



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. 8

August 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यच्छेद् वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि ॥१३॥

Let the wise man restrain speech in his mind and mind in his self of knowl-
edge, and knowledge in the Great Self, and that again let him restrain in the
Self that is at peace.

– Katha Upanishad 1-3-13

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Aug 05 *Hamaare Prashn Sri Maa ke Uttar*

Ms. Aparna Roy

Musical offering

Ms. Premeela

Aug 12 The Importance of Attitude

Dr. Ramesh Bijlani

(Based on the Mother's *The Great Adventure*, p. 232)

Musical Offering

Mr. Aditya Pathak

Aug 19 The Infinite Adventure (Based on Sri Aurobindo's Sonnets, p. 29))

Sh. Prashant Khanna

Musical Offering

Dr. Mithu Pal

Aug 26 Dharma and Adharma in Modern Times

Dr. Bharat Gupt

Musical offering

Ms. Mayoore Hanagodimath

Sundays : 05, 12, 26 11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Saturday July 7 : 7 pm

Mantra Chanting

Mayoore Hanagodimath

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 02, 09, 16, 23, 30 11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

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

5th D.N. Jhunjhunwala Memorial Program (14-8-2018, Tuesday)

10:00 am

Inauguration of the 'Course on Teaching Yoga'

Meditation Hall

6:45 pm

Bhajan Sandhya Musical Offering by Ms. Kalaapini Komkali

Meditation Hall

7:45 pm

Prasad

Dining Hall

COURSE ON TEACHING YOGA

August 14–December 21, 2018

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srimayog@gmail.com>

2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Aug 10-12 Teachers' Workshop

English

Lavlesh Bhanot

Aug 16-Sep 15 Internship 'Haryali'

G.B. Pant University, Pantnagar

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

ASHRAM'S YOUTUBE CHANNEL

Sri Aurobindo Ashram-Delhi Branch now has several videos on its YouTube channel. To access it, please go to: <https://www.youtube.com/channel/UCNXTB5B7Ed6cE8-MFnkz34w>

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/Thu	Holistic Dermatology	Tue/Thu	Gynaecology
Saturday	Ophthalmology (Eye)	Tuesday	Psychiatry
Tue/Wed	General Surgery	Tue/Thu	Dental

NEW BATCH STARTS Mondays 2,9,16,23,30 8:30–10:30am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794

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

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

Monday	2:45–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:45–3:30 pm	<i>Brihadaranyaka Upanishad</i>	Dr. Tarun Baveja
Saturday	2:45–3:30 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>

2018 – Year of Spiritual Health

Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

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

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

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

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

August 2018: Schedule of Talks

Aug 05	Saying Sorry	Mr. Debi Prasad
Aug 12	'Me' and the Society	Dr. S. Katoch
Aug 19	How to Become Noble	Mr. Deepak Jhamb
Aug 26	Foundation of Happiness	Ms. Sonia Bhandari

Ashram Library (Knowledge)

Tuesday to Sunday Timings (Monday closed)

10:00 A.M. – 4:30 P.M.

Contact: 2656 7863

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Tue/Fri	3:00-5:30 pm	Odissi Nritya	Smt. Kavita Dwibedi
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
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

13 August (Sunday) — Anniversary of Shri Surendra Nath Jauhar's Birthday

06:30 am	Invocation	Meditation Hall
07:00 am	<i>Havan</i> & flower offering	Chacha ji's <i>samadhi</i>
08:20 am	Special Assembly M.I.S. Senior Wing to pay homage to Chacha ji	Meditation Hall
09:30 am	Inter School Patriotic Songs Festival (Primary Wing)	Hall of Grace
06:45 pm	Musical offering by Ashram Choir Reading by Tara Didi	Meditation Hall
07:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
07:45 pm	<i>Prasad</i>	Dining Hall

15 August (Tuesday) – Anniversary of Sri Aurobindo's Birthday – Darshan Day



For him mind's limiting firmament ceased above...
Abolished were conception's covenants
And, striking off subjection's rigorous clause,
Annulled the soul's treaty with Nature's nescience.
All the grey inhibitions were torn off
And broken the intellect's hard and lustrous lid;
Truth unpartitioned found immense sky-room;
An empyrean vision saw and knew;
The bounded mind became a boundless light,
The finite self mated with infinity.

