



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. 7, No. 6

June 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३

The Self is not to be won by eloquent teaching, nor by brain
power, nor by much learning: but only he whom this being
chooses can win Him, for to him this Self bares His body.

– Katha Upanishad 1-2-23

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

June 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

June 03	Be NOT Attached Even to Good Work (Based on the Mother's <i>Prayers & Meditations</i> , p. 84) Musical Offering	Dr. Mithu Pal
June 10	Make the Gift of Your Will (Based on the Mother's <i>The Great Adventure</i> , p. 213) Musical Offering	Dr. Mithu Pal Dr. Ramesh Bijlani
June 17	Life-Unity (Based on Sri Aurobindo's Sonnets, p. 27)) Musical Offering	Ms. Oishani Dutta Sh. Prashant Khanna
June 24	The Divine Will (Based on the Mother's <i>The Great Adventure</i> , pp. 219-220) Musical Offering	Ms. Pragya Taneja Dr. Ramesh Bijlani
Sundays : 03, 10, 24	11:30 am–12:30 pm	Sri Aurobindo's Sonnets Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 07, 14, 21, 28	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
June 18-29	4-6 pm	Mythology for Kids (3-16yrs.) (Painting, Puppets, Group-Plays, <i>Sloka & Bhajan</i> chanting)	Shubhra Maheshwari <shubhrahul@gmail.com>

Ashram Library (Knowledge)

Tuesday to Sunday Timings 10:00 A.M. – 4:30 P.M. (Monday closed)

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

2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

June 07-13	Clean Mind Program		Dr. Surinder Katoch
June 14-20	Kriya Yoga Retreat Retreat	English	Per H. Vibe Sameer Guglani
June 21-27	International Textual Workshop - Yog Darshana	English	Prof. V.N. Jha
June 29-July 02	Study Retreat	English	Dr. Acharya Navneet

Venue: Van Niwas, Nainital

Study Camps

June 03-09	Religion & Scientific Thinking	Hindi	Dr. J.P. Singh
June 10-16	Sri Aurobindo's Synthesis of Yoga	Hindi	Dr. Kiran Sood
June 17-23		Marathi	Rajendra Sarodiya
Jun 27-01 Jul	Spiritual Retreat	Hindi	Jagdish Pandey

Youth Camps

June 02-04	Youth Camp	Purkal Youth Development Society
June 04-08	Clean Mind Program	Dr. S. Katoch
June 10-16	Youth Camp	India Vision Foundation
	Youth Camp	Pardada Pardadi Educational Society, Anoopshahar
June 18-26	Youth Camp	Sri Aurobindo College, Ludhiana
June 26-30	Clean Mind Program	Renu Vishwanathan

Contact: 011-2656 7863; 2652 4810; <aurocamps@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

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

NEW BATCH STARTS Mondays 4,11,18,25 8:30–10:30am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	8 am	Havan	
Tue/Thu/Sat	6:45–7:45	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	5:30–6:30 pm	Yogasana class	Ms. Seema Dabi

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

Monday	2:45–3:30 pm	Vivekachoodamani	Dr. Tarun Baveja
Wed/Fri	2:45–3:30 pm	Brihadaranyaka Upanishad	Dr. Tarun Baveja
Saturday	2:45–3:30 pm	Bhagvad Gita Sadhana	Dr. Tarun Baveja

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

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

2018 – Year of Spiritual Health

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

1. Online Course: Spiritual Health 2. Teerth Yatras 3. Spiritual Study

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

June 2018: Schedule of Talks

June 03	I see Light in You	Ms. Sonia Bhandari
June 10	Spiritual Art	Ms. Preeti Bhardwaj
June 17	Contented Mind	Mr. Deepak Jhamb
June 24	How to lead a Spiritual Life	Dr. Shardha Batra

ADVANCE NOTICE

COURSE ON TEACHING YOGA

August 14–December 21, 2018

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srimaryog@gmail.com>

Matri Kala Mandir (MKM) – NO CLASSES IN JUNE

The Reversal of Consciousness (5)

Who will tell me what constitutes an individual? What is it that gives you the impression that you are a person existing in himself?

One can say with Descartes: "I think, therefore I am."

Ah, no! That does not prove that you are individualised.

