



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. 5

May 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्॥२-२-१३॥

The One Eternal in many transient, the One Conscious in many conscious beings, who being One ordereth the desires of many; the calm and strong who behold Him in the self as in a mirror, theirs is eternal peace and 'tis not for others.

— *Katha Upanishad 2-2-13*

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

May 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

May 05	<i>Astha evam Abhipsa</i> (Faith & Aspiration) Musical offering	Ms. Aparna Roy Ms. Preamsheela
May 12	An Absolutely Blank Page Musical offering	Dr. Mithu Pal Ms. Sowmya Narayanan
May 19	The Word of the Silence (Based on Sri Aurobindo's Sonnets, p. 38) Musical Offering	Sh. Prashant Khanna Ms. Pragya Taneja
May 26	Who is a Yogi According to the Bhagvad Gita Musical offering	Acharya Navneet Ms. Sapna Mukherjee
Sundays : 05, 12, 26	11:30 am–12:30 pm	Sri Aurobindo's Sonnets Shri Prashant Khanna

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>

May 20-31 8:30-10:30am **Mythology for Kids (7-14 yrs.)** Shubhra Maheshwari
(Painting, Puppets, Group-Plays, *Sloka & Bhajan* chanting) <contact@aurobindoonline.in> or <shubhrahul@gmail.com>

2019 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

May 07-13	Study Camp 3 SRB System	Gujrati	Dr. Hari Pamnani
May 09-12	Teacher's Workshop (Shikshantar School)	English	Vijay Bharti & Preamsheela
May 14-20	Arvind Darshan	Marathi	Dr. Sudhir Pandey
May 21-27	Kriya Yoga Retreat	English	Per H. Vibe
May 28-Jun 03	Ayurveda Retreat	English	Dr. Surinder Katoch

Venue: Van Niwas, Nainital

Study Camps

May 07-13	Study Camp	Gujarati	Dr. Bharatsinh Jhala
May 14-20	Study Camp	Gujarati	Dr. Bharatsinh Jhala
May 21-27	The Yoga of Sri Aurobindo	Hindi	Dr. Charan Singh
May 28-Jun 03	Spiritual Retreat	Oriya	Shanti
May 28-Jun 03	How to Live Spiritual Life	Hindi	Ms. Aparna Roy

Youth Camps

May 07-13	Youth Camp	Delhi Ashram-B.M.S.*
May 14-20	Youth Camp	The Mother's International School, New Delhi
May 21-27	Youth Camp	Auro Youth Ratlam Delhi Ashram-B.M.S.*
May 28-Jun 03	Youth Camp	Oriya Camp Delhi Ashram-B.M.S.*

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

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube : <https://youtube.com/sriaurobindoashramdelhibranch>

Facebook : <http://facebook.com/sriaurobindoashramdelhibranch>

Instagram : <https://www.instagram.com/sriaurobindoashramdelhibranch>

Twitter : <https://twitter.com/saadelhibranch>

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
Mon/Fri	3:30-5:30 pm	Kuchipudi	Ms. Meenu Thakur
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	4:45-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:00 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

Advance Notice

June 03-14 5-6 pm *Tana-Bana* : Music & Art Workshop for Children (7-14 yrs.) Preamsheela
<contact@aurobindoonline.in>

June 17-28 8:30-10:30am **Mythology for Kids (7-14 yrs.)** Shubhra Maheshwari
(Painting, Puppets, Group-Plays, *Sloka* & *Bhajan* chanting) <contact@aurobindoonline.in> or <shubhrahul@gmail.com>

CERTIFICATE COURSE ON TEACHING YOGA

August 07-December 20, 2019

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srinayog@gmail.com> or visit WWW.sriaurobindoashram.net

Important Days in the Ashram 2019

29 May

Anniversary of Relics Enshrinement at Van Niwas, Nainital

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>

May 2019: Schedule of Talks

May 05	How to Cultivate Mental Strength	Ms. Monika Sharma
May 12	How to Contact God	Dr. S. Katoch
May 19	Discover Success in Failure	Mr. Deepak Jhamb
May 26	Management of Diabetes by AYSOL	Dr. S. Katoch