– From *Savitri* by Sri Aurobindo

Darshan Day

05:30 am	<i>Prabhat Pheri</i>	<i>Samadhi</i> Lawn
06:30 am	Invocation	Meditation Hall
10:00 am	Musical offering – Ashram Choir	Meditation Hall
10:45 am	“The Inspiring Life of Sri Aurobindo” – A talk by Shri Prashant Khanna	Meditation Hall
11:30 am	Film: ‘An Island of Tranquility	Hall of Joy
12:00 noon	<i>Prasad</i>	
02:00 pm	Musical Offering – Matri Kala Mandir students	Meditation Hall
03:45 pm	Cultural Program by Ashram Youth	Hall of Grace
05:15 pm	Tiffin	Dining Room
06:30 pm	March-Past & Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	TRINAAD Hans Veena recital – Pt. Barun Pal & his disciples	Meditation Hall
07:45 pm	<i>Prasad</i>	

The Reversal of Consciousness (7)

Q.: “To know oneself and control oneself”, what does this mean?

This means to be conscious of one’s inner truth, conscious of the different parts of one’s being and their respective functions. You must know why you do this, why you do that; you must know your thoughts, know your feelings, all your activities, all your movements, of what you are capable, etc. And to know oneself is not enough: this knowledge must bring a conscious control.

To know oneself perfectly is to control oneself perfectly.

But there must be an aspiration at every moment.

It is never too early to begin, never too late to continue. That is, even when you are quite young, you can begin to study yourself and know yourself and gradually to control yourself. And even when you are what is called “old”, when you are quite aged, it is not too late to make the effort to know yourself better and better and control yourself better and better. That is the Science of Living. To perfect oneself, one must first become conscious of oneself. I am sure, for instance, that the following situation has arisen many times in your life: someone asks you suddenly, “Why have you done that?” Well, the spontaneous reply is, “I don’t know.” If someone asks you, “What are you thinking of?” You reply, “I don’t know.” “Why are you tired?”—“I don’t know.” “Why are you happy?”—“I don’t know”, and so on. I can take indeed fifty people and ask them suddenly, without preparation, “Why have you done that?” and if they are not inwardly “awake”, they will all answer, “I don’t know.” (Of course I am not speaking here of those who have practised a discipline of self-knowledge and of following up their movements to the extreme limits; these people can, naturally, collect themselves, concentrate and give the right answer, but only after a little while.) You will see that it is like that if you look well at your whole day. You say something and you don’t know why you say it—it is only after the words are out of your mouth that you notice that this was not quite what you wanted to say. For instance, you go to see someone, you prepare beforehand the words you are going to speak, but once you are in front of the person in question, you say nothing or it is other words which come from your mouth. Are you able to say to what extent the atmosphere of the other person has influenced you and stopped you from saying what you had prepared? How many people can say that? They do not even observe that the person was in such or such a state and that it was because of this that they could not tell him what they had prepared. Of course, there are very obvious instances when you find people in such a bad mood that you can ask nothing of them. I am not speaking of these. I am speaking of the clear perception of reciprocal influences: what acts and reacts on your nature; it is this one does not have. For example, one becomes suddenly uneasy or happy, but how many people can say, “It is this”? And it is difficult to know, it is not at all easy. One must be quite “awake”; one must be constantly in a very attentive state of observation...

To be in this state of attentive observation, you must have, so to say, antennae everywhere which are in constant contact with your true centre of consciousness. You register everything, you organise everything and, in this way, you cannot be taken unawares, you cannot be deceived, mistaken, and you cannot say anything other than what you wanted to say... If you want to benefit

most from the conditions and circumstances in which you find yourself, you must be fully awake: you must not be taken by surprise, you must not do things without knowing why, you must not say things without knowing why. You must be constantly awake.

