



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. 6, No. 3

March 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१४॥

There the sun cannot shine and the moon has no splendour; the stars are blind; there our lightnings flash not neither any earthly fire; all that is bright is but the shadow of His brightness and by His shining all this shineth.

– Svetasvatara Upanishad 14

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

March 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

March 05	<i>Hammare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy
	Musical offering	Ms. Preamsheela
March 12	Divine Grace That Never Ceases to Amaze	Dr. Mithu Pal
	Musical offering	Dr. Mithu Pal
March 19	'Discoveries of Science' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
	Musical offering	Ms. Sapna Mukherji
March 26	Karuna Didi : a spiritual biography	Dr. Ramesh Bijlani
	Musical offering	Dr. Mithu Pal

Sundays : 05, 12, 26

11:30 am–12:30 pm

Savitri

Shri Prashant Khanna

Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

Ongoing Classes venue : Ashram Library (Room 005)

Thursdays, 02, 09, 16, 23

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

Contact: 011-2651 7426; 2656 7863; <contact@aurobindoonline.in>

The Mother's Integral Health Centre Activities

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

General O.P.D.

Daily

8:30–9:30 am

2:30–3:30 pm

Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
Tue/Thu/Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon-Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Thursday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tuesday	Psychiatry
Tue/Thu (tmihc2000)	Gynecology	Tele Psychiatry available on SKYPE	

Mon-Fri 10 am – 12 noon Eye Exercise With Prior Appointment

Contact: 011-2685 8563; Madhu 92683 84794

Integrated Health Services : Tailor-made packages of 4 hrs./day (Tu/Th/Sa)

Includes: Ayurveda, Naturopathy, *Yogasana*, *Pranayama*, Accupressure, Eye Exercise, Integral Health Consultation

Sundays	9 am	<i>Havan</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana</i> class	Shri Debi Prasad
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana</i> class for MIS/MBK	Ms. Preeti Bhardwaj
Mon/Wed/Fri	8–9 am	<i>Yogasana</i> class	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana</i> class	Ms. Rita Jain
Tue/Thu/Sat	4–5 pm	<i>Yogasana</i> class	Dr. Deepak Jhamb
Tue/Thu/Fri	5:30–6:30 pm	<i>Yogasana</i> class	Ms. Seema Dabi

2017 – Year of the Mind

Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 9am to 1pm

Workshops on Traditional & Non-Traditional Practices to enhance Mental Enrichment; Psychiatric Services especially for Teenagers

Physical culture – Yoga/Exercise/Games; Chanting; Shramdan; Contentment Scoring

Outreach activities started : Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana); Govt. School (NCT of Delhi)

Planning in process for : Ramgarh/Nainital (Uttarakhand); Chandigarh; Odisha; Ma Mandir (M.P.)

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

March 2017: Schedule of Talks

March 05	Overcoming Anger	Dr. Urvashi
March 12	Ayurveda – Know Your Age	Dr. S. Katoch
March 19	Cultivating Positivity in and around US	Mr. Pulkit Sharma
March 26	Worship Life - Chakra Healing	Dr. Shardha Batra

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

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Chhandogya Upanishad</i>	Dr. Tarun Baveja
Saturday (Except 11th)	2:30–3:30 pm	<i>Bhagvad Gita Sadhana</i>	Dr. Tarun Baveja

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

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

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri/Sat	3:00–6:00 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Wed/Sat	3:30–6:30 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
Mon/Fri	3:30–5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Mon/Fri	4:00–5:30 pm	Painting	Smt. Tatini Sengupta Ray
Tue/Thu	4:00–6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00–6:00 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

Contact: 011-3242 5661; 2656 7863; <matrikalamandir67@gmail.com>

Important Days in the Ashram

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

Integral Yoga (3)

The principle of Yoga is the turning of one or of all powers of our human existence into a means of reaching divine Being. In an ordinary Yoga one main power of being or one group of its powers is made the means, vehicle, path. In a synthetic Yoga all powers will be combined and included in the transmuting instrumentation.

