



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

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

Realization

Vol. 7, No. 4

April 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अणुभ्यश्चमहद्भ्यश्चशास्त्रेभ्यःकुशलो नरः ।

सर्वतःसारमादद्यात्पुष्पेभ्यैवषट्पदः ॥१०॥

Just as a bee takes the nectar from all kinds of flowers, similarly,
an intelligent person should take the essence of all the scriptures.

– Udhava Gita 2-10

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

April 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

April 01	<i>Hamare Prashn, Sri Maa ke Uttar</i> Musical offering	Ms. Aparna Roy Ms. Preamsheela
April 08	Is <i>Bhagawan</i> totally impartial ? (Based on the <i>Bhagvad Gita</i> , 9-29) Musical offering	Acharya Navneet Ms. Pragya Taneja
April 15	Liberation (Based on Sri Aurobindo's Sonnets, p. 25)) Musical Offering	Sh. Prashant Khanna Ms. Preamsheela
April 22	The Psychic Being (Based on the Mother's <i>The Great Adventure</i> , pp. 189-90) Musical Offering	Dr. Ramesh Bijlani Dr. Maitreyee Karak
April 29	Joy Independent of External Circumstances (Based on the Mother's <i>Prayers & Meditations</i> , p. 80) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Sundays : 01, 08, 22, 29	11:30 am–12:30 pm	Sri Aurobindo's Sonnets Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 05, 12, 19, 26

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Apr 11-15	Yoga Retreat, Yoga Studio	Eng	Anuska
Apr 19-21	Outbound Learning, Indus World School, Gurgaon	English	Priyanka Agarwal
Apr 23-28	Spiritual Retreat	English	Padmini Bisht
Apr 28-May 05	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>Purna Yog</i>	Marathi	Dr. Uttara Shastri
Apr 08-14	<i>Purna Yog</i>	Marathi	Dr. Uttara Shastri
Apr 15-21	<i>Sri Arvind Sadhna Padhati</i>	Marathi	Dr. Uday Kumatekar
Apr 22-28	<i>Sri Arvind Darshan</i>	Marathi	Sh. Vivekji Ghalasasi
Apr 29-May 05	<i>Ishaopanishad</i>	Marathi	Madhavi Joshi

Youth Camps

Apr 01-06	Youth Camp	Ramanlal Shorawala Public School, Mathura
Apr 13-17	Youth Camp	Aditi Gurukul (RK Homes), Hyderabad
Apr 18-22	Youth Camp	Shiv Nadar School, NOIDA
Apr 20-22	Youth Camp	Ramgarh Students
Apr 23-28	Youth Camp	Shikshantar School, Gurugram
Apr 29-May 05	Youth Camp	Sri Aurobindo International School, Hyderabad

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
Mon to Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon to Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue/Thu	Dental	Thursday	Gynaecology
Saturday	Ophthalmology (Eye)	Tuesday	Psychiatry
Wed/Thu	General Surgery		

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

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	8 am	Havan	
Tue/Thu/Sat	6:45-7:45	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	8-9 am	Yogasana class	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	Yogasana class	Ms. Promila Singh
Tue/Thu/Sat	4- 5 pm (Sat.: 5-6 pm)	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30-6:30 pm	Yogasana class	Ms. Seema Dabi

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

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

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

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

2018 – Year of Spiritual Health

Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

At Delhi Ashram Health Centre; **SPIRITUAL HEALTH CAMP** every Sunday; Time: 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>

April 2018: Schedule of Talks

April 01	Let us work as we Pray	Sh. Deepak Jhamb
April 08	Sowing seeds of Spiritual Health	Ms. Neha Bhimwal
April 15	Fat to Fit by Ayurveda	Dr. S. Katoch
April 22	Awe and Spirituality	Dr. Urvashi Anand
April 29	Spiritual Responsibility	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	Hawaiian 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 2018

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	'Ras Barase' Sufiana Ghazals (Explanations in English by Mr. Srinivas)	Mrs. Swati Srinivas	<i>Tapasya</i> courtyard
07:40 pm	<i>Prasad</i>		

23 April Foundation Anniversary of The Mother's International School

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



Darshan Day

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine.

