



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।  
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे नमः॥

Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.

# Realization

Vol. 7, No. 11

November 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यद्यनीशोधारयितुं मनो ब्रह्मणि निश्चलम् ।

मयि सर्वाणिकर्माणि निरपेक्षः समाचर ॥५-२२॥

If you cannot detach your mind from the objects of the senses and thus absorb it completely in Me, then offer the results of all your activities to Me, without considering the fruits of your labor to be your personal property.

– Uddhav Gita 5-22

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

November 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Nov 04 *Sri Maa ki Ore Khulen: Kyon aur Kaise*

Musical offering

Ms. Aparna Roy

Ms. Pragya Taneja

Nov 11 Lessons from failed Attempts at Human Unity

Musical Offering

Dr. Ramesh Bijlani

Mr. Aditya Pathak

Nov 18 The Godhead (Based on Sri Aurobindo's Sonnets, p. 32))

Musical Offering

Sh. Prashant Khanna

Ms. Preamsheela

Nov 25 The Ultimate Protection

(Based on Mother's *Prayers & Meditations*, p. 102)

Musical offering

Dr. Mithu Pal

Dr. Mithu Pal

Sundays : 04, 11, 25

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Nov 2 All Day

Dhammapada Chanting

Monks from many countries

Nov 23

10am–08:30pm

Spiritual Retreat

**Venue: DAIVIC (Room 009, near Samadhi Lawns)**

Thursdays: 01, 08, 22, 29

11:30 am–12:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

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

Ashram Library (Knowledge)

**Tuesday to Sunday Timings (Monday closed)**

**10:00 A.M. – 4:30 P.M.**

Contact: 2656 7863

**ASHRAM'S YOUTUBE CHANNEL**

*Sri Aurobindo Ashram-Delhi Branch* now has scores of videos on its YouTube channel. To access it, please visit the **UPDATED channel:**

<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

**2018 Camps in the Kumaon Himalayas**

Venue: Madhuban, Talla Ramgarh

Nov 21-Dec 22

Internship 'Haryali'-IV

G.B. Pant University, Pantnagar

Venue: Van Niwas, Nainital

STUDY CAMPS

Nov 14-20

Study Camp

Marathi

Rajendra Sarodiya

YOUTH CAMPS

Nov 17-24

MDVM School, Neemrana, Rajasthan

Dr. Satyaveer Rao

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

# 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

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

**NEW BATCH STARTS Mondays 5,12,19,26 9:00–11:00am Eye Exercise**

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

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

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

<b>Daily</b>	<b>2:45–3:15 pm</b>	<b>Mahamrityunjay Mantra</b>	<b>Chanting</b>	<b>Prayer for All</b>
<b>Monday</b>	<b>2:45–3:30 pm</b>	<b>Vivekachoodamani</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Wed/Fri</b>	<b>2:45–3:30 pm</b>	<b>Brihadaranyaka Upanishad</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Saturday</b>	<b>2:45–3:30 pm</b>	<b>Bhagvad Gita Sadhana</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>

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

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

## 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>

### November 2018: Schedule of Talks

Nov 04	Mind is Your Best Friend	Ms. Sonia Bhandari
Nov 11	Sattwik Jeevan	Mr. Deepak Jhamb
Nov 18	Holistic Wellness	Dr. S. Katoch
Nov 25	From Good to God	Ms. Neha Bhimwal

## Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Tue/Fri	3:00-5:30 pm	Odissi Nritya	Smt. Kavita Dwibedi
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Wed/Sat	4:00-6:00 pm	Painting	Ms. Sarita
Tue/Thu/Sat	4:30-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	4:30-5:30 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	4:30-5:30 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

Contact: 95558 07745; 2656 7863; <matrikalamandir67@gmail.com>

## Important Days in the Ashram

**17 November** Anniversary of the Mother's Mahasamadhi Day

Day of silent aspiration and invocation for her Presence within

**20 November** Anniversary of the Mother's samadhi Day

The Mother's body was laid to rest in the courtyard of Sri Aurobindo Ashram, Pondicherry

**24 November** Anniversary of the Siddhi Day - Darshan Day



**Darshan Day**

The Craftsman of the magic stuff of self  
 Who labours at his high and difficult plan  
 In the wide workshop of the wonderful world,  
 Modelled in inward Time his rhythmic parts.  
 Then came the abrupt transcendent miracle:  
 The masked immaculate Grandeur could outline,  
 At travail in the occult womb of life,  
 His dreamed magnificence of things to be...  
 A consciousness of beauty and of bliss,  
 A knowledge which became what it perceived,  
 Replaced the separated sense and heart  
 And drew all Nature into its embrace...  
 A Presence wrought behind the ambiguous screen:  
 It beat his soil to bear a Titan's weight,  
 Refining half-hewn blocks of natural strength  
 It built his soul into a statued god.

