



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरुवे 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. 7

July 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥६॥

The knot of the heart-strings is rent, cut away are all doubts,
and a man's works are spent and perish, when is seen That
which is at once the being below and the Supreme.

– Mundak Upanishad 2-2-9

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

July 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

July 01	<i>Hamaare Prashn Sri Maa ke Uttar</i> Musical offering	Ms. Aparna Roy Ms. Premecheela
July 08	The Need for the Grace (Based on the Mother's <i>The Great Adventure</i> , pp. 226-227) Musical Offering	Dr. Ramesh Bijlani Dr. Mithu Pal
July 15	The Golden Light (Based on Sri Aurobindo's Sonnets, p. 28)) Musical Offering	Sh. Prashant Khanna Ms. Pragya Taneja
July 22	Infinite Happiness in All Circumstances (Based on the Mother's <i>Prayers & Meditations</i> p. 85)	Dr. Mithu Pal Dr. Mithu Pal
July 29	Values and Inner Strength Musical offering	Acharya Navneet Ms. Sapna Mukherjee

Sundays : 01, 08, 22, 29 11:30 am–12:30 pm Sri Aurobindo's Sonnets Shri Prashant Khanna

Saturday July 7 : 7 pm

Mantra Chanting

Mayoori Hanagodimath

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 05, 12, 19, 26

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

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

2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

July 6-8

SRJNA Teach Fest

English

Dr. Anju Khanna

Contact: 011-2656 7863; 2652 4810; <aurocamps@aurobindoonline.in>

ASHRAM'S YOUTUBE CHANNEL

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

ADVANCE NOTICE

COURSE ON TEACHING YOGA

August 14–December 21, 2018

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srimayog@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/Thu	Holistic Dermatology	Tue/Thu	Gynaecology
Saturday	Ophthalmology (Eye)	Tuesday	Psychiatry
Tue/Wed	General Surgery	Tue/Thu	Dental

NEW BATCH STARTS Mondays 2,9,16,23,30 8:30–10:30am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	8 am	Havan	
Tue/Thu/Sat	6:45–7:45 am	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Neha Puri
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Rachna Bansal
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	2:45–3:30 pm	Vivekachoodamani	Dr. Tarun Baveja
Wed/Fri	2:45–3:30 pm	Brihadaranyaka Upanishad	Dr. Tarun Baveja
Saturday	2:45–3:30 pm	Bhagvad Gita Sadhana	Dr. Tarun Baveja

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

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

2018 – Year of Spiritual Health

Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

At Delhi Ashram Health Centre; **SPIRITUAL HEALTH CAMP** every Sunday; Time: 8am to 12noon

Havan/Chanting; Talk/Presentation; Physical culture – Yoga/Exercise/Games; Shramdan

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

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

July 2018: Schedule of Talks

July 01	The Power of Forgiveness	Sh. Deepak Jhamb
July 08	Holistic Wellness	Dr. S. Katoch
July 15	Living with Strength, Living an Inspired Life	Ms. Renu Vishwanathan
July 22	Creative Thinking	Ms. Preeti Bhardwaj
July 29	Mental First Aid	Ms. Sonia Bhandari

Ashram Library (Knowledge)

Tuesday to Sunday Timings (Monday closed)

10:00 A.M. – 4:30 P.M.

Contact: 2656 7863

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 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>

The Reversal of Consciousness (6)

What is one to do to prepare oneself for the Yoga?

To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant—”sleepless”, as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine...

If we go a little way within ourselves, we shall discover that there is in each of us a consciousness that has been living throughout the ages and manifesting in a multitude of forms. Each of us has been born in many different countries, belonged to many different nations, followed many different religions. Why must we accept the last one as the best? The experiences gathered by us in all these many lives in different countries and varying religions, are stored up in that inner continuity of our consciousness which persists through all births. There are multiple personalities there created by these past experiences, and when we become aware of this multitude within us, it becomes impossible to speak of one particular form of truth as the only truth, one country as our only country, one religion as the only true religion. There are people who have been born into one country, although the leading elements of their consciousness obviously belong to another. I have met some born in Europe who were evidently Indians; I have met others born in Indian bodies who were as evidently Europeans. In Japan I have met some who were Indian, others who were European. And if any of them goes to the country or enters into the civilisation to which he has affinity, he finds himself there perfectly at home.

