



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

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अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।  
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥  
From Him are the oceans and all these mountains and from Him flow  
rivers of all forms, and from Him are all plants, and sensible delight  
which makes the soul to abide with the material elements.

– Mundaka Upanishad 2-1-9

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

## June 2017

### Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

June 04	Receptivity (Based on <i>The Great Adventure</i> , pp 136-38) Musical offering		Dr. Ramesh Bijlani Dr. Maitreyee Karak
June 11	Delightful Lightness (Based on <i>Prayers &amp; Meditations</i> , 17-8-1913) Musical offering		Dr. Mithu Pal Dr. Mithu Pal
June 18	‘The Kingdom Within’ – A sonnet by Sri Aurobindo Musical offering		Shri Prashant Khanna Dr. Sangeeta Trehan
June 25	Nachiketa - The Ideal Student Musical offering		Mr. Udhav Sureka Ms. Lin Thoi
Sundays : 04, 11, 25	11:30 am–12:30 pm	<b>Savitri</b>	Shri Prashant Khanna
Thursdays, 01, 08, 15, 22, 29	11:30 am–12:30 pm	<b>Bhagvad Gita</b>	Shri Prashant Khanna
June 03	6:30 pm	<b>Bhajan Sandhya</b>	Dhriti, Niladri, Matri, Shubhayo, Shreerup, Udoyan (Guided by: Dr. Mithu Pal)

Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

## 2017 Camps in the Kumaon Himalayas

### Venue: Madhuban, Talla Ramgarh

June 04-09	Morpheus		Sameer Guglani
June 07-13	Clean Mind Programme	English/Hindi	Dr. Surinder Katoch
June 14-20	Kriya Yoga Retreat	English	Per H. Vibe

### Venue: Van Niwas, Nainital

#### Study Camps

June 03-09	Ayurveda/Vision of our seers-how to live happily	Hindi	Dr. Katoch/Acharya Navneet
June 10-16	<i>Parampara, adhunikta aur arvind yog</i>	Hindi	Dr. Bharat Gupt
June 17-23	<i>Das bodh</i> based on Sri Aurobindo	Marathi	Sh. Sunil Chincolkar
June 24-27	The Agenda of Life	English	Dr. Ramesh Bijlani
June 28-July 02	Spiritual Retreat/Art of Living	Hindi/English	Pooja Arora

#### Youth Camps

June 01-04	Youth Camp		Arsh Kanyagurukul, Najibabad
June 05-11	Youth Camp		Sri Aurobindo College, Ludhiana
June 12-20	Youth Camp		Sri Aurobindo College, Ludhiana
June 22-28	Youth Camp		Arya Vidya Mandir

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

## Matri Kala Mandir

**NOTE : NO CLASSES IN JUNE**

# The Mother's Integral Health Centre Activities

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

**General O.P.D. Daily 8:30-9:30 am 2:30-3:30 pm**

## Speciality Clinics – By Appointment Only

<b>Off in June</b>	Accupressure	Tue/Thu/Sat	Ayurveda
<b>Mon to Fri</b>	Clinical Psychology	Mon to Sat (11am-1pm)	Physiotherapy
<b>Mon to Sat</b>	Mind Body Medicine	Mon/Fri	Homeopathy
<b>Tue</b>	Orthopaedics	Tue/Thu/Sat	Naturopathy
<b>Thursday</b>	Ophthalmology (Eye)	Tue/Thu	Dental
<b>Wed/Thu</b>	General Surgery	Tuesday	Psychiatry
<b>Tue/Thu</b>	Gynaecology	Telepsychiatry available on SKYPE (tmihc2000)	
<b>Sat</b>	ENT (Ear, Nose, Throat)		

**Mon-Fri 9 – 11 am Eye Exercise With Prior Appointment**

Contact: 011-2685 8563; Madhu 92683 84794

**Integrated Health Services : Tailor-made packages of 4 hrs./day (Tu/Th/Sa)**

Includes: Ayurveda, Naturopathy, *Yogasana*, *Pranayama*, Accupressure, Eye Exercise, Integral Health Consultation

