



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. 8, No. 3

March 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः।

अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥१-२-८॥

An inferior man cannot tell you of Him; for thus told thou canst not truly know Him, since He is thought of in many aspects. Yet unless told of Him by another thou canst not find thy way there to Him; for He is subtler than subtlety and that which logic cannot reach.

— Katha Upanishad 1-2-8

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

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

# Ongoing & Forthcoming Events

March 2019

## Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

March 03 *Yogpath aur Aarthik Kathinaaian*  
Musical offering

March 10 Prayer  
Musical offering

March 17 Shiva (Based on Sri Aurobindo's Sonnets, p. 36)  
Musical Offering

March 24 Musical Offering  
In the Beginning Was the Word

March 31 How I Turned to Sri Aurobindo & The Mother  
Musical Offering

Ms. Aparna Roy  
Ms. Preamsheela  
Mr. Rajesh Madan  
Ms. Triparna Basuroy  
Sh. Prashant Khanna  
Ms. Pragya Taneja  
Ashram Choir  
Acharya Navneet  
Dr. Mithu Pal  
Mr. Manan Bindal  
Dr. Maitreyee Karak  
Shri Prashant Khanna

Sundays : 03, 10, 24, 31 11:30 am–12:30 pm Sri Aurobindo's Sonnets

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 07,14,21,28

11:30 am–12:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

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

## Matri Kala Mandir (MKM) CLASS SCHEDULE

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

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

## Important Days in the Ashram

**29 March** Anniversary of Sri Aurobindo and Mother's first meeting

Ashram Library (Knowledge)

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

(Monday closed)

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>

# The Mother's Integral Health Centre Activities

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

## 2019 – Year of Ayurveda

### Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

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

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

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

### March 2019: Schedule of Talks

Mar 03	Worshipful Thinking	Mr. Deepak Jhamb
Mar 10	A Tonic called Simplicity	Dr. S. Katoch
Mar 17	Managing Emotions	Ms. Monika Sharma
Mar 24	Management of Arthritis & Backache by Ayurveda	Dr. S. Katoch
Mar 31	Jeevan Deep	Mrs. Aradhana Kumar

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

### Speciality Clinics – By Appointment Only

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

**NEW BATCH STARTS Mondays 4,11,18,25 9:00–11:00am Eye Exercise**

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

Sundays	9 am	Havan	
Mon/Wed/Fri	6:45-7:45 am	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Sumedha Sarvadaman
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Ritu Viridi
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Sharmistha Mishra
Tue/Thu/Sat	4– 5 pm (Sat.: 5-6 pm)	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	Yogasana class	Ms. Deepa Bisht
Mon/Wed/Fri	8:30–9:30 pm [NEW]	Yogasana class	Mr. Vikrant Rana

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

Daily	2:45–3:15 pm	Mahamrityunjay Mantra	Chanting	Prayer for All
Monday	3:15–4:00 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	3:15–4:00 pm	Brihadaranyaka Upanishad	Discourse	Dr. Tarun Baveja
Saturday	3:15–4:00 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