What is it that gives you the impression that you are an individual?... When you were ten, you were very different from what you were when you were born, and now you are very different from what you were at ten, aren't you? The form grows within certain limits and there is a similarity, but even so, it is quite different from what it was at your birth; you may almost say, "It was not I." So much for the physical. Now, take your inner consciousness when you were five and now. Nobody would say it is the same person. And your thoughts, at five and now? All are different. But in spite of everything, what is it that gives you the impression that it is *the same person* who is thinking?

Let us take the example of a river following its course: it is never the same water which flows. What is a river? There is not a drop that ever is the same, no stability is there, then where is the river? (Some take this example to prove that there is no personality—they are very anxious to prove that there is no personality.) For beings it is the same thing: the consciousness changes, ideas change, sensations change, what then is the being? Some say that individuality is based upon memory, remembrance: you remember therefore you are an individual being. This is absolutely wrong, for even if you had no memory you would still be an individual being.

The river's bed constitutes the river.

The bed localises the river, but the bed also changes much; which means that all is inconstant, all is fugitive, and this is true. But it is only one part of the truth, it is not the whole. You feel quite clearly that there is something "stable" in you, don't you, but where does this sensation of stability come from?

If I were to place it physically, I would say it is somewhere in the chest. When I say "I am going to do something", it is not the true "I" which speaks. When I say "I think", it is not the true "I" which thinks—the true "I" looks at the thinking, it looks at the thoughts coming. Naturally this is a way of speaking.

When the vast majority of people say "I", it is a part of them, of their feeling, their body, their thought, indifferently, which speaks; it is something that always changes. Therefore, their "I" is innumerable, or the "I" always varies. What is the constant thing therein?... The psychic being, evidently. For, to be constant a thing must first be immortal. Otherwise it cannot be constant. Then, it must also be independent of the experiences through which it passes: it cannot be the experiences themselves. Hence, it is certainly not the bed of the river which constitutes the river; the bed is only a circumstance. If the comparison is carried

a little farther (besides, comparisons are worthless, people find in them whatever they want), it can be said that the river is a good symbol of life, that what is constant in the river is the species “water”. It is not always the same drop of water, but it is always water—without water there would be no river. And what endures in the human being is the species “consciousness”. It is because it has a consciousness that it endures. It is not the forms which last, it is the consciousness, the power of binding together all these forms, of passing through all these things, not only keeping a memory of them (memory is something very external), but keeping the same vibration of consciousness.

And that is the great mystery of creation, for it is the same consciousness, the Consciousness is one. But the very moment this Consciousness manifests itself, exteriorises itself, deploys itself, it divides itself into innumerable fragments for the need of expansion, and each one of these fragmentations has been the beginning, the origin of an individual being. The origin of every individual form is the law of this form or the truth of this form. If there were no law, no truth of each form, there would be no possibility of individualisation. It would be something extending indefinitely; there would be perhaps points of concentration, assemblages, but no individual consciousness. Each form then represents one element in the changing of the One into the many. This multiplicity implies an innumerable quantity of laws, elements of consciousness, truths which spread out into the universe and finally become separate individualities. So the individual being seems constantly to go farther and farther away from its origin by the very necessity of individualisation. But once this individualisation, that is, this awareness of the inner truth is complete, it becomes possible, by an inner identification, to reestablish in the multiplicity the original unity; that is the purpose of the universe as we perceive it. The universe has been made so that this phenomenon may take place. The Supreme has manifested Himself to Himself so as to become aware of Himself.

In any case, that is the purpose of *this* creation. Let us be satisfied with our universe, let us make the best use possible of our life upon earth and the rest will come in its time.

It is purposely, mind you, that I have not mentioned the ego as one of the causes of the sense of individuality. For the ego being a falsehood and an illusion, the sense of individuality would itself be false and illusory (as Buddha and Shankara affirm), whereas the origin of individualisation being in the Supreme Himself, the ego is only a passing deformation, necessary for the moment, which will disappear when its utility is over, when the Truth-Consciousness will be established.

– *The Mother*

Activities during April 16 – May 15, 2018

YOUTH CAMPS AT VAN NIWAS, NAINITAL : During this period several youth camps were conducted for students.

Thus 43 students accompanied by 4 teachers from Aditi Gurukul, Hyderabad, took part in a youth camp from April 13-17, 2018. Activities included morning keep-fit exercises, trekking, scrambling, rock-climbing, rappelling, and a meditation session.



