



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

The focal point of meditation is Guru's form, the core of worship are Guru's feet,
the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.

Realization

Vol. 8, No. 10

October 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतो ऽव्यक्तमुत्तमम् ॥२-३-७॥

The mind is higher than the senses, and above the mind is the thought, and above
the thought is the mighty Spirit, and above the Mighty One is the Unmanifest.

— Katha Upanishad 2-3-7

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

October 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Oct 06	<i>Saadhana mein Santulan kaa Mahattva</i> Musical offering	Ms. Aparna Roy Ms. Preamsheela	
Oct 13	Vision of Equality (Based on the Bhagvad Gita, 5:17-20) Musical offering	Acharya Navneet Ms. Sowmya Narayanan	
Oct 20	Surrender (Based on Sri Aurobindo's Sonnets, p. 42) Musical Offering	Sh. Prashant Khanna Ms. Nibha Gulati	
Oct 27	The Atheist and the Believer (Based on the Mother's <i>The Great Adventure</i> , pp. 353) Musical Offering	Dr. Ramesh Bijlani Mss. Dipanvita & Basudhara	
Sundays : 06, 13, 27	11:30 am–12:30 pm	Sri Aurobindo's Sonnets	Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 03,10,17,24,31	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays: 04,11,18,25	05:30 – 06:30 pm	Bhagvad Gita	Shri Prashant Khanna
Contact: 011-2656 7863; Email <contact@aurobindoonline.in>			

Orientation to Integral Yoga

October 5-6	08:00 am–12:30 pm	Yoga Hall	English	Dr. Ramesh Bijlani
Contact: 011-2656 7863; <rambij@gmail.com>				

2019 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Oct 09-12	Outdoor Learning Experience M.I.S. (Batch II)		Preeti Arora
Oct 09-15	Practice of 12 sadhanas of Purna Yoga in daily life	Guj	Arunbhai Mistry
Oct 13-16	Outdoor Learning Experience M.I.S. (Batch III)		Preeti Arora
Oct 13-23	Spiritual Retreat	Eng	Ahmed Elfouly
Oct 30-2Nov 05	Spiritual Retreat	Guj	Kaivalya Smart

Venue: Van Niwas, Nainital

Study Camps

Oct 02-06	Study Camp - Jesus & Mary College		Prakash Sahoo
Oct 12-18	Study Camp	Marathi	Srikrishna Dixit
Oct 23-25	Spiritual Retreat		Ahmed Elfouly

Youth Camps

Oct 02-05	Youth Camp	Alwar Public School, Rajasthan
Oct 06-12	Youth Camp	ABHAS, New Delhi (B.M.S.)

Contact: 011-2656 7863; 2652 4810; <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/sriurobindoashramdelhibranch>
Facebook : <http://facebook.com/sriurobindoashramdelhibranch>
Instagram : <https://www.instagram.com/sriurobindoashramdelhibranch>
Twitter : <https://twitter.com/sadelhibranch>

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 Vikas Kumar Jha
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Mon/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/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	4:30-6:30 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	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>

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@gmail.com>

October 2019: Schedule of Talks

Oct 06	Inspiring Indians	Ms. Monika Sharma
Oct 13	Listen to Your Body	Dr. S. Katoch
Oct 20	Interesting Consistency	Dr. Bharti
Oct 27	Seasonal Dietetics (<i>Sharad Ritu</i> food)	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 Sat	Mind Body Medicine	Mon/Fri	Homeopathy
Tue/Thu	Holistic Dermatology	Mon/Thu	Gynaecology
Saturday	Ophthalmology (Eye)	Tuesday	Psychiatry
Tue/Wed	General Surgery	Tue/Thu	Dental
Mon/Fri	Psychology		

NEW BATCH STARTS Mondays 7,14,21,28 9:00–11:00am Eye Exercise

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

Sundays	9 am	Havan	
Tue/Thu/Sat	6:45-7:45 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Anita Balasubramanian
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Kavita Mongia
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
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

Monday	2:45–3:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	2:45–3:45 pm	Brihadaranyaka Upanishad	Discourse	Dr. Tarun Baveja
Saturday	2:45–3:45 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 (21)

Q.: *When can one say that one has truly entered the spiritual path?*

A.: The first sign (it is not the same for everybody) but in a chronological order, I believe, is that everything else appears to you absolutely without importance. Your entire life, all your activities, all your movements continue, if circumstances so arrange things, but they all seem to you utterly unimportant, this is no longer the meaning of your existence. I believe this is the first sign.