In Hathayoga the instrument is the body and life. All the power of the body is stilled, collected, purified, heightened, concentrated to its utmost limits or beyond any limits by Asana and other physical processes; the power of the life too is similarly purified, heightened, concentrated by Asana and Pranayama. This concentration of powers is then directed towards that physical centre in which the divine consciousness sits concealed in the human body. The power of Life, Nature-power, coiled up with all its secret forces asleep in the lowest nervous plexus of the earth-being,—for only so much escapes into waking action in our normal operations as is sufficient for the limited uses of human life,—rises awakened through centre after centre and awakens, too, in its ascent and passage the forces of each successive nodus of our being, the nervous life, the heart of emotion and ordinary mentality, the speech, sight, will, the higher knowledge, till through and above the brain it meets with and it becomes one with the divine consciousness.

In Rajayoga the chosen instrument is the mind. Our ordinary mentality is first disciplined, purified and directed towards the divine Being, then by a summary process of Asana and Pranayama the physical force of our being is stilled and concentrated, the life-force released into a rhythmic movement capable of cessation and concentrated into a higher power of its upward action, the mind, supported and strengthened by this greater action and concentration of the body and life upon which it rests, is itself purified of all its unrest and emotion and its habitual thought-waves, liberated from distraction and dispersion, given its highest force of concentration, gathered up into a trance of absorption. Two objects, the one temporal, the other eternal, are gained by this discipline. Mind-power develops in another concentrated action abnormal capacities of knowledge, effective will, deep light of reception, powerful light of thought-radiation which are altogether beyond the narrow range of our normal mentality; it arrives at the Yogic or occult powers around which there has been woven so much quite dispensable and yet perhaps salutary mystery. But the one final end and the one all-important gain is that the mind, stilled and cast into a concentrated trance, can lose itself in the divine consciousness and the soul be made free to unite with the divine Being.

The triple way takes for its chosen instruments the three main powers of the mental soul-life of the human being. Knowledge selects the reason and the mental vision and it makes them by purification, concentration and a certain discipline of a God directed seeking its means for the greatest knowledge and the greatest vision of all, God-knowledge and God-vision. Its aim is to see, know and be the Divine. Works, action selects for its instrument the will of the doer of works; it makes life an offering of sacrifice to the Godhead and by purification, concentration and a certain discipline of subjection to the divine Will a means for contact and increasing unity of the soul of man with the divine Master of the universe. Devotion selects the emotional and aesthetic powers of the soul and by turning them all Godward in a perfect purity, intensity, infinite passion of seeking makes them a means of God-possession in one or many relations of unity with the Divine Being. All aim in their own way at a union or unity of the human soul with the supreme Spirit.

Each Yoga in its process has the character of the instrument it uses; thus the Hathayogic process is psycho-physical, the Rajayogic mental and psychic, the way of knowledge is spiritual and cognitive, the way of devotion spiritual, emotional and aesthetic, the way of works spiritual and dynamic by action. Each is guided in the ways of its own characteristic power. But all power is in the end one, all power is really soul-

power. In the ordinary process of life, body and mind this truth is quite obscured by the dispersed, dividing and distributive action of Nature which is the normal condition of all our functionings, although even there it is in the end evident; for all material energy contains hidden the vital, mental, psychic, spiritual energy and in the end it must release these forms of the one Shakti, the vital energy conceals and liberates into action all the other forms, the mental supporting itself on the life and body and their powers and functionings contains undeveloped or only partially developed the psychic and the spiritual power of the being. But when by Yoga any of these powers is taken up from the dispersed and distributive action, raised to its highest degree, concentrated, it becomes manifest soul-power and reveals the essential unity. Therefore the Hathayogic process has too its pure psychic and spiritual result, the Rajayogic arrives by psychic means at a spiritual consummation. The triple way may appear to be altogether mental and spiritual in its way of seeking and its objectives, but it can be attended by results more characteristic of the other paths, which offer themselves in a spontaneous and involuntary flowering, and for the same reason, because soul-power is all-power and where it reaches its height in one direction its other possibilities also begin to show themselves in fact or in incipient potentiality. This unity at once suggests the possibility of a synthetic Yoga.