Fifty five students and 11 teachers of Shiv Nadar School, NOIDA, took part in a youth camp between April 18-22. Activities included morning keep-fit exercises, scrambling & rock-climbing, trekking, and meditation. The School had also arranged for some workshops which were conducted by a resource person from the school team.

Between April 23-28 a youth camp was conducted for 66 students and 5 teachers of Shikshantar School, South City, Gurugram, Haryana. Besides the usual keep-fit, scrambling, rock-climbing, rappelling, river-crossing, and meditation sessions, this group engaged in trekking to many more scenic places around Nainital including the 2622 metre high Naina Peak.

A group of 43 students and 5 teachers from Sri Aurobindo Interanational School, Hyderabad, attended the next youth camp from April 29 to 5 May, 2018. Activities included keep-fit, scrambling, rock-climbing, rappelling, river-crossing, and trekking to several scenic places including Tiffin Top, Sri Aurobindo Peak and Naina Peak, and several meditation sessions in the evening.

Resource persons for the camps included Jayanta Pal for physical activities, and Sukhendu for meditation sessions.

FLUTE RECITAL : A student of Indian Classical Music from Russia, Mr. Yogor, played *Raag Yaman* on flute in the Meditation Hall on 18 April 2018 to a great appreciation by the audience. Mr. Latif Khan of Delhi Gharana accompanied him on *tabla*.

2018–YEAR OF SPIRITUAL HEALTH OF THE CLEAN MIND PROGRAMME: Under this program, on four Sundays, The Mother’s Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, and *yogasanas*. A number of talks and workshops were additional features of this program. Thus Dr. Urvashi Anand gave a talk on ‘Awe and Spirituality’ to 40



attendees on 22 April; Dr. Shardha Batra spoke to 26 participants on ‘Spiritual Responsibility’ on 29 April; Mr. Deepak Jhamb discoursed on ‘Non-violent Mind’ to 31 attendees on 6 May; and Mr. Mukesh Batra gave a talk of ‘Food for the Mind’ to 29 participants on 13 May. Distribution of used clothes and *Prasad* comprised other activities of the program.

DARSHAN DAY 24 APRIL : The day commemorating the final arrival of the Mother in Pondicherry on 24 April 1920, started with an invocation for the divine Presence in the Meditation Hall by Ms. Srila Basu. In the evening following the traditional march-past and kindling of the Lamps of Aspiration around Sri Aurobindo’s Shrine,



the Ashram Choir presented a musical rendering of Isha Upanishad interspersed with Tara Didi’s

reading of Sri Aurobindo’s translation of each mantra in the Meditation Hall. The Day’s events ended

with distribution of *Prasad* and a Darshan Day card bearing the following message of spiritual guidance from Sri Aurobindo:

“Always to know her and live always in her presence.” – *Sri Aurobindo*

INTEGRAL YOGA COURSE FOR IIT STUDENTS : Twenty five students of IIT-Delhi attended a course comprising of 12 hours of theory and 6 hours of practical on Integral Yoga and its underlying philosophy during the period April 5-25, 2018,



conducted by Dr. Ramesh Bijlani in the Ashram campus. The students would earn one credit in their curricula requirements for this course. Some of the comments made by the students in the feedback were: “the course has shown me

new depths of understanding and wisdom”, “the best experience in my life”,

“understood the purpose of life”, “I am able to concentrate better”.

ORIENTATION TO INTEGRAL YOGA on 28-29 April was attended by a group of 32 participants including The Mothers International School parents. In addition to sessions on physical practices of yoga, asanas and pranayama, the group heard discourses by Dr. Ramesh Bijlani on the integral philosophy of Sri Aurobindo and the Mother and its importance in filling life with love, peace and joy. Participants felt rejuvenated with sessions of soulful music presented by Shubhra Maheshwari on 28 April and Mithu Pal on 29 April, during breaks from the talks and discussions. Appreciative feedback includes: “helped me focus inwards”, “rejuvenating”, “found answers to many questions”, “spiritually satisfying”, “an enriching experience”, “nourishing for the body, mind and soul”, “very positive.”



ORIENTATION TO INTEGRAL YOGA FOR VOLUNTEERS : A special orientation for a group of twenty volunteers who make an offering of their work to various Ashram departments was held on 13 May 2018. In addition to an introduction by Dr. Ramesh Bijlani to the unique features of Sri Aurobindo and The Mother’s life-affirming spiritual philosophy and its potential role for a happy, healthy and fulfilling life, they attended *satsang* on the message of the Gita as applicable to daily life, and had a glimpse of the history and activities of Sri Aurobindo Ashram-Delhi Branch.