– From *Savitri* by Sri Aurobindo

Program details will be available on <www.sriaurobindoashram.net>

# The Reversal of Consciousness (10)

## THE STEPS OF THE SOUL

The human individual is a very complex being: he is composed of innumerable elements, each one of which is an independent entity and has almost a personality. Not only so, the most contradictory elements are housed together. If there is a particular quality or capacity present, the very opposite of it, annulling it, as it were, will also be found along with it and embracing it. I have seen a man brave, courageous, heroic to the extreme, flinching from no danger, facing unperturbed the utmost peril, truly the bravest of the brave; and yet I have seen the same man cowering in abject terror, like the last of poltroons, in the presence of certain circumstances. I have seen a most generous man giving things away largely, freely, not counting any expenditure or sacrifice, without the least care or reservation; the same person I have also found to be the vilest of misers with respect to certain other considerations. Again, I have seen the most intelligent person, with a clear mind, full of light and understanding, easily comprehending the logic and implication of a topic; and yet I have seen him betraying the utmost stupidity of which even an ordinary man without education or intelligence would be incapable. These are not theoretical examples: I have come across such persons actually in life.

The complexity arises not only in extension but also in depth. Man does not live on a single plane but on many planes at the same time. There is a scale of gradation in human consciousness: the higher one rises in the scale the greater the number of elements or personalities that one possesses. Whether one lives mostly or mainly on the physical or vital or mental plane or on any particular section of these planes or on the planes above and beyond them, there will be, accordingly, differences in the constitution or psycho-physical make-up of the individual personality. The higher one stands, the richer the personality, because it lives not only on its own normal level but also on all the levels that are below it and which it has transcended. The complete or integral man, some occultists say, possesses three hundred and sixty five personalities; indeed it may be much more. The Vedas speak of the three and thirty-three and thirty-three hundred and thirty-three thousand gods that may be housed in the human vehicle — the basic three being evidently the triple status or world of Body, Life and Mind.

What is the meaning of this self-contradiction, this division in man? To understand that, we must know and remember that each person represents a certain quality or capacity, a particular achievement to be embodied. How best can it be done? What is the way by which one can acquire a quality at its purest, highest and most perfect? It is by setting an opposition to it. That is how a power is increased and strengthened — by fighting against and overcoming all that weakens and contradicts it. The deficiencies with respect to a particular quality show you where you have to mend and reinforce it and in what way to improve it in order to make it perfectly perfect. It is the hammer that beats the weak and soft iron to transform it into hard steel. The preliminary discord is useful and needs to be utilised for a higher harmony. This is the secret of self-conflict in man. You are weakest precisely in that element which is destined to be your greatest asset.

Each man has then a mission to fulfil, a role to play in the universe, a part he has been given to learn and take up in the cosmic Purpose, a part which he alone is capable of executing and none other. This he has to learn and acquire through life-experiences, that is to say, not in one life but in life after life. In fact, that is the meaning of the chain

of lives that the individual has to pass through, namely, to acquire experiences and to gather from them the thread — the skein of qualities and attributes, powers and capacities — for the pattern of life he has to weave. Now, the inmost being, the true personality, the central consciousness of the evolving individual is his psychic being. It is, as it were, a very tiny spark of light lying in normal people far behind the life-experiences. In grown-up souls this psychic consciousness has an increased light — increased in intensity, volume and richness. Thus there are old souls and new souls. Old and ancient are those that have reached or are about to reach the fullness of perfection; they have passed through a long history of innumerable lives and developed the most complex and yet the most integrated personality. New souls are those that have just emerged or are now emerging out of the mere physico-vital existence; they are like simple organisms, made of fewer constituents related mostly to the bodily life, with just a modicum of the mental. It is the soul, however, that grows with experiences and it is the soul that builds and enriches the personality. Whatever portion of the outer life, whatever element in the mind or vital or body succeeds in coming into contact with the psychic consciousness — that is to say, is able to come under its influence — is taken up and lodged there: it remains in the psychic being as its living memory and permanent possession. It is such elements that form the basis, the groundwork upon which the structure of the integral and true personality is raised. The first thing to do then is to find out what it is that you are meant to realise, what is the role you have to play, your particular mission, and the capacity or quality you have to express. You have to discover that and also the thing or things that oppose and do not allow it to flower or come to full manifestation. In other words, you have to know yourself, recognise your soul or psychic being.