Tantric discipline is in its nature a synthesis. It has seized on the large universal truth that there are two poles of being whose essential unity is the secret of existence, Brahman and Shakti, Spirit and Nature, and that Nature is power of the spirit or rather is spirit as power. To raise nature in man into manifest power of spirit is its method and it is the whole nature that it gathers up for the spiritual conversion. It includes in its system of instrumentation the forceful Hathayogic process and especially the opening up of the nervous centres and the passage through them of the awakened Shakti on her way to her union with the Brahman, the subtler stress of the Rajayogic purification, meditation and concentration, the leverage of will-force, the motive power of devotion, the key of knowledge... it includes in its objects of Yoga not only liberation¹, which is the one all mastering preoccupation of the specific systems, but a cosmic enjoyment² of the power of the Spirit, which the others may take incidentally on the way, in part, casually, but avoid making a motive or object. It is a bolder and larger system. In the method of synthesis which we have been following, another clue of principle has been pursued which is derived from another view of the possibilities of Yoga. This starts from the method of Vedanta to arrive at the aim of the Tantra. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis spirit, soul is all-important, becomes the secret of the taking up of Shakti. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of the six lotuses is the opening up of the ranges of the power of Spirit. Our synthesis takes man as a spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the soul in mind opening itself directly to a higher spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature. For that reason our initial stress has fallen upon the utilisation of the powers of soul in mind and the turning of the triple key of knowledge, works and love in the locks of the spirit...

The principle in view is a self-surrender, a giving up of the human being into the being, consciousness, power, delight of the Divine, a union or communion at all the points of meeting in the soul of man, the mental being, by which the Divine himself, directly and without veil master and possessor of the instrument, shall by the light of his presence and guidance perfect the human being in all the forces of the Nature for a divine living. Here we arrive at a farther enlargement of the objects of the Yoga.

– Sri Aurobindo

Activities during January 16 – February 15, 2017

BIRTH ANNIVERSARY OF SHRI ANIL JAUHAR : The eighty-seventh birth anniversary of Late Shri Anil Jauhar, erstwhile Chairman of Sri Aurobindo Ashram-Delhi Branch as well as of The Mother's International School (M.I.S.) was observed on January 20. In early forenoon, M.I.S. held a serene assembly with inspiring recitations and a presentation depicting the essential simplicity of Shri Jauhar. Following the tribute, the 4th Shri Anil Jauhar Memorial Inter-school Girls Basketball Tournament was inaugurated. Apart from the participation of



NCR schools, a noteworthy entry to the competition this year was of Auro-Mira Vidya Mandir (AMVM) from a remote tribal village of Kechla (Dt. Koraput, Odisha). AMVM is a project of Auro-Mira Service Society, a sister institution of Sri Aurobindo Ashram-Delhi Branch. After



petition, Delhi Public School, R.K. Puram, last again won the tournament trophy. The new entrant AMVM caused a sensation by upsetting the home (M.I.S.) team and securing the runner-up slot.

This month's *bhajan sandhya* was planned as a part of 20th January events as Anil ji was very fond of devotional music. Shri Gaurav Bisht and Shri Siddhant Negi, both disciples of Shri Nalin Dholakia, an adept musician, and an ashramite managing Sri Aurobindo Ashram Delhi-Branch's Himalayan Centre "Van Niwas" at Nainital for over 30 years, began the program by invoking the blessings of the Mother with the chanting of *Om Anandamayee, Chaitanyamayee, Satyamayee parame*. Thereafter they sang a bevy of Meera, Kabir, Surdas, and Nanak bhajans. Tabla accompaniment was ably provided by Shri Smit Tiwari.



H.H. DALAI LAMA VISITS M.I.S. : On January 21, 2017, H.H. Dalai Lama visited The Mother's International School and freely interacted with its children and staff, as well as the Ashram community. The first thing one noticed was how he exuded a Presence radiating peace and compassion. In the Hall of Grace, he



graced the dias and amid hushed silence punctuated with an air of reverence and anticipation addressed the audience on the topic ‘Ethics and Happiness’, and thereafter patiently answered numerous questions from children. He planted a sapling of the auspicious *kadamb* tree (*Neolamarckia cadamba*, spiritual name given by the Mother: Supramental Sun) on the campus. His parting message, especially for the children was, “It is very

important for the younger generation to combine heart and mind in order to build a happy world.”