You must also understand that you are not separate individualities, that life is a constant exchange of forces, of consciousnesses, of vibrations, of movements of all kinds. It is as in a crowd, you see: when everyone pushes all go forward, and when all recede, everyone recedes. It is the same thing in the inner world, in your consciousness. There are all the time forces and influences acting and reacting upon you, it is like a gas in the atmosphere, and unless you are quite awake, these things enter into you, and it is only when they have gone well in and come out as if they came from you, that you become aware of them. How many times people meet those who are nervous, angry, in a bad mood, and themselves become nervous, angry, moody, just like that, without quite knowing why. Why is it that when you play against certain people you play very well, but when you play against others you cannot play? And those very quiet people, not at all wicked, who suddenly become furious when they are in a furious crowd! And no one knows who has started it: it is something that went past and swept off the consciousness. There are people who can let out vibrations like this and others respond without knowing why. Everything is like that, from the smallest to the biggest things.

To be individualised in a collectivity, one must be absolutely conscious of oneself. And of which self?—the Self which is above all intermixture, that is, what I call the Truth of your being. And as long as you are not conscious of the Truth of your being, you are moved by all kinds of things, without taking any note of it at all. Collective thought, collective suggestions are a formidable influence which act constantly on individual thought. And what is extraordinary is that one does not notice it. One believes that one thinks “like that”, but in truth it is the collectivity which thinks “like that”. The mass is always inferior to the individual. Take individuals with similar qualities, of similar categories, well, when they are alone these individuals are at least two degrees better than people of the same category in a crowd. There is a mixture of obscurities, a mixture of unconsciousness, and inevitably you slip into this unconsciousness. To escape this there is but one means: to become conscious of oneself, more and more conscious and more and more attentive. Try this little exercise: at the beginning of the day, say: “I won’t speak without thinking of what I say.” You believe, don’t you, that you think all that you say! It is not at all true, you will see that so many times the word you do not want to say is ready to come out, and that you are compelled to make a conscious effort to stop it from coming out.

I have known people who were very scrupulous about not telling lies, but all of a sudden, when together in a group, instead of speaking the truth they would spontaneously tell a lie; they did not have the intention of doing so, they did not think of it a minute before doing it, but it came “like that”. Why?—because they were in the company of liars; there was an atmosphere of falsehood and they had quite simply caught the malady!

It is thus that gradually, slowly, with perseverance, first of all with great care and much attention, one becomes conscious, learns to know oneself and then to become master of oneself.

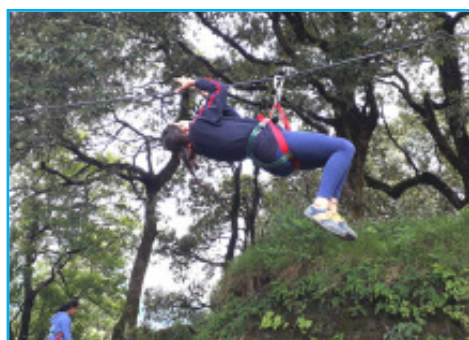
— *The Mother*

Activities during June 16 – July 15, 2018

YOUTH CAMPS AT VAN NIWAS, NAINITAL : During this period several youth camps were conducted for youngsters at Van Niwas, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in Nainital.

Thus 31 boys accompanied by 3 teachers from Indian Vision, Delhi, and 15 boys & 14 girls escorted by one teacher from Pardada Pardadi Inter College, Bulandshahar, U.P., took part in Youth Camp No. 622 from June 10-16, 2018. Youth Camp No. 623 was attended by 52 students and 4 teachers from Aurobindo College, Ludhiana, Punjab, from 18-26 June, 2018. Twenty eight youngsters and 21 parents took part in Youth Camp No. 624 under the aegis of CLEAN MIND PROGRAMME–2018 run by The Mother’s Integral Health Centre of Delhi Ashram, from 26-30 June, 2018.