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 6,13,20,27 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

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 (16)

At each capital step of Nature's ascent there is a reversal of consciousness in the evolving spirit. As when a climber turns on a summit to which he has laboured and looks down with an exalted and wider power of vision on all that was once above or on a level with him but is now below his feet, the evolutionary being not only transcends his past self, his former now exceeded status, but commands from a higher grade of self-experience and vision, with a new apprehending feeling or a new comprehending sight and effectuating power, in a greater system of values, all that was once his own consciousness but is now below his tops and belongs to an inferior creation. This reversal is the sign of a decisive victory and the seal of a radical progress in Nature.

The new consciousness attained in the spiritual evolution is always higher in grade and power, always larger, more comprehensive, wider in sight and feeling, richer and finer in faculties, more complex, organic, dominating than the consciousness that was once our own but is now left behind us. There are greater breadths and spaces, heights before impossible, unexpected depths and intimacies. There is a luminous expansion that is the very sign manual of the Supreme upon his work.

Mark too that each of the great radical steps forward already taken by Nature has been infinitely greater in its change, incalculably vaster in its consequences than its puny predecessor. There is a miraculous opening to an always richer and wider expression, there is a new illuminating of the creation and a dynamic heightening of its significances. There is in this world we live in no equality of all on a flat level, but a hierarchy of ever-increasing precipitous superiorities pushing their mountainshoulders upwards towards the Supreme.

Plant-life is a most significant progress upon the mineral, but the difference is as nothing compared with the gulf that divides the dumb vitality of the plant from the conscious experience of the animal. The hiatus between the animal and the human is so great in consciousness, however physically small, that the scientists' alleged cousinship of monkey and man looks psychologically almost incredible. And yet the difference between vital animal and mental man is as nothing to that which will be between man's mind and the superman's vaster consciousness and richer powers. That past step will be to this new one as the snail's slow march in the grass to a Titan's sudden thousand league stride from continent to continent.

Evolution on the terrestrial plane, even in the dullest brute matter is only in outward appearance a progression of physical function and form; in its essential fact, in its innermeaning, in its significant power, it is a progression of consciousness, a spiritual or psychological change.

At each step the spirit heightens its stature, perfects its instruments, organises better its self-expression; a new consciousness comes in, takes up the old and gives it an extended movement and another significance, adds greater, richer, more complex movements of which the first formulation was incapable.

In the sub-vegetal world all movements, all stimulus, all reaction are of a material and if dynamic, of a mechanically dynamic character. Even the life movements that exist there, as in the mineral, are of the most rigidly automatic, unindividualised and mechanical and external nature, birth, formation, fatigue, sleep, death. Mental or psychic powers and significances there are, as an occult knowledge discovers, but of these the form seems not aware; it is something behind the life of the mineral, a consciousness supporting rather than inhabiting it, using but not used by it, that is their possessor.

In the plant world for the first time a true vital consciousness appears in earth Nature.

Activities during March 16 – April 15, 2019

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, Ms. Monika Sharma gave a talk on 'Managing Emotions' to 29 participants on 17 March;



Dr. S. Katoch to 26 participants on 'Management of Arthritis & Backache' on 24 March; Mr. Deepak Jhamb on 'Jeevan Deep' to 20 attendees on 31 March; Dr. Tarun Baveja on 'Atmosphere has to be Created' to 31 persons on 7 April; and Dr.



Surinder Katoch on 'Panchkarma for Rejuvenation & Treatment' to 36 participants on 14 April 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Music offering on 19 March 2019: Pt. Barun Kumar Pal played Hans Veena raag *Basant* in the Meditation Hall. He was ably accompanied by Subhasish Sabyasachi on *tabla* and Debojyoti Mukherjee on *tanpura*.

