



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. 6, No. 2

February 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

पद्मासनस्थिते देवि परब्रह्मस्वरूपिणि ।
परमेशि जगन्मार्तमहालक्ष्मि नमोऽस्तुते ॥
Reverent salutations to that Mahalakshmi Who is Seated on
a Lotus, Who is of the Nature of Supreme Brahman, Who
is the Supreme Lord and the Mother of the Universe.
– Mahalakshmi Ashtakam, #7; from Padma Purana

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events February 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Feb 05	<i>Hammare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy
Feb 12	Sri Aurobindo Ashram-Delhi Branch : Historical Snippets	Dr. Ramesh Bijlani
Feb 19	'The Infinitesimal Infinite' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
Feb 26	Dhritarashtra and Gandhari – The Legend and the Reality	Acharya Navneet

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)

Wednesdays, 01, 08, 15, 22

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	Gynecology	Telesychiatry available on SKYPE (tmihc2000)	

Mon-Sat

8–9:30 am

Eye Exercise

6-Day Package

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

February 05 & 19	6–7 am	<i>Mahamrityunjaya Havan & Gita Paath</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana class</i>	Shri Debi Prasad
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana class for MIS/MBK</i>	Ms. Preeti Bhardwaj
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	<i>Yoga for Senior Citizens</i>	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Ms. Rita Jain
Tue/Thu/Sat	4– 5 pm	<i>Yogasana class</i>	Shri Deepak Jhamb
Tue/Thu/Fri	5:30–6:30 pm	<i>Yogasana class</i>	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>

February 2017: Schedule of Talks

Feb 05	Mindfulness - Thought Action Connect	Dr. Urvashi
Feb 12	Full Life - the Ayurveda way	Dr. S. Katoch
Feb 19	Mind sees through the Eyes	Mrs. C. Bhatia
Feb 26	Worship Life - Vedic Chanting	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)	3:00–4:00 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. Premsheela
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

Feb 23-27

5 pm

MKM Golden Jubilee Celebrations

Feb 24

4 pm

MKM Inauguration of Painting Exhibition

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

Important Days in the Ashram

12 February Foundation Day anniversary of Sri Aurobindo Ashram-Delhi Branch

12.2.57

*No institution can live
unless it is progressive.
The true progress is to
come always closer to
the Divine.*



12.2.57

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the Divine.

– *The Mother*

21 February 139th Birth Anniversary of the Mother – Darshan Day



Darshan Day

Escape brings not the victory and the crown!
... nothing is finished and the world goes on
Because only half God's cosmic work is done.
Only the everlasting No has neared...
But where is the Lover's everlasting Yes...
The bridge between the rapture and the calm...
The smile that saves, the golden peak of things?
... But who has lifted up the veil of light...
The mystery of God's birth and acts remains
Leaving unbroken the last chapter's seal,
Unsolved the riddle of the unfinished Play;
The cosmic Player laughs within his mask,
And still the last inviolate secret hides
Behind the human glory of a Form,
Behind the gold eidolon of a Name.
A large white line has figured as a goal,
But far beyond the ineffable suntracks blaze:
What seemed the source and end was a wide gate,
A last bare step into eternity...
Across the silence of the ultimate Calm,
Out of a marvellous Transcendence' core,
A body of wonder and translucency
As if a sweet mystic summary of her self
Escaping into the original Bliss
Had come enlarged out of eternity,
Someone came infinite and absolute.

– *From Savitri by Sri Aurobindo*

Program details available on www.sriarobindoashram.net

Integral Yoga (2)

An integral method and an integral result. First, an integral realisation of Divine Being; not only a realisation of the One in its indistinguishable unity, but also in its multitude of aspects which are also necessary to the complete knowledge of it by the relative consciousness; not only realisation of unity in the Self, but of unity in the infinite diversity of activities, worlds and creatures.