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

ASHRAM'S YOUTUBE CHANNEL

Sri Aurobindo Ashram-Delhi Branch now has several videos on its YouTube channel. To access it, please go to:
<https://www.youtube.com/channel/UCNXTB5B7Ed6cE8-MFnkz34w>

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.

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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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FIFTH CHAPTER Contd.

श्रीभगवानुवाच -

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥५-२३॥
Shaknoteehaiva yah sodhum praak shareera vimokshanaat;
Kaamakrodhodbhavam vegam sa yuktah sa sukhee narah. 5-23

He who can bear here in the body the velocity of wrath the desire, is the Yogin, the happy man.

यो ऽन्तःसुखो ऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतो ऽधिगच्छति॥५-२४॥
Yo'ntah sukho'ntaraaramas tathaantarjyotir eva yah;
Sa yogee brahma nirvaanam brahmabhooto'dhigacchati. 5-24

He who has the inner happiness and the inner ease and repose and the inner light, that Yogin becomes the Brahman and reaches self-extinction in the Brahman, brahmanirvanam.*

* Here, very clearly, Nirvana means the extinction of the ego in the higher spiritual inner Self, that which is for ever timeless, spaceless, not bound by the chain of cause and effect and the changes of the world-mutation, self-blissful, self-illuminated and for ever at peace. The Yogin ceases to be the ego, the little person limited by the mind and the body; he becomes the Brahman; he is unified in consciousness with the immutable divinity of the eternal Self which is immanent in his natural being. But is this a going in into some deep sleep of samadhi away from all world-consciousness, or is it the preparatory movement for a dissolution of the natural being and the individual soul into some absolute Self who is utterly and for ever beyond Nature and her works, *laya, moksha?*

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥५-२५॥
Labhante brahma nirvaanam rishayah ksheenakalmashaah;
Cchinnadwaidhaa yataatmaanah sarvabhootahite rataah. 5-25

Sages with Nirvan in the Brahman, they in whom the stains of sin are effaced and the knot of doubt is cut asunder, masters of their selves, who are occupied in doing good to all creatures.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥५-२६॥
Kaamakrodhaviyuktaanaam yateenaam yatachetasaam;
Abhito brahma nirvaanam vartate viditaatmanaam. 5-26

Yatis (those who practise self-mastery by Yoga and austerity) who are delivered from desire and wrath and have gained self-mastery, for them Nirvana in the Brahman exists all about them, encompasses them, they already live in it because they have knowledge* of the Self.**

* That is to say, to have knowledge and possession of the Self is to exist in Nirvana. This is clearly a large extension of the idea of Nirvana. Freedom from all stain of the passions, the self-mastery of the equal mind on which that freedom is founded, equality to all beings, *sarvabhuteshu-*, and beneficial love for all,

final destruction of that doubt and obscurity of the ignorance which keeps us divided from the all-unifying Divine and the knowledge of the One Self within us and in all are evidently the conditions of Nirvana which are laid down in these verses of the Gita, go to constitute it and are its spiritual substance. Thus Nirvana is clearly compatible with world-consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite*.

** By Nirvana in the Brahman must be meant a destruction or extinction of the limited separative consciousness, falsifying . and dividing, which is brought into being on the surface of existence by the lower Maya of the three gunas, and entry into Nirvana is a passage into this other true unifying consciousness which is the heart of existence and its continent and its whole containing and supporting, its whole original and eternal and final truth. Nirvana when we gain it, enter into it not only within us, but all around, *abhito vartate*, because this is not only the Brahman-consciousness which lives secret within us, but the Brahman-consciousness in which we live. It is the Self which we are within, the supreme Self of our individual being but also the Self which we are without, the supreme Self of the universe, the Self of all existences. By living in that Self we live in all, and no longer in our egoistic being alone; by oneness with that Self a steadfast oneness with all in the universe becomes the very nature of our being and the root status of our active consciousness and root motive of all our action.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥५-२७॥
 यतेद्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥५-२८॥

Sparsaan kritwaa bahir baahyaamschakshus chaivaantare bhruvoh;
Praanaapaanau samau kritwaa naasaabhyantara chaarinau. 5-27
Yatendriya manobuddhir munir mokshaparaayanah;
Vigatecchaabhaya krodho yah sadaa mukta eva sah. 5-28