There may be another; for example, the feeling that everything is different, of living differently, of a light in the mind which was not there before, of a peace in the heart which was not there before. That does make a change; but the positive change usually comes later, very rarely does it come at first except in a flash at the time of conversion when one has decided to take up the spiritual life. Sometimes, it begins like a great illumination, a deep joy enters into you; but generally, afterwards this goes into the background, for there are too many imperfections still persisting in you.... It is not disgust, it is not contempt, but everything appears to you so uninteresting that it is truly not worth the trouble of attending to it. For instance, when you are in the midst of certain physical conditions, pleasant or unpleasant (the two extremes meet), you say to yourself, "It was so important to me, all that? But it has no importance at all!" You have the impression that you have truly turned over to the other side.

Some imagine that the sign of spiritual life is the capacity to sit in a corner and meditate! That is a very, very common idea. I do not want to be severe, but most people who make much of their capacity for meditation — I do not think they meditate even for one minute out of one hour. Those who meditate truly never speak about it; for them it is quite a natural thing. When it has become a natural thing, without any glory about it, you may begin to tell yourself that you are making progress. Those who talk about it and think that this gives them a superiority over other human beings, you may be sure, are most of the time in a state of complete inertia.

It is very difficult to meditate. There are all kinds of meditations.... You may take an idea and follow it to arrive at a given result — this is an active meditation; people who want to solve a problem or to write, meditate in this way without knowing that they are meditating. Others sit down and try to concentrate on something without following an idea — simply to concentrate on a point in order to intensify one's power of concentration; and this brings about what usually happens when you concentrate upon a point: if you succeed in gathering your capacity for concentration sufficiently upon a point whether mental, vital or physical, at a given moment you pass through and enter into another consciousness. Others still try to drive out from their head all movements, ideas, reflexes, reactions and to arrive at a truly silent tranquillity. This is extremely difficult; there are people who have tried for twentyfive years and not succeeded, for it is somewhat like taking a bull by the horns.

There is another kind of meditation which consists in being as quiet as one can be but without trying to stop all thoughts, for there are thoughts which are purely mechanical and if you try to stop these you will need years, and moreover you will not be sure of the result; instead of that you gather together all your consciousness and remain as quiet and peaceful as possible, you detach yourself from external things as though they do not interest you at all, and all of a sudden, you brighten the flame of aspiration and throw into it everything that comes to you so that the flame may rise higher and higher, higher and higher; you identify yourself with it and you go up to the extreme point of your consciousness and aspiration, thinking of nothing else — simply, an aspiration which mounts, mounts, mounts, without thinking a minute of the result, of what may happen and especially of what may not, and above all without desiring that something may come — simply, the joy of an aspiration which mounts and mounts and mounts, intensifying itself more and more in a constant concentration. And there I may assure you that what happens is the best that can happen. That is, it is the maximum of your possibilities which is realised when you do this. These possibilities may be very different according to individuals. But then all these worries about trying to be silent, going behind appearances, calling a force which answers, waiting for an answer to your questions, all that vanishes like an unreal vapour. And if you succeed in living consciously in this flame, in this column of mounting aspiration, you will see that even if you do not have an immediate result, after a time something will happen.

— *The Mother*

Activities during August 16 – September 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, Mr. Dipak Jhamb gave a talk on 'Come to Learn, Go to Serve' to 24 participants on 18 August; Dr. S. Katoch to 25 attendees on "Management of Pain by Ayurveda" on 25 August; Dr. Bharti on 'Fragrant Action' to 29 participants on 1 September; Dr. S. Katoch to 24 attendees on "Harmony is Yoga" on 8 September and Dr. Swati Kashyap to 33 participants on "Hidden Life Lessons in Panchatantra" on 15 September, 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the EWS students of The Mother's International School, four camps for 12, 17, 12 and 9 students on 17 August, 24 August, 31 August and 7 September 2019 respectively were conducted on the Ashram campus. Activities of the programs included Eye Exercises, Awareness of the Inner Being, Art & Craft, games, talks, etc. Resource persons for the programmes were Dr. Bharti, Ms. Madhumita Nayaksahu, Ms. Seema Dabi, Ms. Raksha and Mr. Deepak Jhamb.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, a camp was

conducted in Thada (Dt. Alwar) Rajasthan for the students and staff of Govt. Senior Primary School on 4 September, 2019. In all, the students were divided in to four batches for the purposes of the activities which included health-check-ups, Eye Exercise routines, Art and Craft, and Hatha-yoga sessions. From feedback response it is ap-



parent that the children enjoyed the art & craft and yoga posture sessions. Resource persons included Dr. P. Kaushal, Dr. Pardeep Kaur, Dr. Bharti, Raksha Yadav and Ajay Singh.