Therefore, also, an integral liberation. Not only the freedom born of unbroken contact and identification of the individual being in all its parts with the Divine, *sâyujya-mukti*, by which it can become free¹ even in its separation, even in the duality; not only the *sâlokya-mukti* by which the whole conscious existence dwells in the same status of being as the Divine, in the state of *Sachchidananda*; but also the acquisition of the divine nature by the transformation of this lower being into the human image of the Divine, *sâdharmya-mukti*, and the complete and final release of all, the liberation of the consciousness from the transitory mould of the ego and its unification with the One Being, universal both in the world and the individual and transcendentally one both in the world and beyond all universe.

By this integral realisation and liberation, the perfect harmony of the results of Knowledge, Love and Works. For there is attained the complete release from ego and identification in being with the One in all and beyond all. But since the attaining consciousness is not limited by its attainment, we win also the unity in Beatitude and the harmonised diversity in Love, so that all relations of the play remain possible to us even while we retain on the heights of our being the eternal oneness with the Beloved. And by a similar wideness, being capable of a freedom in spirit that embraces life and does not depend upon withdrawal from life, we are able to become without egoism, bondage or reaction the channel in our mind and body for a divine action poured out freely upon the world.

The divine existence is of the nature not only of freedom, but of purity, beatitude and perfection. An integral purity which shall enable on the one hand the perfect reflection of the divine Being in ourselves and on the other the perfect outpouring of its Truth and Law in us in the terms of life and through the right functioning of the complex instrument we are in our outer parts, is the condition of an integral liberty. Its result is an integral beatitude, in which there becomes possible at once the *Ananda* of all that is in the world seen as symbols of the Divine and the *Ananda* of that which is not-world. And it prepares the integral perfection of our humanity as a type of the Divine in the conditions of the human manifestation, a perfection founded on a certain free universality of being, of love and joy, of play of knowledge and of play of will in power and will in unegoistic action. This integrality also can be attained by the integral Yoga.

Perfection includes perfection of mind and body, so that the highest results of Rajayoga and Hathayoga should be contained in the widest formula of the synthesis finally to be effected by mankind. At any rate a full development of the

¹ As the Jivanmukta, who is entirely free even without dissolution of the bodily life in a final Samadhi.

general mental and physical faculties and experiences attainable by humanity through Yoga must be included in the scope of the integral method. Nor would these have any *raison d'être* unless employed for an integral mental and physical life. Such a mental and physical life would be in its nature a translation of the spiritual existence into its right mental and physical values. Thus we would arrive at a synthesis of the three degrees of Nature and of the three modes of human existence which she has evolved or is evolving. We would include in the scope of our liberated being and perfected modes of activity the material life, our base, and the mental life, our intermediate instrument.

Nor would the integrality to which we aspire be real or even possible, if it were confined to the individual. Since our divine perfection embraces the realisation of ourselves in being, in life and in love through others as well as through ourselves, the extension of our liberty and of its results in others would be the inevitable outcome as well as the broadest utility of our liberation and perfection. And the constant and inherent attempt of such an extension would be towards its increasing and ultimately complete generalisation in mankind.

The divinising of the normal material life of man and of his great secular attempt of mental and moral self-culture in the individual and the race by this integralisation of a widely perfect spiritual existence would thus be the crown alike of our individual and of our common effort. Such a consummation being no other than the kingdom of heaven within reproduced in the kingdom of heaven without, would be also the true fulfilment of the great dream cherished in different terms by the world's religions.