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

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

# The Reversal of Consciousness (14)

## Harmonizing Being & Life-3

This rule of different selves in us is at the root of the stages of the development of human personality which we have already had occasion to differentiate, and we can reconsider them now from the point of view of the government of the nature by the inner principle. In some human beings it is the physical Purusha, the being of body, who dominates the mind, will and action; there is then created the physical man mainly occupied with his corporeal life and habitual needs, impulses, life habits, mind habits, body habits, looking very little or not at all beyond that, subordinating and restricting all his other tendencies and possibilities to that narrow formation. But even in the physical man there are other elements and he cannot live altogether as the human animal concerned with birth and death and procreation and the satisfaction of common impulses and desires and the maintenance of the life and the body: this is his normal type of personality, but it is crossed, however feebly, with influences by which he can proceed, if they are developed, to a higher human evolution. If the inner subtle-physical Purusha insists, he can arrive at the idea of a finer, more beautiful and perfect physical life and hope or attempt to realise it in his own or in the collective or group existence. In others it is the vital self, the being of life, who dominates and rules the mind, the will, the action; then is created the vital man, concerned with self-affirmation, self aggrandisement, life-enlargement, satisfaction of ambition and passion and impulse and desire, the claims of his ego, domination, power, excitement, battle and struggle, inner and outer adventure: all else is incidental or subordinated to this movement and building and expression of the vital ego. But still in the vital man too there are or can be other elements of a growing mental or spiritual character, even if these happen to be less developed than his life-personality and life-power. The nature of the vital man is more active, stronger and more mobile, more turbulent and chaotic, often to the point of being quite unregulated, than that of the physical man who holds on to the soil and has a certain material poise and balance, but it is more kinetic and creative: for the element of the vital being is not earth but air; it has more movement, less status. A vigorous vital mind and will can grasp and govern the kinetic vital energies, but it is more by a forceful compulsion and constraint than by a harmonisation of the being. If, however, a strong vital personality, mind and will can get the reasoning intelligence to give it a firm support and be its minister, then a certain kind of forceful formation can be made, more or less balanced but always powerful, successful and effective, which can impose itself on the nature and environment and arrive at a strong self-affirmation in life and action. This is the second step of harmonised formulation possible in the ascent of the nature.

At a higher stage of the evolution of personality the being of mind may

rule; there is then created the mental man who lives predominantly in the mind as the others live in the vital or the physical nature. The mental man tends to subordinate to his mental self-expression, mental aims, mental interests or to a mental idea or ideal the rest of his being: because of the difficulty of this subordination and its potent effect when achieved, it is at once more difficult for him and easier to arrive at a harmony of his nature. It is easier because the mental will once in control can convince by the power of the reasoning intelligence and at the same time dominate, compress or suppress the life and the body and their demands, arrange and harmonise them, force them to be its instruments, even reduce them to a minimum so that they shall not disturb the mental life or pull it down from its ideative or idealising movement. It is more difficult because life and body are the first powers and, if they are in the least strong, can impose themselves with an almost irresistible insistence on the mental ruler. Man is a mental being and the mind is the leader of his life and body; but this is a leader who is much led by his followers and has sometimes no other will than what they impose on him. Mind in spite of its power is often impotent before the inconscient and subconscient which obscure its clarity and carry it away on the tide of instinct or impulse; in spite of its clarity it is fooled by vital and emotional suggestions into giving sanction to ignorance and error, to wrong thought and to wrong action, or it is obliged to look on while the nature follows what it knows to be wrong, dangerous or evil. Even when it is strong and clear and dominant, Mind, though it imposes a certain, a considerable mentalised harmony, cannot integrate the whole being and nature. These harmonisations by an inferior control are, besides, inconclusive, because it is one part of the nature which dominates and fulfils itself while the others are coerced and denied their fullness. They can be steps on the way, but not final; therefore in most men there is no such sole dominance and effected partial harmony, but only a predominance and for the rest an unstable equilibrium of a personality half formed, half in formation, sometimes a disequilibrium or unbalance due to the lack of a central government or the disturbance of a formerly achieved partial poise. All must be transitional until a first, though not a final, true harmonisation is achieved by finding our real centre. For the true central being is the soul, but this being stands back and inmost human natures is only the secret witness or, one might say, a constitutional ruler who allows his ministers to rule for him, delegates to them his empire, silently assents to their decisions and only now and then puts in a word which they can at any moment override and act otherwise. But this is so long as the soul personality put forward by the psychic entity is not yet sufficiently developed; when this is strong enough for the inner entity to impose itself through it, then the soul can come forward and control the nature. It is by the coming forward of this true monarch and his taking up of the reins of government that there can take place a real harmonisation of our being and our life.

– *Sri Aurobindo*

## Activities during January 16 – February 15, 2019

**ADVENTURE CAMP AT KECHLA FOR TELANGANA SCHOOL :** A group of 61 students of class VII and 65 teachers of Sri Aurobindo International School of



Hyderabad attended a Personality Development & Adventure Camp at Kechla, Odisha, from January 16-20, 2019. Activities included morning keep-fit exercises, trekking, bouldering, rappelling, learning eye-care routines, swimming in the Kolab River Reservoir, jumping into the pool formed by waterfall from a height of 6-7 metres, learning folk dances of England, USA and Israel, meditation, routines and procedures



for improving the efficacy of the respiratory system in these times of unprecedented pollution, etc. Children had a fun time and learning experience as is evident from their feedback: “I liked this place very much because of its beauty and greenery and the adventures with friends” (G.A.); “I liked trekking, swimming, and dancing.