For that you must be absolutely sincere and impartial. You must observe yourself as if you were observing and criticising a third person. You must not start with an idea that this is your life's mission, this is your particular capacity, this you are to do or that you are to do, in this lies your talent or genius, etc. That will carry you away from the right track. It is not the liking or disliking of your external being, your mental or vital or physical choice that determines the true line of your growth. Nor should you take up the opposite attitude and say, "I am good for nothing in this matter, I am useless in that one; it is not for me." Neither vanity and arrogance nor self-depreciation and false modesty should move you. As I said, you must be absolutely impartial and unconcerned. You should be like a mirror that reflects the truth and does not judge.

If you are able to keep such an attitude, if you have this repose and quiet trust in your being and wait for what may be revealed to you, then something like this happens: you are, as it were, in a wood, dark and noiseless; you see in front of you merely a sheet of water, dark and still, hardly visible — a bit of a pond imbedded in the obscurity; and slowly upon it a moonbeam is cast and in the cool dim light emerges the calm liquid surface. That is how your secret truth of being will appear and present itself to you at your first contact with it: there you will see gradually reflected the true qualities of your being, the traits of your divine personality, what you really are and what you are meant to be.

One who has thus known himself and possessed himself, conquering all opposition within himself, has by that very fact extended himself and his conquest, making it easier for others to make the same or a similar conquest. These are the pioneers or the elite who by a victorious campaign within themselves help others towards their victory.

## Activities during September 16 – October 15, 2018

**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, Dr. Surinder Katoch gave a talk on ‘Giving is Receiving’ to 38 participants on 16 September; Mrs. Harpreet Kaur on ‘Introduction to Psychology’ to 32 individuals on 23 September; Mr. Deepak Jhamb on ‘Humility’ to 30 participants on 30 September; Mrs. Meenakshi on ‘Healthy Relationship’ to 24 attendees on 7 October; and Dr. Surinder Katoch on ‘Good, Better & Best’ to 40 participants on 14 October 2018. Distribution of used clothes and of *Prasad* comprised some other activities of the program.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, two camps were

conducted in Uttarakhand

at Sri Aurobindo Ashram-Delhi Branch’s Himalayan Centre at Madhuban in Talla Ramgarh, Dist. Nainital. In the first, ‘Eye Screening Camp’ conducted in collaboration with Guru Kripa Trust on 29 & 30 September, 2018,

a total of 328 individuals were screened for vision problems. Free spectacles were provided to 205 patients, and IOL (intraocular lens) surgery was recommended for 42 patients after detection of cataract.

The medical team consisted

of Mr. Nadeem, Mr. Bishnu Prasad, Mr. Sanjeeb Giri, Mr. Nikhil Dubey and Mr. Shahjahan.

The second camp held on 13 & 14 October 2018,

focused on ‘Consultation, School Health Checkups & Free Medicines’ for a total of 155 patients. Problems identified included hypertension, cough & cold, worms,

asthma, lower back ache, and eye cataract. A random blood sugar test led to the detection of several cases of diabetes. Medical team for the camp included Dr. (Mrs.) Parmeela Kaushal, Dr. Meghraj



Kundan, Mr. Sanjeeb Giri, Mr. Shahjahan and Mr. Ratikanta.

**ORIENTATION TO INTEGRAL YOGA** on 22-23 September 2018 was attended by a group of 32 participants. In addition to two sessions on asanas and pranayama, the program consisted of discourses by Dr. Ramesh Bijlani on how to bring spirituality in daily living for a happy, healthy and meaningful life. Feedback comments from the participants included, “very relevant”, “an amazing experience”, “a beautiful and uplifting experience”, “gave me a direction for life.”