Activities common to all groups included morning keep-fit exercises/ yogasana, trekking, scrambling, rock-climbing, rappelling, meditation session(s),



visit to town of Nainital, and camp fire on the last evening. In addition, participants of Camp 622 had Taekwondo sessions; of Camp 623 went for a night-trek and sightseeing by motorized vehicles in the vicinity; and of Camp 624 had several value-



added sessions with Smt. Renu Viswanathan & Shri Debi Prasad. Jayanta Pal was a resource person for all camps.

EYE EXERCISE PROGRAM : A number of people attended Ashram’s 6-day Eye Exercise & vision improvement programs at The Mother’s Integral Health Centre during this period. One and all expressed their satisfaction at the beneficial impact of the routines, a few of which were incorporated from Dr. Bates’ work and some others primarily developed at Sri Aurobindo Ashram, Pondicherry. Few feedback comments include: “I have stopped wearing specs. It has been a very pleasant experience to learn eyesight can be improved with exercise. Me and both my kids have started feeling improvement already” (S.G., S.G., S.G.); “My friend told me that this Ashram can take out specs. I didn’t believe that but now I can see improvement in my eyes” (A.R.); The eye camp was very useful for me. I use to wear spectacles while reading but now... I began to read slowly without it” (N.P.); “My eyes improved a lot thanks to Sri Aurobindo Ashram. First

I was at 8 ft., now I can see from 15 ft. (A.); “The eye exercises were very easy. The experience was great. Me & my brother have seen a lot of improvement” (A. & S.); “Eye exercises are simple & good and can be done in half an hour to forty minutes easily. One week time, felt clarity after the exercises. Will continue for improvement” (A.)

2018–YEAR OF SPIRITUAL HEALTH OF THE CLEAN MIND PROGRAMME: Under this program, on five 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 ‘Contented Mind’ to 15 participants on 17 June; Dr. Shardha Batra on ‘How to Lead a Spiritual Life’ to 15 participants on 24 June; Mr. Deepak Jhamb



again gave the talk on ‘The Power of Forgiveness’ to 15 participants on 1 July; Dr. S. Katoch on ‘Holistic Wellness’ to 28 attendees on 8 July; and Ms. Renu Vishwanath on ‘Living with

Strength, Living an Inspired Life’ to 42 participants on 15 July, 2018. Distribution of used clothes and of Prasad comprised some other activities of the program.



Mythology for Kids workshop was held at the Ashram from 18-29 June 2018 for twenty two 3-13 year old children. The resource person Ms.



Shubhra Maheshwari conducted the interactive activities including retelling of mythological stories, devotional songs, reciting of mantras, dancing, and enacting of



scenes from mythological tales in such an interesting way that the children were captivated and participated enthusiastically. On the last day, children presented items that gave a glimpse of what they had learnt to an audience which included their parents. Feedback comments from parents exemplify the success of the workshop:



“an excellent initiative”, “my son’s confidence has risen so high”, “opened up a

completely new world for my daughter”, “my son was very eager to go to the class everyday.”

International Yoga Day : 21 June 2018 was observed as the Yoga Day at the

Ashram with participation of Ashram community as well as of the general public. Activities included a bevy of yogasanas and pranayamas at the Samadhi Lawn.



Later during the day two other groups, one from S.S. Rana & Co. and the other comprising of forty girls participating in a training program run by Ratan Lal Foundation, also



experienced the rejuvenating effect of yogic practices.

Camp on Add Joy & Meaning to Life was held from 29 June to 2 July, 2018 at Madhuban, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in Talla Ramgarh, District Nainital. Acharya Navneet, the resource person, gave scholarly discourses on Upanishads and the Bhagvad Gita primarily based on Sri Aurobindo’s translations and commentaries including his momentous work, *Essays on the Gita*. Additional activities comprised of Dr. Anju Khanna’s talk on the life of Sri Aurobindo and the Mother as well as the ambience of Madhuban, *satsang* and guided meditation, and a trek in the scenic Kumaon hills. Most participants felt that the camp duration was too short and wished that it were longer!