It will not proceed by a scornful neglect of the body, nor by an ascetic starving of the vital being and an utmost bareness or even squalor as the rule of spiritual living, nor by a puritanic denial of art and beauty and the aesthetic joy of life, nor by a neglect of science and philosophy as poor, negligible or misleading intellectual pursuits,—though the temporary utility even of these exaggerations as against the opposite excesses need not be denied; it will be all things to all, but in all it will be at once their highest aim and meaning and the most all-embracing expression of themselves in which all they are and seek for will be fulfilled. It will aim at establishing in society the true inner theocracy, not the false theocracy of a dominant Church or priesthood, but that of the inner Priest, Prophet and King. It will reveal to man the divinity in himself as the Light, Strength, Beauty, Good, Delight, Immortality that dwells within and build up in his outer life also the kingdom of God which is first discovered within us. It will show man the way to seek for the Divine in every way of his being, *sarvabhâvena*,¹ and so find it and live in it, that however—even in all kinds of ways—he lives and acts, he shall live and act in that,² in the Divine, in the Spirit, in the eternal Reality of his being.

The widest synthesis of perfection possible to thought is the sole effort entirely worthy of those whose dedicated vision perceives that God dwells concealed in humanity.

— Sri Aurobindo

¹ Gita.

² Gita. *Sarvathâ vartamâno'pi sa yogi mayi vartate.*

Activities during December 16, 2016 – January 15, 2017



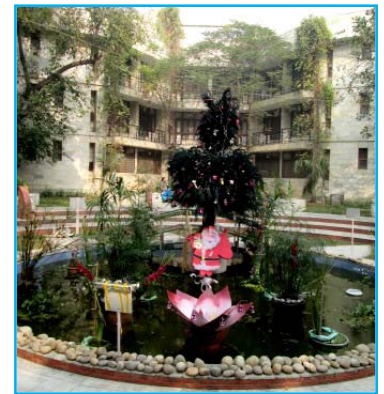
BHAJAN SANDHYA : In the monthly *bhajan sandhya*, Sowmya Narayanan, a The Mother’s International School Class IX student made a Carnatic Music offering of devotional songs in several regional languages of India including Tamil, Telugu, Hindi and Marathi on December 16, 2016, in the Meditation Hall. She began her presentation, however, with the *Vatapi Ganapatim* in Sanskrit.

EYE-CARE PROGRAM : 115th Integral Eye Exercise Camp was conducted at The Mother’s Integral Health Centre from December 24-29, 2016. In addition a few individuals attended short-term courses in early January 2017. Positive feedbacks continue to be received from the participants. For example: “Good exercise regime. Brings a focus on eye health. Thank you. It is making my eyes feel better” (H.M.P.); “An eye opening experience. It is helping us a lot and look forward to continue the regime and report the [progress]” (A.B.); “It’s very well planned eye workshop...I will encourage many parents to come for the workshop” (P.); “Excellent & useful programme” (A.S.B.); “Avery good experience for me and my kids. Detailed understanding of how to make this effective. Thank you all for the support and guidance” (K.S).

CHRISTMAS DAY CELEBRATION : 25 December, which the



Ashram celebrates as the day of the Descent of Light, started this year with the inauguration of the Clean Mind Program of The Mother’s Inte-



gral Health Centre at 9 am with *havan* under a banyan tree on the campus. The Sunday Satsang program was also adapted to suit this event. After a musical offering by Karuna Didi and Smt. Preamsheela, Dr. Ramesh Bijlani spoke on the ‘Tranquilizing Purification of Outer Nature’, the title being an expression from Sri Aurobindo’s



The Life Divine. Towards the end of the Satsang, Shri Himanshu Dalakoti’s bilingual collection of poems, *Premsetu (Full Circle)* was released by Karuna Didi in the Meditation Hall. The devotees and guests who attended the program made





an offering of flowers at the Shrine and visited *Sri Smriti*. In the afternoon, Ashram community joined in playing innovative and challenging indoor games in the Hall of Grace. In the evening, after the lights of aspiration had been kindled at the Shrine, singing of Christmas carols in the Meditation Hall was led by Ms Mithu Pal and her children Matri and Niladri with accompaniment of musical notes on guitar.