**Sundays**

**8 am**

**Havan**

**NOTE : No YOGASANA CLASSES IN JUNE**

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

<b>Monday</b>	<b>2:30-3:30 pm</b>	<b><i>Vivekachoodamani</i></b>	<b>Dr. Tarun Baveja</b>
<b>Wed/Fri</b>	<b>2:30-3:30 pm</b>	<b><i>Chhandogya Upanishad</i></b>	<b>Dr. Tarun Baveja</b>
<b>Saturday (Except 8th)</b>	<b>3:00-4:00 pm</b>	<b><i>Bhagvad Gita Sadhana</i></b>	<b>Dr. Tarun Baveja</b>

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

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

## **2017 – Year of the Mind**

### **Clean Mind Programme**

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 9am to 1pm

**Workshops on Traditional & Non-Traditional Practices to enhance Mental Enrichment; Psychiatric Services especially for Teenagers**

**Physical culture – Yoga/Exercise/Games; Chanting; Shramdan; Contentment Scoring**

Outreach activities started : Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana); Govt. School (NCT of Delhi)

Planning in process for : Ramgarh/Nainital (Uttarakhand); Chandigarh; Odisha; Ma Mandir (M.P.)

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

#### **June 2017: Schedule of Talks**

<b>June 04</b>	<b>Be A Good Employee</b>	<b>Mr. Mukesh Batra</b>
<b>June 11</b>	<b>Gayatri Mantra</b>	<b>Dr. Shardha Batra</b>
<b>June 18</b>	<b>Optimism and Hope</b>	<b>Dr. Urvashi</b>
<b>June 25</b>	<b>Ashtang Yoga</b>	<b>Mr. S. Katoch</b>

# Integral Yoga (6)

In the process of this change [a conversion of the whole being] there must be by the very necessity of the effort two stages of its working. First, there will be the personal endeavour of the human being, as soon as he becomes aware by his soul, mind, heart of this divine possibility and turns towards it as the true object of life, to prepare himself for it and to get rid of all in him that belongs to a lower working, of all that stands in the way of his opening to the spiritual truth and its power, so as to possess by this liberation his spiritual being and turn all his natural movements into free means of its self-expression. It is by this turn that the self-conscious Yoga aware of its aim begins: there is a new awakening and an upward change of the life motive. So long as there is only an intellectual, ethical and other self-training for the now normal purposes of life which does not travel beyond the ordinary circle of working of mind, life and body, we are still only in the obscure and yet unillumined preparatory Yoga of Nature; we are still in pursuit of only an ordinary human perfection. A spiritual desire of the Divine and of the divine perfection, of a unity with him in all our being and a spiritual perfection in all our nature, is the effective sign of this change, the precursory power of a great integral conversion of our being and living.

By personal effort a precursory change, a preliminary conversion can be effected; it amounts to a greater or less spiritualising of our mental motives, our character and temperament, and a mastery, stilling or changed action of the vital and physical life. This converted subjectivity can be made the base of some communion or unity of the soul in mind with the Divine and some partial reflection of the divine nature in the mentality of the human being. That is as far as man can go by his unaided or indirectly aided effort, because that is an effort of mind and mind cannot climb beyond itself permanently: at most it arises to a spiritualised and idealised mentality. If it shoots up beyond that border, it loses hold of itself, loses hold of life, and arrives either at a trance of absorption or a passivity. A greater perfection can only be arrived at by a higher power entering in and taking up the whole action of the being. The second stage of this Yoga will therefore be a persistent giving up of all the action of the nature into the hands of this greater Power, a substitution of its influence, possession and working for the personal effort, until the Divine to whom we aspire becomes the direct master of the Yoga and effects the entire spiritual and ideal conversion of the being.

This double character of our Yoga raises it beyond the mundane ideal of perfection, while at the same time it goes too beyond the loftier, intenser, but much narrower religious formula. The mundane ideal regards man always as a

mental, vital and physical being and it aims at a human perfection well within these limits, a perfection of mind, life and body, an expansion and refinement of the intellect and knowledge, of the will and power, of ethical character, aim and conduct, of aesthetic sensibility and creativeness, of emotional balanced poise and enjoyment, of vital and physical soundness, regulated action and just efficiency. It is a wide and full aim, but yet not sufficiently full and wide, because it ignores that other greater element of our being which the mind vaguely conceives as the spiritual element and leaves it either undeveloped or insufficiently satisfied as merely some high occasional or added derivatory experience, the result of the action of mind in its exceptional aspects or dependent upon mind for its presence and persistence. It can become a high aim when it seeks to develop the loftier and the larger reaches of our mentality, but yet not sufficiently high, because it does not aspire beyond mind to that of which our purest reason, our brightest mental intuition, our deepest mental sense and feeling, strongest mental will and power or ideal aim and purpose are only pale radiations. Its aim besides is limited to a terrestrial perfection of the normal human life.