**‘SOURCING OUR ONENESS’ RETREAT** : For the third annual ‘Sourcing’ retreat, nearly eighty devotees and followers of Sri Aurobindo and the Mother from many states across India, viz. Uttarakhand, Delhi, West Bengal, Odisha, Maharashtra, Gujarat, Andhra Pradesh, Karnataka, Pondicherry and Tamil Nadu, from various walks of life & a wide range of age groups, gathered together at Van Niwas, the Himalayan Center of Sri Aurobindo Ashram-Delhi Branch in Nainital, Uttarakhand, from



23-30 September, 2018. The theme of this year’s retreat was based on Sri Aurobindo’s final dream about the evolution of humanity culminating in a life perfectly harmonious, expressed in his own words:

*“The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society.”*

The two main daily sessions that evolved from the above theme were chosen to be: Perfection of the Society and, Perfection of the Individual. Cards with notations of the significance of flowers assigned by the Mother as well as cards depicting the significance of gardens of Matri Mandir at Auroville were widely used to centre ourselves and to demarcate the direction we ought to take both individually and as members of society.



Practical activities were organised to bolster and support the premise of the main sessions such as Yoga and Awareness through the Body. Support sessions started with chants that created proper vibration for self-exploration sessions. The entire group was divided into four sub-groups who, led by a resource person, chalked out the conceptual basis and practical outline for implementing the objectives. In an extended discussion session on the



29<sup>th</sup> September, after presentation of each team's conclusions, a harmonious action plan, for individuals as well as the society at large, was conceptualized.

Several fun-filled but also challenging activities, such as graded trekking culminating in a trek to 8,622 feet high Naina Peak, rappelling, and river-crossing, also formed part of the program. Following dinner every evening, screened movies included the work done by Sri Aurobindo Society, Auroville, and Sri Aurobindo Ashram-Delhi Branch. Exceptionally inspiring videos on the life of Sri Aurobindo and the Mother were also screened during these sessions.



The sylvan setting of Van Niwas, nestled among mountain peaks and extended woods provided a uniquely serene milieu for the salutary fruition of the retreat.

**VISIT BY STUDENTS FROM MATHURA :** Twenty management students of GLA University, Mathura, stayed in the Ashram on 28-29 September, 2018. In addition to practical sessions on asanas and pranayamas, Dr. Ramesh Bijlani gave them an introduction to the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its role in making life happy, healthy and meaningful. They were also able to attend session on guided meditation, musical sessions conducted by Ms Sapna Mukherjee and Ms Kuckoo Mathur, and toured the Ashram campus and its manifold activities. At the end of their sojourn many expressed their appreciation in words



of esteem: “a wonderful experience”, “all my doubts and problems were solved”, “surroundings of the ashram are soothing, calm and beautiful”.

**SANGEET SANDHYA** : In a soulful program of classical music and devotional songs, Mr. Sharbari Banerjee enthralled the audience in the Meditation Hall on 29 September 2018 with a variety of items including Guru Vandana, raag Bageshri in Rupak Taal, raag Hansa Dhwani in Teen Taal, bhajans extolling Lord Shiva, Ganga Mayee and goddess Durga. She was ably accompanied by Mr. Mohd. Faraz on Tabla, and Mr. Shah Nawaz Khan on Sarangi.



**LADY SHRI RAM COLLEGE FOR WOMEN STUDENTS VISIT THE ASHRAM** : Forty students of B.El.Ed. (bachelor of elementary education) of the prestigious New Delhi college escorted by three teachers spent an entire day in the Ashram campus on 10 October 2018. Dr. Ramesh Bijlani introduced the group to the basics of the theory and practice of integral education. They were also made familiar with the system of utilizing stories as a tool for psychic education and for improving higher faculties of the intellect. Appreciative expressions at the end of the program included: “very enriching”, “good, motivation and awakening”, “peaceful and spiritual songs were soothing”, “thought about my life, how I’ve been living it and how I would want to spend the rest of it”, “will be remembered and stay with me forever”, “amazed to see the infrastructure, cleanliness and greenery of the Ashram”.



**SEEKERS FROM USA** : Six yoga enthusiasts from USA led by Mr Jogi Bhagat while on a spiritual journey to India, stayed at the Ashram for a few days. They had several sessions of interactive talks and discussions with Dr. Ramesh Bijlani on 12-15 October 2018. The topics included introduction to the life of Sri Aurobindo and the Mother, their integral philosophy, and its contemporary relevance to modern life. They received a set of books in furtherance of their introduction to the Integral Yoga philosophy. They also toured the Ashram campus visiting various departments and observing the manifold activities of the institution. Diversity of the program during their sojourn is apparent from comments such as: “very inspirational sessions, giving reasons to re-evaluate life”, “liked most the list of how to manage stress in a spiritual way”, “taking with me a lot of knowledge”, “especially enjoyed the music selections.”



