



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. 7, No. 3

March 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥

OM is the bow and the soul is the arrow, and That, even the Brahman, is spoken of as the target. That must be pierced with an unfaltering aim; one must be absorbed into That as an arrow is lost in its target.

Mundak Upanishad 2-2-4

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

March 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday 7 – 7:30 pm Collective Meditation

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

March 04	<i>Hamare Prashn, Sri Maa ke Uttar</i> Musical offering	Ms. Aparna Roy Ms. Premeesha
March 11	Which Action is the least Relative (Based on the Mother's <i>Prayers & Meditations</i> , prayers of 12&13-2-1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
March 18	Liberation (A Sonnet by Sri Aurobindo) Musical Offering	Sh. Prashant Khanna Ms. Pragya Taneja
March 25	Three types of Helpless Habits, born out of Ignorance (Based on the <i>Bhagvad Gita</i> 3-38) Musical Offering	Acharya Navneet Dr. Mithu Pal

Sundays : 04, 11, 25 11:30 am–12:30 pm Sri Aurobindo's Sonnets Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 01, 08, 15, 22 11:30 am–12:30 pm **Bhagvad Gita** Shri Prashant Khanna

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>Brihadaranyaka Upanishad</i>	Dr. Tarun Baveja
Saturday	2:30–3:30 pm	<i>Bhagvad Gita Sadhana</i>	Dr. Tarun Baveja

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

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

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	Dental
Saturday	Ophthalmology (Eye)	Thursday	Gynaecology
Wed/Thu	General Surgery	Tuesday	Psychiatry

Mon-Fri 9 – 11 am Eye Exercise With Prior Appointment

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	9 am	<i>Havan</i>	
Tue/Thu/Sat	6:45–7:45	<i>Yogasana class</i>	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Mr. Vikrant Rana
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Henna Das Gupta
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Ms. Promila Singh
Tue/Thu/Sat	4– 5 pm (Sat.: 5-6 pm)	<i>Yogasana class</i>	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	<i>Yogasana class</i>	Ms. Seema Dabi

2018 – Year of Spiritual Health

Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

At Delhi Ashram Health Centre; **SPIRITUAL HEALTH CAMP** every Sunday; Time: 9am to 1pm

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>

March 2018: Schedule of Talks

March 04	The Spiritual Remedy of Anger	Dr. S. Katoch
March 11	Great feats of Human Spirit	Dr. Swati
March 18	Awareness through the Body	Mr. Debi Prasad
March 25	Prana	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
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
Tue/Fri	3:00-5:30 pm	Odissi Nritya	Smt. Kavita Dwibedi
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:30-6:00 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/ Shri Vikram Singh

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

Important Days in the Ashram

29 March

Anniversary of Sri Aurobindo and Mother's first meeting

The Reversal of Consciousness (2)

The delight of victory is sometimes less than the attraction of struggle and suffering; nevertheless the laurel and not the cross should be the aim of the conquering human soul.

Souls that do not aspire are God's failures; but Nature is pleased and loves to multiply them because they assure her of stability and prolong her empire.

Those who are poor, ignorant, ill-born or ill-bred are not the common herd; the common herd are all who are satisfied with pettiness and an average humanity.

Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.

God has made the world a field of battle and filled it with the trampling of combatants and the cries of a great wrestle and struggle. Would you filch His peace without paying the price He has fixed for it?

Distrust a perfect-seeming success, but when having succeeded thou findest still much to do, rejoice and go forward; for the labour is long before the real perfection.

There is no more benumbing error than to mistake a stage for the goal or to linger too long in a resting place.

— *Sri Aurobindo*

All that Sri Aurobindo says here is aimed at fighting against human nature with its inertia, its heaviness, laziness, easy satisfactions, hostility to all effort. How many times in life does one meet people who become pacifists because they are afraid to fight, who long for rest before they have earned it, who are satisfied with a little progress and in their imagination and desires make it into a marvellous realisation so as to justify their stopping half-way.

