



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. 9

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An e-magazine of Sri Aurobindo Ashram-Delhi Branch

विसर्गाद्याःश्मशानान्ताभावादेहस्यनात्मनः ।
कलानामिवचन्द्रस्यकालेनाव्यक्तवर्त्मना ॥

The stages of one's bodily condition, beginning with birth and ending with death, have no effect upon the eternal soul, just like our vision of the waxing and waning of the moon does not affect the moon itself. Such changes occur due to the imperceptible movements of time.

Uddhav Gita 1-48

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

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
Mon to Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon to 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	Tue/Thu	Gynaecology
Saturday (on call)	Dermatology	Tuesday	Psychiatry

Mon-Fri 9 – 11 am 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	8 am	<i>Havan</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana</i> class	Shri Debi Prasad
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. Madhumita Nayaksahu
Tue/Thu/Sat	4– 5 pm	<i>Yogasana</i> class	Shri Deepak Jhamb
Mon/Wed/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: 8am to 12 noon

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 : Nainital, Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana); Govt. School (NCT of Delhi)

Planning in process for : Chandigarh; Odisha; Ma Mandir (M.P.)

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

September 2017: Schedule of Talks

September 03	Loving Kindness & Forgiveness	Dr. Urvashi Anand
September 10	Seasonal Lifestyle	Dr. S. Katoch
September 17	Orientation to Integral Yoga	Dr. Ramesh Bijlani
September 24	<i>Shakti</i> Worship	Dr. Shardha Batra

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	4:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Tue/Thu	4:00-5:00 pm	Rabindra Sangeet	Smt. Samadrita Barua
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
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	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:15 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

Important Days in the Ashram

2 September (Saturday) Anniversary of Shri Surendra Nath Jauhar's Mahasamadhi Day

06:15 am	Flower offering	Chacha ji's <i>samadhi</i>
07:00 am	Invocation	Meditation Hall
08:30 am	<i>Havan</i>	Chacha ji's <i>samadhi</i>
06:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	Music offering by Ashram Choir	Meditation Hall
	Reading by Tara didi	
07:40 P.M.	<i>Prasad</i>	

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The Psychic Being

The world is a masked form of Sachchidananda... Existence, Conscious-Force, Bliss... The divine Conscious-Force is omnipresent in the material cosmos, but veiled, operative secretly behind the actual phenomenon of things, and it expresses itself there characteristically through its own subordinate term, Life... The divine All-existence also is omnipresent in the material cosmos, but veiled, hidden behind the actual phenomenon of things, and manifests itself there initially through its own subordinate term, Substance, Form of being or Matter. Then, equally, the principle of divine Bliss must be omnipresent in the cosmos, veiled indeed and possessing itself behind the actual phenomenon of things, but still manifested in us through some subordinate principle of its own in which it is hidden and by which it must be found and achieved in the action of the universe. That term is something in us which we sometimes call in a special sense the soul,—that is to say, the psychic principle which is not the life or the mind, much less the body, but which holds in itself the opening and flowering of the essence of all these to their own peculiar delight of self, to light, to love, to joy and beauty and to a refined purity of being.

The Atma [Jivatman] is the Self or Spirit that remains above, pure and stainless, unaffected by the stains of life, by desire and ego and ignorance. It is realised as the true being of the individual, but also more widely as the *same being* in all and as the Self of the cosmos; it has also a self-existence above the individual and cosmos and it is then called the Paramatma, the supreme Divine Being.

The soul is something that comes from the Divine into the evolution... The *antaratman* [Inner Atma] is the soul... the divine spark from the beginning... in all Things... a divine spark which, through attraction, through affinity and selection, gathers around it a beginning of psychic consciousness... It begins in the mineral, it is a little more developed in the plant, and in the animal there is a first glimmer of the psychic presence). Then there comes a moment when this psychic being is sufficiently developed to have an independent consciousness and a personal will. And then after innumerable lives more or less individualised, it becomes conscious of itself, of its movements and of the environment it has chosen for its growth. Arriving at a certain state of perception, it decides—generally at the last minute of the life it has just finished upon earth—the conditions in which its next life will be passed... the psychic being can progress and form itself only in the physical life and upon earth. As soon as it leaves a body, it enters into a rest which lasts for a more or less long time according to its own choice and its degree of development—a rest for assimilation, for a passive progress so to say, a rest for passive growth which will allow this same psychic being to pass on to new experiences and make a more active progress. But after having finished one life (which usually ends only when it has done what it wanted to do), it will have chosen the environment where it will be born, the

approximate place where it will be born, the conditions and the kind of life in which it will be born, and a very precise programme of the experiences through which it will have to pass to be able to make the progress it wants to make.