We went on night trek yesterday and saw a meteor” (P.P.); “Our eyes are now improved after the honey treatment” (N.S.A.V.); “The Sports Day of Auro Mira Vidya Mandir was superb especially cycling, hoop and umbrella dance” (S.Y.); “I liked swimming, jumping into waterfall and rappelling the most” (P.S.G.); “I have to say, this is the most adventurous and fun time I have ever had in my





life” (V.); “I like the place a lot... The garden was superb” (G.M.); “The meditation classes will help us a lot in the future. The Western folk dance classes were really fun and I wish they could continue” (H.A.); “I .. thank my school for such a wonderful chance and also Auro Mira Ashram for serving and providing us with mind [boggling] and stunning activities” (L.H.)

**CERTIFICATE DISTRIBUTION OF ‘TEACHING YOGA’ COURSE ON 18 JANUARY :**  
 The ‘Teaching Yoga’ course conducted under the aegis of The Mother’s Integral Health Centre from 14 August–21 December, 2018 finally culminated with the distribution of certificates by Tara Didi to 31 students on their successful completion of the program.



Feedback comments from the students at the end of the course included: “changed my perspective towards life,” “got answers to many questions sprouting in day to day life,” “very different from and much better than I had expected.”



Sports Day of Auro-Mira Vidya Mandir, Kechla (Odisha), January 18-19, 2019

**CLEAN MIND PROGRAMME:** Under this program, on four Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, yogasanas and talks/workshops. During this period, Dr. Swati Kashyap gave a talk on 'Positive Psychology' to 14 participants on 20 January; Dr. S. Katoch to 25 participants on 'Shishira Ritucharya' on 27 January; Dr. Swati Kashyap on 'Motivation and Self Discipline' to 13 attendees on 3 February; and Dr. Surinder Katoch on 'Discover Heaven on Earth' to 18 participants on 10 February 2019. Distribution of used clothes and *Prasad* comprised some other activities of the program.



Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the students of The Mother's International School, Shri Avneesh Narain conducted counselling sessions for 5 students on 29 January and for 4 students on 12 February, 2019. In addition to these, Ms. Madhumita Nayaksahu separately conducted counselling sessions for 7 students on 19 January and for 18 students on 2 February 2019.

**BIRTH ANNIVERSARY OF LATE SHRI A.K. JAUHAR :** In the forenoon, having finally received approval of plans for a new kitchen facility, the foundation for the construction of Prasad Block was laid in an elaborate ceremony on the



birth anniversary of Late Shri Anil Kumar Jauhar, erstwhile Chairman of Sri Aurobindo Ashram-Delhi Branch Trust on 20 January 2019. The ceremony was held in the large pit excavated demarking the site for the block graced with an altar dedicated to Sri Aurobindo and the Mother and commenced with *Mantra Gaan Havan* chanting of *Shuddhi Karan Mantra* invoking the blessings of all deities governing the four directions. Tara Didi began the offering of *Havan Samagri* in the sacrificial fire followed by all present.



Tara Didi also placed a portion of earth from Sri Aurobindo and the Mother's *Samadhi* in Pondicherry along with a coin of Sri Aurobindo

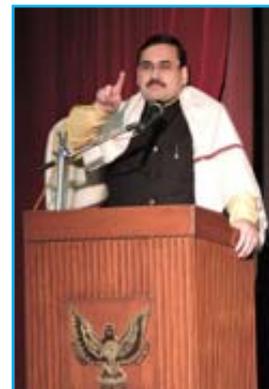


and numerous flower petals as the centre-piece at the foundation and then covered them up with bricks cemented with concrete. The event culminated with distribution of *Prasad*.