WORKSHOP ON INTEGRAL EDUCATION FOR TEACHERS OF MIS : A workshop on Integral Education was conducted for a batch of 13 new teaching staff at The Mother's International School (MIS) on 23-24 August, 2019. The group received an introduction to the ideal of the totality of the person, and how an approach through integral education induces the psychic being to unveil itself and gradually assume direction of the three instruments, viz., the physical, the vital and the mental. In addition, the teachers also had two sessions of asanas and



pranayamas and a conducted tour of the Ashram premises culminating in receiving a set of books relevant to the subject of the workshop. Feedback comments included: “A very enriching experience highlighting the teaching-learning process based on the Mother’s and Sri Aurobindo’s teachings,” “an eye opener,” “I feel that I am on a different journey altogether now,” “loved the stories and the melodious songs,” “I am so lucky to be a part of this Ashram and The Mother’s International School.”

S.N. JAUHAR FOOTBALL TOURNAMENT: The 22nd Shri Surendranath Jauhar ‘Faquir’ Memorial Interschool Football Tournament was held from August 22-27, 2019 on The Mother’s International School (M.I.S.) playground. Sixteen prominent schools from the Delhi National Capital Region (NCR) took part in this tournament. The tournament was inaugurated by



Shri Pranjal Jauhar, Chairman of The Mother’s International School. All school teams vied fervently against each other to climb the uphill ladder to the final. The home team, The Mother’s International School, despite valiant efforts could not prevail against Sriram School, Aravali, in the semi-final this year. Eventually, Modern School, Barakhamba Road, and Sriram School competed diligently for the coveted championship. In the exciting finale, Modern school overcame its opponent and secured the 2019 Jauhar Cup trophy. At the end, Shri Pranjal Jauhar congratulated the winners and gave away the prizes amid enthusiastic applause from the audience.

BHAJAN SANDHYA : In the Meditation Hall on 24 August 2019, Dr. Mithu Pal made a mesmerizing offering of Krishna Bhajans that transported the listeners to another world altogether. *Prasad* was distributed to the attendees after the soulful event.

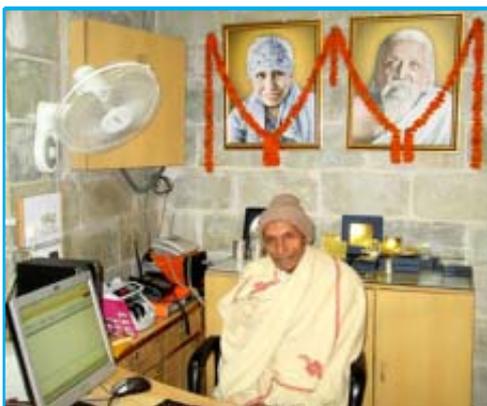


Visitors from Gurugram, Haryana: A group of 15 individuals from Gurgaon Travel and Adventure Group, Gurugram, led by Ms. A. Chitra, visited Sri Aurobindo Ashram-Delhi Branch on 1 September 2019. In addition to a conducted tour of the Ashram premises, the group was introduced to the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its implications for a life of love, peace, joy and fulfillment.



CHACHA JI'S MAHASAMADHI DAY: On the thirty-third Punyatithi of the founder of the Delhi Branch of Sri Aurobindo Ashram, Shri Surendra Nath Jauhar 'Faquir' (Chacha ji), on 2 September 2019, the day began with invocation for the divine Presence by Srila Basu. Later in the forenoon, floral offerings were made at Chachaji's Samadhi, and a *havan* was conducted there. In the evening, lamps of aspiration were kindled around Sri Aurobindo's Shrine and Chacha ji's *Samadhi*. Subsequently, an offering of devotional songs was made in the Meditation Hall by the Ashram Choir and Tara Didi read several passages from Chacha ji's published biography. The eventful day ended with distribution of *Prasad*.