The soul of a plant or an animal is not altogether dormant—only its means of expression are less developed than those of a human being. There is much that is psychic in the plant, much that is psychic in the animal. The plant has only the vital physical evolved in its form, so it cannot express itself; the animal has a vital mind and can, but its consciousness is limited and its experiences are limited, so the psychic essence has a less developed consciousness and experience than is present or at least possible in man. All the same, animals have a soul and can respond very readily to the psychic in man.

The psychic being is that which persists after death, because it is your eternal self; it is this that carries the consciousness forward from life to life. The psychic being is the real individuality of the true and divine individual within you. For your individuality means your special mode of expression and your psychic being is a special aspect of the one Divine Consciousness that has taken shape in you. But in the psychic consciousness there is not that sense of division between the individual and the universal consciousness which affects the other parts of your nature. You are conscious there that your individuality is your own line of expression, but at the same time you know too that it is an expression objectifying the one universal consciousness.

The psychic being is that part of the being which is directly under the influence of the Divine Consciousness... It is a world of harmony, and everything moves in it from light to light and from progress to progress. It is the seat of the Divine Consciousness, the Divine Self in the individual being. It is a centre of light and truth and knowledge and beauty and harmony which the Divine Self in each of you creates by his presence, little by little; it is influenced, formed and moved by the Divine Consciousness of which it is a part and parcel. It is in each of you the deep inner being... It is the intermediary between the Divine Consciousness and your external consciousness; it is the builder of the inner life, it is that which manifests in the outer nature the order and rule of the Divine Will.

In most religions, and perhaps in most philosophies also, it is the vital being which is called “soul”, for it is said that “the soul leaves the body”, while it is the vital being which leaves the body. One speaks of “saving the soul”, “wicked souls”, “redeeming the soul”... but all that applies to the vital being, for the psychic being has no need to be saved! It does not share the faults of the external person, it is free from all reaction.

Fundamentally, without... inner will of the psychic being... human beings would be quite dismal, dull, they would have an altogether animal life. Every gleam of aspiration is always the expression of a psychic influence. Without the presence of the psychic, without the psychic influence, there would never be any sense of progress or any will for progress.

—Excerpted from the writings of *Sri Aurobindo* and the *Mother*

Activities during July 16 – August 15, 2017

VISITORS FROM JAPAN : A group of 35 yoga enthusiasts from Japan, led by their 90-year old yoga teacher Mr. Tahara Hodo, visited the Ashram on the morning of 16 July 2017. After a brief introduction to the Ashram and its activities, Dr. Ramesh Bijlani briefed them with a short introduction to the lives, works and teachings of Sri Aurobindo and the Mother. The organizer of the tour Mr. Markus, an individual of Indian origin, acted as an interpreter for the group.



CLEAN MIND PROGRAMME : Under this program, on five Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, and *yogasanas*/ fun games, and Contentment Scoring. A number of talks and workshops were additional features of this program. Thus Mrs. Vatsala spoke on 'Happiness' to 17 on 16 July, Dr. Shardha Batra on '*Saraswati Mantra*' to 20 on 23 July, Shri Mukesh Batra on 'Work is Worship' to 15 on 30 July, Dr. Urvashi Anand on 'Discriminative Faith' to 20 on 6 August, and Dr. Surinder Katoch on 'Diabetic Mind' to 30 attendees on 13 August. Shramdan, distribution of old clothes and *Prasad* comprised some other activities of the programs.



BHAJAN SANDHYA : In the *Bhajan Sandhya* on 29 July 2017 in the Meditation Hall, Ms. Samadrita Barua made an offering of Hindustani Classical music and Rabindra Sangeet. She was accompanied on *tabla* by Shri Arup Moitra and on *taanpura* by Dr. Jayanthi Ramachandran. To the great appreciation of the audience, one of the bhajans presented was a favorite of Mahatma Gandhi, *Vaishnava jana to tene kahiye...*