KM. KARUNAMAYEE (1930-2017) – IN MEMORIAM : Karuna ji's birthday falls on 24 March. She joined the Delhi Ashram on 20 March, 1966, which date she referred to as her spiritual Birthday. The celebration 'Swaraanjali' for her birth anniversary was therefore held from 20 to 24 March. On the first day, flutist Shri Himanshu Dutt and guitarist Shri Neelranjan Mukherjee presented raag *Bageshree* in a *jugalbandi* with accompaniment on *tabla* by Mohd. Faraz in the Meditation Hall. On 21 March, Shri Rajesh Singh Negi offered a vocal program of Raag: *Malkauns Vilambit* and *Drut Kheyal* followed by holy bhajans: '*Biraj me Dhoom*' & '*Rasiya*'. He was accompanied by Shri Kharak Singh on *Tabla*, Shri Chetan Nigam on *Harmonium* & Shri Ankit Singh on *Tanpura*. On March 22, vocalist Sushree Savani Mudgal, a grand daughter of the great Pandit Vinay Chandra Maudgalya who was Karuna Didi's first music teacher, presented *Vilambit* and *Drut Kheyal* in raag *Multani* followed by Bhajans of Sant. Kabir, Goswamy Thulasi Das, Surdas and Mira Bai. She was ably accompanied on *tabla*



by Shri Kharak Singh and on harmonium by Shri Chetan Nigam. Shri Kshitij Mathur offered ragas Puria Dhanasree, Kafi and Guru Vandana in Bhairavi on March 23rd. March 24 being a Sunday, the program began at 9:00 in the morning. Rangamma started with *Dhyana Moolam Gurur Murthihi* and Sushree Premsheela sang the Bandish '*Murali Adharadhara*' and '*Antharamama Vikasithakar*'. Sushree Linthoi sang '*Parameshware Bhavani*' the first song she learnt from Karuna Didi. Sushree Srila Basu & Sushree Minati sang '*Hey Atimanas*' in raag Kedar, followed by the entire group singing '*Namami Twam Mirambika*'.

The speaker of that day Acharya Navneet spoke about Karuna Didi's spiritual music in context of the title of his topic '*In the Beginning Was the Word*'. He said that sound is the beginning of creation, and music being a sound characterized by perfection has a special place because anything that is perfect has an especial imprint of the Divine in it. That is why, music, even without words touches our heart. A child, who understands no language, is also touched by music, and hence the magical effect of lullabies on the babies. The session ended with an ode to Karuna Didi written, composed and sung by Dr. Mithu Pal. The celebration ended with adoration of the Mother, '*Aao Hum sab milkar gayen Ma Mira ke gaan...*'

PROF. MANOJ DA'S TALK 'ECHOES OF THE EPICS' : On 25 March 2019, Prof. Manoj Das, renowned bilingual writer from Sri Aurobindo Ashram, Pondicherry, spoke on traditional practices & customs observed even in modern times which actually are based on tales and legends from the thousands of years old epics of India, Mahabharat and Ramayana. For example, he referred to a temple in which the presiding deity Duryodhan, a villain from Mahabharat, is given liquor as offering. This practice is quite in keeping with his vile character as depicted in the epic. Another example given by Manoj Da was of a tribal village in Odisha where women deliberately do not cover the upper body due to a belief in a curse by Sita, the spouse of Rama. The curse was a result of the village women's mocking laughter at Sita while she was bathing in a river in that region during their exile from the Kosala kingdom described in Ramayana.



Music offering, 25 March 2019: Shri Debojyoti Mukherjee, a disciple of Pandit Barun Pal offered raag Kafi on Sitar in the evening satsang in the Meditation Hall.

ANNIVERSARY OF MOTHER'S FIRST ARRIVAL IN PONDICHERRY IN 1914 : The day of Mother's first arrival in Pondicherry was commemorated on 29 March 2019 with invocation for the Presence by Km. Srila Basu and others in the

morning. In the evening, a musical offering by the Ashram Choir was followed by reading by Tara Didi in the Meditation Hall.