A Yoga of integral perfection regards man as a divine spiritual being involved in mind, life and body; it aims therefore at a liberation and a perfection of his divine nature. It seeks to make an inner living in the perfectly developed spiritual being his constant intrinsic living and the spiritualised action of mind, life and body only its outward human expression. In order that this spiritual being may not be something vague and indefinable or else but imperfectly realised and dependent on the mental support and the mental limitations, it seeks to go beyond mind to the supramental knowledge, will, sense, feeling, intuition, dynamic initiation of vital and physical action, all that makes the native working of the spiritual being. It accepts human life, but takes account of the large supraterrrestrial action behind the earthly material living, and it joins itself to the divine Being from whom the supreme origination of all these partial and lower states proceeds so that the whole of life may become aware of its divine source and feel in each action of knowledge, of will, of feeling, sense and body the divine originating impulse. It rejects nothing that is essential in the mundane aim, but enlarges it, finds and lives in its greater and its truer meaning now hidden from it, transfigures it from a limited, earthly and mortal thing to a figure of infinite, divine and immortal values.

– *Sri Aurobindo*



## Activities during April 16 – May 15, 2017

**CLEAN MIND PROGRAMME :** Under this program, on five days, viz. April 16, 23, 30, and May 7 & 14, Delhi Ashram Health Centre conducted manifold activities including *Havan* and *yogasanas/or* fun games. A number of talks and workshops were additional features in this program. Thus Mrs. Meenakshi spoke on ‘*Bhagya our Purusharth*’ to 11, Shri Pulkit Sharma on ‘*Cultivating Positivity Within and Around Us*’ to 30, Dr. Shardha Batra on ‘*Chakra Healing*’ to 13 & on *Mahamrityunjaya Mantra* to 15, and Dr. Surinder Katoch on ‘*Ayurveda-Dinsharya*’ to 17 attendees. *Shramdan*, distribution of old clothes and *Prasad* comprised some other activities of the programs.



**BHAJAN SANDHYA :** In the Bhajan Sandhya on 22 April 2017, Ms. Oishani Dutta, a student of The Mother’s International School, made a musical offering of devotional songs in her clear, reverberating, lilting, and sonorous voice. Most of the songs expressed intense devotion to the Mother but one noteworthy song depicted an image of Lord Rama leaving Ayodhya for his 14 years exile in the forest. A brief introduction to each bhajan in Hindi by Ms Aparna Roy, Hindi teacher at The Mother’s International School, was a welcome addition to the bhajans.

**ORIENTATION TO INTEGRAL YOGA :** This popular weekend Orientation to Integral Yoga program was held on April 22-23, 2017. A merger of the participants with the weekly Clean Mind Programme on Sunday enabled the attendees to



take part in some additional events like *havan*, talks, and mantra chanting besides the *yogasanas* and *pranayamas*. A few appreciative comments about the program follow: “touched



all aspects of life”, “a wonderful uplifting experience”, “confusions got cleared”, “more clarity about where I am”, “enjoyable and relaxing”.

**DARSHAN DAY 24 APRIL :** The day commemorating the final arrival of the Mother in Pondicherry on 24 April 1920, started with an invocation of the divine Presence in the Meditation Hall. In the evening following the traditional march-past and kindling of the Lamps of Aspiration around Sri Aurobindo’s Shrine, the Ashram Choir made a music offering in the Meditation Hall.



The Day’s events ended with distribution of *Prasad* and a Darshan Day card bearing the following reassuring message from Sri Aurobindo:



“The Mother guides, helps each according to his nature and need, and, where necessary, herself intervenes with her Power enabling the sadhak to withstand the rigours and demands of the Path. She has placed herself—with all the Love, Peace, Knowledge and Consciousness that she is—at the disposal of every aspiring soul that looks for help.”