Immediately following the ceremony, attendees moved to the Meditation Hall to continue commemoration of Anil ji's birth anniversary celebration. Af-

ter devotional singing, Shri Prashant Khanna discoursed on Sri Aurobindo's sonnet, *The Cosmic Dance*.

January 20<sup>th</sup> being a Sunday, The Mother's International School celebrated the birth anniversary of Shri Anil Kumar Jauhar on 21 January 2019. The tribute began with a devotional song and the recitation of a sloka from the Bhagvad Gita: "Whatsoever the best does, that the other men also do; the standard he creates, the people follow." (3:21), in an overt reference to the life of Shri Anil Jauhar. The highlight of the program was an inspiring address by the Chief Guest, Dr. Anirban Ganguly, an alumnus of Sri Aurobindo International Centre of Education, Pondicherry, and the director of Dr. Shyama Prasad Mukherjee Research Foundation, a New Delhi based Think Tank. At the inception of his address, Dr. Ganguly referred to the reflection of the Mother's smile in Anil ji's countenance whom he knew well. He then informed the audience that his own great great grandfather, Upendra Nath Bannerjee, as a fellow-revolutionary of Sri Aurobindo in the freedom struggle, was also imprisoned in the Alipore Bomb case in 1908 in Alipore Jail. Though Sri Aurobindo was acquitted in the Alipore Bomb Trial, Mr. Ganguly's great grandfather was deported to the Cellular Jail at Port Blair. Mr. Ganguly exhorted the students to live by the ideals set by those who had willingly gone through many hardships to win freedom for the country. He reminded the students of the Mother's advice that we should have in life an aim that is high and wide, generous and disinterested, because it is on the quality of our aim that the quality of our life depends. Mr. Ganguly ended his address with the concluding paragraph of Sri Aurobindo's advice to students delivered in his address in 1907 when he resigned as the Principal of Bengal National College to join openly the struggle for India's independence: "There are times in a nation's history when Providence places before it one work, one aim, to which everything else, however high and noble in itself, has to be sacrificed. ... Work that she [the Motherland] may prosper. Suffer that she may rejoice. All is contained in that single advice." An audio of Mr. Ganguly's address can be accessed from <https://drive.google.com/file/d/1ywZ7vwP3ab7qpcZaRSc-pDGGpXm1HK4M/view?ts=5c482d7c>



#### **VISITORS FROM BRAZIL :**

Two groups of visitors from Brazil (a group of seventeen on 22 January 2019, and another group of eight on 27 January 2019), led by Ms. Amala Pizzolato, while staying in the Ashram were introduced to the Integral Yoga of Sri Aurobindo and the Mother by Dr. Ramesh Bijlani. He laid emphasis on the pivotal role of the psychic being



in making the journey of life healthier, happier and more meaningful.

**KARUNA DIDI'S PUNYATITHI :** Karuna Didi left us for her heavenly abode on 26 January 2017. In her memory, Ms. Suparna Adhikari made a musical offering in the Meditation Hall, including a *bhajan* taught to her by Karuna Didi herself viz. *Kusum Kali Saa Meraa Maanas*. She was splendidly accompanied by Saubhagya Gandharva on the flute, Intezar Ahmad on the *tabla*, Shah Nawaz Khan on the *sarangi*, Preamsheela on the *tamboora*, and Divyakshi on the *manjira*.



**ASHRAM FOUNDATION DAY :** Sri Aurobindo Ashram-Delhi Branch was formally established on 12 February 1956. This year, celebrations for the Foundation Day began with invocation for the divine Presence by Srila Basu in the Meditation Hall. Later in the forenoon, students of the senior wing of The Mother's International School made an offering of devotional music in the Hall of Grace.



