



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

*The focal point of meditation is Guru's form, the core of worship are Guru's feet,
the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.*

Realization

Vol. 6, No. 4

April 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

गुरुबुद्ध्यात्मनो नान्यत् सत्यं सत्यं वरानने ।
तल्लभार्थं प्रयत्नस्तु कर्तव्यश्च मनीषिभिः ॥
The Guru is not different from the conscious Self. With-
out doubt, this is the truth; therefore wise men should
make an effort to seek knowledge of Atman from him.

– Sri Guru Gita 22

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

April 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

April 02	Integral Yoga Beyond the Individual Musical offering	Dr. Ramesh Bijlani Ms. Premeela
April 09	The three <i>tapas</i> in the <i>Bhagvad Gita</i> Musical offering	Acharya Navneet Mr. Avneesh Bhardwaj
April 16	‘The Way of the Spirit’ – A sonnet by Sri Aurobindo Musical offering	Shri Prashant Khanna Ms. Sapna Mukherji
April 23	<i>Sadhana</i> in Integral Yoga Musical offering	Dr. Ramesh Bijlani Dr. Mithu Pal
April 30	Prayers & Meditations Musical offering	Dr. Mithu Pal Dr. Mithu Pal

Sundays : 02, 09, 23, 30

11:30 am–12:30 pm

Savitri

Shri Prashant Khanna

April 22

6:30 pm

Bhajan Sandhya

Ms. Oishani Dutta

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

Ongoing Classes venue : Ashram Library (Room 005)

Thursdays, 06, 13, 20, 27

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

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

Orientation to Integral Yoga

April 22, 23

6:45 am–12:30 pm

Yoga Hall

English

Dr. Ramesh Bijlani & Sh. Debi Prasad

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

2017 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Apr 09-15	Spiritual Retreat, Srma School of Transformational Yoga	Eng/French	Sw. Vidyand
Apr 17-22	Workshop – Litchi Knowledge Park	English	Mayank Agarwal
Apr 23-28	Spiritual Retreat, Life Positive Foundation	English	Tripti Salwani
Apr 29-May 06	Taichi Retreat, Tai Chi International Academy, Mumbai	English	Sh.Sandeep and Pallavi Desai
Apr 19-21	Outdoor Activities, Indus World School, Gurgaon		Kapil Sawhney

Venue: Van Niwas, Nainital

Study Camps

Apr 01-07	<i>Bhartiya Sanskruticha Paya</i>	Marathi	Mrs. Uttara Shastri
Apr 08-14	<i>Bhartiya Sanskruticha Paya</i>	Marathi	Mrs. Uttara Shastri
Apr 15-21	<i>Sri Arvind Darshan</i>	Marathi	Sh. Vivek Ghalasasi
Apr 22-28	<i>Prashnopanishad</i>	Marathi	Mrs. Madhavi Joshi
Apr 29-May 05	<i>Mahakavi Sri Arvind (Savitri)</i>	Marathi	Dr. Uday Kumatekar

Youth Camps

Apr 04-10	Youth Camp	Birla Public School, Pilani, Rajasthan
Apr 22-28	Youth Camp	Aikiyam School, New Creation, Auroville
Apr 29-May 05	Youth Camp	Sri Aurobindo International School, Hyderabad Shree KVO Seva Samaj, Mumbai

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

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
Tue/Thu/Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon-Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Thursday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tuesday	Psychiatry
Tue/Thu	Gynaecology	Telepsychiatry available on SKYPE (tmihc2000)	
Saturday	ENT (Ear, Nose, Throat)		

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

Contact: 011-2685 8563; Madhu 92683 84794

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

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

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

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

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Chhandogya Upanishad</i>	Dr. Tarun Baveja
Saturday (Except 8th)	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>

2017 – Year of the Mind

Clean Mind Programme

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

Workshops on Traditional & Non-Traditional Practices to enhance

Mental Enrichment; Psychiatric Services especially for Teenagers

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

Outreach activities started : Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana);

Govt. School (NCT of Delhi)