A 20-week 200-hour course on 'Teaching Yoga' under the aegis of The Mother's Integral Health Centre of the Ashram was inaugurated in the Meditation Hall on 2 August 2017. The event began with aspiration for the divine Presence by Ms. Sapna Mukherjee. Everybody felt deeply the absence of Karuna Didi's voice, for she always used to begin the Invocation in the past. Thereafter, Dr. Ramesh Bijlani gave an introduction to the course by stating that this course was not the usual run-of-the mill affair which generally aims for the students to gain competency in giving instructions for the physical practices of yoga. In this course, hackneyed expressions such as 'yoga is a spiritual discipline' and 'yoga is a way of life' are brought to life. Moreover, students have an opportunity to



initiate in themselves a process of psycho-spiritual transformation leading to a change of their innate nature be-
getting more love, peace and joy in their lives. Following the intro, Ms. Sapna Mukherjee made a musical offering of de-



votional songs and the program ended with silent meditation against a backdrop of the inspirational Mother's Music.

Through a selection process, 35 students were enrolled for the course which is scheduled to continue until 15 December 2017.

CREATIVITY COMPETITION AT M.I.S. : Luminaire, the annual series of inter-school events, which celebrates the spirit of creativity and novelty, was held in The Mother's International School on August 9, 2017. An ode to the literary visionary and seer, Sri Aurobindo, it invited one to pursue the unending journey of self-knowledge and growth.

The competition, comprising of various events, was adjudged by an esteemed panel of judges.

The program began with singing of soulful *bhajans* in the Hall of Grace.



After the conclusion of the diverse items, Smt. Sanghamitra Ghosh, Principal M.I.S., announced the names of the winners of various events. For the Sanskrit declamation on 'The Importance Of Sanskrit In The Oneness Of All Religions', Tejas Sekri of The Mother's International School won the first prize. For 'Hindi Kavya Rachna', Rudra Jyotirmay of

The Mother's International School, and Mallika Miglani of Sri Ram School, Aravalli, were deemed the best. For Iinter- school

On-the- spot Painting Competition, Shreya Samantra of Gyan Bharti school bagged the first prize.



'Poetique', the French

dramatization of poetry saw an inspired display of performances, for which the team comprising of Sancia Sehdev, Kashvi Chaudhary, and Disha Kapoor of Springdales School, Dhaula Kuan, was

awarded the first position. This year's Extempore saw Shagnik Debroy of Step By Step School, Noida, and Natasha Abrol of The Mother's International School claim the positions of first runner up and winner, respectively. The eventful program ended with the Bluebells International School winning the much coveted rolling trophy.



114TH BIRTH ANNIVERSARY OF SHRI SURENDRA NATH JAUHAR FAQUIR' : Since 13 August was a Sunday this year, students and staff of The Mother's International School paid tribute to the Founder, Shri Surendra Nath Jauhar, on 11 August 2017. Students of the senior section offered a cluster of devotional songs in a special assembly in the Meditation Hall of the Ashram, followed by recitation of snippets from the life, character, personality and works of Chacha ji in chaste Hindi, and ending with meditation with a backdrop of Mother's Music.

Junior section organized an inter-school patriotic song festival. A bevy of songs and dances were presented to the audi-



ence in the Hall of Grace. Prizes and trophy were awarded to the deserving students at the end of the program.

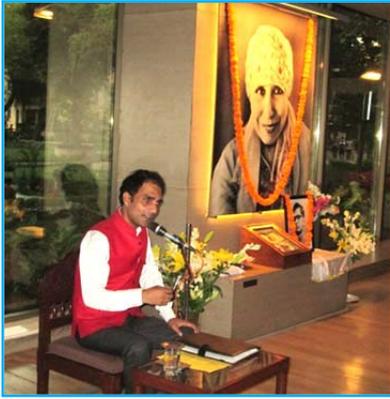
On 13th August, *havan* at Chachaji's *samadhi* was followed with flower offering by Ashram residents and visitors. In the forenoon, the Ashram Choir sang several bhajans including Chacha ji's favorite, *wah wah mauj faqiran di*. Dr. Ramesh Bijlani thereafter spoke of Chacha ji's life and works. Two major decisions Chacha ji made were certainly origi-



nated by his psychic being – one, responding to Mahatma Gandhi's call for active participation in the freedom struggle by dropping out of college at the tender age of 18, and two, after independence opting to dedicate his life for Mother's work rather than continuing with politics. The latter occurred because of the Mother's Grace whose darshan he first had in 1939, and on

every Darshan Day thereafter.