In the early afternoon, a spectacular exhibition of paintings based on the passages of Sri Aurobindo's *Savitri* and *The Mother* was inaugu-



rated by Tara Didi. The fabulous visual renderings by an Italian artist Aghni, a member of Comunita 'Aurora' of Gruppo Germoglio, Centro Sri Aurobindo e Mere, Savignano, Italy, were brought from Italy and attractively displayed by Lilia Zedeone, Fiorella Barbi, Giovanni Tonioni and Sabina Nizzi in the corridors of the Ashram building. The solemn function was augmented by chanting of Sri Aurobindo's *Gayatri* by the Ashram choir and reading of a few passages from *Savitri* by Tara Didi including the powerful imagery, "I saw the Omnipotent's flaming pioneers ... .. The sun-eyed children of a marvellous dawn." The inauguration ended with a few words by Dr Prabhjot Kulkarni who

spoke briefly about the artist, and the Center that he and some of his friends have set up in Italy.

A film on Sri Aurobindo Ashram-Delhi Branch was thereafter screened, and, as always, group photographs of Ashram community were snapped. [Pl. see page 12]

One of the highlights of the day was a ‘dance-drama’ based on Sri Aurobindo’s Sanskrit poem ‘Bhavani Bharati’, presented by Ms. Anjali Bagal and her troupe consisting of her students. The concept and choreography was by Ms. Anjali Bagal, a Pune-based exponent of Bharatnatyam. Sri Aurobindo wrote Bhavani Bharati in 1905 to stimulate the youth to fight for the freedom

of the country. The theme of Anjali’s presentation was the need for a similar uprising among the youth to fight corruption, and discriminatory practices based on gender and caste that plague the society today. The presentation started with the political free-

dom of the country in 1947, which led to a brief period of euphoria. This was unfortunately followed by selfish pursuits unmindful of the misery surrounding us. Injustice, oppression and exploitation became commonplace, but those who might be expected to do something about these social evils have largely looked the other way. The dancer, speaking on behalf of Mother India, spoke in Sri Aurobindo’s words to wake up Her children and work for the freedom of the society from the evils that have become the norm today. Like Sri Aurobindo’s poem, the dance-drama ended with victory of Mother India, as Shakti, over the evils.

Another high spot of the eventful day was the musical rendering of Sri Aurobindo’s Upanishad, one of the few creations in Sanskrit by the author, by Preamsheela and Minati. Tara Didi read out verse by verse English translation of the Upanishad. The Upanishad looks upon man as the child of Ananda, the self-existent Delight of the Divine, and exhorts him to manifest it. It also emphasizes that the universe, being Brahman, is true, not a falsehood (*jagadapibrahma, satyam na mithyaa*).

**VISITORS FROM THE UK, 14-15 FEB 2019 :** Fourteen school students from

Lycee Francais Charles de Gaulle, London, led by Dr Robert Carr, spent two days in the Ashram. On both days, they had sessions with Dr. Ramesh Bijlani on the teachings of Sri Aurobindo and the Mother as applicable to daily life as well as on physical practices of yoga – asanas and pranayamas. They also enthusiastically did selfless work in the kitchen and the gardens.



Note: Pictures can be viewed up to 150% size for finer detail

# Ashram Community on 12 February 2019



Ashram Community



Ashramites



Aspirants with Ashramites



Vocational Trainees with Ashramites

## 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*

\* \* \* \* \*

### Preface to *THE MESSAGE OF THE GITA*

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

Sri Aurobindo Ashram,  
Pondicherry, 21<sup>st</sup> February, 1938

–ANILBARAN, Editor

# THE MESSAGE OF THE GITA

With Text, Translation and Notes AS INTERPRETED BY

SRI AUROBINDO

Edited by ANILBARAN ROY

\* \* \* \* \*

## NINETH CHAPTER (CONTD.)

श्रीभगवानुवाच -

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥६-१३॥

**Mahaatmaanastu maam paartha daiveem prakritimaashritaah;  
Bhajantyananyamanaso jnaatwaa bhootaadimavyayam. 9-13**

The great-souled,\* O Partha, who dwell in the divine nature know Me (the Godhead lodged in human body) as the Imperishable from whom all existences originate and so knowing they turn to Me with a sole and entire love.