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.

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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, 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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## SEVENTH CHAPTER (Contd.)

श्रीभगवानुवाच -

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।  
माययापहतज्ञाना आसुरं भावमाश्रिताः॥७-१५॥

Na maam dushkritino moodhaah prapadyante naraadhamaah;  
Maayayaapahritajnaanaa aasuram bhaavamaashritaah. 7-15

The evil-doers attain not to Me, souls bewildered,\* low in the human scale; for their knowledge is reft away from them by Maya and they resort to the nature of being of the Asura.

\* This bewilderment is a befooling of the soul in Nature by the deceptive ego. The evil-doer cannot attain to the Supreme, because he is for ever trying to satisfy the idol ego on the lowest scale of human nature; his real God is this ego. His mind and will, hurried away in the activities of the Maya of the three gunas, are not instruments of the spirit, but willing slaves or self-deceived tools of his desires. The Gita has laid it down from the beginning that the very first precondition of the divine birth, the higher existence is the slaying of rajasic desire and its children, and that means the exclusion of sin. Sin is the working of the lower nature for the crude satisfaction of its own ignorant, dull or violent rajasic and tamasic propensities in revolt against any high self-control and self-mastery of the nature by the spirit. And in order to get rid of this crude compulsion of the being by the lower Prakriti in its inferior modes we must have recourse to the highest mode of that Prakriti, the sattwic, which is seeking always for a harmonious light of knowledge and for a right rule of action. The Purusha, the soul within us which assents in Nature to the varying impulse of the gunas, has to give its sanction to that sattwic impulse and that sattwic will and temperament in our being which seeks after such a rule. The sattwic will in our nature has to govern us and not the rajasic and tamasic will. This is the meaning of all high reason in action as of all true ethical culture; it is the law of Nature in us striving to evolve from her lower and disorderly to her higher and orderly action, to act not in passion and ignorance with the result of grief and unquiet, but in knowledge and enlightened will with the result of inner happiness, poise and peace. We cannot get beyond the three gunas, if we do not first develop within ourselves the rule of the highest guna, sattwa. Man, therefore, has first of all to become ethical, *sitkriti*, and then to rise to heights beyond any mere ethical rule of living, to the light, largeness and power of the spiritual nature, where he gets beyond the grasp of the dualities and its delusion, *dwandwa-moha*. There he no longer seeks his personal good or pleasure or shuns his personal suffering or pain, for by these things he is no longer affected, nor says any longer, "I am virtuous," "I am sinful," but acts in his own high spiritual nature by the will of the Divine for the Universal good.

We have already seen that for this end self-knowledge, equality, impersonality are the first necessities, and that that is the way of reconciliation between knowledge and works, between spirituality and activity in the world, between the ever immobile quietism of the timeless Self and the eternal play of the pragmatic energy of Nature. But the Gita now lays down another and greater necessity for the Karmayogin who has unified his Yoga of works with the Yoga of knowledge. Not knowledge and works alone are demanded of him now, but *bhakti* also, devotion to the Divine, love and adoration and the soul's desire of the Highest.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥७-१६॥

Chaturvidhaa bhajante maam janaah sukritino'rjuna;  
Aarto jijnaasurartharthee jnaanee cha bharatarshabha. 7-16

Among the virtuous ones who turn towards Me (the Divine) with devotion, O Arjuna, there are four\* kinds of bhaktas; the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore Me with knowledge, O Lord of the Bharatas.

\* We may say that these forms are successively the bhakti of the vital-emotional and affective nature, that of the practical and dynamic nature, that of the reasoning intellectual nature, and that of the highest intuitive being which takes up all the rest of the nature into unity with the Divine. Practically, however, the others may be regarded as preparatory movements. For the Gita itself here says that it is only at the end of many existences that one can, after possession of the integral knowledge and after working that out in oneself throughout many lives, attain at the long last to the Transcendent. For the knowledge of the Divine as all things that are is difficult to attain and rare on earth is the great soul, *Mahatma*, who is capable of fully so seeing him and of entering into him with his whole being, in every way of his nature, by the wide power of this all-embracing knowledge, *sarvavit sarvabhavena*.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥७-१७॥  
Tesham jnaanee nityayukta eka bhaktirvishishyate;  
Priyo hi jnaanino'tyarthamaham sa cha mama priyah. 7-17

Of these the knower, who is ever in constant union with the Divine, whose bhakti\* all concentrated on Him, is the best; he loves Me perfectly and is My beloved.