- *Sri Aurobindo*

Program details available on
www.sriurobindoashram.net

The Reversal of Consciousness (3) - Manifestation & Individuality

“The limitations of the body are a mould; soul and mind have to pour themselves into them, break them and constantly remould them in wider limits till the formula of agreement is found between this finite and their own infinity.”

—*Sri Aurobindo*

Q.: Sweet Mother, how should we understand: “the limitations of the body are a mould”?

A.: If you did not have a body with a precise form, if you were not a formed individuality, fully conscious and having its own qualities, you would all be fused into one another and be indistinguishable. Even if we go only a little inwards, into the most material vital being, there is such a mixture between the vibrations of different people that it is very difficult to distinguish any of you. And if you did not have a body, it would be a sort of inextricable pulp. Therefore, it is the form, this precise and apparently rigid form of the body, which distinguishes you one from another. So this form serves as a mould. (*Speaking to the child*) Do you know what a mould is?—Yes! One pours something inside, in a liquid or semi-liquid form, and when it cools down one can break the mould and have the object in a precise form. Well, the form of the body serves as a mould in which the vital and mental forces can take a precise form, so that you can become an individual being separate from others.

It is only gradually, very slowly, through the movements of life and a more or less careful and thorough education that you begin to have sensations which are personal to you, feelings and ideas which are personal to you. An individualised mind is something extremely rare, which comes only after a long education; otherwise it is a kind of thought-current passing through your brain and then through another’s and then through a multitude of other brains, and all this is in perpetual movement and has no individuality. One thinks what others are thinking, others think what still others are thinking, and everybody thinks like that in a great mixture, because these are currents, vibrations of thought passing from one to another. If you look at yourself attentively, you will very quickly become aware that very few thoughts in you are personal. Where do you draw them from?—From what you have heard, from what you have read, what you have been taught, and how many of these thoughts you have are the result of your own experience, your own reflection, your purely personal observation?—Not many.

Only those who have an intense intellectual life, who are in the habit of reflecting, observing, putting ideas together, gradually form a mental individuality for themselves.

Most people—and not only those who are uneducated but even the well-read—can have the most contradictory, the most opposite ideas in their heads without even being aware of the contradictions. I have seen numerous examples like that, of people who cherished ideas and even had political, social, religious opinions on all the so-called higher fields of human intelligence, who had absolutely contradictory opinions on the same subject, and were not aware of it. And if you observe yourself, you will see that you have many ideas which ought to be linked by a sequence of intermediate ideas which are the result of a considerable widening of the thought if they are not to coexist in an absurd way.

Therefore, before an individuality becomes truly individual and has its own qualities, it must be contained in a vessel, otherwise it would spread out like water and would no longer have any form at all. Some people, at a rather lower level, know themselves only by the name they bear. They would not be able to distinguish themselves from their neighbours except by their name. They are asked, “Who are you?”—

“My name is this.” A little later they tell you the name of their occupation or about their main characteristic. If they are asked, “Who are you?”—“I am a painter.”...

One lives by a kind of habit which is barely half-conscious—one lives, does not even objectify what one does, why one does it, how one does it. One does it by habit. All those who are born in a certain environment, a certain country, automatically take the habits of that environment, not only material habits but habits of thought, habits of feeling and habits of acting. They do it without watching themselves doing it, quite naturally, and if someone points this out to them they are astonished.

Therefore, individuality is not at all the rule, it is an exception... Individuality is a conquest. And, as Sri Aurobindo says here, this first conquest is only a first stage, and once you have realised within you something like a personal independent and conscious being, then what you have to do is to break the form and go farther. For example, if you want to progress mentally, you must break all your mental forms, all your mental constructions to be able to make new ones. So, to begin with, a tremendous labour is required to individualise oneself... It is only when there is a friction, when something does not go smoothly, that you become aware of a difference, then you see that you are different, otherwise you are not aware of it and you are not different. In fact, you are very, very little different from one another.