In the evening, after several favorite songs of Chacha ji were sung by Premsheela and others, Tara Didi read out the chapter 'My Supreme Discovery' from Chacha ji's memoirs, in which he has described in candid detail laced with his customary humour his visit to Pondicherry in 1939 which led to a distinct turning point in his life.



THE 4TH *D.N. JHUNJHUNWALA MEMORIAL LECTURE* was delivered by Dr. Rahul Awasthy, a poet and lecturer of Hindi at Bareilly College on 14 August 2017 in the Meditation Hall on *Sri Arvind va Akhand Bharat* (Sri Aurobindo and undivided India). Dr. Awasthy spoke with great enthusiasm in chaste Hindi about the essential indivisibility and unity of India. While drawing cues from the biography and writings of Sri Aurobindo, he talked about the psychological and spiritual origin of nationalism. The speaker kept the audience mesmerized with his passionate delivery which appeared to come straight from his heart.



SRI AUROBINDO'S 145TH BIRTH ANNIVERSARY AND INDIA'S 71ST INDEPENDENCE DAY were celebrated on August 15. The day began with *Prabhat Pheri*, walking around the campus singing the glory of the Lord, as usual led by Sukhendu Roy, followed by invocation for the divine Presence in the Meditation Hall by Km. Srila Basu. Later in the forenoon, between two short sessions of soulful music, Acharya Navneet spoke on *Glimpses of Sri Aurobindo's Commentary on Bhagavad Gita*. He began with a tribute to Sri Aurobindo who worked for freedom in its widest sense, political as well as spiritual. He said that Sri Aurobindo's commentary on the Bhagavad Gita, *Essays on the Gita*, is an integral interpretation of the entire paradigm of the scripture. In this book, although Sri Aurobindo follows all topics

in the same sequence as Gita does, he often makes reference to verses from all chapters to crystallize the innermost intent of the Gita. The speaker dwelt at some length on the concept of duty. Doing one's duty in a disinterested manner is vital for purification until a person considers himself to be the doer. But ultimately that has to be transcended by becoming a completely conscious instrument of God's Will in the universe.

In the early afternoon, Matri Kala Mandir stu-



dents made a musical offering in the Meditation Hall. Later in the afternoon, a 2-hour play ‘*Dashavatar*’ (Ten Divine Incarnations) was enacted in the Hall of Grace. The play gave glimpses of the first nine avatars, *matsya* (fish), *kurma* (tortoise), *varaha* (boar), *narasimha* (half-lion, half-man), *vamana* (dwarf), Parashurama, Rama, Krishna and Buddha, and legends associated with each. The play concluded with a slide show suggestive of Sri Aurobindo being the tenth avatar. Dr. Prakash Verma’s commentary helped connect the scenes, clarified the symbolism of the legends, and elucidated the evolutionary feature of the incarnations as explained by Sri Aurobindo. Hira Das and Naval are to be commended for their hard work for the success of the play.



In the evening, after the customary March-past, kindling of lights of aspiration, and soulful singing of Vande Mataram at the Samadhi Lawn, Tara Didi read the prayer of 15 March 1914 from the Mother’s *Prayers & Meditations*. Subsequently, Pt. Barun Pal and his ensemble presented a soothing *Hansa Veena* recital in the Meditation Hall.



The eventful day concluded with distribution of Prasad and a card bearing the following message:

In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because to the soul and Shakti in man nothing is impossible.

– Sri Aurobindo

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

Editor's Note

“Serialization of *The Message of the Gita* in ‘Realization’ began from February 2017. The book was compiled by Shri Anil Baran and first published in 1938 by Sri Aurobindo Ashram, Pondicherry. Commentary text in the book derived from *Essays on the Gita* was no intellectual undertaking by Sri Aurobindo but rather “... whatever spiritualisation and divinisation it [his own intellect] attained was through the descent of a higher supra-intellectual knowledge into that silence. The book, *Essays on the Gita*, itself was written in that silence of the mind, without intellectual effort and by a free activity of this knowledge from above.”

Text has been rearranged to suit the magazine format, and phonetic rendering of Sanskrit text in Roman Script has been incorporated.”

* * * * *

Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation... escape from falsehood and ignorance... From the time of its first appearance, the Gita has had an immense spiritual action; but with the new interpretation [*Essays on the Gita*] that Sri Aurobindo has given to it, its influence has increased considerably and has become decisive.