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

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

April 2017: Schedule of Talks

April 02	Overcoming Anger	Dr. Urvashi
April 8-12	Ayurveda Retreat	Dr. S. Katoch
April 9	Ritucharya	Dr. S. Katoch
April 16	Good Relationship	Mr. Pulkit Sharma
April 23 (6:45am-12:30pm)	FREE CAMP: ORIENTATION TO INTEGRAL YOGA	Dr. Ramesh Bijlani
April 30	Worship Life - Vedic Chanting	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/Sat	3:00-6:00 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Wed/Sat	3:30-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30-5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Mon/Fri	4:00-5:30 pm	Painting	Smt. Tatini Sengupta Ray
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	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 2017

4 April Anniversary of Sri Aurobindo's advent in Pondicherry

4 April Anniversary of Tapasya Bhavan's Inauguration Day

PROGRAMME

07:00 am	Invocation		Meditation Hall
06:30 pm	Musical offering	Mrs. Veena Sawale	Tapasya courtyard
07:40 pm	Prasad		

23 April Foundation Anniversary of The Mother's International School

24 April Anniversary of Mother's final arrival in Pondicherry–Darshan Day

24 April 1947

It is not absolutely necessary to abandon the ordinary life in order to seek after

the Light or to practise Yoga... what is necessary is a power to practise an inner isolation, to be able to retire within oneself and concentrate at any time on the necessary spiritual purpose. There must also be a power to deal with the ordinary outer life from a new inner attitude and one can then make the happenings of that life itself a means for the inner change of nature and the growth in spiritual experience...

The Ashram itself has been created with another object than that ordinarily common to such institutions, not for the renunciation of the world but as a centre and a field of practice for the evolution of another kind and form of life which would in the final end be moved by a higher spiritual

consciousness and embody a greater life of the spirit.

- Sri Aurobindo



Darshan Day

PROGRAMME

06:30 am	Invocation		Meditation Hall
06:30 pm	March Past & Lights of Aspiration		Samadhi Lawn
07:00 pm	Musical offering	Ashram Choir	Meditation Hall
	Reading by Tara Didi		
07:40 pm	Prasad		

Integral Yoga (4)

To arrive by the shortest way at the largest development of spiritual power and being and divinise by it a liberated nature in the whole range of human living is our inspiring motive...

The common initial purpose of all Yoga is the liberation of the soul of man from its present natural ignorance and limitation, its release into spiritual being, its union with the highest self and Divinity. But ordinarily this is made not only the initial but the whole and final object: enjoyment of spiritual being there is, but either in a dissolution of the human and individual into the silence of self-being or on a higher plane in another existence. The Tantric system makes liberation the final, but not the only aim; it takes on its way a full perfection and enjoyment of the spiritual power, light and joy in the human existence, and even it has a glimpse of a supreme experience in which liberation and cosmic action and enjoyment are unified in a final overcoming of all oppositions and dissonances. It is this wider view of our spiritual potentialities from which we begin, but we add another stress which brings in a completer significance. We regard the spirit in man not as solely an individual being travelling to a transcendent unity with the Divine, but as a universal being capable of oneness with the Divine in all souls and all Nature and we give this extended view its entire practical consequence. The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be the first object of the Yoga; its free enjoyment of the cosmic unity of the Divine becomes a second object; but out of that a third appears, the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race. The liberated individual being, united with the Divine in self and spirit, becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity.

This outflowing has its two terms; first, comes the growth out of the separative human ego into the unity of the spirit, then the possession of the divine nature in its proper and its higher forms and no longer in the inferior forms of the mental being which are a mutilated translation and not the authentic text of the original script of divine Nature in the cosmic individual. In other words, a perfection has to be aimed at which amounts to the elevation of the mental into the full spiritual and supramental nature. Therefore this integral Yoga of knowledge, love and works has to be extended into a Yoga of spiritual and gnostic [Gnosis: "a supreme totally self-aware and all-aware Intelligence"] self-perfection. As gnostic knowledge, will and ananda are a direct instrumentation of spirit and can

only be won by growing into the spirit, into divine being, this growth has to be the first aim of our Yoga. The mental being has to enlarge itself into the oneness of the Divine before the Divine will perfect in the soul of the individual its gnostic outflowing. That is the reason why the triple way of knowledge, works and love becomes the key-note of the whole Yoga, for that is the direct means for the soul in mind to rise to its highest intensities where it passes upward into the divine oneness. That too is the reason why the Yoga must be integral. For if immergence in the Infinite or some close union with the Divine were all our aim, an integral Yoga would be superfluous, except for such greater satisfaction of the being of man as we may get by a self-lifting of the whole of it towards its Source. But it would not be needed for the essential aim, since by any single power of the soul-nature we can meet with the Divine; each at its height rises up into the infinite and absolute, each therefore offers a sufficient way of arrival, for all the hundred separate paths meet in the Eternal. But the gnostic being is a complete enjoyment and possession of the whole divine and spiritual nature; and it is a complete lifting of the whole nature of man into its power of a divine and spiritual existence. Integrality becomes then an essential condition of this Yoga.