— Sri Aurobindo

**RABINDRA SANGEET** : Ms Samadrita Barua, soon to join Matri Kala Mandir as a teacher, made a musical offering of Rabindra Sangit in the Meditation Hall on the evening of 8 May 2017 ostensibly to commemorate the birth-anniversary of the great poet Gurudev Rabindra Nath Thakur which falls on 7<sup>th</sup> May. Gurudev was a prolific composer and over 2,000 songs form the body of the distinct genre known as Rabindra Sangit, of which many “emulated the tonal colour of classical ragas..”

**VISIT BY NOIDA STUDENTS** : Twenty eight students of Shiv Nadar School of NOIDA accompanied by their teachers Ms. Neha Pradhan & Sangeeta Menon visited the Ashram on 11 May 2017. Through the medium of a simple story, Dr. Ramesh Bijlani introduced them to the concept of the Psychic Being and its impact in fostering peace and joy even in the mundane life. The group toured the Ashram campus and departments including Tailoring and Hand



Made Paper Units, and had *Prasad* in the dining hall before their departure.

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*

\* \* \* \* \*

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**

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## SECOND CHAPTER (CONTD.)

अर्जुन उवाच -

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही॥२-२२॥

*Arjuana Uvaacha --*

**Vaasaamsi jeernaani yathaa vihaaya Navaani grihnaati naro'paraani;**  
**Tathaa shareeraani vihaaya jeernaa Nyanyaani samyaati navaani dehee.**

The embodied soul casts away old and takes up new bodies as a man changes worn-out raiment for new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥२-२३॥  
**Nainam cchindanti shastraani nainam dahati paavakah;**  
**Na chainam kledayantyaapo na shoshayati maarutah.**

Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥२-२४॥  
**Acchedyo'yam adaahyo'yam akledyo'shoshya eva cha;**  
**Nityah sarvagatah sthaanur achalo'yam sanaatanah.**

It is uncleavable, it is incombustible, it can neither be drenched nor dried. Eternally stable, immobile, all-pervading, it is for ever and for ever.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥२-२५॥  
**Avyakto'yam achintyo'yam avikaaryo'yam uchyate;**  
**Tasmaad evam viditwainam naanushochitum arhasi.**

It is unmanifest\*, it is unthinkable, it is immutable, so it is described (by the Srutis); therefore knowing it as such, thou shouldst not grieve.

\* Not manifested like the body, but greater than all manifestation, not to be analysed by the thought, but greater than all mind, not capable of change and modification like the life and its organs and their objects, but beyond the changes of mind and life and body, it is yet the Reality which all these strive to figure.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।  
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि॥२-२६॥  
**Atha chainam nityajaatam nityam vaa manyase mritam;**  
**Tathaapi twam mahaabaaho naivam shochitum arhasi.**

Even if thou thinkest of it (the self) as being constantly subject to birth and death, still, O mighty-armed, thou shouldst not grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥२-२७॥  
**Jaatasya hi dhruvo mrityur dhruvam janma mritasya cha;**  
**Tasmaad aparihaarye'rthe na twam shochitum arhasi.**

For certain is death for the born, and certain is birth for the dead; therefore what is inevitable\* ought not to be a cause of thy sorrow.

\* Constant subjection to birth and death is an inevitable circumstance of the soul's self-manifestation. Its birth is an appearing out of some state in which it is not non-existent but unmanifest to our mortal senses, its death is a return to that unmanifest world or condition and out of it it will again appear in the physical manifestation. The to-do made by the physical mind and senses about death and the horror of death whether on the sick-bed or the battlefield, is the most ignorant of nervous clamours. Our sorrow for the death of men is an ignorant grieving for those for whom there is no cause to grieve, since they have neither gone out of existence nor suffered any painful or terrible change of condition, but are beyond death no less in being and no more unhappy in circumstance than in life.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।  
अव्यक्तनिधनान्येव तत्र का परिदेवना॥२-२८॥  
**Avyaktaadeeni bhootaani vyaktamadhyaani bhaarata;**  
**Avyakta nidhanaanyeva tatra kaa paridevanaa.**

Beings are unmanifest in the beginning, manifest in the middle, O Bharata, unmanifest likewise are they in disintegration. What is there to be grieved at?