– *The Mother*

* * * * *

The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God... It may therefore be useful in approaching an ancient Scripture, such as the... Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future... In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch, the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited... the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities...

We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world... but to take full account of the potent though limited revelations of modern knowledge and seeking... All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future... proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

– Sri Aurobindo in *Essays on the Gita*

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Preface to *THE MESSAGE OF THE GITA*

The Gita is a great synthesis of Aryan spiritual culture and Sri Aurobindo’s luminous exposition of it, as contained in his *Essays on the Gita*, sets out its inner significances in a way that brings them home to the modern mind. I have prepared this commentary summarising its substance with the permission of Sri Aurobindo. The notes have been entirely compiled from the *Essays on the Gita* and arranged under the slokas in the manner of the Sanskrit commentators.

Sri Aurobindo Ashram,
Pondicherry, 21st February, 1938

– ANILBARAN, Editor

THE MESSAGE OF THE GITA
With Text, Translation and Notes AS INTERPRETED BY
SRI AUROBINDO

Edited by ANILBARAN ROY

* * * * *

अर्जुन उवाच -

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम्॥२-५४॥

Arjuna Uvaacha --

**Sthitaprajnasya kaa bhaashaa samaadhithasya keshava;
Sthitadheeh kim prabhaasheta kimaaseeta vrajeta kim.**

Arjuna said: What is the sign of the man in Samadhi whose intelligence is firmly fixed in wisdom? How does the sage of settled understanding speak, how sit, how walk ?

(Arjuna, voicing the average human mind, asks for some outward, physical, practically discernible sign of Samadhi. No such signs* can be given, nor does the Teacher attempt to supply them; for the only possible test of its possession is inward and that there are plenty of hostile psychological forces to apply. Equality is the great stamp of the liberated soul and of that equality even the most discernible signs are still subjective).

* The sign of the man in Samadhi is not that he loses consciousness of object? and surroundings and of his mental and physical self and cannot be recalled to it even by burning or torture of the body, the ordinary idea of the matter; trance is a particular intensity, not the essential sign.

श्री भगवान् उवाच -

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥२-५५॥

Sri Bhagavaan Uvaacha --

**Prajahaati yadaa kaamaan sarvaan paartha manogataan;
Aatmanyevaatmanaa tushtah sthitaprajnastadochyate.**

The Blessed Lord said: When a man expels,* O Partha, all desires from the mind, and is satisfied in the self by the self, then is he called stable in intelligence.

* The test of Samadhi is the expulsion of all desires, their inability to get at the mind, and it is the inner state from which this freedom arises, the delight of the soul gathered within itself with the mind equal and still and high-poised above the attractions and repulsions, the alternations of sunshine and storm and stress of the external life. It is drawn inward even when acting outwardly; it is concentrated in self even when gazing out upon things; it is directed wholly to the Divine even when to the outward vision of others busy and preoccupied with the affairs of the world.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥२-५६॥

**Duhkeshwanudwignamanaah sukheshu vigatasprihah;
Veetaraagabhayakrodhah sthitadheer munir uchyate.**

He whose mind is undisturbed* in the midst of sorrows and amid pleasures is free from desire, from whom liking and fear and wrath have passed away, is the sage of settled understanding.

* The Stoic self-discipline calls desire and passion into its embrace of the wrestler and crushes them between its arms, as did old Dhritarashtra in the epic the iron image of Bhima. The Gita, making its call on the warrior nature of Arjuna, starts with this heroic movement. It calls on him to turn on the great enemy

desire and slay it. Its first description of equality is that of the Stoic philosopher. But the Gita accepts this Stoic discipline, this heroic philosophy, on the same condition that it accepts the tamasic recoil, it must have above it the sattvic vision of knowledge, at its root the aim at self-realisation and in its steps the ascent to the divine nature. A Stoic discipline which merely crushed down the common affections of our human nature, although less dangerous than a tamasic weariness of life, unfruitful pessimism and sterile inertia, because it would at least increase the power and self-mastery of the soul, would still be no un-mixed good, since it might lead to insensibility and an inhuman isolation without giving the true spiritual release. The Stoic equality is justified as an element in the discipline of the Gita because it can be associated with and can help to the realisation of the free immutable self in the mobile human being, *param drishtwa*, and to status in that new self-consciousness, *esha brahmi sthitih*.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेषति तस्य प्रज्ञा प्रतिष्ठिता॥२-५७॥

**Yah sarvatraanabhisnehas tattat praapya shubhaashubham;
Naabhinandati na dweshti tasya prajnaa pratishthitaa.**

Who in all things is without affection though visited by this good or that evil and neither hates nor rejoices, his intelligence sits firmly founded in wisdom.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥२-५८॥

**Yadaa samharate chaayam kurmo ngaaneeva sarvashah;
Indriyaaneendriyaarthebhyas tasya prajnaa pratishthitaa.**

Who draws* away the senses from the objects of sense, as the tortoise draws in his limbs into the shell, his intelligence sits firmly founded in wisdom.