At the same time we have seen that each of the three ways at its height, if it is pursued with a certain largeness, can take into itself the powers of the others and lead to their fulfilment. It is therefore sufficient to start by one of them and find the point at which it meets the other at first parallel lines of advance and melts into them by its own widenings. At the same time a more difficult, complex, wholly powerful process would be to start, as it were, on three lines together, on a triple wheel of soul-power...

Purna Yoga [Integral Yoga] means (1) that instead of approaching the Divine through the mind alone (Jnana) or the heart alone (Bhakti) or through will and works alone (Karma Yoga), one seeks the Divine with all the parts and powers of the consciousness and the being, uniting these three ways and many others in a single Yoga (way of union with the Divine) and receives the Divine in His presence, consciousness, force, light and bliss in all the consciousness and the being.

(2) That one seeks not only the realisation of the Divine in the soul and self but also in the whole nature (that means the transformation of this lower human into the Divine spiritual nature).

(3) That one seeks the Divine not only beyond life (by the cessation of birth) but for life, so that life also may become a realisation of the Divine and a manifestation of the Divine Nature.

– Sri Aurobindo

Activities during February 16 – March 15, 2017

CLEAN MIND PROGRAMME : Under this program, on five days, viz. February 18, 19, 26 and March 5 and 12, Delhi Ashram Health



Centre conducted manifold activities including *Havan* and yogasanas/or fun games on all five days.



A number of talks and workshops were additional features in this program. Thus Mrs. Madhumita spoke on 'Mind sees through the Eyes' while Smt. C. Bhatia conducted a workshop on eye exercises on 19 February with 15 participants.



A session of 'Vedic Chanting' was conducted by Dr. Shardha Batra and Dr. Monalisa Palit suggested ways in her talk as to 'How to Help a Needy Child' on 26 February to 40 attendees. Dr. Urvashi spoke on 'Overcoming Anger' to 15 participants on 5 March, and Dr. Surinder Katoch not only gave a talk on 'Ayurveda-Know Your Age' but also directed the 17 participants to play a traditional Indian game of Pithoo. Shramdan, distribution of old clothes and *Prasad* comprised some other activities of the program.



DARSHAN DAY : The 139th birth anniversary of the Mother on 21 February started with *Prabhat Pheri* chants led by Sukhendu Roy. Soon after, Joan Allekotte,



along with Premsheela, Srila and Rangamma, invoked the blessings of the Mother in the Meditation Hall. Floral trib-

utes were offered at the Shrine as an expression of gratitude to the Mother. Later in the forenoon, on the stage of the Hall of Grace of The Mother's International School



also flowers started pouring in pink, lilac, red, yellow and white. Roses and carnations, marigolds and water lilies, the exquisite orchids, purple and blue, vied for attention of the Mother who has ascribed spiritual significance of the flowers and used to bless people with those flowers which were needed for their progress. Students began the programme with invocation to the Mother based on passages from Savitri and followed by singing *bhajans* resounding the Hall with a melodious echo. The event ended with an aspiration for self-surrender in a grand-finale.

In the evening, the youngsters of the Ashram offered their skills, talents and creativity, as well as weeks of hard work, through a cultural program named

'Matri Shakti' in the Hall of Grace. The items included song and dance sequences including the popular Gujarati *dandia* dance, contemporary dance, a dance drama, and a slide show on the Mother's symbol.



Later in the evening after the March-past and singing of *Vande Mataram* and a recital of Sri Aurobindo's 'Hymns to Durga',

lights of aspiration were kindled around the Shrine and in the Samadhi Lawn. Thereafter,

Tara Didi read from Book 5, Canto 1 of *Savitri*, and Pandit Barun

Pal and his students made a devotional music offering of a *Hansa Veena* recital.