In ordinary life, already, this happens so much. Indeed, this is the bourgeois ideal, which has deadened mankind and made man into what he is now: "Work while you are young, accumulate wealth, honour, position; be provident, have a little foresight, put something by, lay up a capital, become an official—so that later when you are forty you "can sit down", enjoy your income and later your pension and, as they say, enjoy a well-earned rest."—To sit down, to stop on the way, not to move forward, to go to sleep, to go downhill towards the grave before one's time, cease to live the purpose of life—to sit down!

The minute one stops going forward, one falls back. The moment one is satisfied and no longer aspires, one begins to die. Life is movement, it is effort, it is a march forward, the scaling of a mountain, the climb towards new revelations, towards future realisations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in the march forward that repose must be found, the true repose of complete trust in the divine Grace, of the absence of desires, of victory over egoism.

True repose comes from the widening, the universalisation of the consciousness. Become as vast as the world and you will always be at rest. In the thick of action, in the very midst of the battle, the effort, you will know the repose of infinity and eternity.

— *The Mother*

Activities during January 16 – February 15, 2018

VISITORS FROM BULGARIA : A group of 23 yoga enthusiasts from Bulgaria led by Mr Shivko Stailov while staying in Ashram, were introduced to the Integral Yoga of Sri Aurobindo and the Mother by Dr. Ramesh Bijlani on 17 January 2017. They also participated in a ‘Lifestyle and Health’ workshop and had a one hour session of asanas and pranayamas.



CERTIFICATE DISTRIBUTION OF ‘TEACHING YOGA’ COURSE ON 18 JANUARY : The ‘Teaching Yoga’ course conducted under the aegis of The Mother’s Integral Health Centre from 2 August – 15 December, 2017 finally culminated with the distribution of certificates to 32 students on their successful completion of the program. Km. Tara Jauhar, chairperson of Sri



A u r o b i n d o Ashram-Delhi Branch, gave an overview of the Ashram Departments and their activities and exhorted the graduating students to get involved as volunteers with the multifarious dimensions of the Ashram. The program also included singing of devotional songs by Ms.

Pragya Taneja of the graduating class and Ms. Sapna Mukherjee, a pass-out from an earlier batch. As a positive feedback not a few expressed their delight on the excellence of the curriculum and much better than they had expected before its inception. Some even went so far as to aver that it had given their life a new direction. Ms Preeti Bhardwaj, one of the resource persons, said that it was wonderful to see the gradual transformation of complete strangers into an almost well-knit family by the end of the course. Dr. Ramesh Bijlani, the other resource person in all his humility thanked the students for furnishing him an opportunity to fulfill his own ‘purpose of life’, and the divine Mother for having provided him with the wherewithal for its achievement.

BIODIVERSITY PARK VISIT : The Ashram community including volunteers went on a day long trip to the Yamuna Biodiversity Park presently spread over 457 acres near the village of Wazirabad, 15 kms. Northeast of Rajiv Chowk in the state of Delhi. This park land was almost totally barren until a few years ago. “In a short span of four years, the dedicated team of professional and volunteers at the Park have been able to bring back ... more than





2000 species of plants and animals in the form of biotic communities and ecosystems ... [containing] myriad of life forms ranging from minute insects to large mammals and communities ranging from sub tropical evergreen forest to ravine thorn forest .” In the words of DDA website, Yamuna Biodiversity Park has become “the capital’s most visited public place and prominent center for learning and understanding the environment.” For the

Ashram community, it was a most worthwhile visit and a truly learning experience. For more info, visit; <https://dda.org.in/greens/biodiv/yamuna-biodiversity-park.html>