AN ASHRAM ERA ENDS WITH KARUNA DIDI’S PASSING AWAY : Km. Karunamayee, an epitome of music and an ashramite for over 50 years who was also a trustee of Sri Aurobindo Ashram-Delhi Branch, passed away at 4:30 pm on the Republic Day, 26 January 2017. A constant stream of people from all over had her last *darshan* until the forenoon



of 27th. Her bier was carried all around the campus including Sri Aurobindo’s Shrine and Chacha ji’s *samadhi* and thereafter placed in the Meditation Hall where numerous people paid their last respects to her earthly remains. The bier was then driven to the crematorium and her body cremated around mid-day on 27th.

On 7 February, a prayer meeting was held in the Meditation Hall and warm tributes were paid to her memory.

Karuna didi revered Ganga Maa (Ganges) ex-





ceedingly and had herself made the journey to immerse her father's ashes at Uttarkashi in the Bhagirathi, one of the two main streams constituting the sacred river Ganges. Her own ashes were likewise carried to Devprayag (Uttarakhand), the confluence of the rivers Bhagirathi and Alaknanda where the main stem of the Ganges actually begins, by Rangamma, Vijay Bharti and several American student-disciples of Karuna didi. These were then immersed on 8 February in the afternoon at almost the exact time of the day when she had left her body.

[Note: For learning about Km. Karunamayee, the person, musician, ashramite, and practitioner of Integral Yoga, and the tributes paid to her memory in the prayer meeting, kindly see the 15 February 2017 issue of the Ashram's online magazine 'The Call Beyond', which can be downloaded from Ashram's website.]

CLEAN MIND PROGRAMME : Under this program, on three days, viz. February 5, 11, and 12 at the Delhi Ashram Health Centre conducted activities included *Havan* and yogasanas/or fun games on all three days. In addition, Ms. Urvashi delivered a talk on 'Mindfulness' to 35 participants on February 5, Dr. Shardha



Batra on 'Worship Life-Vedic Chanting' on February 11 to 20 individuals, and Dr. Surinder Katoch on 'Secrets of Health in Ayurveda' on February 12 to 30 participants. All programs also included *shramdan*-distribution of clothes and *prasad*.

Elsewhere, at Swami Dayanand Ashram in Rishikesh, Uttarakhand, on 6th February Clean Mind Programme activities included Vishwanath Mandir and Ganga Puja, a Sadbhavna Eye Camp for 375 patients examined by Dr. R. Ghai with assistance of optometrists Sachin and Amit in which free spectacles were distributed to 150 individuals, and free food distribution. At Om Indu Jain Rural Hospital, Vill. Dhankot (Dt. Gurugram, Haryana) on 12 February under the Clean Mind Programme a havan with Gita path & bhajans was conducted. This was followed by a talk on 'Mental Well-being' by Dr. Ragini. Dr. Deepak Jhamb conducted a session of yogasanas & pranayama.



ANNIVERSARY OF THE FOUNDING OF DELHI ASHRAM : Sri Aurobindo Ashram – Delhi Branch was founded on 12 February 1956. Sri Aurobindo Ashram – Delhi Branch was founded on 12 February 1956. To celebrate the Ashram's anniversary, students of classes IV and V of The Mother's International School presented an offering of devotional songs on 10 February 2017. The soulful renditions of well chosen songs were interspersed with snippets of incidents from the life of the



Mother. The dance performance on a prayer to the Mother at the close left the audience utterly mesmerized.