Events of the auspicious day ended with distribution of *Prasad* along with a card bearing the following message in the Mother's handwriting:

The Grace is always with you, concentrate in your heart with a silent mind, and you are sure also to receive the guidance and the help you aspire for.

— The Mother

A group of 19 yoga enthusiasts from Argentina, led by Mr. Marcelo de Aquino Vicente, visited the Ashram on the afternoon of 22 February 2017. After a short tour of the Ashram premises including ‘*Sri Smriti*’ (where a collection of the material things used by the Mother are kept), Dr. Ramesh Bijlani gave them a brief life-sketch of Sri Aurobindo and the Mother and their Integral Yoga. They joined in the evening group meditation and had their meal in the Dining Hall.

DISTINGUISHED VISITOR : The Mother’s great grandson, Filidauro (literally, the son of Auro), who lives with his family in Puducherry visited the Ashram from 22-24 February 2017. On the evening of 23rd February he gave a talk in the Meditation Hall. Among other topics, he also touched on the little known reason for the immigration of Mother’s parents to France in 1876. He said that he had heard that

it was most probably because of the Mother’s grandmother’s aversion to the custom of bowing down to the King of Egypt. She gave Mother’s parents referral to a well-know French artist in Paris who made portraits of important personages there.



The Mother, Filidauro said, had an immensely adventurous spirit. As for instance, she went to Algeria to learn occultism from Theon in 1905, all alone as a 27 year old, seven years after her son Andre was born. Such actions were vastly extraordinary in

those days. Filidauro’s own father, Kyla, came to Pondicherry as a child and persuaded his family to let him stay and study there. In response to a query about the impact of ancestry on his own spirituality, Filidauro knowingly remarked that one has to follow one’s own spiritual journey and ancestry probably has only a marginal role.

GOLDEN JUBILEE OF MATRI KALA MANDIR, 1967-2017 : Matri Kala Mandir (The Mother’s Temple of Fine Arts) was established on 21 February 1967, the Mother’s Birthday. She had taken personal interest in this institution, giving ‘Harmony’ as its motto, and appointing Karuna Didi as its Director. It is the Mother’s blessings that led to the phenomenal growth and success of the institution over the past 50 years. Karuna Didi was looking forward to the Golden Jubilee celebrations, but before that could happen, she left her body on 26 January. However, her disciples, and her disciples’ disciples (there are several generations of them now) offered their art in the Matri Kala Mandir (MKM) golden jubilee celebrations from 23-02-2017 to 27-02-2017. Shri P.P. Shrivastav (IAS retd.) kindled the lamp at the altar of the Mother in presence of Km. Tara Jauhar, Chairperson of Sri Aurobindo Ashram-Delhi Branch and other dignitaries. Karuna didi’s framed photo was also placed on the stage. First day’s program began with Tanpura meditation and ended with chanting of Omkaar. Following meditation, Km.





Rangamma read the annual report. Karuna didi's students sang *raag bihag 'jo sukh sove'* in *vilambit ek taal* and '*naina bhaye jharna 'drut kheyal in teen taal*, followed by several other items. Towards the end Shri Shrivastav felicitated the participating artists and Km. Srila Basu expressed a vote of thanks on behalf of MKM.

On 24th, the highlight of the program was two Odissi dance items: *Matri Vandana* and *Krishna-leela—Kaliya Mardan*

gracefully performed by Guru Dibakar Khuntia and his students. This day being Mahashivaratri, further



music and dance items were dedicated to the Lord of the Dance, the God Shiva. A Hawaiian Guitar item was presented by MKM teacher, Shri Neel Ranjan Mukherjee. An esteemed visitor, the great grandson

of the Mother, Filidauro, felicitated and freely interacted with the participating artists.

An art exhibition with sketches and paintings by students of MKM art teachers, Shri Tapan Chandra Bhowmick and Smt. Tatini Ray, was inaugurated by Dr. Ramesh Bijlani prior to the beginning of the day's regular program which started with invocation and continued with flute renditions by students of Shri Himanshu Dutt. This

item was followed by *tabla-vaadan in rupak taal* and *teen taal*. Thereafter a Western music



item on Spanish Guitar and a Hindusthani classical vocal music item were presented to the audience. The last item of the day was an entrancing Kathak



dance by students of Smt. Raksha Singh.