M.I.S. STUDENTS AT KECHLA : Forty three students of class IX and four teacher/escorts of The Mother's International School (MIS) took part in a Personality Development & Adventure Camp at Kechla, Odisha, from December 28, 2016 to January 2, 2017. Activities included keep-fit exercises, day & night trekking, bouldering, rappelling, river-crossing, rowing, swimming in the Kolab



River Reservoir & cavorting at the waterfall, learning eyecare routines, interactive talks & discussions on environment & health & *pranayama*, Western folk-dancing, interacting with students of Auro-Mira



Vidya Mandir (AMVM) including watching a dance performance especially put up for their benefit, etc. Students were truly thrilled as is obvious from their representative feedback:



“The dorms were very good and all of us enjoyed our time with our friends” (R.S.); “Amazing trip overall, very good infrastructure and open area to walk in” (A.B.); “We went trekking every-



day and even went night trekking. We could then gaze at the millions of stars and constellations in the clear sky” (A.U.); “Folk dance (Israel, New York) and Prime Minister [England] were of more fun than any dance class in school” (V.J.); “The talks in the Meditation time were very useful as they increased my knowledge” (V.A.); “I had never dreamt in my entire life that an item like HONEY could be put in our eyes to make our eyesight better” (B.G.); “I enjoyed the waterfall the most as it was a once in a lifetime experience” (S.R.); “This trip taught me how to get over my fears and

how to work with a back to back schedule” (V.A.); “The days I spent were one of the most fabulous days of my life. Hats off to this place. I hope and I know I’ll soon come back here” (A.P.); “I am leaving this place with a heavy heart but as a changed person who has learnt a lot” (K.M.); “All in all, I feel that I have successfully read (Ibn Batuta had once said: ‘Life is like a book. And those who not travel, read only one page’) another page of the book called life” (W.).

CLEAN MIND PROGRAMME : Under this newly initiated program, after the inauguration on December 25, 2016, on three Sundays, viz. January 1, 8, and 15, the program activities were conducted at the Delhi Ashram Health Centre.



Havan and yogasanas were held on all three program days. In addition, Ms. Urvashi delivered a talk on ‘Mindfulness’ to 50 participants on January 1. Dr. Surinder Katoch enlightened a group of another 50 participants on ‘Full Life – Ayurveda the Way’ on January 8. ‘Mind See through the Eyes, including Eye Exercise routines’ formed the subject matter of a talk



and workshop by Mrs. Madhumita and Mrs. Chandra Bhatia on January 15 to 30 participating individuals. All programs concluded with lunch-



prasad at the Ashram Dining Hall.

UNDER CLEAN MIND PROGRAMME OUTREACH ACTIVITIES, besides havan & Gita Path at Om Indu Jain Rural Hospital in village Dhankot of Gurugram (Haryana), Ms. Neeru Aggarwal delivered a discourse on Bhagvad Gita to 55 individuals. Dr. Prakash Verma talked to the audience in general about the Clean Mind Programme and its utility for healthy living.



Thirty class XII Girl students of Navjeevan Sarvodaya Kanya Vidyalaya of nearby



Begumpur school took part in a one hour daily program on health during the period December 29, 2016 to January 7, 2017. Activities included talks on Integral Health, Clean Mind, Time Management, Career Counselling and Attitude. Practi-

cal sessions were held on Chanting, Yogasanas, Pranayama and Meditation.

At Sivananda Ashram, Rishikesh (Uttarakhand), 55 students and 5 teachers from Uttarkashi under the aegis of an NGO, Kashika,





took part in the program from January 3-5, 2017. Activities included medical check-up by Dr. Kaushal and Ms. Seema, participation in Ganga *aarti*, Martial Arts demonstration, bhajan lessons, personality development, boat ride on the Ganges, visit to various Ashrams, etc. One of the noteworthy events was the cleaning march on the banks of the Ganges led by the coordinator of ‘Clean Himalaya Movement’, Swami Amritarupananda Mataji.