BIRTH ANNIVERSARY OF SHRI A.K. JAUHAR : Late Shri Anil Kumar Jauhar, popularly called Anil ji, was the eldest progeny of the founder of Delhi Ashram, at age nine had accompanied the founder Shri Surendra Nath Jauhar (Chacha ji) to Pondicherry in 1939. This was the trip on which Chacha ji became a devotee of Sri Aurobindo and The Mother and the rest is history. After Chacha ji left his body in 1986, Anil ji assumed responsibilities for the Ashram and its sister institutions such as The Mother’s International School and Mirambika. Anil ji himself left his body in 2014 at the age of 84. Anil ji was fond of sports and devotional music. The Mother’s International School therefore christened an annual girl’s basketball tournament in his memory from 2015. His birthday was celebrated, accordingly, by the inauguration of The 5th Shri Anil Kumar Jauhar Memorial Inter-School Basketball Tournament on January 20. Twelve schools from Delhi, Odisha and U.P took part in the tournament. The home team of M.I.S. along with Delhi Public School R.K. Puram, Auro-Mira Vidya Mandir



(Kechla, Odisha), and Pardada Pardadi School (Anupshahr, U.P.) reached the semifinals, and eventually on 25 January Pardada Pardadi School defeated D.P.S. to secure this year’s championship. Later on 20th evening in the Ashram’s Meditation Hall, Ms.



Malabika Bhattacharya, a renowned disciple of Vidushi Sumitra Guha vocalist sang soulful bhajans based on raagas. Her rendition of *sumiran kar le mana* and *naam japan kyon chod diya* were truly wonderful. She was accompanied by Mr. Devavrata Mandal on the *Tabla*, and Mr. Shah Nawaz Khan on the *Sarangi*.



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 ‘*Muhurat*–Starting your Spiritual Journey’ to 33 on 21 January; Dr. Shardha Batra on ‘*Body–A Temple of the Divine*’ to 53 on 28 January; Dr. Swati on ‘*The Spiritual Dimension of Health*’ to 58 on 4 February; and Dr. Surinder Katoch on ‘*Aparigraha* (non-hoarding)’ to 38 on 11 February. Distribution of used clothes and distribution of *Prasad* comprised some of the other activities of the program.



Under **CLEAN MIND PROGRAMME IN ITS OUT-REACH** dimension, several camps were conducted in Uttarakhand with the collaboration of Sri Gangadharewar Trust, Rishikesh, Guru Kripa Trust of New Delhi and Unifiers of Dehradun. Thus, at Swami Dayananda Ashram in Rishikesh, a School Health programme comprised of health checkups, eye exercise, psychology



check, Art & Craft and Spiritual Health scoring for 273 participants on January 25-27, 2018. The same programme with an additional *havan* was conducted at Ipoint DAV Premnagar and Ipoint DAV Sangrilla,



Bansiwala in Dehradun with 169 participants on January 27-28, 2018. An eye camp which included free consultations, medicines, spectacles, and screening for cataract surgery, was also held at Swami Dayananda Ashram on 26 January 2018. Team of resource persons for above activities comprised of Dr Tarun Baveja, Dr. (Mrs.) Prameela Kaushal, Dr.(Mrs.) Pardeep Kaur, Dr. MeghrajKundan, Dr

Rajiv Ghai, Dr. (Mrs) Surinder Katoch, Dr. Mukta Katoch, Ms. Harpreet Kaur, Mrs. Preeti Bhardwaj, Mrs. Chandra Bhatia, Seema Dabi, Vivek Das, Shahjahan, Rajnish, Bishnu, Nadeem, Amit, and Nikhil.

VISITORS FROM ARGENTINA : Seven visitors from Argentina spent several hours on 22 January 2018 in the Ashram. In an interactive session, Dr. Ramesh Bijlani gave them an introduction to the life-affirming Integral Yoga philosophy of Sri Aurobindo and the Mother and its implications for a peaceful and meaningful life. The group toured the Ashram campus and visited its manifold departments, witnessed a demonstration of the physical practices of yoga, received Ashram literature including an audio CD, and partook of lunch in the dining room as *Prasad*, before their departure.



FIRST PUNYA TITHI OF KM. KARUNAMAYEE : On this day of remembrance of Kauna Didi, Smt. Jyotika Paust, renowned musician of *Kirana Gharana* offered items of literally celestial music at the lotus feet of Sri Aurobindo and the Mother. Beginning with the raag *suddha*



Kalyan, she continued with items of devotional songs to the utter delight of the audience.