If your aim is to be free, in the freedom of the Spirit, you must get rid of all the ties that are not the inner truth of your being, but come from subconscious habits. If you wish to consecrate yourself entirely, absolutely and exclusively to the Divine, you must do it in all completeness; you must not leave bits of yourself tied here and there. You may object that it is not easy to cut away altogether from one's moorings. But have you never looked back and observed the changes that have taken place in you in the course of a few years? When you do that, almost always you ask yourself how it was that you could have felt in the way you felt and acted as you did act in certain circumstances; at times, even, you can no longer recognise yourself in the person you were only ten years ago. How can you then bind yourself to what was or to what is or how can you fix beforehand what may or may not be in the future?

All your relations must be newly built upon an inner freedom of choice. The traditions in which you live or are brought up have been imposed on you by the pressure of the environment or by the general mind or by the choice of others. There is an element of compulsion in your acquiescence. Religion itself has been imposed on men; it is often supported by a suggestion of religious fear or by some spiritual or other menace. There can be no such imposition in your relation with the Divine; it must be free, your own mind's and heart's choice, taken up with enthusiasm and joy.

– The Mother

Activities during May 16 - June 15, 2018

EYE EXERCISE PROGRAM : Through ‘word of mouth’ more and more people are getting cognizant about the Ashram’s Eye Exercise & vision improvement program at The Mother’s Integral Health Centre. During this period a constant stream of people – children, youth, adults, elderly – attended 6 day programs, and practically all seemed pleasantly surprised at the simplicity of the routines and the great benefit they derived in such a short time, as the feedback comments exemplify: “I could never imagine of such quick results with such simple exercises, especially when it is about eyes, the most complex organ of our body” (V.); “Now my previous number fits me well i.e. the number has decreased by (-)0.50 in both eyes. Also the tiredness in eyes vanished after applying honey” (A.G.); “It was an awesome experience. Learnt many new things about how to take care of eyes” (S.G.); “My eyes feel relaxed. I also notice the improvement in my vision... I will also bring my family here for eye exercises next time” (S.); “I could feel the rapid improvement. It made me familiar with the concept of regular blinking which we had presumably been ignoring” (T.J.); “I am highly obliged for making my eyes so comforted and its being 5 days. I saw improvement. Its very soothing... Now I don’t wear specs for the whole day and I don’t feel heaviness in my eyes. No headache” (D.D.); “Today on the fifth day I could see that my daughter is not wearing the specs for the whole [time] and she is able to read clearly. Its really a very good treatment as we are able to know the proper way of eye washing, eye exercise, etc.” (R.S.). All participants expressed their resolve to continue the routines at home after finishing the program at the Health Centre.

‘TANA BANA’ WORKSHOP : The annual workshop on music and art, ‘Tana Bana’, was conducted this year from 17-31 May 2018 by Ms. Premsheela and Mr.



Kamlesh. Eleven children, in the age group of 5-10 years learnt many inspiring songs and created pieces of art from simple inexpensive materials.

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 Ms. Chandra Bhatia gave a talk on ‘Eye Exercise’ to 28 participants from NGO *Abhas* on 20 May; Dr. Shardha Batra on ‘Food for the Soul’ to 26 participants also from *Abhas* on 27 May; Ms. Sonia Bhandari on ‘I See Light in You: A Spiritual Part-



nership’ to 23 participants from Samarpan Home for Girls on 3 June; and Ms. Preeti Bhardwaj on ‘Spiritual Art’ to 23 participants also from Samarpan Home for Girls on 10 June. Distribution of used clothes and of *Prasad* comprised some other activities of the program.