COURSE FOR STUDENTS OF IIT-DELHI, 2-15 SEPTEMBER 2019 : A group of 20 students from Indian Institute of Technology-Delhi did a course titled 'Decision making based on self-discovery' consisting of 7 theory and 7 practical sessions. The practical sessions gave the students sufficient proficiency to continue regular practice of asanas and pranayamas on their own. Theory sessions consisted of structured discussions on themes such as 'integral Yoga', 'the process of meditation', 'who am I', 'the purpose of life', 'stress management', 'the mind-body continuum', etc. The students also had an opportunity to assess their own lifestyles with help of a questionnaire, and were given a conducted tour of the Ashram premises. Feedback comments included: "a pleasurable indulgence for spiritual seekers in the modern world," "a much needed course," "totally worth the time," "very well designed."



Shri Triyugi Narain (1932-2019)

Announcement

Shri Triyugi Narain, ashramite of Sri Aurobindo Ashram-Delhi Branch for 25 years, passed away on 20 September 2019 at Ma Mandir, Sri Aurobindogram, Dt. Rewa.

Prayer meeting will be held on Wednesday, the 2nd October at 7-7:30 pm in the Ashram Meditation Hall.

Contact: 011-2656 7863

Email: <contact@aurobindoonline.in>

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*

* * * * *

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

* * * * *

ELEVENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः॥११-५२॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा॥११-५३॥
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥११-५४॥

Sri Bhagavaan Uvaacha -

Sudurdarshamidam roopam drishtavaanasi yanmama;
Devaa apyasya roopasya nityam darshanakaangshinah. 11-52
Naa ham vedairna tapasaa na daanena na chejyayaa;
Shakya evamvidho drashtum drishtavaanasi maam yathaa. 11-53
Bhaktyaa twananyayaa shakyam aham evamvidho'rjuna;
Jnaatum drashtum cha tattvena praveshtum cha parantapa. 11-54

. The Blessed Lord said: The greater Form that thou hast seen is only for the rare highest souls. The gods themselves ever desire to look upon it. Nor can I be seen* as thou hast seen Me by Veda or austerities or gifts or sacrifice, it can be seen, known, entered into only by that *bhakti* which regards, adores and loves Me alone in all things.

* Man can know by other means this or that exclusive aspect of the one existence, its individual, cosmic or world-excluding figures, but not this greatest reconciling Oneness of all the aspects of the Divinity in which at one and the same time and in one and the same vision all is manifested, all is exceeded and all is consummated. This vision can be reached only by the absolute adoration, the love, the intimate unity that crowns at their summit the fullness of works and knowledge. There is a supreme consciousness through which it is possible to enter into the glory of the Transcendent and contain in him the immutable Self and all mutable Becoming,— it is possible to be one with all, yet above all, to exceed world and yet embrace the whole nature at once of the cosmic and the supracosmic Godhead. This is difficult indeed for limited man imprisoned in his mind and body; but the Godhead shows the way in the next *sloka*.

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥११-५५॥

Matkarmakrinmatparamo madbhaktah sangavarjitah;
Nirvairah sarvabhooteshu yah sa maameti paandava. 11-55

Be a doer of my works, accept Me as the supreme being and object, become my *bhakta*, be free from attachment and without enmity to all existences; for such a man comes to Me, O Pandava.*

* In other words, superiority to the lower nature, unity with all creatures, oneness with the cosmic Godhead and the Transcendence, oneness of will with the Divine in works, absolute love for the One and for God in all,—this is the way to that absolute spiritual self-exceeding and that unimaginable transformation.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmaavidyaayaam Yogashaastre Sri
Krishnaarjunasamvaade Vishwaroopa Darshanayogo Naama Ekaadasho'dhyaayah

Thus in the *Upanishad* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga,
the dialogue between Sri Krishna and Arjuna, ends the eleventh discourse entitled:

“The Yoga of the Vision of the Cosmic Form”

CONSPECTUS

TWELFTH CHAPTER

THE WAY AND THE *BHAKTA* – In the eleventh chapter the original object of the teaching has been achieved and brought up to a certain completeness. What remains still to be said turns upon the difference between the current Vedantic view of spiritual liberation and the larger comprehensive freedom which the teaching of the Gita opens to the spirit. The twelfth chapter leads up to this remaining knowledge and the last six that follow develop it to a grand final conclusion.