The fourth day began with an item dedicated to the memory of Km. Karunamayee who

dearly loved a Kathak dance depicting the five original elements, – 'prithvi, ap, tej vayu



and aakash' (Earth, Water, Fire, Wind, and Sky or Space). MKM offers classes also in Taekwondo and



students of that martial-art form presented the next item. Other dances, vocal music, violin and Sitar items were presented to the receptive audience. Kathak dance items, *basant ulhas* and *meera bhajan* ended the day's events.

The last day of the celebrations began with a captivating rendition of the Hindusthani vocal *raagini bhimpalasi* by tiny tots of 5-6 years, students of Smt. Preamsheela. A notable presentation of Kabir *bhajan*, and Kamaal *bhajan* was rendered by Joan Allekotte & Linda Lawrence, American students of Karuna didi along with Preamsheela. The Americans' pronunciation was flawless and was much appreciated by the audience. Students of Shri Kshitij Mathur presented Hindusthani vocal music, and violin maestro Dr. Ranjan Srivastav played several ragas on violin. The last item was a *bharat natyam*, on Krishna Lila and the plight of Manmatha who was



reduced to ashes by Lord Shiva's third eye, presentation by an invited professional artist, Sushree Monica Vaid. Smt. Jayanti Ramachandran, Principal of Mirambika, thanked the audience and the artists. The



Golden Jubilee program ended with a hearty chanting of *vande mataram* by the Ashram Choir.

Former Chairman of Sri Aurobindo Ashram-Delhi Branch, Late Shri Anil Kumar Jauhar's third *punyatithi* on 28 February 2017 was commemorated in the Ashram with a *bhajan sandhya*. Ms. Joan Allekotte along with Srila, Preamsheela, Linda, Rangamma, Jayanthi and Minati made an offering of devotional songs with tabla accompaniment by Neeraj in the Meditation Hall.



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

Editor's Note

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

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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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FIRST CHAPTER (CONTD.)

अर्जुन उवाच -

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥१-३७॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥१-३८॥

Arjuna Uvaacha -

Yadyapyete na pashyanti lobhopahatachetasah;
Kulakshyakritam dosham mitradrohe cha paatakam. 1-37
Katham na jneyam asmaabhih paapaad asmaan nivartitum;
Kulakshyakritam dosham prapashyadbhir janaardana. 1-38

Although these, with a consciousness clouded with greed, see no guilt in the destruction of the family, no crime in hostility to friends, why should not we have the wisdom to draw back from such a sin, O Janardana, we who see the evil in the destruction of the family ?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥१-३९॥
Kulakshaye pranashyanti kuladharmaah sanaatanaah;
Dharme nashte kulam kritsnam adharmo'bhibhavatyuta. 1-39

In the annihilation of the family the eternal traditions of the family are destroyed; in the collapse of traditions, lawlessness overcomes the whole family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्य जायते वर्णसंकरः ॥१-४०॥
Adharmaabhibhavaat krishna pradushyanti kulastriyah;
Streeshu dushtaasu vaarshneya jaayate varnasankarah. 1-40

Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt; women corrupted. O Varshneya, the confusion of the Varnas* arises.

* *Varna* is usually translated as caste, but the existing caste system is a very different thing from the ancient social idea of *Chatwvarna*, the four clear-cut orders of the Aryan community, and in no way corresponds with the description of the Gita. See Ch. XVIII

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डादकक्रियाः ॥१-४१॥
Sankaro narakaayaiva kulaghnaanaam kulasya cha;
Patanti pitaro hyeshaam luptapindodakakriyaah. 1-41

This confusion leads to hell the ruiners of the family, and the family; for their ancestors fall deprived of pinda (rice offering) and libations.

