the lower nature, attain to the divine being and divine nature, *madbhavam*. The Avatar comes to reveal the divine nature in man above this lower nature and to show what are the divine works, free, unegoistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love. He comes as the divine personality which shall fill the consciousness of the human being and replace the limited egoistic personality, so that it shall be liberated out of ego into infinity and universality, out of birth into immortality. He comes as the divine power and love which calls men to itself, so that they may take refuge in that and no longer in the insufficiency of their human wills and the strife of their human fear, wrath and passion, and liberated from all this unquiet and suffering may live in the calm and bliss of the Divine. Nor does it matter essentially in what form and name or putting forward what aspect of the Divine lie comes; for in all ways, varying with their nature, men are following the path set to them by the Divine which will in the end lead them to him, and the aspect of him which suits their nature is that which they can best follow when he comes to lead them; in whatever way men accept, love and take joy in God, in that way God accepts, loves and takes joy in man.

II. THE DIVINE WORKER

(To attain to the divine birth,—birth of the soul into a higher consciousness,—and to do divine works both as a means towards that before it is attained and as an expression of it after it is attained, is then all the *Karma-yoga* of the Gita. The Gita does not try to define works by any outward signs through which they can be recognisable to an external gaze, measurable by the criticism of the world; it deliberately renounces even the ordinary ethical distinctions by which men seek to guide themselves in the light of the human reason. The signs by which it distinguishes divine works are all profoundly intimate and subjective; the stamp by which they are known is invisible, spiritual, supra-ethical. They are

recognisable only by the light of the soul from which they come.)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥४-१६॥

**Kim karma kim akarmeti kavayo'pyatra mohitaah;
Tat te karma pravakshyaami yajjnaatwaa mokshyase'shubhaat. 4-16**

What is action and what is inaction, as to this even the sages are perplexed and deluded. I will declare to thee that action by the knowledge of which thou shalt be released from all ills.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥४-१७॥

**Karmano hyapi boddhavyam boddhavyam cha vikarmanah;
Akarmanashcha boddhavyam gahanaa karmano gatih. 4-17**

One has to understand about action as well as to understand about wrong action and about inaction one has to understand; thick and tangled is the way of works.*

* Action in the world is like a deep forest, *gahana*, through which man goes stumbling as best he can, by the light of the ideas of his time, the standards of his personality, his environment, or rather of many times, many personalities, layers of thought and ethics from many social stages all inextricably confused together, temporal and conventional amidst all their claim to absoluteness and immutable truth, empirical and irrational in spite of their aping of right reason. And finally the sage seeking in the midst of it all a highest foundation of fixed law and an original truth finds himself obliged to raise the last supreme question, whether all action and life itself are not a delusion and a snare and whether cessation from action, *akarma*, is not the last resort of the tired and disillusioned human soul. But, says Krishna, in this matter even the sages are perplexed and deluded. For by action, by works, not by inaction comes the knowledge and the release.

What then is the solution ? What is that type of works by which we shall be released from the ills of life, from this doubt, this error, this grief, from this mixed, impure and baffling result even of our purest and best-intentioned acts, from these million forms of evil and suffering ?

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत॥४-१८॥

**Karmanyakarma yah pashyed akarmani cha karma yah;
Sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit. 4-18**

He who in action can see inaction and can see action still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker (for the good of the world, for God in the world).*

* No outward distinctions need be made, is the reply; no work the world needs, be shunned; no limit or hedge set round our human activities; on the contrary, all actions should be done, but from a soul in Yoga with the Divine. *Akarma*, cessation from action is not the way; the man who has attained ;o the insight of the highest reason, perceives that such .inaction is itself a constant action, a state subject to the workings of Nature and her qualities. The mind that takes refuge in physical inactivity, is still under the delusion that it and not Nature is the doer of works; it has mistaken inertia for liberation; it does not see that even in what seems absolute inertia greater than that of the stone or clod, Nature is at work, keeps unimpaired her hold. On the contrary, in the full flood of action the soul is free from its works, is not the doer, not bound by what is done, and he who lives in the freedom of the soul, not in the bondage of the modes of Nature, alone has release from works.

– To be continued

Abolishing the signless emptiness,
Breaking the vacancy and voiceless hush,
Piercing the limitless Unknowable,
Into the liberty of the motionless depths
A beautiful and felicitous lustre stole.

The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.

In her confirmed because transformed in her,
Our life shall find in its fulfilled response
Above, the boundless hushed beatitudes,
Below, the wonder of the embrace divine.

– From *Savitri* by Sri Aurobindo

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