Having put outside of himself all outward touches and concentrated the vision between the eye-brows and made equal the prana and the apana moving within the nostrils, having controlled the senses, the mind and the understanding, the sage devoted to liberation, from whom desire and wrath and fear have passed away, is ever free.*

* Here we have a process of Yoga that brings in an element which seems quite other than the Yoga of works and other even than the pure Yoga of knowledge by discrimination and contemplation; it belongs in all its characteristic features to the system, introduces the psycho-physical askesis of, Rajayoga. There is the conquest of all the movements of the mind, *chittavritti-nwodha*; there is the control of the breathing, Pranayama; there is the drawing in of the senses and the vision. All of them are processes which lead to the inner trance of Samadhi, the object of all of them *moksha*, and moksha signifies in ordinary parlance the renunciation not only of the separative ego-consciousness, but of the whole active consciousness, a dissolution of our being into the highest Brahman. Are we to suppose that the Gita gives this process in that sense as the last movement of a release by dissolution or only as a special means and a strong aid to overcome the outward-going mind ? Is this the finale, the climax, the last word ? We shall find reason to regard it as both a special means, an aid, and at least one gate of a final departure, not by dissolution, but by an uplifting to the supracosmic existence. For even here in this passage this is not the last word; the last word, the finale, the climax comes in a verse that follows and is the last couplet of the chapter.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।
 सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥५-२९॥

Bhoktaaram yajnatapasaam sarvaloka maheshwaram;
Suhridam sarvabhootaanaam jnaatwaa maam shaantim ricchati. 5-29

When a man has known Me as the Enjoyer of sacrifice and tapasya (of all askesis and energisms), the mighty lord of all the worlds, the friend of all creatures, he comes by the peace.*

* The power of the Karmayoga comes in again; the knowledge of the active Brahman, the cosmic supersoul, is insisted on among the conditions of the peace of Nirvana. We get back to the great idea of the Gita, the idea of the Purushottama, —though that name is not given till close upon the end, it is always that which Krishna means by his “I” and “me”, the Divine who is there as the one self in our timeless immutable being, who is present too in the world, in all existences, in all activities, the master of the silence and the peace, the master of the power and the action, who is here incarnate as the divine charioteer of the stupendous conflict, the Transcendent, the Self, the AH, the master of every individual being. He is the enjoyer of all sacrifice and of all tapasya, therefore shall the seeker of liberation do works as a sacrifice and as a tapasya; he is the lord of all the worlds, manifested in Nature and in these beings, therefore shall the liberated man still do works for the right government and leading on of the peoples in these worlds, *lokasangraha*; he is the friend of all existences, therefore is the sage who has found Nirvana within him and all around, still and always occupied with the good of all creatures,—even as the Nirvana of Mahayana Buddhism took for its highest sign the works of a universal compassion. Therefore too, even when he has found oneness with the Divine in his timeless and immutable self, is he still capable, since he embraces the relations also of the play of Nature, of divine love for man and of love for the Divine, of bhakti. That this is the drift of the meaning, becomes clearer when we have fathomed the sense of the sixth chapter which is a large comment on and a full development of the idea of these closing verses of the fifth, that shows the importance which the Gita attaches to them.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे कर्मसन्न्यासयोगो नाम पंचमोध्यायः॥

*Iti Srimad Bhagavadgeetaasooanishatsu Brahmavidyaayaam Yogashaastre
Sri Krishnaarjunasamvaade Karmasanyasayogo Naama Panchamo'dhyaayah*

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna ends the fifth discourse entitled: “The Yoga of Renunciation of Action.”

CONSPECTUS

SIXTH CHAPTER

Nirvana and Works in the World : This chapter is full development of the idea of the closing verses of the fifth, - that shows the importance which the Gita attaches to them.

षष्ठोध्यायः

अध्यात्मयोगः

SIXTH CHAPTER

ADHYATMAYOGAH

NIRVANA AND WORKS IN THE WORLD

श्रीभगवानुवाच -

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स सन्न्यासि च योगी च न निरग्निर्न चाक्रियः॥६-१॥

Sri Bhagavaan Uvaacha --

Anaashritah karmaphalam kaaryam karma karoti yah;
Sa sannyasii cha yogee cha na niragnirna chaakriyah. 6-1

The Blessed Lord said: Whoever does the work to be done without resort to its fruits, he is the sannyasin and the Yogin, not the man who lights not the sacrificial fire and does not the works.

यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।
न ह्यसन्न्यस्तसंकल्पो योगी भवति कश्चन॥६-२॥
Yam sannyasamiti praahuryogam tam viddhi paandava;

Na hyasannyastasankalpo yogee bhavati kashchana. 6-2

What they have called renunciation (Sannhasa), know to be in truth Yoga, O Pandava; for none becomes a Yogin who has not renounced the desire-will in the mind.*

* First the Teacher emphasises—and this is very significant —his often repeated asseveration about the real essence, Sannyasa, that it is an inward, not an outward renunciation. Works are to be done, but with what purpose and in what order?

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते॥६-३॥

Aarurukshormuneryogam karma kaaranamuchyate;
Yogaaroodhasya tasyaiva shamah kaaranamuchyate. 6-3

For a sage who is ascending the hill of Yoga, action is the cause*; for the same sage when he has got to the top of Yoga self-mastery is the cause.**

* Works are the cause, but of what? The cause of self- perfection, of liberation, of Nirvana in the Brahman; for by doing works with a steady practice of the inner renunciation this perfection, this liberation, this conquest of the desire-mind and the ego-self and the lower nature are easily accomplished.

** But when one has got to the top ? Then works are no longer the cause; the calm of self-mastery and self-possession gained by works becomes the cause. Again, the cause of what ? Of fixity in the self, in the Brahman-consciousness and of the perfect equality in which the divine works of the liberated man are done.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।
सर्वसंकल्पसन्न्यासी योगारूढस्तदोच्यते॥६-४॥

Yadaa hi nendriyaartheshu na karmaswanushajjate;
Sarvasankalpasannyaasee yogaaroodhas tadochyate. 6-4

When one does not get attached* to the objects of sense or to works and has renounced all will of desire in the mind, then is he said to have ascended to the top of Yoga.

* That is the spirit in which the liberated man does works; he does them without desire and attachment, without the egoistic personal will and the mental seeking which is the parent of desire. He has conquered his lower self, reached the perfect calm in which his highest self is manifest to him, that highest self always concentrated in its own being, *sawahita*, in Samadhi, not only in the trance of the inward-drawn conscious”ness but always, in the waking state of the mind as well, in exposure to the causes of desire and of the disturbance of calm, to grief and pleasure, heat and cold, honour and disgrace, all the dualities. This higher self is the Akshara. *kutastha*.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥६-५॥
Uddharedaatmanaatmaanam naatmaanamavasaadayet;
Atmaiva hyaatmano bandhuraatmaiva ripuraatmanah. 6-5

By the self thou shouldst deliver the self, thou shouldst not depress and cast down the self (whether by self-indulgence or suppression); for the self is the friend of the self and the self is the enemy.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥६-६॥
Bandhuraatmaa'tmanastasya yenaatmaivaatmanaa jitah;
Aanaatmanastu shatrutwe vartetaatmaiva shatruvat. 6-6

To the man is his self a friend in whom the (lower) self has been conquered by the (higher) self, but to him who is not in possession of his (higher) self, the (lower) self as if an enemy and it acts as an enemy.

– To be continued

Even when we fail to look into our souls
Or lie embedded in earthly consciousness,
Still have we parts that grow towards the light,
Yet are there luminous tracts and heavens serene
And Eldorados of splendour and ecstasy
And temples to the godhead none can see.
A shapeless memory lingers in us still
And sometimes, when our sight is turned within,
Earth's ignorant veil is lifted from our eyes;
There is a short miraculous escape.
This narrow fringe of clamped experience
We leave behind meted to us as life,
Our little walks, our insufficient reach.
Our souls can visit in great lonely hours
Still regions of imperishable Light,
All-seeing eagle-peaks of silent Power
And moon-flame oceans of swift fathomless Bliss
And calm immensities of spirit space.
In the unfolding process of the Self
Sometimes the inexpressible Mystery
Elects a human vessel of descent.
A breath comes down from a supernal air,
A Presence is born, a guiding Light awakes,
A stillness falls upon the instruments:
Fixed, motionless like a marble monument,
Stone-calm, the body is a pedestal
Supporting a figure of eternal Peace.

– From *Savitri* by Sri Aurobindo

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