SUFI QAWWALI MUSICAL EVENING : On 9 February 2018, an internationally renowned group Fanna-Fi-Allah enthralled the audience of Ashram community



and guests with several items of traditional Sufi singing. “The group’s founding members have spent over 20 years learning this classical art, which celebrates the great Sufi mystics of old and relishes in the love of the Divine through poetry. Sung with a powerful soaring chorus and accompanied by the energetic rhythms of *tabla* and group clapping, the Beloved is celebrated with ecstatic devotion”, by the enthusiastic ensemble.

ANNIVERSARY OF THE FOUNDING OF DELHI ASHRAM

: Sri Aurobindo Ashram – Delhi Branch was founded on 12 February 1956. The anniversary day began with invocation for the divine Presence by Km. Srila Basu in the Meditation Hall. In the Hall of Grace, beautifully decorated with lovely flowers, senior section students of The Mother’s International School presented a color-





ful cultural program featuring devotional songs interspersed with recitations of passages from Mother's writings exhorting students to the aspiration for higher values in life, and also spectacular rendition of classical dances. In the early afternoon a film on Sri Aurobindo Ashram-Delhi Branch was screened in the Hall of Joy. Following the yearly tradition, the Ashram community thereafter gathered on the sports ground for a photographic session. [Pictures on the following page]. Soon after, saplings were planted in the *Samadhi* Lawn under the continual tree plantation program on the Ashram campus.



In the evening, lights of aspiration were kindled around



Sri Aurobindo's Shrine and likewise around the samadhi of Shri Surendra Nath Jauhar 'Faquir', founder of the Delhi Branch of Sri Aurobindo Ashram. Subsequently, the Ashram Choir presented several items of soulful music and Km. Tara Jauhar, chairperson of Sri Aurobindo Ashram-Delhi Branch, read several passages in the Meditation Hall.



Note: Pictures can be viewed up to 150% size for finer detail

Ashram Community on 12 February 2018



Ashram Community



Ashramites



Aspirants with
Ashramites



Vocational and
Teacher Trainees
with mentors

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*

* * * * *

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

* * * * *

FOURTH CHAPTER Contd.

श्रीभगवानुवाच -

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥४-१९॥

Yasya sarve samaarambhaah kaamasankalpa varjitaah;
Jnaanaagni dagdhakarmaanam tam aahuh panditam budhaah. 4-19

Whose inceptions* and undertakings are all free from the will of desire,** whose works are burned up by the fire of knowledge, him the wise have called a sage.

* The liberated man is not afraid of action, he is a large and universal doer of all works, *kritsna-karmakrit*; not as others do them in subjection to Nature, but poised in the silent calm of the soul, tranquilly in Yoga with the Divine. The Divine is the lord of his works, he is only their channel through the instrumentality of his nature conscious of and subject to her Lord. By the flaming intensity and purity of this knowledge all his works are burned up as in a fire and his mind remains without any stain or disfiguring mark from them, calm, silent, unperturbed, white and clean and pure. To do all in this liberating knowledge, without the personal egoism of the doer, is the first sign of the divine worker.

** The second sign is freedom from desire ; for where there is not the personal egoism of the doer, desire becomes impossible; it is starved out, sinks for want of a support, dies of inanition. Outwardly the liberated man seems to undertake works of all kinds like other men, on a larger scale perhaps with a more powerful will and driving-force, for the might of the divine will works in his active nature; but his works are all free from desire. He has abandoned all attachment to the fruits of his works, and where one does not work for the fruit, but solely as an impersonal instrument of the Master of works, desire can find no place,—not even the desire to serve successfully, for the fruit is the Lord's and determined by him and not by the personal will and effort, or to serve with credit and to the Master's satisfaction, for the real doer is the Lord himself and all glory belongs to a form of his Shakti missioned in the nature and not to the limited human personality. The human mind and soul of the liberated man does nothing, *no. kinchit karoti*, even though through his nature he engages in action, it is the Nature, the executive Shakti, it is the conscious Goddess governed by the divine Inhabitant who does the work.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः॥४-२०॥

Tyaktwaa karmaphalaasangam nityatripto niraashrayah;
Karmanyabhipravritto'pi naiva kinchit karoti sah. 4-20

Having abandoned all attachment to the fruits of his works, ever satisfied* without any kind of dependence, he does nothing through (through his nature) he engages in action.