द्वादशोऽध्यायः

भक्तियोगः

TWELFTH CHAPTER BHAKTIYOGAH

The Way and the Bhakta

अर्जुन उवाच -

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥१२-१॥

Arjuna Uvaacha -

Evam satatayuktaa ye bhaktaastwaam paryupaasate;
Ye chaapyaksharamavyaktam tesham ke yogavittamaah. 12-1

Arjuna said: Those devotees who thus by a constant union seek after Thee, and those who seek after the unmanifest Immutable, which of these have the greater* knowledge of Yoga?

[To this question Krishna replies with an emphatic decisiveness.]

*The question raised here by Arjuna points to the difference between the current Vedantic view of liberation and the view propounded in the Gita. The orthodox Yoga of knowledge aims at a fathomless immergence in the one infinite existence, *sayujya*; it looks upon that alone as the entire liberation. The Yoga of adoration envisages an eternal habitation or nearness as the greater release, *salokya*, *samipya*. The Yoga of works leads to oneness in power of being and nature, *sadrishya*; but the Gita envelops them all in its catholic integrality and fuses them all into one greatest and richest divine freedom and perfection.

Arjuna has been enjoined first to sink his separate personality in the calm impersonality of the one eternal and immutable Self, a teaching which agreed well with his previous notions and offered no difficulties. But now he is confronted with the vision of this greatest transcendent, this widest universal Godhead and commanded to seek oneness with him by knowledge and works and adoration. He is asked to unite himself in all his being, *satata-yukta*, with the Godhead (referred to by the word, *twam*) manifest in the universe, seated as the Lord of works in the world and in our hearts by his mighty world-Yoga. But what then of this Immutable who never manifests (*aksharam avyaktam*), never puts on any form, stands back and apart from all action, enters into no relation with the universe or with anything in it, is eternally silent and one and impersonal and immobile? This eternal Self is the greater Principle according to all current notions and the Godhead in the manifestation is an inferior figure: the unmanifest and not

the manifest is the eternal Spirit. How then does the union which admits the manifestation, admits the lesser thing, come yet to be the greater Yoga-knowledge ?

श्रीभगवानुवाच -

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥१२-२॥

Sri Bhagavaan Uvaacha -

Mayyaaveshya mano ye maam nityayuktaa upaasate;
Shraddhayaa parayopetaaste me yuktatamaa mataah. 12-2

. The Blessed Lord said: Those who found their mind in Me and by constant union, possessed of a supreme faith,* seek after Me, I hold to be the most perfectly in union of Yoga.

* The supreme faith is that which sees God in all and to its eye the manifestation and the non-manifestation are one Godhead. The perfect union is that which meets the Divine at every moment, in every action and with all the integrality of the nature.

The Godhead with whom the soul of man has to enter into this closest oneness, is indeed in his supreme status a transcendent Unthinkable too great for any manifestation, Parabrahman; but he is at the same time the living supreme Soul of all things. He is the supreme Lord, the Master of works and universal nature. He at once exceeds and inhabits as its self the soul and mind and body of the creature. He is Purushottama, Parameshvara and Paramatman and in all these equal aspects the same single and eternal Godhead. It is an awakening to this integral reconciling knowledge that is the wide gate to the utter release of the soul and an unimaginable perfection of the nature.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥१२-३॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः॥१२-४॥
Ye twaksharamanirdeshyamavyaktam paryupaasate;
Sarvatragamachintyam cha kootasthamachalam dhruvam. 12-3
Samniyamyaendriyagraamam sarvatra samabuddhayah;
Te praapnuvanti maameva sarvabhootahite rataah. 12-4

But those who seek after the indefinable unmanifest Immutable omnipresent, unthinkable, self- poised, immobile, constant, they also* by restraining all their senses, by the equality of their understanding and by their seeing of one self in all things and by their tranquil benignancy of silent will for the good of all existences, arrive to Me.

* For they are not mistaken in their aim, but they follow a more difficult and a less complete and perfect path. The Immutable offers no hold to the mind; it can only be gained by a motionless spiritual impersonality and silence and those who follow after it alone have to restrain altogether and even draw in completely the action of the mind and senses.

क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते॥१२-५॥
Klesho'dhikatarasteshaam avyaktaasaktachetasaam;
Avyaktaa hi gatirdukham dehavadbhiravaapyate. 12-5

The difficulty* of those who devote themselves to the search of the unmanifest Brahman is greater; it is a thing to which embodied souls can only arrive by a constant mortification, a suffering of all the repressed members, a stern difficulty and anguish of the nature.