UNDER CLEAN MIND PROGRAMME IN ITS OUTREACH dimension, several camps were conducted in Uttarakhand. In Uttarkashi, Integral Health Checkups, Eye Exercise and Spiritual Health Scoring activities were conducted for a total of 600 students of Saraswati Vidya Mandir (Bhatwari), Govt. Inter College (Gorsali) and Govt. Inter College (Soura) by Dr. Permila Kaushal, Dr S Sharma, Ms. Rupali, Mr. Sanjeeb, Mr. Rajnish, Mr. Vivek, and Mr. Deepak on May 22-24, 2018. Similar activities were conducted at



Van Niwas, Nainital, from June 4 to 8 for 30 students of Sri Aurobindo Integral Education Centre School, Patnagarh Odisha, and 35 participants from the NGO ABHAS–Action Beyond Help And Support, New Delhi, by Dr. Surinder Katoch, Ms. Meenakshi and Mr. Himanshu Dalakoti. Children also took part in several adventure activities such as rock-scrambling, rappeling, trekking, etc. A third camp was





conducted at Madhuban, Ramgarh, on June 7-13, with 16 participants from Ashiana Children's Home, Panchkula, Haryana, and 17 participants from Ananda Open Shelter, Panchkula by Dr. Surinder Katoch and Mr. Himanshu Dalakoti.



VISIT BY GURUGRAM TEACHERS : A group of 30 teachers from Shikshantar School, Gurugram spent the afternoon of 23 May 2018 in the Ashram. They were given an introduction to health and disease from the point of view of Ayurveda by Dr. Surender Katoch, and an introduction to integral education by Dr. Ramesh Bijlani. They had an opportunity to ask questions, making the sessions interactive.



ANNIVERSARY OF RELICS ENSHRINEMENT AT VAN NIWAS, NAINITAL : Sri Aurobindo's sacred relics were enshrined at Van Niwas on 29 May 1989. To celebrate its anniversary, Mrs. Veena Sawale presented several items of classical music and bhajans including Raag Megh, Raag Maru Bihag and Ganesh Vandana & Meera bhajans, in the evening of 29th May 2018 in the Meditation Hall to a highly appreciative audience.



ANNIVERSARY OF RELICS ENSHRINEMENT AT MADHUBAN, TALLA RAMGARH, DT. NAINITAL : To commemorate the enshrinement of sacred Relics of Sri Aurobindo at Madhuban, Talla Ramgarh, Uttarakhand, Dr. Ranjan Kumar presented a program of classical music on violin on June 7, 2018 in the Meditation Hall. He played Raagas Bhupali and Megh Malhar. He was ably assisted by his student, Bhavit Chopra on violin and Mohd. Faraz on *tabla*.

Note: Pictures can be viewed up to 150% 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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SIXTH CHAPTER Contd.

श्रीभगवानुवाच -

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥६-७॥
Jitaatmanah prashaantasya paramaatmaa samaahitah;
Sheetoshna sukha duhkheshu tathaa maanaapamaanayoh. 6-7

When one has conquered one's self and attained to the calm of a perfect self-mastery and self-possession, then is the supreme self in a man founded and poised (even in his outwardly conscious human being) in cold and heat, pleasure and pain as well as in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः॥६-८॥
Jnaana vijnaana triptaatmaa kootastho vijitendriyah;
Yuktah ityuchyate yogee samaloshtaashmakaanchanah. 6-8

The Yogin, who is satisfied with self-knowledge, tranquil and self-poised, master of his senses, regarding alike clod and stone and gold, is said to be in Yoga.*

* The Akshara, the higher self stands above the changes and the perturbations of the natural being; and the Yogin is said to be in Yoga with it when he also is like it, *kutd tha*, when he is superior to all appearances and mutations, when he is satisfied with self-knowledge, when he is equal-minded to all things and happenings and persons. In other words, to master the lower self by the higher, the natural self by the spiritual is the way of man's perfection and liberation. But this Yoga is after all no easy thing to acquire, as Arjuna indeed shortly afterwards suggests, for the restless mind is always liable to be pulled down from these heights by the attacks of outward things and to fall back into the strong control of grief and passion and inequality. Therefore, it would seem, the Gita proceeds to give us in addition to its general method of knowledge and works a special process of Rajayogic meditation also, a powerful method of practice, *abhyasa*, a strong way to the complete control of the mind and all its workings.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥६-९॥
Suhrinmitraary udaaseena madhyastha dweshya bandhushu;
Saadhushwapi cha paapeshu samabuddhirvishishyate. 6-9

He who is equal in soul to friend and enemy and to neutral and indifferent, also to sinner and saint, he excels.