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥१-४२॥

**Doshair etaih kulaghnaanaam varnasankarakaarakaih;
Utsaadyante jaatidharmaah kuladharmaashcha shaashwataah. 1-42**

By these misdeeds of the ruiners of the family leading to the confusion of the orders, the eternal laws of the race and moral law of the family are the destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥१-४३॥

**Utsannakuladharmaanaam manushyaanaam janaardana;
Narake'niyatam vaaso bhavateetyanushushruma. 1-43**

And men whose family morals are corrupted, O Janardana, live for ever in hell. Thus have we heard.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥१-४४॥

**Aho bata mahat paapam kartum vyavasitaa vayam;
Yadraajya sukhlobhena hantum swajanam udyataah. 1-44**

Alas! we were engaged in committing a great sin, we who were endeavouring to kill our own people through greed of the pleasures of kingship.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥१-४५॥

**Yadi maam aprateekaaram ashastram shastrapaanayah;
Dhaartaraashtraa rane hanyus tanme kshemataram bhavet. 1-45**

It is more for my welfare that the sons of Dhritarashtra armed should slay me unarmed and unresisting. (I will not fight.)

संजय उवाच -

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥१-४६॥

Sanjaya Uvaacha -

**Evamuktwaarjunah sankhye rathopastha upaavishat;
Visrijya sasharam chaapam shokasamvignamaanasah. 1-46**

Sanjaya said: Having thus spoken on the battlefield, Arjuna sank down on the seat of the chariot; casting down the divine bow and the inexhaustible quiver (given to him by the gods for that tremendous hour), his spirit overwhelmed with sorrow.*

* Although Arjuna is himself concerned only with his own situation, his inner struggle and the law of action he must follow, yet the particular question he raises, in the manner in which he raises it does really bring up the whole question of human life and action, what the world is and why it is and how possibly, it being what it is, life here in the world can be reconciled with life in the spirit. And all this deep and difficult matter the Teacher insists on resolving as the very foundation of his command to an action which must proceed from a new poise of being and by the light of a liberating knowledge. But what, then, is it that makes the difficulty for the man who has to take the world as it is and act in it and yet would live, within, the spiritual life? What is this aspect of existence which appals his awakened mind and brings about what the title of the first chapter of the Gita calls significantly the Yoga of the dejection of Arjuna, the dejection and discouragement felt by the human being when he is forced to face the spectacle of the universe as it really is with the veil of the ethical illusion, the illusion of self-righteousness torn from his eyes, before a higher reconciliation with himself is effected? It is that aspect which is figured outwardly in the carnage and massacre of

Kurukshetra and spiritually by the vision of the Lord of all things as Time arising to devour and destroy the creatures whom it has made. The outward aspect is that of world-existence and human existence proceeding by struggle and slaughter ; the inward aspect is that of the universal Being fulfilling himself in a vast creation and a vast destruction. Life a battle and a field of death, this is Kurukshetra; God the Terrible, this is the vision that Arjuna sees on that field of massacre.

We must acknowledge Kurukshetra; we must submit to the law of Life by Death before we can find our way to the life immortal; we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः॥

*Iti Srimad Bhagavadgeetaasooanishatsu Brahmavidyaayaam Yogashaastre
Sri Krishnaarjunasamvaade Arjunavishaadayogo Naama Prathamodhyayah.*

Thus in the Upanishad sung by the Lord, the science of Brahman, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the first chapter entitled "The Yoga of the Dejection of Arjuna".

* * * * *

CONSPECTUS

SECOND CHAPTER

The answer of the Teacher proceeds upon two different lines:

I. (1-38) *The Creed of the Aryan Fighter*. First, a brief reply founded upon the philosophic and moral conceptions of Vedanta and the social idea of duty and honour which formed the ethical basis of Aryan society.

II. (39-72) *The Yoga of the Intelligent Will*. Another reply founded on a more intimate knowledge, opening into deeper truths of our being, which is the real starting-point of the teaching of the Gita. The Gita lays the first foundation by subtly unifying Sankhya, Yoga and Vedanta.

द्वितीयोऽध्यायः

सांख्ययोगः

SECOND CHAPTER SANKHYAYOGA

I. *The Creed of the Aryan Fighter*

संजय उवाच -

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच मधुसूदन॥२-१॥

Sanjaya Uvaacha -

**Tam tathaa kripayaavishtam ashrupoornaakulekshanam;
Visheedantam idam vaakyam uvaacha madhusoodanah. 2-1**

Sanjaya said : To him thus by pity*; invaded, his eyes full and distressed with tears,** his heart overcome by depression and discouragement, Madhusudana spoke these words.