* Another sign of the divine worker is that which is central to the divine consciousness itself, a perfect inner joy and peace which depends upon nothing in the world for its source or its continuance; it is innate, it is the very stuff of the soul's consciousness, it is the very nature of divine being. The ordinary man depends upon outward things for his happiness ; therefore he has desire; therefore he has anger and passion, pleasure and pain, joy and grief; therefore he measures all things in the balance of good fortune and evil fortune. None of these things can affect the divine soul; it is ever satisfied without any kind of dependence, *nityatripto nirashrayah*.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥४-२१॥

Niraasheer yatachittaatmaa tyaktasarvaparigrahaah;
Shaareeram kevalam karma kurvannaapnoti kilbisham. 4-21

He has no personal hopes, does not seize on things as his personal possessions; his heart and self are under perfect control; performing action by the body alone, he does not commit sin.*

* The liberated man receives what the divine Will brings him, covets nothing, is jealous of none: what comes to him he takes without repulsion and without attachment; what goes from him he allows to depart into the whirl of things without repining or grief or sense of loss. The action of the liberated man is indeed a purely physical action, *shariram kevalam karma*; for all else comes from above, is not generated on the human plane, is only a reflection of the will, knowledge, joy of the divine Purushottama. Therefore he does not by a stress on doing and its objects bring about in his mind and heart any of those reactions which we call passion and sin. For sin consists not at all in the outward deed, but in an impure reaction of the personal will, mind and heart which accompanies it or causes it; the impersonal, the spiritual is always pure, *apapaviddham*, and gives to all that it does its own inalienable purity. This spiritual impersonality is a third sign of the divine worker. The result of this knowledge, this desirelessness and this impersonality is a perfect equality in the soul and the nature. Equality is the fourth sign of the divine worker.

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते॥४-२२॥

Yadricchaalaabhasantushto dwandwaateeto vimatsarah;
Samah siddhaavasiddhau cha kritwaapi na nibadhyate. 4-22

He who is satisfied with whatever gain comes to him, who has passed beyond the dualities, is jealous of none, is equal* in failure and success, he is not bound even when he acts.

* Good happening and evil happening, so all-important to the human soul subject to desire, are to the desireless divine soul equally welcome since by their mingled strand are worked out the developing forms of the eternal good. He cannot be defeated, since all for him is moving towards the divine victory in the Kurukshetra of Nature, *dharmakshetre kurukshetre*, the field of doings which is the field of the evolving Dharma, and every turn of the conflict has been designed and mapped by the foreseeing eye of the Master of the battle, the Lord of works and Guide of the Dharma.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥४-२३॥

Gatasangasya muktasya jnaanaavasthitachetasah;
Yajnaayaacharatah karma samagram pravileeyate. 4-23

When a man liberates,* free from attachment, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all his work is dissolved.

* His liberation does not at all prevent him from acting. Only, he knows that it is not he who is active, but the modes, the qualities of Nature, her triple gunas. This superiority of the calm soul observing its action but not involved in it, this *traigunatitya*, is also a high sign of the divine worker. By itself the idea might lead to a doctrine of the mechanical determinism of Nature and the perfect aloofness and irresponsibility of the soul; but the Gita effectively avoids this fault of an insufficient thought by its illumining supertheistic idea of the Purushottama. The reposing of works in the Impersonal is a means of getting' rid of the personal egoism of the doer, but the end is to give up all our actions to that great Lord of all, *sarva-bhuta-maheshwara*. "With a consciousness identified with the Self, renouncing all thy actions into Me, freed from personal hopes and desires, from the thought of 'I' and 'mine', delivered from the fever of the soul, fight," work, do my will in the world. The Divine motives, inspires, determines the entire action; the human soul impersonal in the Brahman is the pure and silent channel of his power; that power in the Nature executes the divine movement. Such only are the works of the liberated soul, *muktasya karma*, for in nothing does he act from a personal inception; such are the actions of the accomplished *Karmayogin*. They rise from a free spirit and

disappear without modifying it, like waves that rise and disappear on the surface of conscious, immutable depths.