\* This single devotion is his whole law of living and he has gone beyond all creeds of religious belief, rules of conduct, personal aims of life. He has no griefs to be healed, for he is in possession of the All-blissful. He has no desires to hunger after, for he possesses the highest and the All and is close to the All-power that brings all fulfilment. He has no doubts or baffled seekings left, for all knowledge streams upon him from the Light in which he lives. He loves perfectly the Divine and is his beloved; for as he takes joy in the Divine, so too the Divine takes joy in him. This is the God-lover who has the knowledge, *jnani bhakta*.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।  
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥७-१८॥  
Udaaraah sarva evaite jnaanee twaatmaiva me matam;  
Aasthitah sa hi yuktaatmaa maamevaanuttamaam gatim. 7-18

Noble are all these without exception, but the knower is verily my self; for as his highest goal he accepts Me, the Purushottama with whom he is in union.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥७-१९॥  
Bahoonam janmanaamante jnaanavaanmaam prapadyate;  
Vaasudevah sarvamiti sa mahaatmaa sudurlabhah. 7-19

At the end of many births the man of knowledge attains to Me. Very rare is the great soul who knows\* that Vasudeva, the omnipresent Being, is all that is.

\* And this knower, says the Godhead in the Gita, is my self; the others seize only motives and aspects in Nature, but he the very self-being and all-being of the Purushottama with which he is in union. His is the divine birth in the supreme Nature, integral in being, completed in will, absolute in love, perfected in knowledge. In him the Jiva's cosmic existence is justified because it has exceeded itself and so found its own whole and highest truth of being.

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः।  
तं तं नियममास्थाय प्रकृत्या नियताः स्वया॥७-२०॥

**Kaamaistaistairhritajnaanaah prapadyante'nyadevataah;  
Tam tam niyamamaasthaaya prakrityaa niyataah swayaa. 7-20**

Men are led away by various outer desires which take from them the working of the inner knowledge; they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥७-२१॥

**Yo yo yaam yaam tanum bhaktah shraddhayaarchitum icchati;  
Tasya tasyaachalaam shraddhaam taameva vidadhaamyaham. 7-21**

Whatever from Me any devotee with faith desires to worship, I make that faith of his firm and undeviating.

स तया श्रद्धया युक्तस्तस्याराधनमीहते।  
लभते च ततः कामान्मयैव विहितान् हि तान्॥७-२२॥

**Sa tayaa shraddhayaa yuktastasyaaraadhanameehate;  
Labhate cha tatah kaamaan mayaiva vihitaan hi taan. 7-22**

He endowed with that faith worships that form; and by the force of that faith in his cult and worship he gets his desires it is I myself who (in that form) give these fruits.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥७-२३॥

**Antavattu phalam tesham tadbhavatyalpamedhasaam;  
Devaan devayajo yaanti madbhaktaa yaanti maamapi. 7-23**

But these fruits are temporary,\* sought after by those who are of petty intelligence and unformed reason. To the gods go the worshippers of the gods, but my devotees come to Me.

\* So far as there is a spiritual attainment by this way, it is only to the gods; it is only the Divine in formations of mutable nature and as the giver of her results that they realise. But those who adore the transcendent and integral Godhead embrace all this and transform it all, exalt the gods to their highest, Nature to her summits, and go beyond them to the very Godhead, realise and attain to the Transcendent. Still the supreme Godhead does not at all reject these devotees because of their imperfect vision. For the Divine in his supreme transcendent being, unborn, immuable and superior to all these partial manifestations, cannot be easily known to any living creature.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।  
परं भावमजानन्तो ममाव्ययमनुत्तमम्॥७-२४॥

**Avyaktam vyaktimaapannam manyante maamabuddhayah;  
Param bhaavamajaananto mamaavyayamanuttamam. 7-24**

Petty minds think of Me, the unmanifest, as being limited by manifestation, because they know not my supreme nature of being, imperishable, most perfect.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।  
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥७-२५॥

**Naaham prakaashah sarvasya yogamaayaasamaavritah;  
Moodho'yam naabhijaanaati loko maamajamavyayam. 7-25**

Nor am I revealed to all, enveloped in My Yogamaya\* this bewildered\*\* world knows Me not, the unborn, the imperishable.