* This pity of Arjuna is quite different from the godlike compassion mentioned later on in the Gita, which observes with an eye of love and wisdom and calm strength the battle and the struggle, the strength and weakness of man, his virtues and sins, his joy and suffering, his knowledge and his ignorance, and enters into it all to help and to heal. Arjuna's pity is a form of self-indulgence; it is the physical shrinking of the nerves from the act of slaughter, the egoistic emotional shrinking of the heart from the destruction of the Dhritarashtrians because they are "one's own people" and without them life will be empty.

**** Invaded by the self-indulgent pity Arjuna has lapsed into unheroic weakness which first draws a strongly worded rebuke from the divine Teacher.**

श्रीभगवानुवाच -

कुतस्त्वा कश्मलमिदं विषमे समुपथितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥२-२॥

Sri Bhagavaan Uvaacha -

**Kutastwaa kashmalam idam vishame samupasthitam;
Anaaryajushtam aswargyam akeertikaram arjuna. 2-2**

The Blessed Lord said: Whence*** has come to thee this dejection, this stain and darkness of the soul in the hour of difficulty and peril, O Arjuna? This is not the way cherished by the Aryan man; this mood came not from heaven nor can it lead to heaven, and on earth it is the forfeiting of glory.

*** This question points to the real nature of Arjuna's deviation from his heroic qualities. The Gita is not a mere gospel of war and heroic action, a Nietzschean creed of power and high-browed strength which holds pity to be a weakness. There is a divine compassion which descends to us from on high and for the man whose nature does not possess it, is not cast in its mould, to pretend to be the superman is a folly and an insolence, for he alone is the superman who most manifests the highest nature of the Godhead in humanity. But such is not the compassion which actuates Arjuna in the rejection of his work and mission. That is not compassion but an impotence full of a weak self-pity, a recoil from the mental suffering which his act must entail on himself, and of all things self-pity is among the most ignoble and un-Aryan of moods.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप॥२-३॥

**Klaibyam maa sma gamah paartha naitat twayyupapadyate;
Kshudram hridaya daurbalyam tyaktwottishtha parantapa.**

Fall not from the virility of the fighter and the hero, O Partha! it is not fitting in thee. * Shake off this paltry faint-heartedness! Standup, Parantapa (Scourage of the foes)!

* Arjuna's pity is a weakness of the mind and senses,—a weakness which may well be beneficial to men of a lower grade of development, who have to be weak; because otherwise they will be hard and cruel. But this way is not for the developed Aryan man who has to grow not by weakness, but by an ascension from strength to strength. Not this was fitting in the son of Pritha, not thus should the champion and chief hope of a righteous cause abandon it in the hour of crisis and peril or suffer the sudden amazement of his heart and senses, the clouding of his reason and the downfall of his will to betray him into the casting away of his divine weapons and the refusal of his God-given work.

अर्जुन उवाच -

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥२-४॥

Arjuna Uvaacha -

**Katham bheeshmamaham sankhye dronam cha madhusoodana;
Ishubhih pratiyotsyaami poojaarhaavarisoodana. 2-4**

How, O Madhusudana, shall I strike Bhishma and Drona with weapons in the battle, they who are worthy of worship, O Slayer of foes ?

- To be continued

A coalition of uncertainties
 There exercised uneasy government
 On a ground reserved for doubt and reasoned guess,
 A rendezvous of Knowledge with Ignorance.
 At its low extremity held difficult sway
 A mind that hardly saw and slowly found;
 Its nature to our earthly nature close
 And kin to our precarious mortal thought
 That looks from soil to sky and sky to soil
 But knows not the below nor the beyond,
 It only sensed itself and outward things.
 This was the first means of our slow ascent
 From the half-conscience of the animal soul
 Living in a crowded press of shape-events
 In a realm it cannot understand nor change;
 Only it sees and acts in a given scene
 And feels and joys and sorrows for a while.
 A deathbound littleness is not all we are:
 Immortal our forgotten vastnesses
 Await discovery in our summit selves;
 Unmeasured breadths and depths of being are ours.
 Akin to the ineffable Secrecy,
 Mystic, eternal in unrealised Time,
 Neighbours of Heaven are Nature's altitudes.

– From *Savitri* by Sri Aurobindo

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