NEW YEAR 2017 : The dawn of the new year was celebrated with reading of *Savitri* from 31 Dec 2016 to 1 January 2017. Youngsters presented a cultural program in the Hall of Grace through which they got an opportunity to exhibit their talents. At midnight, as we left the old year behind, the new year calendar and *prasad* were distributed to all present. Since the New Year happened to be a Sunday, the Satsang was adapted to complement the occasion. Hence, Dr. Ramesh Bijlani spoke on the topic: ‘Has the New Age Arrived? Referring and elaborating on a number of diverse perspectives, he advanced the hypothesis that the new world of the Supramental Consciousness on Earth, for initiating the advent of which Sri Aurobindo and the Mother worked so assiduously, had indeed arrived.



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COMMUNITY SERVICE BY M.I.S. STUDENTS : Thirty five class XI students of The Mother’s International School (MIS) with 4 teacher/escorts reached Kechla on January 1, 2017 to help Auro-Mira Vidya Mandir children with academic and co-curricular learning. As usual, this trip fulfils a part of their class XII ‘Work Experience’ requirement mandated by CBSE. M.I.S. students fulfil this requirement by various activities including ‘Community Service’ at this



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school for tribal children in Odisha. Each student was allotted two children to teach over a period of 8 days. From the feedback received, it is obvious that MIS students too had a serious learning experience; a few comments follow: “The unique schooling structure is very conducive to an interactive & innovative learning process” (S.B.M.); “Being here, far from the bustle of city life was a change we all needed to experience. The peace, the quiet and the stillness were a refreshing change” (N.R.); “The children here are absolutely lovely and carry immense potential... From their diligent attitude to the simple yet satisfying life they lead, these are unique individuals” (R.M.); “The quality of sports they play is also amazing. It was a gift for us to compete against them and learn’ (M.G.); “The teaching experience was enriching and made me realize that teaching is a two way experience, both the student and teacher learn” (N.S.); “Whether it was the warm smiles of the Kechla children or their lively attitude to life, I don’t know. But this trip has certainly changed me” (R.G.); “The night treks were very enchanting , the stars in the dark black sky and no pollution to cover them, made me feel in heaven” (P.M.); “Shakespeare once said, ‘The Nature has music for those who listen’ and [I] swear I could hear a symphony” (D.D.); “It is with fond memories and a heavy heart that I say goodbye to Kechla” (I.D.).



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ADVENTURE CAMP AT KECHLA FOR TELANGANA SCHOOLS :

A group of 48 students of class VII and 5 teacher/escorts of Sri Aurobindo International School of Hyderabad & New Creation School of Jangaon, attended a Personality Development & Adventure Camp at Kechla, Odisha, from January 8-12, 2017. Activities included morning keep-fit exercises, trekking, bouldering,



rappelling, learning eyecare routines, swimming in the Kolab River

Reservoir, jumping into the pool formed by waterfall from a height of 6-7 metres, playing games, learning folk dances of England, USA, and Israel, meditation, talks on Health, etc. Par-

ticipants' comments include": "Honey [application] made our eyes sharp. The folk dance of 'Prime Minister' [from England; adapted to Indian politics] was great" (M.M.A.); "I thank my parents for sending me here. I learnt a lot in this camp" (G.G.); "My favorite activity is jumping in the water fall" (V.A.); "When we went to the peak the scenery was very very nice" (T.R.R.); "I was amazed, when I saw the 'Sports Day' of Auro-Mira Vidya Mandir school. The stunt each child performed was so mind-blowing" (J.S.S.); "My favorite parts of the camp were rappelling and waterfall.. Eye exercises were very good. I am able to see things very clearly than before" (J.L.K.); "awesome super adventurous exciting" (S.R.); "The trip is awesome. Best - swimming in reservoir. Scariest - jumping from waterfall. Tired of - trekking. Best view - from peak." (B.S.); "The camp was so educative. We had several learning experiences" (M.B.); "The schedule was well planned. Children were engaged. Everyone enjoyed the whole trip." (T.V.)