82ND BIRTHDAY OF KM. TARA JAUHAR, CHAIRPERSON OF SRI AUROBINDO ASHRAM-DELHI BRANCH : This year Tara Didi’s birthday, July 5, saw spontaneous outpouring of love, which kept her busy receiving greetings and good wishes from the ashram community and a large number of visitors plus numerous good wishes through phone calls. Early in the



morning, Tara Didi planted the flower ‘vigilance’ near Sri Aurobindo’s Shrine. Later in the fore-



morning, Tara Didi planted the flower ‘vigilance’ near Sri Aurobindo’s Shrine. Later in the fore-

noon, more saplings were planted on the campus of The Mother's International



School. In the afternoon, Tara Didi cut a cake amidst a chorus of 'Happy birthday to you' and everybody shared it with the evening tiffin. Yet more saplings, about 500, were planted in the late afternoon all over the Ashram as well as The Mother's International School campus. During evening meditation in the Meditation Hall, Ashram Choir presented a recitation of Sanskrit chants and bhajans interspersed with readings by Tara Didi from the works of the Mother and Sri Aurobindo. Thereafter *prasad* was distributed to all those present.



Tara Didi's birth-day anniversary was celebrated at Madhuban, Talla Ramgarh (Nainital) primarily by plantation of saplings on the campus, Savitri reading and evening Meditation, followed by distribution of *prasad*.



Mantra chanting in the Meditation Hall : On the evening of 7 July 2018, Ms. Mayoore Hanagodimath chanted a few traditional mantras, and while supplementing them with their meaning and significance also encouraged the audience to join her in the chants. The audience was deeply impressed with her scholarship, melodious voice, and perfect pronunciation.

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*

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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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SIXTH CHAPTER Contd.

श्रीभगवानुवाच -

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥६-२८॥

**Yunjannevam sadaa'tmaanam yogee vigatakalmashah;
Sukhena brahmasamsparsham atyantam sukham ashnute. 6-28**

Thus freed from stain of passion and putting himself constantly in Yoga, the Yogin easily and happily enjoys the touch of the Brahman which is an exceeding bliss.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६-२९॥
**Sarvabhootasthamaatmaanam sarvabhootaani chaatmani;
Eekshate yogayuktaatmaa sarvatra samadarshanah. 6-29**

The man whose self is in Yoga, sees the self in all beings and all beings in the self, he is equal-visioned everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६-३०॥
**Yo maam pashyati sarvatra sarvam cha mayi pashyati;
Tasyaaham na pranashyaami sa cha me na pranashyati. 6-30**

He who sees Me* everywhere and sees all in Me, to him I do not get lost, nor does he get lost to Me.

* All that he sees is to him the Self, all is his self, all is the Divine. But is there no danger, if he dwells at all in the mutability of the Kshara, of his losing all the results of this difficult Yoga, losing the Self and falling back into the mind, of the Divine losing him and the world getting him, of his losing the Divine ; and getting back in its place the ego and the lower nature ? No, says the Gita. For this peace of Nirvana, though it is gained through the Akshara, is founded upon the being of the Purushottama, *mat-sanstham*, and that is extended, the Divine, the Brahman is extended too in the world of beings and, though transcendent of it, not imprisoned in its own transcendence. One has to see all things as He and live and act wholly in that vision; that is the perfect fruit of the Yoga.