III. THE SIGNIFICANCE OF SACRIFICE

(The Gita now proceeds to give an elaborate explanation of the meaning of *Yajna* which leaves no doubt at all about the symbolic use of the words and the psychological character of the sacrifice enjoined “by this teaching.)

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥४-२४॥

**Brahmaarpanam brahmahavirbrahmaagnau brahmanaa hutam;
Brahmaiva tena gantavyam brahmakarmasamaadhinaa. 4-24**

Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman-fire, Brahman is that which is to be attained by samadhi in Brahman-action.*

* This then is the knowledge in which the liberated man I has to do works of sacrifice. It is the knowledge declared of old in the great Vedantic utterances, “I am He”, “All this verily is the Brahman, Brahman is this Self.” It is the knowledge of the entire unity; it is the One manifest as the doer and the deed and the object of works, knower and knowledge and the object of knowledge. The universal energy into which the action is poured is the Divine; the consecrated energy of the giving is the Divine; whatever is offered is only some form of the Divine; the giver of the offering is the Divine himself in man; the action, the work, the sacrifice is itself the Divine in movement, in activity; the goal to be reached by sacrifice is the Divine. For the man who has this knowledge and lives and acts in it, there can be no binding works, no personal and egoistically appropriated action; there is only the divine Purusha acting by the divine Prakriti in His own being, offering everything into the fire of His self-conscious cosmic energy, while the knowledge and the possession of His divine existence and consciousness by the soul unified with Him is the goal of all this God-directed movement and activity. To know that and to live and act in this unifying consciousness is to be free.

But all even of the Yogins have not attained to this knowledge.

दैवमेवापरे यज्ञं योगिनः पर्युपासते।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति॥४-२५॥

**Daivam evaapare yajnam yoginah paryupaasate;
Brahmaagnaavapare yajnam yajnenavopajuhwati. 4-25**

Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire.*

* Those who follow after the sacrifice of the gods, conceive of the Divine in various forms and powers and seek him by various means, ordinances, *dharmas*, laws or, as we might say, settled rites of action, self-discipline, consecrated works; but for those who have the knowledge, the simple fact of sacrifice, of offering whatever work to the Divine itself, of casting all, their activities into the unified divine consciousness and energy, is their one means, their one *dharma*.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति॥४-२६॥

**Shrotraadeeneendriyaanyanye samyamaagnishu juhwati;
Shabdaadeen vishayaananya indriyaagnishu juhwati. 4-26**

Some* offer hearing and the other senses into the fires of control, others offer sound and the other objects of sense into the fires of sense.

* The means of sacrifice are various; the offerings are of many kinds. There is the psychological sacrifice of self-control and self-discipline which leads to the higher self-possession and self-knowledge. There is the discipline which receives the objects of sense-perception without allowing the mind to be disturbed or affected by its sense-activities, the senses themselves becoming pure fires of sacrifice; there is the discipline which stills the senses so that the soul in its purity may appear from behind the veil of mind-action, calm and still.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते॥४-२७॥
Sarvaaneendriya karmaani praanakarmaani chaapare;
Aatmasamyamayogaagnau juhwati jnaanadeepite. 4-27

And others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge.*

* There is the discipline by which, when the self is known, all the actions of the sense-perceptions and all the actions of the vital being are received into that one still and tranquil soul.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥४-२८॥
Dravyayajnaas tapoyajnaa yogayajnaastathaapare;
Swaadhyaayajnaana yajnaashcha yatayah samshitavrataah. 4-28