योगी युंजीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥६-१०॥
Yogee yunjeeta satatamaatmaanam rahasi sthitah;
Ekaakee yatachittaatmaa niraasheeraparigrahaah. 6-10

Let the Yogin practise continually union with the Self (so that that may become his normal consciousness) sitting apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्॥६-११॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये॥६-१२॥

Shuchau deshe pratishthaapya sthiramaasanamaatmanah;
Naatyucchritam naatineecham chailaajinakushottaram. 6-11
Tatraikaagram manah kritwaa yatachittendriyakriyah;
Upavishyaasane yunjaadyogamaatmavishuddhaye. 6-12

He should set in a pure spot his firm seat, neither too high, nor yet too low, covered with a cloth, with a deer skin, with sacred grass, and there seated with a concentrated mind and with the workings of the mental consciousness and the senses under control, he should practise Yoga for self-purification.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥६-१३॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥६-१४॥

Samam kaayashirogreevam dhaarayannachalam sthirah;
Samprekshya naasikaagram swam dishashchaanavalokayan. 6-13
Prashaantaatmaa vigatabheer brahmachaarivrate sthitah;
Manah samyamy macchitto yukta aaseeta matparah. 6-14

Holding the body, head and neck erect, motionless (the posture proper to the practice of Raja-yoga), the vision drawn in and fixed between the eye-brows, not regarding the regions, the mind kept calm and free from fear and the vow of Brahmacharya observed, the whole controlled mentality turned to Me (the Divine), he must sit firm in Yoga, wholly giving up to Me (so that the lower action of the consciousness shall be merged in the higher peace).

युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥६-१५॥

Yunjannevam sadaa'tmaanam yogee niyatamaanasah;
Shaantim nirvaanaparamaam matsamsthaamadhigacchati. 6-15

Thus always putting himself in Yoga by control of his mind, the Yogin attains to the supreme peace of Nirvana* which has its foundation in Me.

* Yet the result is not, while one yet lives, a Nirvana which puts away every possibility of action in the world, every relation with beings in the world. It would seem at first that it ought to be so. When all the desires and passions have ceased, when the mind is no longer permitted to throw itself out in thought, when the practice of this silent and solitary Yoga has become the rule, what farther action or relation with the world of outward touches and mutable appearances is any longer possible? No doubt, the Yogin for a time still remains in the body, but the cave, the forest, the mountain-top seem now the fittest, the only possible scene of his continued living and constant trance of Samadhi his sole joy and occupation. But, first, while this solitary Yoga is being pursued, the renunciation of all other action is not recommended by the Gita.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥६-१६॥

Naatyashnatastu yogo'sti nachaikaantamanashnatah;
Na chaatiswapnasheelasya jaagrato naiva chaarjuna. 6-16

Verily this Yoga is not for him who eats too much or sleeps too much, even as it is not for him who gives up sleep and food, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥६-१७॥
Yuktaahaaravihaarasya yuktacheshtasya karmasu;
Yuktaswapnaavabodhasya yogo bhavati duhkhaaha. 6-17

Yoga destroys all sorrow for him I whom the sleep and walking, the food, the play, the putting forth of effort in works are all yukta.*

* This is generally interpreted as meaning that all should be moderate, regulated, done in fit measure, and that may indeed be the significance. But at any rate when the Yoga is attained, all this has to be *yukta* in another sense, the ordinary sense of the word everywhere else in the Gita. In all states, in.” waking and in sleeping, in food and play and action, the Yogin will then be in Yoga with the Divine, and all will be done by him in the consciousness of the Divine as the self and as the All and as that which supports and contains his own life and his action. Desire and ego and personal will and the thought of the mind are the motives of action only in the lower nature; when the ego is lost and the Yogin becomes Brahman, when he lives in and is, even, a transcendent and universal consciousness, action comes spontaneously out of that, luminous knowledge higher than the mental thought comes out of that, a power other and mightier than the personal will comes out of that to do for him his works and bring its fruits; personal action “has ceased, all has been taken up into the Brahman and assumed by the Divine, *mayi sannyasya karmani*.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥६-१८॥
Yadaa viniyatam chittamaatmanyevaavatishtate;
Nihspriah sarvakaamebhyo yukta ityuchyate tadaa. 6-18

When all the mental consciousness is perfectly controlled and liberated from desire and remains still in the self, then it is said, “He is in Yoga.”