Announcement



Devi Karunamayee
1930-2017

Devi Karunamayee, trustee of Sri Aurobindo Ashram-Delhi Branch who had recently completed a half-century of being an Ashramite, quietly passed away in the afternoon of 26 January 2017.

Prayer meeting will be held on Tuesday the 7th February from 6–7:30 pm in the Ashram Meditation Hall.

Contact: 011-2656 7863

Email: <contact@aurobindoonline.in>

Note: Pictures can be viewed up to 200% size for finer detail

Editor's Note

“Beginning this month, *The Message of the Gita* is being serialized in ‘Realization’. 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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CONSPECTUS

FIRST CHAPTER

Arjuna, the representative man of his age, is overcome with dejection and sorrow at the most critical moment of his life on the battle-field of Kurukshetra, and raises incidentally the whole question of human life and action, the whole exposition of the Gita revolves and completes its cycle round this original question of Arjuna.

प्रथमोऽध्यायः
अर्जुनविषादयोगः

FIRST CHAPTER

THE YOGA OF THE DEJECTION OF ARJUNA

Kurukshetra

धृतराष्ट्र उवाच -

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पांडवाश्चैव किमकुर्वत संजय ॥१-१॥

Dhritaraashtra Uvaacha:

**Dharmakshetre kurukshetre samavetaa yuyutsavah;
Maamakaah paandavaashchaiva kim akurvata sanjaya. 1-1**

Dhritarashtra* said: On the field of Kurukshetra, the field of the working out of the Dharma**, gathered together, eager for battle, what did they, O Sanjaya, my people and the Pandavas? –

* The peculiarity of the Gita among the great religious books of the world is that it does not stand apart as a work by itself, the fruit of the spiritual life of a creative personality like Christ, Mahomed or Buddha or of an epoch of pure spiritual searching like the Veda and Upanishads, but is given as an episode in an epic history of nations and their wars and men and their deeds and arises out of a critical moment in the soul of one of its leading personages face to face with the crowning action of his life, a work terrible, violent and sanguinary, at the point when he must either recoil from it altogether or carry it through to its inexorable completion. It matters little whether or no, as modern criticism supposes, the Gita is a later composition inserted into the mass of the Mahabharata by its author in order to invest its teaching with the authority and popularity of the great national epic. There seem to me to be strong grounds against this supposition for which, besides, the evidence, extrinsic or internal, is in the last degree scanty and insufficient. But even if it be sound, there remains the fact that the author has not only taken pains to interweave his work inextricably into the vast web of the larger poem, but is careful again and again to remind us of the situation from which the teaching has arisen; he returns to it prominently, not only at the end, but in the middle of his profoundest philosophical disquisitions. We must accept the insistence of the author and give its full importance to this recurrent preoccupation of the Teacher and the disciple. The teaching of the Gita must therefore be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life.

** We might symbolically translate the phrase as the field of human action which is the field of the evolving Dharma. The Gita takes for its frame such a period of transition and crisis as humanity periodically experiences in its history, in which great forces clash together for a huge destruction and reconstruction, intellectual, social, moral, religious, political, and these in the actual psychological and social stage of human evolution culminate usually through a violent physical convulsion of strife, war or revolution. The Gita proceeds from the acceptance of the necessity in Nature for such vehement crises and it accepts not only the moral aspect, the struggle between righteousness and unrighteousness, between the self-affirming law of Good and the forces that oppose its progression, but also the physical aspect, the actual armed war or other vehement physical strife between the human beings who represent the antagonistic powers. A day may come, must surely come, we will say, when humanity will be ready spiritually, morally, socially for the reign of universal peace; meanwhile the aspect of battle and the nature and function of man as a fighter have to be accepted and accounted for by any practical philosophy and religion. The Gita, taking life as it is and not only as it may be in some distant future, puts the question how this aspect and function of life, which is really an aspect and function of human activity in general, can be harmonised with the spiritual existence.