How many things in your life are done at least essentially in the same way as others. For instance, sleeping, moving and eating, and all sorts of things like that.... because you were born in certain conditions and it is the habit to be like that in these conditions... You write like this, from left to right, but there are people who write from top to bottom, and others who write from right to left, and they do it most naturally. I am not speaking of those who have studied, reflected, compared ways of writing, I am not speaking of more or less learned people, no, I am speaking of quite ordinary people, and above all of children who do what is done around them, quite spontaneously and without questioning. But then, when by chance or circumstance they are faced with a different way, it is a tremendous revelation for them that things can be done in a different way from theirs.

And these are quite simple things, I mean the ones which strike you, but this is true down to the smallest detail. You do things in this way because in the place and environment in which you live they are done in this way. And you do not watch yourself doing them.

Indeed, the source was One, you see, and creation had to be manifold. And it must have represented quite a considerable labour to make this multiplicity conscious of being multiple.

And if one observes very attentively, if creation had kept the memory of its origin, it would perhaps never have become a diverse multiplicity. There would have been at the centre of each being the sense of perfect unity, and the diversity would—perhaps—never have been expressed.

Through the loss of the memory of this unity began the possibility of becoming conscious of differences; and when one goes into the unconscious, at the other end, one falls back into a sort of unity that's unconscious of itself, in which the diversity is as unexpressed as it is in the origin.

At both ends there is the same absence of diversity. In one case it is through a supreme consciousness of unity, in the other through a perfect unconsciousness of unity.

The fixity of form is the means by which individuality can be formed.

– *The Mother*

Activities during February 16 – March 15, 2018

RETREATS FOR THE EMPLOYEES OF S.S. RANA & Co. : Spiritual Retreats for a total of 80 lawyers, paralegals & engineers of the company in three batches were conducted in the Ashram during the forenoons of February 16-17, February 23-24, and March 9-10, 2018. Besides a conducted tour of the Ashram premises and its departments, the program included talks on Integral Yoga, The Totality of the Being, Purpose of Life and Stress Management by Dr. Ramesh Bijlani. Musical sessions of devotional singing enthusiastically joined by the participants and practice of yoga postures consisted of some other activities of the retreats. Literature and CDs as a help to continuation of the routines learned during the retreats were also presented to the attendees.



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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 Mr. Deepak Jhamb gave a talk on ‘The Pleasant &



the Good’ to 37 attendees on 18 February; Dr. Shardha Batra on ‘The Silent Mind’ to 30 students from Govt. schools of NCT Delhi on 25 February; Dr. Surinder Katoch on ‘Spiritual remedy for Anger’ to 44 participants on 4 March; and Dr. Swati on ‘Great Feats of



Human Spirit’ to 50 participants on 11 March. Distribution of used clothes and distribution of *Prasad* comprised some other activities of the program.

VISIT BY U.K. STUDENTS : A group of 13 students from The French Lycee School (British Section), London, led by Dr. Robert Carr and Ms. Ernestina Meloni

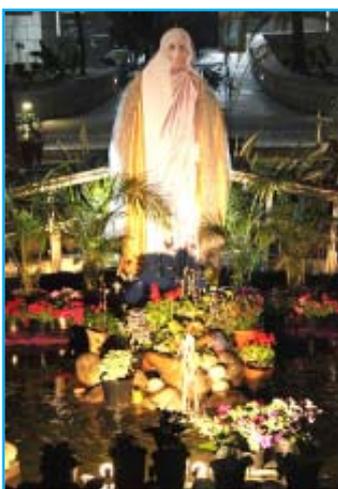


immersed themselves in the Ashram atmosphere and activities on 19 & 20 February 2018. They volunteered in the kitchen and the garden, practiced yogasanas, and also had sessions with Dr. Ramesh Bijlani on the integral philosophy of Sri Aurobindo and the Mother, and its relevance for everyday living. At the end, Dr. Carr remarked that the stay at the Ashram,

“gave these teenagers another, more reflective, perspective but also possibly got them to reflect on life’s purpose in a new and philosophical way.” Feedback by students included: “a very calm and peaceful place”, “really liked learning the way of spirituality”, “talks were extremely thought provoking.”