On the Ashram's birthday itself, the day began with invocation of the Divine by Joan Allekotte, accompanied by Rangamma, Premsheela, Srila and Jayanthi, all of them disciples of Late Km. Karunamayee. In the Sunday Satsang, Dr. Ramesh Bijlani shared a few historical snippets from the early days of the Ashram, followed by a class on Sri Aurobindo's epic *Savitri*. In the early afternoon a film on Sri Aurobindo Ashram-Delhi Branch was screened. Thereafter as usual, the Ashram community gathered on the M.I.S. sports ground for a photographic session. [Please see the following page]

In the late afternoon, a cultural program was presented by Sri Aurobindo Society for Cultivation of Culture, Birbhum (W.B.) Besides dances choreographed to the songs focusing on: the adoration of Sri Aurobindo, the spiritual force of Samadhi at Pondicherry, the Sun and the Moon, and Krishna Leela, an item of especial note was the play, 'Tales of Prison Life', based on Sri Aurobindo's one year incarceration in the Alipore Jail during 1908-1909. The script was based primarily on Sri Aurobindo's famed speech delivered at Uttarpara after his release. The play enacted with remarkable perfection his life in prison. The selection was admirable, and the presentation compact, so that one got a good glimpse of Sri Aurobindo's experiences of 12 months' internment in a play lasting barely one hour.



In the evening lights of aspiration were kindled around Sri Aurobindo's Shrine and likewise around the samadhi of Shri Surendra Nath Jauhar 'Faquir', the founder of the Delhi Branch of Sri Aurobindo Ashram. Recordings of Karuna Didi's *aarti* of the Mother, and her invocation of the Mother, *Jai Jag Janani, Jag Kalyani*, were played in the Meditation Hall.

Ashram Community on 12 February 2017



Ashramites with Triyugi Narain ji



Aspirants with Ashramites



Mirambika Teachers & Teacher trainees with Ashramites



Vocational Trainees with Ashramites



Ashram Community with Triyugi Narain ji

Editor's Note

Serialization of *The Message of the Gita* began from February 2017 issue

* * * * *

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**

* * * * *

FIRST CHAPTER (CONTD.)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१-१७॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥१-१८॥

**Kaashyashcha parameshwaasah shikhandee cha mahaarathah;
Dhrishtadyumno viraatashcha saatyakishchaaparaajitah. 1-17
Drupado draupadeyaashcha sarvashah prithiveepate;
Saubhadrashcha mahaabaahuh shankhaan dadhmuh prithak prithak. 1-18**

And Kashya of the great bow, and Shikhandi of the great chariot, Dhrishtadyumna and Virata and Satyaki, the unconquered, Drupada, and the sons of Draupadi, O Lord of earth, and Saubhadra, the mighty-armed, on all sides their several conchs blew.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१-१९॥
Sa ghosho dhaartaraashtraanaam hridayaani vyadaarayat;
Nabhashcha prithiveem chaiva tumulo vyanunaadayan. 1-19

That tumultuous uproar resounding through earth and sky tore the hearts of the sons of Dhritarashtra.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥१-२०॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
Atha vyavasthitaan drishtvaa dhaartaraashtraan kapidhwajah;
Pravritte shastrasampaate dhanurudyamya paandavah. 1-20
Hrisheekesham tadaa vaakyamidamaaha maheepate;

Then, beholding the sons of Dhritarashtra standing in battle order, and the flight of missiles having begun,* the son of Pandu (Arjuna), whose emblem is an ape, took up his bow and spoke this word to Hrishikesha, O Lord of earth:

* The symbolic companionship of Arjuna and Krishna, the human and the divine soul, is expressed elsewhere in Indian thought in the heavenward journey of Indra and Kutsa seated in one chariot, in the figure of the two birds upon one tree in the Upanishad, in the twin figures of Nara and Narayana, the seers who do *tapasya* together for the knowledge. But in all three it is the idea of the divine knowledge in which, as the Gita says, all action culminates that is in view ; here it is instead the action which leads to that knowledge and in which the divine Knower figures himself. Arjuna and Krishna, this human and this divine, stand together not as seers in the peaceful hermitage of meditation, but as fighter and holder of the reins in the clamorous field, in the midst of the hurtling shafts, in the chariot of battle. The Teacher of the Gita is therefore not only the God in man who unveils himself in the word of knowledge, but the God in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, to-

wards whom all human life travels and progresses. He is the secret Master of works and sacrifice and the friend of the human peoples.