But why act ? Is it not safer to sit in one's solitude looking out upon the world, if you will, seeing it in Brahman, in the Divine, but not taking part in it, not moving in it, not living in it, not acting in it, living rather ordinarily in the inner Samadhi? Should not that be the law, the rule, the dharma of this highest spiritual condition ? No, again; for the liberated Yogin there is no other law, rule, dharma than simply this, to live in the Divine, and love the Divine and be one with all beings; his freedom is an absolute and not a contingent freedom, self-existent and not dependent any longer on any rule of conduct, law of life or limitation of any kind. He has no longer any need of a process of Yoga, because he is now perpetually in Yoga.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥६-३१॥
**Sarvabhootasthitam yo maam bhajatyekatwamaasthitah;
Sarvathaa vartamaano'pi sa yogee mayi vartate. 6-31**

The Yogin who has taken his stand upon oneness and loves* Me in all beings, however and in all ways he lives and acts, lives and acts in Me.

* The love of the world spiritualised, changed from a sense experience to a soul experience, is founded on the love of God and in that love there is no peril and no shortcoming. Fear and disgust of the world may often be necessary for the recoil from the lower nature, for it is really the fear and disgust of our own ego which reflects itself in the world. But to see God in the world is to fear nothing, it is to embrace all in the being of God; to see all as the Divine is to hate and loathe nothing, but love God in the world and the world in God.

But at least the things of the lower nature will be shunned and feared, the things which the Yogin has taken so much trouble to surmount ? Not this either; all is embraced in the equality of the self-vision.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः॥६-३२॥

Aatmaupamyena sarvatra samam pashyati yo'rjuna;
Sukham vaa yadi vaa duhkham sa yogee paramo matah. 6-32

He, O Arjuna, who sees with equality* everything in the image of self whether it be grief or it be happiness, him I hold to be the supreme Yogin.

* By this it is not meant at all that he himself shall fall from the griefless spiritual bliss and feel again worldly unhappiness, even in the sorrow of others, but seeing in others the play of the dualities which he himself has left and surmounted, he shall still see all as himself, his self in all, God in all and, not disturbed or bewildered by the appearances of these things, moved only by them to help and heal, to occupy himself with the good of all beings, to lead men to the spiritual bliss, to work for the progress of the world Godwards, he shall live the, divine life, so long as days upon earth are his portion. The God-lover who can do this, can thus embrace all things in God, can look calmly on the lower nature and the works of the Maya of the three gunas and act in them and upon them without perturbation or fall or disturbance from the height and power of the spiritual oneness, free in the largeness of the God-vision, sweet and great and luminous in the strength of the God-nature, may well be declared to be the supreme Yogin. He indeed has conquered the creation, *jitah sargah*.

अर्जुन उवाच -

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।
एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम्॥६-३३॥

Arjuna Uvaacha:

Yo'yam yogastwayaa proktah saamyena madhusoodana;
Etasyaaham na pashyaami chanchalatwaat sthitim sthiraam. 6-33

Arjuna said: This* Yoga of the nature of equality which has been described by Thee, O Madhusudana, I see no stable foundation for it owing to restlessness.

* When Arjuna realises fully the nature of the Yoga which he is bidden to embrace, his pragmatic nature accustomed to act from mental will and preference and desire is "appalled by its difficulty and he asks what is the end of the soul which attempts and fails.

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥६-३४॥
Chanchalam hi manah krishna pramaathi balavad dridham;
Tasyaaham nigraham manye vaayoriva sudushkaram. 6-34

Restless indeed is the mind, O Krishna; it is vehement, strong and unconquerable; I deem it as hard to control as the wind.

श्रीभगवानुवाच -

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥६-३५॥

Sri Bhagavaan Uvaacha:

**Asamshayam mahaabaaho mano durnigraham chalam;
Abhyaasena tu kaunteya vairaagyena cha grihyate. 6-35**

The blessed Lord said: Without doubt, O mighty-armed, the mind is restless and very difficult to restrain; but, O Kaunteya, it may be controlled by constant practice and non-attachment.

असंयतात्मना योगो दुष्प्राप इति मे मतिः।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः॥६-३६॥
**Asamyataatmanaa yogo dushpraapa iti me matih;
Vashyaatmanaa tu yatataa shakyo'vaaptumupaayatah. 6-36**

By one who is not self-controlled, this Yoga is difficult to attain; but by the self-controlled, it is attainable by properly directed efforts.