Visitors from Norway : Sixteen students from Norway stayed in the Ashram for a few days towards the end of March. Much interested in yoga, their leader, Ms. Irina Morrison, organized a tour of India captioned ‘The Mystic Express’. During their stay in the Ashram, besides a conducted tour of the Ashram



and its manifold activities, an illustrated talk by Dr. Ramesh Bijlani on ‘The Journey of Life’, the importance of the psychic being was elaborated on in living a life full of love, peace and joy, individually as well as a



contributory factor to the well-being of the society. The group also had an opportunity to attend an illuminating talk given by Dr. Sat Bir Khalsa of Harvard Medical School on 1 April.

Lecture by renowned Harvard researcher: Dr. Sat Bir Khalsa, yoga researcher and Assistant Professor of Medicine at the Harvard Medical School, Boston, USA, gave a talk on ‘Yoga: Science and Research’ to a large audience including former students of the Ashram’s ‘Teaching Yoga’ courses on 1 April 2019. Dr. Khalsa revealed that a significant number, some 14% of American adults, now perform some practice of yoga regularly despite the fact that these practices are confined largely to Ashrams, Yoga studios, Gyms and Spas. He said that research in yoga is focused on postures, breathing practices, relaxation techniques and meditation, and that the effects of these practices have been studied on fitness, self-control, awareness and spirituality. The effects are generally favourable in all these areas, and this translates into a global improvement in functionality. Further research is still needed, however, to convince administrators of the wide ranging benefits of yoga for them to introduce it to Schools, Workplace and Hospitals. He concluded his talk by citing selected quotes from school students who had benefited in terms of physical fitness, emotional well-being, improved academic performance and a sense of novel meaning to life.



YOUTH CAMP AT VAN NIWAS, NAINITAL : Fifty seven 8-12 year old students and 8 teachers from several schools in Uttarakhand, namely Hitajashi Vidya Niketan, Bageshwar, Saraswati Sishu Mandir and Sunrise Public School from Talla Ramgarh, and Abhivyakti School, dist. Pithoragarh participated in a camp



under Body, Mind & Spirit project from 2-8 April 2019. Activities included morning keep-fit exercises, games, trekking, scrambling, rock-climbing, rappelling, guided meditation, discourses on great historical figures, and group chanting. They also planted saplings around the camp premises. On the final day, individuals had an opportunity to present songs, music, dances and skits around a bon-fire.

ANNIVERSARY OF SRI AUROBINDO’S ARRIVAL IN PONDICHERRY ON 4 APRIL 1910:

Sri Aurobindo’s arrival in Pondicherry was commemorated on 4th April with invocation for divine Presence by Srila, Jayanthi and Minati in the Meditation Hall. In the evening, in an open air function in the Ashram courtyard fronting Tapasya (Tapasya section of the building was inaugurated on 4 April also), Ms.



Mandakini Swain presented an entrancing program of devotional music.

ORIENTATION TO INTEGRAL YOGA, 6-7 APRIL

2019 : The popular weekend Orientation to Integral Yoga was attended by 36 individuals, including parents of children studying in The Mother’s International School. Besides taking part in sessions on physical practices of yoga such as Asanas & Pranayama, the group listened to an illustrated presentation by Dr. Ramesh Bijlani on yoga &



stress management in light of the life-affirming philosophy of Sri Aurobindo and the Mother, toured the Ashram premises and its manifold activities, and listened to beautiful music during breaks. Feedback comments at the end of the program included : “simple , clear and enlightening”, “the music was magnificent! And inspiring! Unforgettable”, “an opportunity to work on myself”, “very practical and feasible solutions for stress”, “the Ashram is a place of complete serenity and divinity.”



**Youth Camp April 9-15, 2019
at Van Niwas, Nainital**

Orientation Program for parents of new admissions in MIS, 11 April 2019 : Parents of children recently admitted to The Mother’s International School had an orientation to the philosophy that guides the school in the Ashram’s Meditation Hall. In his introductory talk, Dr. Ramesh Bijlani laid specific emphasis on the role of psychic education which goes further than the generally accentuated value and moral education, and its importance. The talk also covered a history of the Delhi Branch of Sri Aurobindo Ashram & The Mother’s International School. Dr. Bijlani told the group further of the Ashram’s myriad activities in which they could take part henceforth.