संजय उवाच -

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥१-२॥

Sanjaya Uvaacha:

**Drishtwaa tu paandavaaneekam vyudham duryodhanastadaa;
Aachaaryam upasamgamy raajaa vachanam abraveet. 1-2**

Sanjaya said :- Then the prince Duryodhana, having seen the army of the Pandavas arrayed in battle order, approached his teacher and spoke these words:-

पश्यैतां पांडुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥१-३॥

**Pashyaitaam paanduputraanaam aachaarya mahateem chamoom;
Vyoodhaam drupadaputrena tava shishyena dheemataa. 1-3**

“Behold this mighty host of the sons of Pandu, O Acharya, arrayed by Drupada’s son, thy intelligent disciple.

अत्र शूरा महेश्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥१-४॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥१-५॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥१-६॥

**Atra shooraa maheshwaasaa bheemaarjunasamaa yudhi;
Yuyudhaano viraatashcha drupadashcha mahaarathah. 1-4
Dhrishtaketush chekitaanah kaashirajashcha veeryavaan;
Purujit kuntibhojashcha shaibyashcha narapungavah. 1-5
Yudhaamanyushcha vikraanta uttamaujaashcha veeryavaan;
Saubhadro draupadeyaashcha sarva eva mahaarathaah. 1-6**

Here in this mighty army are heroes and great bowmen who are equal in battle to Bhima and Arjuna; Yuyudhana, Virata and Drupada of the great car, Dhrishtaketu, Chekitana and the valiant prince of Kashi, Purujit and Kuntibhoja, and Shaibya, foremost among men; Yudhamanyu, the strong, and Uttamauja, the victorious; Subhadra’s son [Abhimanyu] and the sons of Draupadi; all of them of great prowess.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥१-७॥

**Asmaakam tu vishishta ye taan nibodha dwijottama;
Naayakaah mama sainyasya samjnaartham taan braveemi te. 1-7**

On our side also know those who are the most distinguished, O best of the twice-born, the leaders of my army; these I name to thee for thy special notice.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥१-८॥
अन्ये च बहवः शूरामदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥१-९॥

**Bhavaan bheeshmashcha karnashcha kripashcha samitinjayah;
Ashwatthaamaa vikarnashcha saumadattis tathaiva cha. 1-8
Anye cha bahavah shooraa madarthe tyaktajeevitaah;
Naanaashastrapraharanaah sarve yuddhavishaaradaah. 1-9**

Thyself and Bhishma and Karna and Kripa, the victorious in battle, Ashvatthama, Vikarna, and Saumadatti also; and many other heroes have renounced their life for my sake, they are all armed with diverse weapons and missiles and all well-skilled in war.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१-१०॥

**Aparyaptam tad asmaakam balam bheeshmaabhirakshitam;
Paryaptam twidam eteshaam balam bheemaabhirakshitam. 1-10**

Unlimited is this army of ours and it is marshalled by Bhishma, while the army of theirs is limited, and they depend of Bhima.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥१-११॥

**Ayaneshu cha sarveshu yathaabhaagam avasthitaah;
Bheeshmam evaabhirakshantu bhavantah sarva eva hi.**

Therefore all ye standing in your respective divisions in the different fronts of the battle, guard Bhishma.”

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥१-१२॥

**Tasya sanjanayan harsham kuruvridhah pitaamahah;
Simhanaadam vinadyocchaih shankham dadhmau prataapavaan.**

Cheering the heart of Duryodhana, the mighty grandsire (Bhishma), the Ancient of the Kurus, resounding the battlefield with a lion's roar, blew his conch.