\* The great-souled who open themselves to the light and largeness of the diviner nature of which man is capable, are alone on the path narrow in the beginning, inexpressibly wide in the end that leads to liberation and perfection. The growth of the god in man is man's proper business; the steadfast turning of this lower Asuric and Rakshasic into the divine nature is the carefully hidden meaning of human life. As this growth increases, the veil falls and the soul comes to see the greater significance of action and the real truth of existence. The eye opens to the Godhead in man, to the Godhead in the world; it sees inwardly and comes to know outwardly the infinite Spirit, the Imperishable from whom all existences originate and who exists in all and by him and in him all exist always. Therefore when this vision, this knowledge seizes on the soul, its whole life- aspiration becomes a surpassing love and fathomless adoration of the Divine and Infinite. The mind attaches itself singly to the eternal, the spiritual, the living, the universal, the Real; it values nothing but for its sake, it delights only in the all-blissful Purusha. All the word and all the thought become one hymning of the universal greatness, Light, Beauty, Power and Truth that has revealed itself in its glory to the human spirit and a worship of the one supreme Soul and infinite Person. All the long stress of the inner self to break outward becomes a form now of spiritual endeavour and aspiration to possess the Divine in the soul and realise the Divine in the nature. All life becomes a constant Yoga and unification of that Divine and this human spirit. This is the manner of the integral devotion; it creates a single uplifting of our whole being and nature through sacrifice by the dedicated heart to the eternal Purushottama.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥६-१४॥

**Satatam keertayanto maam yatantashcha dridhavrataah;  
Namasyantashcha maam bhaktyaa nityayuktaa upaasate. 9-14**

Always adoring Me, steadfast in spiritual endeavour, bowing down to Me with devotion, they worship Me ever in Yoga.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।  
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥६-१५॥

**Jnaanayajnena chaapyanye yajanto maamupaasate;  
Ekatwena prithaktwena bahudhaa vishwatomukham. 9-15**

Others also seek Me out by the sacrifice of knowledge and worship Me in My oneness and in every separate being and in all My million universal faces (fronting them in the world and its creatures).\*

\* This knowledge becomes easily an adoration, a large devotion, a vast self-giving, an integral self-offering because it is the knowledge of a Spirit, the contact of a Being, the embrace of a supreme and universal Soul which claims all that we are even as it lavishes on us when we approach it all the treasures of its endless delight of existence.

The way of works too turns into an adoration and a devotior of self-giving because it is an entire sacrifice of all our will and its activities to the one Purushottama. The outward Vedic rite is a powerful symbol, effective for a lighter thought still a heavenward purpose; but the real sacrifice is that inner oblation in which the Divine All becomes himself the ritual action, the sacrifice and every single circumstance of the sacrifice. All the working and forms of that inner rite are the self-ordinance and self-expression of his power in us mounting by our aspiration towards the source of its energies. The Divine Inhabitant becomes himself the flame and the offering, because the flame is the Godward will and that will is God himself within us. And the offering too is form and force of the constituent Godhead in our nature and being; all that has been received from him is given up to the service and the worship of its own Reality, its own supreme Truth and Origin.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥६-१६॥

**Aham kraturaham yajnah swadhaahamahamaushadham;  
Mantro'hamahamevaajyam ahamagniraham hutam. 9-16**

I the ritual action, I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame, the offering I.

पिताहमस्य जगतो माता धाता पितामहः।  
वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च॥६-१७॥

**Pitaahamasya jagato maataa dhaataa pitaamahah;  
Vedyam pavitramonkaara riksaama yajureva cha. 9-17**

I the Father of this world, the Mother, the Ordainer, the first Creator, the object of Knowledge, the sacred syllable OM and also the *Rik*, *Sama* and *Yajur* (Vedas).

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥६-१८॥

**Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit;  
Prabhavah pralayah sthaanam nidhaanam beejamavyayam. 9-18**

I the path and goal, the upholder, the master, the witness, the house and country, the refuge, the benignant friend; I the birth and status and destruction of apparent existence, I the imperishable seed of all and their eternal resting-place.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन॥६-१९॥

**Tapaamyahamaham varsham nigrihnaamyutsrijaami cha;  
Amritam chaiva mrityushcha sadasacchaahamarjuna. 9-19**

. I give heat, I withhold and send forth the rain; immortality and also death, existent and non-existent am I, O Arjuna.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।  
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान्॥६-२०॥