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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TENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥१०-६॥

Maharshayah sapta poorve chatwaaro manavastathaa;
Madbhaavaa maanasaa jaataa yeshaaam loka imaah prajaah. 10-6

The great Rishis,* the seven Ancients of the world, and also the four Manus,** are my mental becomings; from them*** are all these living creatures in the world.

* The great Rishis, called here as in the Veda the seven original Seers, are intelligence powers of that divine Wisdom which has evolved all things out of its own self-conscious infinitude, *prajna purani*—developed them down the range of the seven principles of its own essence.

** Along with these are coupled the four eternal Manus, the spiritual fathers of every human mind and body, - for the active nature of the Godhead is fourfold (In its aspects as Knowledge, Power, Harmony and Work) and humanity expresses this nature in its fourfold character. These also, as their name implies, are mental beings.

*** These are the creators of all this life that depends on manifest or latent mind for its action; all are their children and offspring.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥१०-७॥

Etaam vibhootim yogam cha mama yo veti tattwatah;
So'vikampena yogena yujyate naatra samshayah. 10-7

Whosoever knows in its right principles this my pervading lordship* and this my Yoga,** unites himself to me by an untrembling*** Yoga; of this there is no doubt.

* The wisdom of the liberated man is not, in the view of the Gita, a consciousness of abstracted and unrelated impersonality, a do-nothing quietude. His mind and soul are firmly settled in a constant sense, an integral feeling of the pervasion of the world by the actuating and directing presence of the divine Master of the universe.

** He is aware of his spirit's transcendence of the cosmic order, but he is aware also of his oneness with it by the divine Yoga. And he sees each aspect of the transcendent, the cosmic and the individual existence in its right relation to the supreme Truth and puts all in their right place in the unity of the divine Yoga.

*** By this Yoga once perfected, undeviating and fixed, he is able to take up whatever poise of nature, assume whatever human condition, do whatever world-action without any fall from his oneness with the divine Self, without any loss of his constant communion with the Master of existence.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥१०-८॥

Aham sarvasya prabhavo mattah sarvam pravartate;
Iti matwaa bhajante maam budhaa bhaavasamanvitaah. 10-8

I am the birth of everything and from Me* all proceeds into development of

action and movement; understanding thus, the wise adore Me in rapt emotion.**

* God does not create out of a void, out of a Nihil or out of an unsubstantial matrix of dream. Out of himself he creates, in himself he becomes; all are in his being and all is of his being. This truth admits and exceeds the pantheistic seeing of things. Vasudeva is all, *Vasudevah sarvam*, but Vasudeva is all that appears in the cosmos because he is too all that does not appear in it, all that is never manifested.

** This knowledge translated into the affective, emotional, temperamental plane becomes a calm love and intense adoration of the original and transcendental Godhead above us, the ever-present Master of all things here, God in man, God in Nature. It is at first a wisdom of the intelligence, the *buddhi*; but that is accompanied by a moved spiritualised state of the affective nature, *bhava*. This change of the heart and mind is the beginning of a total change of all the nature. A new inner birth and becoming prepares us for oneness with the supreme object of our love and adoration, *madbhavaya*. There is an intense delight of love in the greatness and beauty and perfection of the divine Being now seen everywhere in the world and above it, *priti*. That deeper ecstasy assumes the place of the scattered and external pleasure of the mind in existence or rather it draws all other delight into it and transforms by a marvellous alchemy the mind's and the heart's feelings and all sense movements.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥१०-६॥

**Macchittaa madgatapraanaa bodhayantah parasparam;
Kathayantashcha maam nityam tushyanti cha ramanti cha. 10-9**

Their consciousness full of Me, their life wholly given up to Me, illuminating each other, mutually talking about Me, they are ever contented and joyful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥१०-१०॥

**Teshaam satatayuktaanaam bhajataam preetipoorvakam;
Dadaami buddhiyogam tam yena maamupayaanti te. 10-10**

. To these who are thus in a constant union with Me, and adore Me with an intense delight of love,* I give the Yoga of understanding** by which they come to Me.