अर्जुन उवाच -

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥१९-२१॥
यावदेत्रिरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्नरणसमुद्यमे ॥१९-२२॥
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥१९-२३॥

Arjuna Uvaacha -

Senayor ubhayormadhye ratham sthaapaya me'chyuta. 1-21
Yaavad etaan nireekshe'ham yoddhukaamaan avasthitaan;
Kair mayaa saha yoddhavyam asmin ranasamudyame. 1-22
Yotsyamaanaan avekshe'ham ya ete'tra samaagataah;
Dhaartaraashtrasya durbuddher yuddhe priyachikeershavah. 1-23

Arjuna** said: O Achyuta (the faultless, the immovable), stay my chariot between the two armies, so that I may view these myriads standing, longing for battle, whom I have to meet in this holiday of fight, and look upon those who have come here to champion the cause of the evil-minded son of Dhritarashtra.

^{1**} The Gita starts from action and Arjuna is the man of action and not of knowledge. It is typical of the pragmatic man that it is through his sensations that he awakens to the meaning of his action. He has asked his friend and charioteer to place him between the two armies, not with any profounder idea, but with the proud intention of viewing and looking in the face these myriads of the champions of unrighteousness whom he has to meet and conquer and slay “in this holiday of fight” so that the right may prevail. It is as he gazes that the revelation of the meaning of a civil and domestic war comes home to him, a war in which not only men of the same race, the same nation, the same clan, but those of the same family and household stand upon opposite sides. All whom the social man holds most dear and sacred, he must meet as enemies and slay, all these social ties have to be cut asunder by the sword. It is not that he did not know these things before, but he has never realised it all; obsessed by his claims and wrongs and by the principles of his life, the struggle for the right, the duty of the Kshatriya to protect justice and the Jaw and fight and beat down injustice and lawless violence, he has neither thought out deeply nor felt it in his heart and at the core of his life. And now it is shown to his vision by the divine charioteer, placed sensationally before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being.

संजय उवाच -

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥१९-२४॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥१९-२५॥

Sanjaya Uvaacha -

Evamukto hrishheekesho gudaakeshena bhaarata;
Senayor ubhayormadhye sthaapayitwaa rathottamam. 1-24
Bheeshmadronapramukhatah sarveshaam cha maheekshitaam;
Uvaacha paartha pashyaitaan samavetaan kuroon iti. 1-25

Sanjaya said: Thus addressed by Gudakesha (one that has overcome sleep. Arjuna), Hrishikesha, O Bharata, having stayed that best of chariots between the two armies, in front of Bhishma, Drona and all the princes of earth, said: “O

Partha, behold these Kurus gathered together.”

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ।
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥१-२६॥

**Tatraapashyat sthitaan paarthah pitrin atha pitaamahaan;
Aachaaryaan maatulaan bhraatrun putraan pautraan sakheemstathaa.
Shvashuraan suhridashchaiva senayorubhayorapi; 1-26**

Then saw Partha standing upon opposite sides, uncles and grandsires, teachers, mother's brothers, cousins, sons and grandsons, comrades, father-in-law, benefactors.

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥१-२७॥

**Taan sameekshya sa kaunteyah sarvaan bandhoon avasthitaan.
Kripayaa parayaa'vishto visheedannidam abraveet; 1-27**

Seeing all these kinsmen thus standing arrayed, Kaunteya, invaded by great pity, uttered this in sadness and dejection:

अर्जुन उवाच -

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥१-२८॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥१-२९॥

Arjuna Uvaacha -

**Drishtwemam swajanam krishna yuyutsum samupasthitam.
Seedanti mama gaatraani mukham cha parishushyati; 1-28
Vepathushcha shareere me romaharshashcha jaayate.
Gaandeevam sramsate hastaat twak chaiva paridahyate; 1-29**

Arjuna said: Seeing these my own people O Krishna, arrayed for battle, my limbs collapse ¹ and my mouth is parched, my body shakes and my hair stands on end; Gandiva (Arjuna's bow) slips from my hand, and all my skin seems to be burning.