**Traividyaam maam somapaah pootapaapaa Yajnairishtwaa swargatim praarthayante;  
Te punyamaasaadya surendralokamashnanti divyaan divi devabhogaan. 9-20**

The Knowers of the triple Veda, who drink the soma-wine, purify themselves from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they ascending to the heavenly worlds by their righteousness enjoy in paradise the divine feasts of the gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥६-२१॥

**Te tam bhuktwaa swargalokam vishaalam Ksheene punye martyalokam vishanti;  
Evam trayeedharmamanuprapannaa Gataagatam kaamakaamaa labhante. 9-21**

They, having enjoyed heavenly worlds of larger felicities, the reward of their good deeds exhausted return to mortal existence. Resorting to the virtues enjoined by the three Vedas, seeking the satisfaction of desire, they follow the cycle of birth and death.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥६-२२॥

**Ananyaashchintayanto maam ye janaah paryupaasate;  
Tesdaam nityaabhiyuktaanaam yogakshemam vahaamyaham. 9-22**

To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good.\*

\* Thus the Vedic ritualist of old learned the exoteric sense of the triple Veda, purified himself from sin, drank the wine of communion with the gods and sought by sacrifice and good deeds the rewards of heaven. This firm belief in a Beyond and this seeking of a diviner world secures to the soul in its passing the strength to attain to the joys of heaven on which its faith and seeking were centred: but the return to mortal existence imposes itself because the true aim of that existence has not been found and realised. Here and not elsewhere the highest Godhead has to be found, the soul's divine nature developed out of the imperfect physical human nature and through unity with God and man and universe the whole large truth of being discovered and lived and made visibly wonderful. That completes the long cycle of our becoming and admits us to a supreme result; that is the opportunity given to the soul by the human birth and, until that is accomplished, it cannot cease. The God-lover advances constantly towards this ultimate necessity of our birth in cosmos through a concentrated love and adoration by which he makes the supreme and universal Divine the whole object of his living—not either egoistic terrestrial satisfaction or the celestial worlds — and the whole object of his thought and his seeing. To see nothing but the Divine, to be at every moment in union with him, to love him in all creatures and have the delight of him in all things is the whole condition of his spiritual existence. His God-vision does not divorce him from life, nor does he miss anything of the fulness of life; for God himself becomes the spontaneous bringer to him of every good and of all his inner and outer getting and having. The joy of heaven and the joy of earth are only a small shadow of his possessions; for as he grows into the Divine, the Divine too flows out upon him with all the light, power and joy of an infinite existence.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥६-२३॥

**Ye'pyanyadevataa bhaktaa yajante shraddhayaa'nvitaah;  
Te'pi maameva kaunteya yajantyaavidhipoorvakam. 9-23**

Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O son of Kunti, though not according to the true law.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।  
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥६-२४॥

**Aham hi sarvayajnaanaam bhoktaa cha prabhureva cha;  
Na tu maamabhijaananti tattwenaatashchyavanti te. 9-24**

It is I myself who am the enjoyer and the Lord of all sacrifices, but they do not know Me in the true principles and hence they fall.

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥६-२५॥

**Yaanti devavrataa devaan pitreen yaanti pitrivrataah;  
Bhutaani yaanti bhutejyaa yaanti madyaajino'pi maam. 9-25**

They who worship\* the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice to elemental spirits; but My worshippers come to Me.

\* All sincere religious belief and practice is really a seeking after the one supreme and universal Godhead; for he always is the sole master of man's sacrifice and askesis and infinite enjoyer of his effort