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥६-१९॥
Yathaa deepo nivaatastho nengate sopamaa smritaa;
Yogino yatachittasya yunjato yogamaatmanah. 6-19

Motionless like the light of a lamp in a windless place is the controlled consciousness (free from its restless action, shut in from its outward motion) of the Yogin who practises union with the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥६-२०॥
Yatroparamate chittam niruddham yogasevayaa;
Yatra chaivaatmanaa'tmaanam pashyannaatmani tushyati. 6-20

That in which the mind becomes silent and still by the practice of Yoga; that in which the Self is seen within in the Self by the Self (seen, not as it is mistranslated falsely or partially by the mind and represented to us through the ego, but self-perceived by the Self, *swaprakasha*), and the soul is satisfied.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥६-२१॥
Sukhamaatyantikam yattad buddhi graahyamateendriyam;
Vetti yatra na chaivaayam sthitashchalati tattwatah. 6-21

That in which the soul knows its own true and exceeding bliss,* which is perceived by the intelligence and is beyond the senses, wherein established, it can no longer fall away from the spiritual truth of its being.

* Not that untr tranquil happiness which is the portion of the mind and the senses, but an inner and serene

felicity in which it is safe from the mind's perturbations and can no longer fall away from the spiritual truth of its being.

The main stress here has fallen on the stilling of the emotive mind, the mind of desire and the senses which are the recipients of outward touches and reply to them with our customary emotional reactions; but even the mental thought has to be stilled in the silence of the self-existent being.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥६-२२॥
Yam labdhwaa chaaparam laabham manyate naadhikam tatah;
Yasmin sthito na duhkkena gurunaapi vichaalyate. 6-22

That is the greatest of all gains and the treasure beside which all lose their value, wherein established he is not disturbed by the fieriest assault of mental grief.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥६-२३॥
Tam vidyaad duhkhasamyogaviyogam yogasamjnitam;
Sa nishchayena yuktavyo yogo'nirvinna chetasaa. 6-23

It is the putting away of the contact with pain, the divorce of the mind's marriage with grief. The firm winning of this inalienable spiritual bliss in Yoga; it is the divine union. This Yoga is to be resolutely practised without yielding to any discouragement by difficulty or failure (until the release, until the bliss of Nirvana is secured as an eternal possession).

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः॥६-२४॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥६-२५॥
Sankalpaprabhavaan kaamaan styaktwaa sarvaan asheshatah;
Manasaivendriyagraamam viniyamya samantatah. 6-24
Shanaih shanairuparamed buddhyaa dhritigriheetayaa;
Aatmasamstham manah kritwaa na kinchidapi chintayet. 6-25

Abandoning without any exception or residue all the desires born of the desire-will and holding the senses by the mind so that they shall not run to all sides (after their usual disorderly and restless habit), one should slowly cease from mental action by a *buddhi* held in the grasp of fixity, and having fixed the mind in the higher Self one should not think of anything at all.

यतो यतो निश्चरति मनश्चंचलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥६-२६॥
Yato yato nishcharati manashchanchalamasthiram;
Tatastato niyamyaitad aatmanyeva vasham nayet. 6-26

Whenever the restless and unquiet mind goes forth, it should be controlled and brought into subjection in the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥६-२७॥
Prashaantamanasam hyenam yoginam sukhamuttamam;
Upaiti shaantarajasam brahmabhootamakalmasham. 6-27

When the mind is thoroughly quieted, then there comes upon the Yogin stainless, passionless, the highest bliss of the soul that has become the Brahman.

– To be continued

In moments when the inner lamps are lit
And the life's cherished guests are left outside,
Our spirit sits alone and speaks to its gulfs.
A wider consciousness opens then its doors;
Invading from spiritual silences
A ray of the timeless Glory stoops awhile
To commune with our seized illumined clay
And leaves its huge white stamp upon our lives.
In the oblivious field of mortal mind,
Revealed to the closed prophet eyes of trance
Or in some deep internal solitude
Witnessed by a strange immaterial sense,
The signals of eternity appear.
The truth mind could not know unveils its face,
We hear what mortal ears have never heard,
We feel what earthly sense has never felt,
We love what common hearts repel and dread;
Our minds hush to a bright Omniscient;
A Voice calls from the chambers of the soul;
We meet the ecstasy of the Godhead's touch
In golden privacies of immortal fire.

– From *Savitri* by Sri Aurobindo

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