अर्जुन उवाच -

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति॥६-३७॥

Arjuna Uvaacha:
**Ayatih shraddhayopeto yogaacchalitamaanasah;
Apraapya yogasamsiddhim kaam gatim krishna gacchati. 6-37**

Arjuna said: He who takes up Yoga with faith, but cannot control himself with the mind wandering away from Yoga, failing to attain perfection in Yoga, what is his mind, O Krishna?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि॥६-३८॥
**Kacchinnobhayavibhrashtash cchinnaabhramiva nashyati;
Apratishtho mahaabaaho vimoodho brahmanah pathi. 6-38**

Does he not, O mighty-armed, lose both this life (of human activity and thought and emotion which it has left behind) and the Brahmic consciousness to which it aspires and falling from both perish like a dissolving cloud?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥६-३९॥
**Etanme samshayam krishna chettumarhasyasheshatah;
Twadanyah samshayasyaasya chettaa na hyupapadyate. 6-39**

This my doubt, O Krishna, please dispel completely without leaving any residue, for there is none else than Thyself who can destroy this doubt.

श्रीभगवानुवाच -

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति॥६-४०॥

Sri Bhagavaan Uvaacha:
**Paartha naiveha naamutra vinaashas tasya vidyate;
Nahi kalyaanakrit kashchid durgatim taata gacchati. 6-40**

The Blessed Lord said: O son of Pritha, neither in this life nor hereafter is there destruction for him; never does anyone who practises good, O beloved, come to woe.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥६-४१॥

**Praapya punyakritaam lokaanushitwaa shaashwateeh samaah;
Shucheenaam shreemataam gehe yogabhrashto'bhijaayate. 6-41**

Having attained to the world of the righteous and having dwelt there for immemorial years, he who fell from Yoga is again born in the house of such as are pure and glorious.

अथवा योगिनामेव कुले भवति धीमताम्।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥६-४२॥
**Athavaa yoginaameva kule bhavati dheemataam;
Etaddhi durlabhataram loka janma yadeedrisham. 6-42**

Or he may be born in the family of the wise Yogin; indeed such a birth is rare to obtain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥६-४३॥
**Tatra tam buddhisamyogam labhate paurvadehikam;
Yatate cha tato bhooyah samsiddhau kurunandana. 6-43**

There he recovers the mental state of union (with the Divine) which he had formed in his previous life; and with this he again endeavours for perfection, O joy of the Kurus.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥६-४४॥
**Poorvaabhyaasena tenaiva hriyate hyavasho'pi sah;
Jijnaasurapi yogasya shabdabrahmaativartate. 6-44**

By that former practice he is irresistibly carried on. Even the seeker after the knowledge of Yoga goes beyond the range of the Vedas and Upanishads.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥६-४५॥
**Prayatnaadyatamaanastu yogee samshuddhakilbishah;
Anekajanmasamsiddhas tato yaati paraam gatim. 6-45**

But the Yogin, endeavouring with assiduity, purified from sin, perfecting himself through many lives attains to the highest goal.

– To be continued

In this dense field where nothing is plain or sure,
Our very being seems to us questionable,
Our life a vague experiment, the soul
A flickering light in a strange ignorant world,
The earth a brute mechanic accident,
A net of death in which by chance we live.
All we have learned appears a doubtful guess,
The achievement done a passage or a phase
Whose farther end is hidden from our sight,
A chance happening or a fortuitous fate.
Out of the unknown we move to the unknown...
[But] Always we bear in us a magic key
Concealed in life's hermetic envelope.
A burning Witness in the sanctuary
Regards through Time and the blind walls of Form;
A timeless Light is in his hidden eyes;
He sees the secret things no words can speak
And knows the goal of the unconscious world
And the heart of the mystery of the journeying years.
But all is screened, subliminal, mystical;
It needs the intuitive heart, the inward turn,
It needs the power of a spiritual gaze.

– From *Savitri* by Sri Aurobindo

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