* From the moment that this inner state begins, even in the stage of imperfection, the Divine confirms it by the perfect Yoga of the will and intelligence. He uplifts the blazing lamp of knowledge within us, he destroys the ignorance of the separative mind and will, he stands revealed in the human spirit.

** By the Yoga of the will and intelligence founded on an illumined union of works and knowledge the transition was effected from our lower troubled mind-ranges to the immutable all of the witnessing Soul above the active nature. But now by this greater Yoga of the Buddhi founded on an illumined union of love and adoration with an all-comprehending knowledge the soul rises in a vast ecstasy to the whole transcendental truth of the absolute and all-originating Godhead. The Eternal is fulfilled in the individual spirit and individual nature; the individual spirit is exalted from birth in time to the infinitudes of the Eternal.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥१०-११॥

**Teshaam evaanukampartham aham ajnaanajam tamah;
Naashayaamyatmabhaavastho jnaanadeepena bhaaswataa. 10-11**

Out of compassion for them, I, lodged in their self, lift the blazing lamp of knowledge and destroy the darkness which is born of the ignorance.

II. GOD IN POWER OF BECOMING

अर्जुन उवाच।

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥१०-१२॥

Arjuna Uvaacha:

**Param brahma param dhaama pavitram paramam bhavaan;
Purusham shaashvatam divyam aadidevamajam vibhum. 10-12**

Arjuna* said: Thou** art the supreme Brahman, the supreme Abode, the supreme Purity, the one Permanent, the divine Purusha, the original Godhead, the Unborn, the all-pervading Lord.

* Arjuna accepts the entire knowledge that has thus been given to him by the divine Teacher. His mind is already delivered from its doubts and seekings; his heart, turned now from the outward aspect of the world, from its baffling appearance to its supreme sense and origin and its inner realities, is already released from sorrow and affliction and touched with the ineffable gladness of a divine revelation. The language in which Arjuna voices his acceptance emphasises again the profound integrality of this knowledge and its all-embracing finality and fullness.

** He accepts first the Avatar, the Godhead in man who is speaking to him as the supreme Brahman, as the supracosmic All and Absolute of existence in which the soul can dwell when it rises out of this manifestation and this partial becoming to its source. He accepts him as the supreme purity of the ever free Existence to which one arrives through the effacement of ego in the self's immutable impersonality calm and still for ever. He accepts him next as the one Permanent, the eternal Soul, the divine Purusha. He acclaims in him the original Godhead, adores the Unborn who is the pervading, indwelling, self-extending master of all existence.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे॥१०-१३॥

**Aahustwaam rishayah sarve devarshirnaaradastathaa;
Asito devalo vyaasah swayam chaiva braveeshi me. 10-13**

All the Rishis* say this of Thee and the divine seer Narada, Asita, Devala, Vyasa; and Thou Thyself** sayest it to me.

* This is a secret wisdom which one must hear from the seers who have seen the face of this Truth, have heard its word and have become one with it in self und spirit.

** Or else one must receive it from within by revelation and inspiration from the inner Godhead who lifts in us the blazing lamp of knowledge.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः॥१०-१४॥

**Sarvametadritam manye yanmaam vadasi keshava;
Na hi te bhagavan vyaktim vidurdevaa na daanavaah. 10-14**

All this that Thou sayest, my mind* holds for the truth, O Keshava. Neither the Gods nor the Titans, O blessed Lord, know Thy manifestation.

* Once revealed, it has to be accepted by the assent of the mind, the consent of the will and the heart's delight and submission, the three elements of the complete mental faith, *shraddha*. It is so that Arjuna has accepted it. But still there will remain the need of that deeper possession in the very self of our being and out from its most intimate psychic centre, the soul's demand for that permanent inexpressible spiritual realisation of which the mental is only a preliminary or a shadow and without which there cannot be a complete union with the Eternal. Now the way to arrive at that realisation has been given to Arjuna.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते॥१०-१५॥

**Swayamevaatmanaatmaanam vettha twam purushottama;
Bhootabhaavana bhootesha devadeva jagatpate. 10-15**

Thou alone knowest Thyself by Thyself, O Purushottama; Source* of beings, Lord of beings, God of gods, Master of the world!