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१-१३॥

**Tatah shankhaashcha bheryashcha panavaanakagomukhaah;
Sahasaivaabhyahanyanta sa shabdastumulo bhavat. 1-13**

Then conchs and kettledrums, tabors and drums and horns, suddenly blared forth, and the clamour became tremendous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥११-१४॥

**Tatah shvetair hayair yukte mahati syandane sthitau;
Maadhavah paandavashchaiva divyau shankhau pradadhmauh. 1-14**

Then, seated in their great chariot*, yoked to white horses, Madhava (Sri Krishna) and the son of Pandu (Arjuna) blew their divine conchs.

* Arjuna is the fighter in the chariot with divine Krishna as his charioteer. There is a method of explaining the Gita in which not only this episode but the whole Mahabharata is turned into an allegory of the inner life and has nothing to do with our outward human life and action, but only with the battles of the soul and the powers that strive within us for possession. That is a view which the general character and the actual language of the epic does not justify and, if pressed, would turn the straightforward philosophical language of the Gita into a constant, laborious and somewhat puerile mystification. The language of the Veda and part at least of the Puranas is plainly symbolic, full of figures and concrete representations of things that lie behind the veil, but the Gita is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises, and it will not do to go behind this plain language and thought and wrest them to the service of our fancy. But there is this . much of truth in the view, that the setting of the doctrine, though not symbolical, is certainly typical, as indeed the setting of such a discourse as the Gita must necessarily be if it is to have any relation at all with that which it frames.

There are indeed three things in the Gita which are spiritually significant, almost symbolic, typical of the profound- est relations and problems of the spiritual life and of human existence at its roots ; they are the divine personality of the Teacher, his characteristic relations with his disciple and the Occasion of his teaching. The teacher is God himself descended into humanity; the disciple is the first, as we might say in modern language, the representative man of his age, closest friend and chosen instrument of the Avatar, his protagonist in an immense work and struggle the secret purpose of which is unknown to the actors in it, known only to the incarnate God- head who guides it all from behind the veil of his unfathomable mind of Knowledge ; the occasion is the violent crisis of that work and struggle at the moment when the anguish and moral difficulty and blind violence of its apparent movements forces itself with the shock of a visible revelation on the mind of its representative man and raises the whole question of the meaning of God in the world and the goal and drift and sense of human life and conduct.

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥११-१५॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥११-१६॥

**Paanchajanyam hrishheekesho devadattam dhananjayah;
Paundram dadhmau mahaashankham bheemakarmaa vrikodarah. 1-15
Anantavijayam raajaa kunteepuro yudhishthirah;
Nakulah sahadavashcha sughoshamanipushpakau. 1-16**

Hrishikesha (Krishna) blew his Panchajanya and Dhananjaya (Arjuna) his Devadatta (god-given); Vrikodara of terrific deeds blew his mighty conch, Paundra; the King Yudhishthira, the son of Kuniti, blew Anantavijaya; Nakula and Sahadeva, Sughoshha and Manipushpaka. (Yudhishthira, Vrikodara, Nakula and Sahadeva are the four brothers of Arjuna.)

– To be continued

The Enigma ceased that rules our nature's night,
The covering Nescience was unmasked and slain;
Its mind of error was stripped off from things
And the dull moods of its perverting will.
Illumined by her all-seeing identity
Knowledge and Ignorance could strive no more;
No longer could the titan Opposites,
Antagonist poles of the world's artifice,
Impose the illusion of their twofold screen
Throwing their figures between us and her.
The Wisdom was near, disguised by its own works,
Of which the darkened universe is the robe.
No more existence seemed an aimless fall,
Extinction was no more the sole release...
At the head she stands of birth and toil and fate,
In their slow round the cycles turn to her call;
Alone her hands can change Time's dragon base...
All here shall be one day her sweetness' home,
All contraries prepare her harmony;
Towards her our knowledge climbs, our passion gropes;
In her miraculous rapture we shall dwell...
Our self shall be one self with all through her.

– From *Savitri* by Sri Aurobindo

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Publisher: Sri Aurobindo Ashram-Delhi Branch, New Delhi

Editor: Nirankar Agarwal, Ph.D.

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