DARSHAN DAY : 140th birth anniversary of the Mother on 21 February started



with *Prabhat Pheri* chants led by Sukhendu Roy. Soon thereafter, Srila and Jayanti invoked the blessings of the Mother in the Meditation Hall.

Floral tributes 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



students of the primary wing made a musical offering of devotional songs interspersed with recitations and dances. It was a joy to see the transparent sincerity in the eyes and gestures of innocent little ones as they sang the glory of the Mother.



In the afternoon the youngsters of the Ashram demonstrated the perfection of the physical through amazing feats of balance and coordination. Later in the

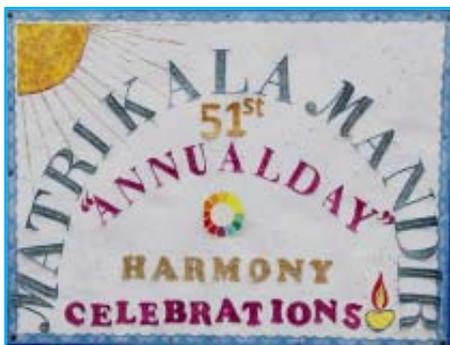


evening after the March-past and singing of *Vande Mataram*, lights of aspiration were kindled around the Shrine and in the Samadhi Lawn. Thereafter in the Meditation Hall a program of devotional songs was presented by the Ashram Choir, and Tara Didi read from Sri Aurobindo's *The Mother*.

ANNIVERSARY FESTIVITIES OF MATRI KALA MANDIR : Matri Kala Mandir (MKM) celebrated its 51st Annual Day from February 23-25, 2018. The event began with inauguration of an art exhibition titled as '*Tulika Pradarshini*.'



After a warm welcome to guests and invitees, Diyas were kindled by MKM teachers and an Odissi dance choreographed to the bhajan '*Tu hei sagar se*



gahara' was performed by students and their teacher Smt. Kavita Dwibedi as an aspiration for the divine Presence. Reading of the annual report of the activities



of MKM was followed by the musical presentation in raag Bilawal and raag Khamaj by students of Smt. Preamsheela, and a flute recital in raag Jog.

Students of Smt. B.S. Ratna then presented a bandish with taan-alaap in raag Bageshree. The first day's programme ended with Kathak dance by students of Sushree Anjali Saini

who began with Saraswati-Vandana and closed with Shuddh Kathak.



Smt. Preamsheela began the second day's

program by invoking the Grace of the Mother through the bhajan, 'O Jagajjananee O kalyani'. Items presented on this day included Western music on Spanish guitar by students of Shri Jagdish Kumar; Hindustani classical music 'Hori'



in raag Bhimpalasi by students of Kshitij Mathur; and classical vocal music raag Kalyan in teen taal, Carnatic vocal music raagas Saranga & Mohanam, and a keertan written by Lord Venkateshwara's devotee anmacharya, by students of Shri Shiv Prasad Rao. The second day's





program ended with Bharata Natyam performance by the students of Smt. Rajeswari Natarajan.

Final day's program included one bandish in raag Miyan Ka Malhaar by students of Smt. B.S. Ratna; an item en-

titled 'Taal-Chakra' comprised of table played in Teen Taal, Rupak & Ek Taal by students of Pt. Vijay Shankar Mishra; a story in dance form by an American artist; and raag Durga on synthesizer, raag Durga & Madhuvanti on sitar, by students of Shri Neel Ranjan Mukherjee. Performing arts presentation ended with a Kathak dance 'Holi' in raag Basant by students of Smt. Raksha Singh.



After a vote of thanks by Smt. Jayanthi Ramachandra, singing of the Rashtra Gaan *Vande Mataram* closed the three day event.