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः।  
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥२-२९॥  
**Aashcharyavat pashyati kashchid enam Aashcharyavad vadati tathaiva chaanyah;**  
**Aashcharyavacchainam anyah shrinoti Shrutwaapyenam veda na chaiva kashchit.**

One sees it as a mystery or one speaks of it or hears of it as a mystery, but none knows it. That (the Self, the One, the Divine) we look on and speak and hear of as the wonderful beyond our comprehension, for after all our learning from those who have knowledge, no human mind has ever known this Absolute.\*

\* It is this which is here veiled by the world, the master of the body; all life is only its shadow; the coming of the soul into physical manifestation and our passing out of it by death is only one of its minor movements. When we have known ourselves as this, then to speak of ourselves as slayer or slain is an absurdity. One thing only is the truth in which we have to live, the Eternal manifesting itself as the soul of man in the great cycle of its pilgrimage with birth and death for milestones, with worlds beyond as resting-places, with all the circumstances of life happy or unhappy as the means of our progress and battle and victory and with immortality as the home to which the soul travels.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥२-३०॥  
**Dehee nityam avadhyo'yam dehe sarvasya bhaarata;**  
**Tasmaat sarvaani bhootaani na twam shochitum arhasi.**

This dweller in the body of everyone is eternal and indestructible, O Bharata; therefore thou shouldst not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते॥२-३१॥

**Swadharmam api chaavekshya na vikampitum arhasi;  
Dharmyaaddhi yuddhaacchreyo'nyat kshatriyasya na vidyate.**

Futher,\* looking to thine own law of action thou shouldst not tremble; there is no greater good for the Kshatriya than righteous battle.

\* But how does this self-knowledge justify the action demanded of Arjuna and the slaughter of Kurukshetra ? The answer is that this is the action required of Arjuna in the path he has to travel; it has come inevitably in the performance of the function demanded of him by his *swadharmam*# his social duty, the law of his life and the law of his being. This world, this manifestation of the Self in the material universe is not only a cycle of inner development, but a field in which the external circumstances of life have to be accepted as an environment and an occasion for that development. It is a world of mutual help and struggle; not a serene and peaceful gliding through easy joys is the progress it allows us, but every step has to be gained by heroic effort and through a clash of opposing forces. Those who take up the inner and the outer struggle even to the most physical clash of all, that of war, are the Kshatriyas, the mighty men; war, force, nobility, courage are their nature; protection of the right and an unflinching acceptance of the gage of battle is their virtue and their duty.

(# The Kshatriya ideal, the ideal of the four orders is here placed in its social aspect, not as afterwards in its spiritual meaning.)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥२-३२॥  
Yadricchayaa chopapannam swargadwaaram apaavritam;  
Sukhinah kshatriyaah paartha labhante yuddham eedrisham.

When such a battle comes to them of itself like the open gate of heaven, happy\* are the Kshatriyas then.

\* The Teacher turns aside for a moment to give another answer to the cry of Arjuna over the sorrow of the death of kindred which will empty his life of the causes and objects of living. What is the true object of the Kshatriya's life and his true happiness ? Not self-pleasing and domestic happiness and a life of comfort and peaceful joy with friends and relatives, but to battle for the right is his true object of life and to find a cause for which he can lay down his life or by victory win the crown and glory of the hero's existence is his greatest happiness.

अथ चैत्वमिमं धर्म्यं संग्रामं न करिष्यसि।  
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥२-३३॥  
Atha chettwam imam dharmyam samgraamam na karishyasi;  
Tatah swadharmam keertim cha hitwaa paapam avaapsyasi.

But if thou does not this battle for the right,\* then hast thou abandoned thy duty and virtue and thy glory, and sin shall be thy portion.

\* There is continually a struggle between right and wrong, justice and injustice, the force that protects and the force that violates and oppresses, and when this has once been brought to the issue of physical strife, the champion and standard-bearer of the Right must not shake and tremble at the violent and terrible nature of the work he has to do. His virtue and his duty lie in battle and not in abstention from battle; it is not slaughter, but non-slaying which would here be the sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्।  
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते॥२-३४॥  
Akeertim chaapi bhootaani kathayishyanti te'vyayaam;  
Sambhaavitasya chaakeertir maranaad atirichyate.