* The first movement must be obviously to get rid of desire which is , the whole root of the evil and suffering; and in order to get rid of desire, we must put an end to the cause of desire, the rushing out of the senses to seize and enjoy their objects. We must draw them back when they are inclined thus to rush out, draw them away from their objects into their source, quiescent-in the mind, the mind quiescent in the intelligence, the intelligence quiescent in the soul and its self-knowledge, observing the action of Nature, but not subject to it, not desiring anything that the objective life can give.

It is not an external asceticism, the physical renunciation of the objects of sense that I am teaching, suggests Krishna immediately to avoid a misunderstanding which is likely at once to arise; I speak of an inner withdrawal, a renunciation of desire.

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥२-५९॥

**Vishayaa vinivartante niraahaarasya dehinah
Rasavarjam raso pyasya param drishtwaa nivartate.**

If one abstains* from food, the objects of sense cease to affect, but the affection itself of the sense, the *rasa*, remains; the *rasa* also ceases when the Supreme is seen.

* The embodied soul, having a body, has to support it normally by food for its normal physical action ; by abstention from food it simply removes from itself the physical contact with the objects of sense, but does not get rid of the inner relation which makes that contact hurtful. It retains the pleasure of the sense in the object, the *rasa*, the liking and disliking, for *rasa* has two sides; the soul must, on the contrary, be capable of enduring the physical contact without suffering inwardly this sensuous reaction (see Sl. 64).

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥२-६०॥

**Yatato hyapi kaunteya purushasya vipashchitah;
Indriyaani pramaatheeni haranti prasabham manah.**

Even the mind of the wise* man who labours for perfection is carried away by the vehement insistence of the senses, O son of Kunti.

* Certainly self-discipline, self-control is never easy. All intelligent human beings know that they must exercise some control over themselves and nothing is more common than this advice to control the senses ; but ordinarily it is only advised imperfectly and practised imperfectly in the most limited and insufficient fashion. Even, however, the sage, the man of clear, wise and discerning soul who really labours to acquire complete self-mastery finds himself hurried and carried away by the senses.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥२-६१॥

**Taani sarvaani samyamya yukta aaseeta matparah;
Vashe hi yasyendriyaani tasya prajnaa pratishthitaa.**

Having brought all the senses under control, he must sit firm in Yoga, wholly given up to Me; for whose senses are mastered*, of him the intelligence is firmly established (in its proper seat).

* This cannot be done perfectly by the act of the intelligence itself, by a merely mental self-discipline ; it can only be done by Yoga with something which is higher than itself and in which calm and self-mastery are inherent. And this Yoga can only arrive at its success by devoting, by consecrating, by giving up the whole self to the Divine, to Me, says Krishna; for the Liberator is within us, but it is not our mind, nor our intelligence, nor our personal will, they are only instruments. It is the Lord in whom, as we are told in the end, we have utterly to take refuge. And for that we must at first make him the object of our whole being and keep in soul-contact with him. This is the sense of the phrase he must sit firm in Yoga, wholly given up to Me; but as yet it is the merest passing hint after . the manner of the Gita, three words only which contain in seed the whole gist of the highest secret yet to be developed. *Yukta asita matparah,*

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते।
संगात् संजायते कामः कामात्क्रोधो ऽभिजायते॥२-६२॥

**Dhyaayato vishayaan pumsah sangas teshupajaayate;
Sangaat sanjaayate kaamah kaamaat krodho bhijaayate.**

In him whose mind dwells on the objects of sense with absorbing interest, attachment to them is formed; from attachment arises desire; from desire anger comes forth.

क्रोधाद् भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥२-६३॥

**Krodhaad bhavati sammohah sammohaat smriti vibhramah;
Smritibhramshaad buddhinaasho buddhinaashaat pranashyati.**

Anger* leads to bewilderment, from bewilderment comes loss of memory; and by that the intelligence is destroyed; from destruction of intelligence he perishes.