* Arjuna accepts him not only as that Wonderful who is beyond expression of any kind, for nothing is sufficient to manifest him,—“neither the Gods nor the Titans, O blessed Lord, know Thy manifesta-

tion,” —but as the lord of all existences and the one divine efficient cause of all their becoming, God of the gods from whom all godheads have sprung, master of the universe who manifests and governs it from above by the power of his supreme and his universal Nature.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥१०-१६॥

Vaktum arhasyasheshena divyaa hyaatmavibhootayah;
Yaabhir vibhootibhir lokaanimaamstwam vyaapya tishthasi. 10-16

Thou shouldst tell me of Thy divine self- manifestations,* all without exception, Thy Vibhutis by which Thou standest pervading these worlds.

* Lastly Arjuna accepts him as that Vasudeva in and around us wlio is all tilings here by virtue of the world-pervading, ‘all-inhabiting, all-constituting master powers of his becoming, *vibhutayah..*

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन्
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥१०-१७॥

Katham vidyaamaham yogimstwaam sadaa parichintayan;
Keshu keshu cha bhaaveshu chintyo’si bhagavanmayaa. 10-17

How shall I know* Thee, O Yogin, by thinking of Thee everywhere at all moments and in what preeminent becomings should I think of Thee, O Blessed Lord?

* Arjuna, though he accepts the revelation of Vasudeva as all and though his heart is full of the delight of it, yet feels it difficult to see him in the apparent truths of existence, to detect him in this fact of Nature and in these disguising phenomena of the world’s becoming; for here all is opposed to the sublimity of this unifying conception. How can we consent to see the Divine as man and animal being and inanimate object, in the noble and the low, the sweet and the terrible, the good and the evil? At least some compelling indications are needed, some links and bridges, some supports to the difficult effort at oneness. So Arjuna requires guiding indications, asks Krishna even for a complete and detailed enumeration of the sovereign powers of his becoming and desires that nothing shall be left out of the vision, nothing remain to baffle him.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन।
भूयः कथय तृप्तिर्हि श्रृण्वतो नास्ति मेऽमृतम्॥१०-१८॥

Vistarenaatmano yogam vibhootim cha janaardana;
Bhooyah kathaya triptirhi shrinvato naasti me’mritam. 10-18

In detail tell me of Thy Yoga and Vibhuti, O Janardana; and tell me ever more of it; it is nectar* of immortality to me, and however much of it I hear, I am not satiated.

* Here we get an indication in the Gita of something which. the Gita itself does not bring out expressly, but which occurs frequently in the Upanishads and was developed later on by Vaishnavism and Shaktism in a greater intensity of vision, man’s possible joy of the Divine in the world-existence, the universal Ananda, the play of the Mother, the sweetness and beauty of God’s Lila.

— To be continued

This bodily appearance is not all;
The form deceives, the person is a mask;
Hid deep in man celestial powers can dwell.
His fragile ship conveys through the sea of years
An incognito of the Imperishable.
A spirit that is a flame of God abides,
A fiery portion of the Wonderful,
Artist of his own beauty and delight,
Immortal in our mortal poverty.
This sculptor of the forms of the Infinite,
This screened unrecognised Inhabitant,
Initiate of his own veiled mysteries,
Hides in a small dumb seed his cosmic thought...
A long dim preparation is man's life,
A circle of toil and hope and war and peace
Tracked out by Life on Matter's obscure ground.
In his climb to a peak no feet have ever trod,
He seeks through a penumbra shot with flame
A veiled reality half-known, ever missed,
A search for something or someone never found,
Cult of an ideal never made real here,
An endless spiral of ascent and fall
Until at last is reached the giant point
Through which his Glory shines for whom we were made
And we break into the infinity of God.
– From *Savitri* by Sri Aurobindo

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