Besides, men will recount thy perpetual disgrace, and to one in noble station, dishonour is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः।  
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥२-३५॥  
**Bhayaad ranaad uparatam mamsyante twaam mahaarathaah;**  
**Yeshaam cha twam bahumato bhootwaa yaasyasi laaghavam.**

The mighty men will think thee fled from the battle through fear,\* and thou, that wast highly esteemed by them, wilt allow a smirch to fall on thy honour.

\* To give the example of a hero among heroes whose action lays itself open to the reproach of cowardice and weakness and thus to lower the moral standard of mankind, is to be false to himself and to the demand of the world on its leaders and kings.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः।  
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥२-३६॥  
**Avaachyavaadaamshcha bahoon vadishyanti tavaahitaah;**  
**Nindantastava saamarthyam tato dukhataram nu kim.**

Many unseemly words will be spoken by thy enemies, slandering thy strength; what is worse grief than that ?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।  
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥२-३७॥  
**Hato vaa praapsyasi swargam jitwaa vaa bhokshyase maheem;**  
**Tasmaad uttishtha kaunteya yuddhaaya kritanishchayah.**

Slain thou shalt win Heaven, victorious thou shalt enjoy the earth; therefore\*arise, O son of Kunti, resolved upon battle.

\* Indian ethics has always seen the practical necessity of graded ideals for the developing moral and spiritual life of man. This, says Krishna In effect, is my answer to you if you insist on joy and sorrow and the result of your actions as your motive of action. I have shown you in what direction the higher knowledge of self and the world points you; I have now shown you in what direction your social duty and the ethical standard of your order point you, *sviadharmam api chaveshya*. Whichever you consider, the result is the same. But if you are not satisfied with your social duty and the virtue of your order, if you think that leads you to sorrow and sin, then I bid you rise to a higher and not sink to a lower ideal. Hence the next verse.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥२-३८॥  
**Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau;**  
**Tato yuddhaaya yujyaswa naivam paapamavaapsyasi.**

Make grief and happiness, loss and gain, victory and defeat equal to thy soul and then turn to battle; so thou shalt not incur sin.\*

\* Put away all egoism from you, disregard joy and sorrow, disregard gain and loss and all worldly results; look only at the cause you must serve and the work that you must achieve by divine command; “so thou shalt not incur sin.” Thus Arjuna’s plea of sorrow, his plea of the recoil from slaughter, his plea of the sense of sin, his plea of the unhappy results of his action, are answered according to the highest knowledge and ethical ideals to which his race and age had attained.

– To be continued



If in the meaningless Void creation rose,  
 If from a bodiless Force Matter was born,  
 If Life could climb in the unconscious tree,  
 Its green delight break into emerald leaves  
 And its laughter of beauty blossom in the flower,  
 If sense could wake in tissue, nerve and cell  
 And Thought seize the grey matter of the brain,  
 And soul peep from its secrecy through the flesh,  
 How shall the nameless Light not leap on men,  
 And unknown powers emerge from Nature's sleep?  
 Even now hints of a luminous Truth like stars  
 Arise in the mind-mooned splendour of Ignorance;  
 Even now the deathless Lover's touch we feel:  
 If the chamber's door is even a little ajar,  
 What then can hinder God from stealing in  
 Or who forbid his kiss on the sleeping soul?  
 Already God is near, the Truth is close:  
 Because the dark atheist body knows him not,  
 Must the sage deny the Light, the seer his soul? ...  
 Is not the spirit immortal and absolved  
 Always, delivered from the grasp of Time?  
 Why came it down into the mortal's Space?  
 A charge he gave to his high spirit in man  
 And wrote a hidden decree on Nature's tops.  
 Freedom is this with ever seated soul,  
 Large in life's limits, strong in Matter's knots,  
 Building great stuff of action from the worlds  
 To make fine wisdom from coarse, scattered strands  
 And love and beauty out of war and night,  
 The wager wonderful, the game divine.

– From *Savitri* by Sri Aurobindo

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