PUNYA TITHI OF SHRI A.K. JAUHAR : Former Chairman of Sri Aurobindo Ashram-Delhi Branch, Late Shri Anil Kumar Jauhar's fourth *punyatithi* on 28 February 2018 was commemorated in the Ashram with a *bhajan sandhya*. Renowned musician and Matri Kala Mandir teacher Shri A. Shiv Prasad Rao gave a classical music concert in the Meditation Hall. He sang *Raag Puria Dhanasree* and *Raag Ragesri Bahar* to the vast appreciation of the receptive audience.



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*

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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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FOURTH CHAPTER Contd.

श्रीभगवानुवाच -

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे॥४-३२॥

**Evam bahavidhaa yajnaa vitataa brahmano mukhe;
Karmajaan viddhi taan sarvaan evam jnaatwaa vimokshyase. 4-32**

Therefore all* these and many other forms of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire which receives all offerings). Know thou that all these are born of work** and so knowing thou that shalt be free.

* They are all means and forms of the one great Existence' in activity, means by which the action of the human being can be offered -up to That of which his outward existence is a part and with which his inmost self is one.

** All these proceed from and are ordained by the one vast energy of the Divine which manifests itself in the universal *Kama* and makes all the cosmic activity a progressive offering to the one Self and Lord and of which the last stage for the human being is self-knowledge and the possession of the divine or Brahmic consciousness. But there are gradations in the range of these various forms of sacrifice.

श्रेयान्द्रव्यमयाद्यज्ञानयज्ञः परंतप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥४-३३॥

**Shreyaan dravyamayaadyajnaaj jnaanayajnah parantapa;
Sarvam karmaakhilam paartha jnaane parisamaapyate. 4-33**

The sacrifice of knowledge, O Parantapa, is greater than any material sacrifice. Knowledge is that in which all this action culminates (not any lower knowledge, but the highest self-knowledge and God -knowledge), O Partha!

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥४-३४॥

**Tadviddhi pranipaate na pariprashnena sevayaa;
Upadekshyanti te jnaanam jnaaninas tattwadarshinah. 4-34**

Learn that by worshipping the feet of the teacher, by questioning and by service; the men of knowledge who have seen (not those who know merely by the intellect) the true principles of things, will instruct thee in knowledge.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥४-३५॥

**Yajjnaatwaa na punarmoham evam yaasyasi paandava;
Yena bhootaanyasheshena drakshyasyaatmanyatho mayi. 4-35**

Possessing that knowledge thou shalt not fall again into the mind's ignorance, O Pandava; for by this, thou shalt see all existences without exception in the Self,* then in Me.

* For the Self is that one, immutable, all-pervading, all- containing, self-existent reality or Brahman hidden behind our mental being into which our consciousness widens out when it is liberated from the ego; we come to see all beings as becomings, *bhutani*, within that one self-existence. But this Self or immutable Brahman we see too to be the self-presentation to our essential psychological consciousness of a supreme Being who is the source of our existence and of whom all that is mutable or immutable is the manifestation. He is God, the Divine, the Purushottama. To Him we offer everything as a sacrifice; into His hands we give up our actions; in His existence we live and move; unified with Him in our nature and with all existences in Him, we become one soul and one power of being with Him and with all beings; with His supreme reality we identify and unite our self-being. By works done for sacrifice, eliminating desire, we arrive at knowledge and at the soul's possession of itself; by works done in self-knowledge and God-knowledge we are liberated into the unity, peace and joy of the divine existence.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।
 सर्वं ज्ञानप्त्वेनैव वृजिनं संतरिष्यसि॥४-३६॥
Api chedasi paapebhyah sarvebhyah paapakrittamah;
Sarvam jnaanaplavenaiva vrijinam santarishyasi. 4-36

Even if thou art the greatest doer of sin beyond all sinners, thou shalt cross over all the crookedness of evil in the ship of knowledge.

यथैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन।
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥४-३७॥
Yathaidhaamsi samiddho'gnir bhasmasaat kurute'rjuna;
Jnaanaagnih sarvakarmaani bhasmasaat kurute tathaa. 4-37

As a fire kindled turns to ashes its fuel, O Arjuna, so the fire of knowledge turns all works to ashes.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
 तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥४-३८॥
Na hi jnaanena sadrisham pavitram iha vidyate;
Tat swayam yogasamsiddhah kaalenaatmani vindati. 4-38

There is nothing in the world equal in purity to knowledge,* the man who is perfected by Yoga, finds it of himself** in the self by the course of Time.

* Yoga and knowledge are, in this early part of the Gita's teaching, the two wings of the soul's ascent. By Yoga is meant union through divine works done without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme, while knowledge is that on which this desirelessness, this equality, this power of sacrifice is founded. The two wings indeed assist each other's flight; acting together, yet with a subtle alternation of mutual aid, like the two eyes in a man which see together because they see alternately, they increase one another mutually by interchange of substance. As the works grow more and more desireless, equal-minded, sacrificial in spirit, the knowledge increases: with the increase of the knowledge the soul becomes firmer in the desireless, sacrificial equality of its works.

** The knowledge grows within him and he grows into it as— he goes on increasing in desirelessness, in equality, in devotion to the Divine. It is only of the supreme knowledge that this can altogether be said; the knowledge which the intellect of man amasses, is gathered laboriously by the senses and the reason from outside. To get tins other knowledge, self-existent, intuitive, self-experiencing, self-revealing, we must have self- control and faith (*Shraddha*).

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
 ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥४-३९॥
Shraddhaavaan labhate jnaanam tatparah samyatendriyah;
Jnaanam labdhvaa paraam shaantim achirenaadhigacchati. 4-39

Who has faith, who has conquered and controlled the mind and senses, who has fixed his whole conscious being on the supreme Reality, he attains knowledge; and having attained knowledge he has swiftly to the supreme Peace.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥४-४०॥
Ajnashchaashraddhadhaanashcha samshayaatmaa vinashyati;
Naayam loko'sti na paro na sukham samshayaatmanah. 4-40

The ignorant who has not faith,* the soul of doubt goeth to perdition; neither this world, nor the supreme world nor any happiness is for the soul full of doubts.

* We must have a faith which no intellectual doubt can be allowed to disturb. In fact, it is true that without faith nothing decisive can be achieved either in this world or for possession of the world above, and that it is only by laying hold of some sure basis and positive support that man can attain any measure of terrestrial or celestial success and satisfaction and happiness; the merely sceptical mind loses itself in the void.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय॥४-४१॥
Yogasannyasta karmaanam jnaanasamchinnasamshayam;
Aatmavantam na karmaani nibadhnanti dhananjaya. 4-41

He who has destroyed all doubt by knowledge and has by Yoga given up all works and is in possession of the Self is not bound by his works,* O Dhananjaya.

* When the Gita says that all the totality of work finds its completion in knowledge or that the fire of knowledge turns all works to ashes, it is not at all meant that there is cessation from works, What is meant by the Gita is made clear in this *sloka*; the man of Yoga and knowledge is not bound by his works.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत॥४-४२॥
Tasmaad ajnaanasambhootam hritstham jnaanaasinaatmanah;
Cchittwainam samshayam yogam aatishthottishtha bhaarata. 4-42

Therefore, having cut asunder with the sword of knowledge this doubt* that has arisen out of ignorance and abides in the heart, resort to Yoga, do thou stand up, O Bharata.”