* And it must not be thought that because it is more arduous, therefore it is a higher and more effective process. The easier way of the Gita leads more rapidly, naturally and normally to the same absolute liberation. The Yogin of exclusive knowledge imposes on himself a painful struggle with the

manifold demands of his nature; he denies them even their highest satisfaction and cuts away from him even the upward impulses of his spirit whenever they imply relations or fall short of a negating absolute. The living way of the Gita on the contrary finds out the most intense upward trend of all our being and by turning it Godwards uses knowledge, will, feeling and the instinct for perfection as so many puissant wings of a mounting liberation.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते॥१२-६॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम्॥१२-७॥

Ye tu sarvaani karmaani mayi sannyasya matparaah;
Ananyenaiva yogena maam dhyayanta upaasate. 12-6
Teshaamaham samuddhartaa mriyusamsaarsaagaraat;
Bhavaami nachiraat paartha mayyaaveshitachetasaam. 12-7

But those who giving up all their actions to Me,* and wholly devoted to Me, worship meditating on Me with an unswerving Yoga, those who fix on Me all their consciousness, O Partha, speedily I deliver them out of the sea of death-bound existence.

* The indefinable Oneness accepts all that climb to it, but offers no help of relation and gives no foothold to the climber. All has to be done by a severe austerity and a stern and lonely individual effort. How different is it for those who seek after the Purushottama in the way of the Gita! When they meditate on him with a Yoga which sees none else, because it sees all to be Vasudeva, he meets them at every point, in every moment, at all times, with innumerable forms and faces, holds up the lamp of knowledge within and floods with its divine and happy lustre the whole of existence. The other method of a difficult relationless stillness tries to get away from all action even though that is impossible to embodied creatures. Here the actions are all given up to the supreme Master of action and he as the supreme Will meets the will of sacrifice, takes from it its burden and assumes himself the charge of the works of the divine Nature in us. And when too in the high passion of love the devotee of the Lover and Friend of man and of all creatures casts upon him all his heart of consciousness and yearning of delight, then swiftly the Supreme comes to him as the saviour and exalts him by a happy embrace of his mind and heart and body out of the waves of the sea of death in this mortal nature into the secure bosom of the Eternal.

This then is the swiftest, largest and greatest way.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः॥१२-८॥

Mayyeva mana aadhatswa mayi buddhim niveshaya;
Nivasishyasi mayyeva ata oordhwam na samshayah. 12-8

On Me repose all thy mind and lodge all thy understanding in Me; doubt not that thou shalt dwell in Me above this mortal existence.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय॥१२-९॥

Atha chittam samaadhaatum na shaknoshi mayi sthiram;
Abhyaasayogena tato maamicchaaptum dhananjaya. 12-9

And if thou art not* able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me, O Dhananjaya.

* No doubt, on this way too there are difficulties; for there is the lower nature with its fierce or dull downward gravitation which resists and battles against the motion of ascent and clogs the wings of the exaltation and the upward rapture. There are nights of long exile from the Light, there are hours or moments of revolt, doubt or failure. But still by the practice of union and by constant repetition of the experience, the divine consciousness grows upon the being and takes permanent possession of the nature.

– To be continued

MIND (2)

Earth all perceives through doubtful images,
All she conceives in hazardous jets of sight,
Small lights kindled by touches of groping thought.
Incapable of the soul's direct inlook
She sees by spasms and solders knowledge-scrap,
Makes Truth the slave-girl of her indigence,
Expelling Nature's mystic unity
Cuts into quantum and mass the moving All;
She takes for measuring-rod her ignorance.
In her own domain a pontiff and a seer,
That greater Power with her half-risen sun
Wrought within limits but possessed her field;
She knew by a privilege of thinking force
And claimed an infant sovereignty of sight.
In her eyes however darkly fringed was lit
The Archangel's gaze who knows inspired his acts
And shapes a world in its far-seeing flame.
In her own realm she stumbles not nor fails,
But moves in boundaries of subtle power
Across which mind can step towards the sun.
A candidate for a higher suzerainty,
A passage she cut through from Night to Light,
And searched for an ungrasped Omniscience.

– From *Savitri* by Sri Aurobindo

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Editor: Nirankar Agarwal, Ph.D.

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