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥१-३०॥
Na cha shaknomyavasthaatum bhramateeva cha me manah.
Nimittaani cha pashyaami vipareetaani keshava; 1-30

I am not able to stand and my mind seems to be whirling; also I see evil omens, O Keshava.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ॥१-३१॥

**Na cha shreyo'nupashyaami hatwaa swajanam aahave.
Na kaangkshe vijayam krishna na cha raajyam sukhaani cha; 1-31**

Nor do I see any good in slaying my own people in battle; O Krishna, I desire not victory, nor kingdom, nor pleasures.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥११-३२॥
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥११-३३॥
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
एतात्र हन्तुमिच्छामि घ्नोतिऽपि मधुसूदन ॥११-३४॥
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रात्रः का प्रीतिः स्याज्जनार्दन ॥११-३५॥

Kim no raajyena govinda kim bhogair jeevitena vaa.
Yeshaam arthe kaangkshitam no raajyam bhogaah sukhaani cha; 1-32
Ta ime'vasthita yuddhe praanaamstyaktvaa dhanaani cha.
Aachaaryaah pitarah putraastathaiva cha pitaamahaah; 1-33
Maatulaah shwashuraah pautraah shyaalaah sambandhinas tathaa.
Etaan na hantum icchaami ghnato'pi madhusoodana; 1-34
Api trailokya raajyasya hetoh kim nu maheekrite.
Nihatya dhaartaraashtraan nah kaa preetih syaaj janaardana; 1-35

What is kingdom to us, O Govinda, what enjoyment, what even life? Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches_ teachers, fathers, sons, as well as grandsires, mother's brothers, fathers-in-law, and other kith and kin; these I would not consent to slay, though myself slain, O Madhusudana, even for the kingdom of the three worlds; how then for earth? What pleasures can be ours after killing the sons of Dhritarashtra, O Janardana ?

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥११-३६॥

Paapam evaashrayed asmaan hatwaitaan aatataayinah.
Tasmaan naarhaa vayam hantum dhaartaraashtraan swabaandhavaan;
Swajanam hi katham hatvaa sukhinah syaama maadhava. 1-36

Sin* will take hold of us in slaying them, though they are the aggressors. So it is not fit that we kill the sons of Dhritarashtra, our kinsmen; indeed how many we be happy, O Madhava, killing our own people ?

* The whole thing is a dreadful sin,—for now the moral sense ‘awakens to justify the revolt of the sensations and the emotions. It is a sin, there is no right nor justice in mutual slaughter; especially are those who are to be slain the natural objects of reverence and of love, those without whom one would not care to live, and to violate these sacred feelings can be no virtue, can be nothing but a heinous crime. Granted that the offence, the aggression, the first sin, the crimes of greed and selfish passion which have brought things to such a pass came from the other side; yet armed resistance to wrong under such circumstances would be itself a sin and crime worse than theirs because they are blinded by passion and unconscious of guilt, while on this side it would be with a clear sense of guilt that the sin would be committed. And for what? For the maintenance of family morality, of the social law and the law of the nation ? These are the very standards that will be destroyed by this civil war.

— To be continued

Our range is fixed within the crowded arc
 Of what we observe and touch and thought can guess
 And rarely dawns the light of the Unknown
 Waking in us the prophet and the seer.
 The outward and the immediate are our field,
 The dead past is our background and support;
 Mind keeps the soul prisoner, we are slaves to our acts;
 We cannot free our gaze to reach wisdom's sun.
 Inheritor of the brief animal mind,
 Man, still a child in Nature's mighty hands,
 In the succession of the moments lives;
 To a changing present is his narrow right;
 His memory stares back at a phantom past,
 The future flees before him as he moves;
 He sees imagined garments, not a face.
 Armed with a limited precarious strength,
 He saves his fruits of work from adverse chance.
 A struggling ignorance is his wisdom's mate:
 He waits to see the consequence of his acts,
 He waits to weigh the certitude of his thoughts,
 He knows not what he shall achieve or when;
 He knows not whether at last he shall survive,
 Or end like the mastodon and the sloth
 And perish from the earth where he was king.
 He is ignorant of the meaning of his life,
 He is ignorant of his high and splendid fate.

– From *Savitri* by Sri Aurobindo

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