* In the lower knowledge doubt and scepticism have their temporary uses; in the higher they are stumbling-blocks: for there the whole secret is not the balancing of truth and error, but a constantly progressing realisation of revealed truth. It is not a truth which has to be proved, but a truth which has to be lived inwardly, a greater reality into which we have to grow. Finally,- it is in itself a self-existent truth and would be self-evident if it were not for the sorceries of the ignorance in which we live; the doubts, the perplexities which prevent us from accepting and following it, arise from that ignorance, from the sense-bewildered, opinion-perplexed heart and mind, living as they do in a lower and phenomenal truth and therefore questioning the higher realities, *ajnanasambhootam hritstham sanshayam*. They have to be cut away by the sword of knowledge, says the Gita, by the knowledge that realises, by resorting constantly to Yoga, that is by living out the union with the Supreme whose truth being known all is known, *yasmin vijnate' sarvam vijnatam*.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmavidyaayaam Yogashaastre
Sri Krishnaarjunasamvaade Jnaanakarmasanyaasayogo Naama Chaturtho'dhyaayah.

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

CONSPECTUS

FIFTH CHAPTER

Renunciation and Yoga of Works : The Gita, after speaking of the perfect equality of the Brahman-knower who has risen into the Brahman-consciousness, develops in the last nine verses of this chapter its idea of Brahmayoga and of Nirvana in the Brahman.

पंचमोध्यायः

कर्मसंन्यासयोगः

FIFTH CHAPTER

RENUNCIATION AND YOGA OF WORKS

अर्जुन उवाच -

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥५-१॥

Arjuna Uvaacha --

Sannyaasam karmanaam krishna punar yogam cha shamsasi;
Yacchreya etayorekam tanme broohi sunishchitam. 5-1

Arjuna said: Thou declarest to me the renunciation of works, O Krishna, and again thou declarest to me Yoga; which one of these is the better way, that tell me with a clear decisiveness.*

* Arjuna is perplexed; here are desireless works, the principle of Yoga, and renunciation of works, the principle of Sankhya, put together side by side as if part of one method, yet there is no evident reconciliation between them. For the kind of reconciliation which the Teacher has already given,—in outward inaction to see action still persisting and in apparent action to see a real inaction since the soul has renounced its illusion of the worker and given up works into the hands of the Master of sacrifice,—is for the practical mind of Arjuna too slight, too subtle and expressed almost in riddling words; he has not caught their sense or at least not penetrated into their spirit and reality.

The answer is important, for it puts the whole “distinction very clearly and indicates though it does not develop entirely the line of reconciliation.

श्रीभगवानुवाच -

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥५-२॥

Sri Bhagavaan Uvaacha --

Sannyaasah karmayogashcha nihshreyasakaraa vubhau;
Tayostu karmasannyaasaat karmayogo vishishyate. 5-2

The Blessed Lord said: Renunciation and Yoga of works both bring about the soul's salvation, but of the two the Yoga of works is distinguished above the renunciation of works.

ज्ञेयः स नित्यसंन्यासी यो न द्वेषति न कांक्षति।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते॥५-३॥

Jneyah sa nityasannyaasi yo na dweshti na kaangkshati;
Nirdwandwo hi mahaabaaho sukham bandhaat pramuchyate. 5-3

He should be known as always a Sannyasin (even when he is doing action) who neither dislikes nor desires; for free from the dualities he is released easily and happily from the bondage.

– To be continued

The outward and the immediate are our field,
 The dead past is our background and support;
 Mind keeps the soul prisoner, we are slaves to our acts;
 We cannot free our gaze to reach wisdom's sun.
 Inheritor of the brief animal mind,
 Man, still a child in Nature's mighty hands,
 In the succession of the moments lives;
 To a changing present is his narrow right;
 His memory stares back at a phantom past,
 The future flees before him as he moves;
 He sees imagined garments, not a face...
 He is ignorant of the meaning of his life,
 He is ignorant of his high and splendid fate...
 Too seldom is the shadow of what must come
 Cast in an instant on the secret sense
 Which feels the shock of the invisible,
 And seldom in the few who answer give
 The mighty process of the cosmic Will
 Communicates its image to our sight,
 Identifying the world's mind with ours...
 Our range is fixed within the crowded arc
 Of what we observe and touch and thought can guess
 And rarely dawns the light of the Unknown
 Waking in us the prophet and the seer.

– From *Savitri* by Sri Aurobindo

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