The offering of the striver after perfection may be material and physical (dravyayajna, like that consecrated in worship by the devotee to his deity), or it may be the austerity of his self-discipline and energy of his soul directed to some high aim, *tapo-yajna*, or it may be some form of Yoga (like the *Pranayama* of the Raja-yogins and Hatha-yogins, or any other *yoga-yajna*); or it may be the offering of reading and knowledge.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥४-२९॥
Apaane juhwati praanam praane'paanam tathaa'pare;
Praanaapaana gatee ruddhwa praanaayaamaparaayanaah. 4-29

Others again who are devoted to controlling the breath, having restrained the Prana (the outgoing breath) and Apana (the incoming breath) pour as sacrifice Prana into Apana and Apana into Prana.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥४-३०॥
Apare niyataahaaraah praanaan praaneshu juhwati;
Sarve'pyete yajnavido yajnakshapita kalmashaah. 4-30

Others having regulated the food pour as sacrifice their life-breaths into life-breaths. All these are knowers of sacrifice and by sacrifice have destroyed their sins.*

* All these tend to the purification of the being; all sacrifice is a way towards the attainment of the highest. The one thing needful, the saving principle constant in all these variations, is to subordinate the lower activities, to diminish the control of desire and replace it by a superior energy, to abandon the purely egoistic enjoyment for that diviner delight which comes by sacrifice, by self-dedication, by self-mastery, by the giving up of one's lower impulses to a greater and higher aim.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥४-३१॥
Yajnishishtaamritabhujoo yaanti brahma sanaatanam;
Naayam loko'styayajnasya kuto'nyah kurusattama. 4-31

They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman; this world is not for him who doeth not sacrifice, how then any other world?*

* Sacrifice is the law of the world and nothing can be gained without it, neither mastery here, nor the possession of heavens beyond, nor the supreme possession of all.

– To be continued

This world is God fulfilled in outwardness.
 His ways challenge our reason and our sense;
 By blind brute movements of an ignorant Force,
 By means we slight as small, obscure or base,
 A greatness founded upon little things,
 He has built a world in the unknowing Void...
 If mind is crippled, life untaught and crude,
 If brutal masks are there and evil acts,
 They are incidents of his vast and varied plot,
 His great and dangerous drama's needed steps...
 Even wisdom, hewer of the roads of God,
 Is a partner in the deep disastrous game:
 Lost is the pilgrim's wallet and the scrip,
 She fails to read the map and watch the star.
 A poor self-righteous virtue is her stock
 And reason's pragmatic grope or abstract sight,
 Or the technique of a brief hour's success
 She teaches, an usher in utility's school.
 On the ocean surface of vast Consciousness
 Small thoughts in shoals are fished up into a net
 But the great truths escape her narrow cast;
 Guarded from vision by creation's depths,
 Obscure they swim in blind enormous gulfs
 Safe from the little sounding leads of mind,
 Too far for the puny diver's shallow plunge.
 Our mortal vision peers with ignorant eyes;
 It has no gaze on the deep heart of things...
 Yet Light is there; it stands at Nature's doors:
 It holds a torch to lead the traveller in.
 It waits to be kindled in our secret cells;
 It is a star lighting an ignorant sea,
 A lamp upon our poop piercing the night.
 As knowledge grows Light flames up from within:
 It is a shining warrior in the mind,
 An eagle of dreams in the divining heart,
 An armour in the fight, a bow of God.
 — From *Savitri* by Sri Aurobindo

NOTICE BOARD

For Ashram's emagazines : 'The Call Beyond' & 'Realization'

To take advantage of **FREE Subscription** or to **Unsubscribe**

Send email from your email address, fill-in 2 fields: 'To' & 'Subject'

To **callbeyond@aurobindoonline.in**

Subject **Subscribe**

OR

Subject **Unsubscribe**

Then click on **Send**

For information about **Sri Aurobindo Ashram-Delhi Branch**,
 schedules of its activities or
 for accessing back issues of the emagazines

kindly browse the website <www.sriurobindoashram.net>

Publisher: Sri Aurobindo Ashram-Delhi Branch, New Delhi

Editor: Nirankar Agarwal, Ph.D.

Feedback : <emag@aurobindoonline.in>