* By passion the soul is obscured, the intelligence and will forget to see and be seated in the calm observing soul, there is a fall from the memory of one's true self, and by that lapse the intelligent will is also obscured, destroyed even. For, for the time being, it no longer exists to our memory of ourselves, it disappears in a cloud of passion; we become passion, wrath, grief and cease to be self and intelligence and will.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥२-६४॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥२-६५॥

**Raagadweshaviyuktaistu vishayaanindriyaishcharan;
Aatmavashyair vidheyaatmaa prasaadamadhigacchati.
Prasaade sarvaduhkhaanaam haanir asyopajaayate;
Prasannachetaso hyaashu buddhih paryavatishthate.**

It is by ranging* over the objects with the senses, but with senses subject to the self, freed from liking and disliking, that one gets into a large and sweet clearness of soul and temperament in which passion and grief find no place; the

intelligence of such a man is rapidly established (in its proper seat).

* But how is this desireless contact with objects, this unsensuous use of the senses possible ? It is possible, *param drishtwa*, by the vision of the Supreme, *param*, the Soul, the Purusha, and by living in the Yoga, in union or oneness of the whole subjective being with that, through the Yoga of the intelligence. Then, free from reactions, the senses will be delivered from the affections of liking and disliking, escape the duality of positive and negative desire, and calm, peace, clearness, liappy tranquillity, *atmaprasada*, will settle upon the man. That clear tranquillity is the source of the soul s felicity all grief begins to lose its power of touching the tranquil soul the intelligence is rapidly established in the peace of the self suffering is destroyed. It is this calm, desireless, grie Hess fixity of the buddhi in self-poise and self-knowledge to which the Gita gives the name of Samadhi.

The culmination of the Yoga of the intelligent will is in the Brahroic status, *brahmi sthiti*. It is a reversal of the whole view, experience, knowledge, values, seeings of earth-bound creatures.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥२-६६॥
Naasti buddhir ayuktasya na chaayuktasya bhaavanaa;
Na chaabhaavayatah shaantir ashaantasya kutah sukham.

For one who is not in Yoga, there is no intelligence, no concentration of thought; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥२-६७॥
Indriyaanaam hi charataam yanmano nuvidheeyate;
Tadasya harati prajnaam vaayur naavam ivaambhasi.

Such of the roving senses as the mind follows, that carries away the understanding, just as the winds carry away a ship on the sea.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥२-६८॥
Tasmaad yasya mahaabaaho nigriheetaani sarvashah;
Indriyaaneendriyaarthebhyas tasya prajnaa pratishthitaa.

Therefore, O mighty-armed, one who has utterly restrained the excitement of the senses by their objects, his intelligence sits firmly founded in calm self-knowledge.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥२-६९॥
Yaanishaa sarvabhootaanaam tasyaam jaagarti samyamee;
Yasyaam jaagrati bhootaani saa nishaa pashyato muneh.

That (higher being) which is to all creatures a night, is to the self-mastering sage his walking (his luminous day of true being, knowledge and power); the life of the dualities which is to them their waking (their day, their consciousness, their bright condition of activity) is a night (a troubled sleep and darkness of the soul) to the sage who sees.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥२-७०॥
Aapooryamaanam achalapratishtam Samudram aapah pravishanti yadwat;
Tadwat kaamaa yam pravishanti sarve Sa shaantim aapnoti na kaamakaami.

He attains peace, into whom all desires enter as waters into the sea (an ocean of wide being and consciousness) which is ever being filled, yet ever motionless – not he who (like troubled and muddy waters) is disturbed by every little inrush of desire.

– To be continued

The Guest

I have discovered my deep deathless being:

Masked by my front of mind, immense, serene
It meets the world with an Immortal's seeing,
A god-spectator of the human scene.

No pain and sorrow of the heart and flesh

Can tread that pure and voiceless sanctuary.

Danger and fear, Fate's hounds, slipping their leash

Rend body and nerve,—the timeless Spirit is free.

Awake, God's ray and witness in my breast,

In the undying substance of my soul

Flamelike, inscrutable the almighty Guest.

Death nearer comes and Destiny takes her toll;

He hears the blows that shatter Nature's house:

Calm sits he, formidable, luminous.

— From *Collected Poems by Sri Aurobindo*

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