\* He is self-enveloped in this immense cloak of Maya, that Maya of his Yoga, by which he is one with the world and yet beyond it, immanent but hidden, seated in all hearts but not revealed to any and every being. Man in Nature thinks that these manifestations in Nature are all the Divine, when they are only his works and his powers and his veils.

\*\* If after thus bewildering them with his workings in Nature, he were not to meet them in these at all, there would be no divine hope for man or for any soul in Maya. Therefore according to their nature, as they approach him, he accepts their bhakti and answers to it with the reply of divine love and compassion. These forms are after all a certain kind of manifestation through which the imperfect human intelligence can touch him, these desires are first means by which our souls turn towards him: nor is any devotion worthless or ineffective, whatever its limitations. It has the one grand necessity, faith. “Whatever form of me any devotee with faith desires to worship, I make that faith of his firm and undeviating.” By the force of that faith in his cult and worship he gets his desire and the spiritual realisation for which he is at the moment fitted. By seeking all his good from the Divine, he shall come in the end to seek in the Divine all his good. By depending for his joys on the Divine, he shall learn to fix in the Divine all his joy. By knowing the Divine in his forms and qualities, he shall come to know him as the All and the Transcendent who is the source of all things. Thus by spiritual development devotion becomes one with knowledge. The Jiva comes to delight in the one Godhead,—in the Divine known as all being and consciousness and delight and as all things and beings and happenings, known in Nature, known in the self, known for that which exceeds self and Nature. We have now set before us three interdependent movements of our release out of the normal nature and our growth into the divine and spiritual being.

वेदाहं समतीतानि वर्तमानानि चार्जुन।  
भविष्याणि च भूतानि मां तु वेद न कश्चन॥७-२६॥  
Vedaaham samateetaani vartamaanaani chaarjuna;  
Bhavishyaani cha bhootani maam tu veda na kashchana. 7-26

I know all past and all present and future existences, O Arjuna, but Me none yet knows.

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन भारत।  
सर्वभूतानि सम्मोहं सर्गे यान्ति परंतप॥७-२७॥  
Icchaadweshasamutthena dhandwamohena bhaarata;  
Sarvabhootaani sammoham sarge yaanti parantapa. 7-27

By the delusion\* of the dualities which arises from wish and disliking, O Bharata, all existences in the creation are led into bewilderment.

\* That is the ignorance, the egoism which fails to see and lay hold on the Divine everywhere, because it sees only the dualities of Nature and is constantly occupied with its own separate personality and its seekings and shrinkings. For escape from this circle the first necessity in our works is to get clear of the sin of the vital ego, the fire of passion, the tumult of desire of the rajasic nature, and this has to be done by the steady sattuic impulse of the ethical being.

— To be continued

A greater destiny waits you in your front:  
 This transient earthly being if he wills  
 Can fit his acts to a transcendent scheme.  
 He who now stares at the world with ignorant eyes  
 Hardly from the Inconscient's night aroused,  
 That look at images and not at Truth,  
 Can fill those orbs with an immortal's sight.  
 Yet shall the godhead grow within your hearts,  
 You shall awake into the spirit's air  
 And feel the breaking walls of mortal mind  
 And hear the message which left life's heart dumb  
 And look through Nature with sun-gazing lids  
 And blow your conch-shells at the Eternal's gate.  
 Authors of earth's high change, to you it is given  
 To cross the dangerous spaces of the soul  
 And touch the mighty Mother stark awake  
 And meet the Omnipotent in this house of flesh  
 And make of life the million-bodied One.  
 The earth you tread is a border screened from heaven;  
 The life you lead conceals the light you are.  
 Immortal Powers sweep flaming past your doors;  
 Far-off upon your tops the god-chant sounds  
 While to exceed yourselves thought's trumpets call,  
 Heard by a few, but fewer dare aspire,  
 The nympholepts of the ecstasy and the blaze.  
 An epic of hope and failure breaks earth's heart;  
 Her force and will exceed her form and fate.

– From *Savitri* by Sri Aurobindo

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