and aspiration. However small or low the form of the worship, however limited the idea of the godhead, however restricted the giving, the faith, the effort to get behind the veil of one's own ego-worship and limitation by material Nature, it yet forms a thread of connection between the soul of man and the All-soul and there is a response. Still the response, the fruit of the adoration and offering is according to the knowledge, the faith and the work and cannot exceed their limitations, and therefore from the point of view of the greater God-knowledge, which alone gives the entire truth of being and becoming, this inferior offering is not given according to the true and highest law of the sacrifice. It is not founded on a knowledge of the supreme Godhead in his integral existence and the true principle of his self-manifestation, but attaches itself to external and partial appearances. Therefore its sacrifice too is limited in its object, largely egoistic in its motive, partial and mistaken in its action and giving. An entire seeing of the Divine is the condition of an entire conscious self-surrender; the rest attains to things that are incomplete and partial and has to fall back from them and return to enlarge itself in a greater seeking and wider God-experience. But to follow after the supreme and universal Godhead alone and utterly is to attain to all knowledge and result which other ways acquire while yet one is not limited by any aspect, though one finds the truth of him in all aspects. This movement embraces all forms of divine being on its way to the supreme *Purushottama*. This absolute self-giving, this one-minded surrender is the devotion which the Gita makes the crown of its synthesis. All action and effort are by this devotion turned into an offering to the supreme and universal Godhead.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।  
तदहं भक्त्युपहतमश्नामि प्रयतात्मनः॥६-२६॥

**Patram pushpam phalam toyam yo me bhaktyaa prayacchati;  
Tadaham bhaktyupahritamashnaami prayataatmanah. 9-26**

He who offers to Me with devotion a leaf,\* a flower, a fruit, a cup of water, that offering of love from the striving soul, is acceptable to Me.

\* Here the least, the slightest circumstance of life, the most insignificant gift out of oneself or what one has, the smallest action assumes a divine significance and it becomes an acceptable offering to the Godhead who makes it a means for his possession of the soul and life of the God-lover. The distinctions made by desire and ego then disappear. As there is no straining after the good result of one's action, no shunning of unhappy result, but all action and result are given up to the Supreme to whom all work and fruit in the world belong for ever, there is no further bondage. For by an absolute self-giving all egoistic desire disappears from the heart and there is a perfect union between the Divine and the individual soul through an inner renunciation of its separate living. All will, all action, all result become that of the Godhead, work divinely through the purified and illumined nature and no longer belong to the limited personal ego. The finite nature thus surrendered becomes a free channel of the Infinite; the soul in its spiritual being, uplifted out of ignorance and the limitation, returns to its oneness with the Eternal.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥६-२७॥

**Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat;  
Yattapasyasi kaunteya tatkurushva madarpanam. 9-27**

Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasya*, of the soul's will or effort, thou puttest forth, make it an offering unto Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥६-२८॥

**Shubhaashubhaphalairavam mokshyase karmabandhanaih;  
Sannyaasayogayuktaatmaa vimukto maamupaishyasi. 9-28**

Thus shalt thou be liberated from good and evil results which constitute the bonds of action; with thy soul in union with the Divine through renunciation, thou shalt become free and attain to Me.

– To be continued

A mute material Nature wakes and sees;  
She has invented speech, unveiled a will.  
Something there waits beyond towards which she strives,  
Something surrounds her into which she grows:  
To uncover the spirit, to change back into God,  
To exceed herself is her transcendent task.  
In God concealed the world began to be,  
Tardily it travels towards manifest God:  
Our imperfection towards perfection toils,  
The body is the chrysalis of a soul:  
The infinite holds the finite in its arms,  
Time travels towards revealed eternity...  
In a small fragile seed a great tree lurks,  
In a tiny gene a thinking being is shut;  
A little element in a little sperm,  
It grows and is a conqueror and a sage.

– From *Savitri* by Sri Aurobindo

### NOTICE BOARD

For Ashram's emagazines : 'The Call Beyond' & 'Realization'

To take advantage of **FREE Subscription** or to **Unsubscribe**

Send email from your email address, fill-in 2 fields: 'To' & 'Subject'

To **callbeyond@aurobindoonline.in**

Subject **Subscribe**

OR

Subject **Unsubscribe**

Then click on **Send**

For Ashram's Hindi emagazine : 'Sri Arvind Karmadhara'

For **FREE** subscription, send email to : <**sakarmadhara@gmail.com**>

For information about **Sri Aurobindo Ashram-Delhi Branch**,  
schedules of its activities or

for accessing back issues of the emagazines

kindly browse the website <**www.sriaurobindoashram.net**>

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

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

Feedback : <**emag@aurobindoonline.in**>