



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे नमः॥

Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.

Realization

Vol. 8, No. 1

January 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

उषः प्रतीची भुवनानि विश्वोर्ध्वां तिष्ठस्यमृतस्य केतुः ।
समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥
Dawn, confronting all the worlds thou standest high-uplifted and
art their perception of Immortality; do thou move over them like a
wheel, O new Day, travelling over an equal field.

– Rig Veda 3-61-3

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

January 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Jan 06	The Mother, as She is to me Musical offering	Mr. Rajesh Madan Dr. Maitreyee Karak
Jan 13	A Flash of Sincerity is Enough (Based on the Mother's <i>Prayers & Meditations</i> , p. 106) Musical offering	Dr. Mithu Pal
Jan 20	The Cosmic Dance (Based on Sri Aurobindo's Sonnets, p. 34)) Musical Offering	Sh. Prashant Khanna Ms. Preamsheela
Jan 27	Success and Failure (Based on the Mother's <i>The Great Adventure</i> , pp. 274-275) Musical Offering	Dr. Ramesh Bijlani Ms. Sapna Mukherjee

Sundays : 06, 13, 27 11:30 am-12:30 pm Sri Aurobindo's Sonnets Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 03,10,17,24,31 11:30 am-12:30 pm **Bhagvad Gita** Shri Prashant Khanna

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

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
Wed/Sat	4:00-6:00 pm	Painting	Ms. Sarita
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>

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.

(Monday closed)

Contact : 2656 7863

ASHRAM'S YOUTUBE CHANNEL

Sri Aurobindo Ashram-Delhi Branch now has scores of videos on its YouTube channel. To access it, please visit the **UPDATED** channel:

<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

The Mother's Integral Health Centre Activities

(Phone 011-2685 8563, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <tmihc2000@yahoo.co.in>

Daily 10am-2pm **Ayurveda – General O.P.D. & Panchakarma**
Tue/Thu/Sat **Holistic Wellness – Ayurveda**

Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure (From 15th)	Mon-Sat (11am-1pm)	Physiotherapy
Mon to Fri	Clinical Psychology	Mon/Fri	Homeopathy
Mon to Sat	Mind Body Medicine	Mon/Thu	Gynaecology
Tue/Thu	Holistic Dermatology (From 15th)	Tuesday	Psychiatry
Saturday	Ophthalmology (Eye)	Tue/Thu	Dental
Tue/Wed	General Surgery		

NEW BATCH STARTS Mondays 7, 14, 28 9:00–11:00am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794; Mrs. Bhatia 93122 65447

Sundays	9 am	<i>Havan</i>	
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Priya Gupta
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Henna DasGutpa
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Ms. Bhavna D. Bhatia
Tue/Thu/Sat	4– 5 pm (Sat.: 5-6 pm)	<i>Yogasana class</i>	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	<i>Yogasana class</i>	Ms. Deepa Bisht

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

Daily	2:45–3:15 pm	<i>Mahamrityunjay Mantra</i>	Chanting	Prayer for All
Monday	3:15–4:00 pm	<i>Vivekachoodamani</i>	Discourse	Dr. Tarun Baveja
Wed/Fri	3:15–4:00 pm	<i>Brihadaranyaka Upanishad</i>	Discourse	Dr. Tarun Baveja
Saturday	3:15–4:00 pm	<i>Bhagvad Gita Sadhana</i>	Discourse	Dr. Tarun Baveja

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

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

2019 – Year of Ayurveda

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: Basic Ayurveda 2. Teerth Yatras 3. Spiritual Study

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

January 2019: Schedule of Talks

Jan 06	Ayurveda - The Science of Life	Dr. S. Katoch
Jan 13	<i>Shanti Nirmaan</i>	Mr. Deepak Jhamb
Jan 20	Positive Psychology	Dr. Swati Kashyap
Jan 27	<i>Shishira Ritucharya</i>	Dr. S. Katoch

The Reversal of Consciousness (12)

Harmonizing Being & Life-1

As the evolution proceeds, Nature begins slowly and tentatively to manifest our occult parts; she leads us to look more and more within ourselves or sets out to initiate more clearly recognisable intimations and formations of them on the surface. The soul in us, the psychic principle, has already begun to take secret form; it puts forward and develops a soul personality, a distinct psychic being to represent it. This psychic being remains still behind the veil in our subliminal part, like the true mental, the true vital or the true or subtle physical being within us: but, like them, it acts on the surface life by the influences and intimations it throws up upon that surface; these form part of the surface aggregate which is the conglomerate effect of the inner influences and upsurgings, the visible formation and superstructure which we ordinarily experience and think of as ourselves. On this ignorant surface we become dimly aware of something that can be called a soul as distinct from mind, life or body; we feel it not only as our mental idea or vague instinct of ourselves, but as a sensible influence in our life and character and action. A certain sensitive feeling for all that is true and good and beautiful, fine and pure and noble, a response to it, a demand for it, a pressure on mind and life to accept and formulate it in our thought, feelings, conduct, character is the most usually recognised, the most general and characteristic, though not the sole sign of this influence of the psyche. Of the man who has not this element in him or does not respond at all to this urge, we say that he has no soul. For it is this influence that we can most easily recognise as a finer or even a diviner part in us and the most powerful for the slow turning towards some aim at perfection in our nature.

But this psychic influence or action does not come up to the surface quite pure or does not remain distinct in its purity; if it did, we would be able to distinguish clearly the soul element in us and follow consciously and fully its dictates. An occult mental and vital and subtle-physical action intervenes, mixes with it, tries to use it and turn it to its own profit, dwarfs its divinity, distorts or diminishes its self-expression, even causes it to deviate and stumble or stains it with the impurity, smallness and error of mind and life and body. After it reaches the surface, thus alloyed and diminished, it is taken hold of by the surface nature in an obscure reception and ignorant formation, and there is or can be by this cause a still further deviation and mixture. A twist is given, a wrong direction is imparted, a wrong application, a wrong formation, an erroneous result of what is in itself pure stuff and action of our spiritual being; a formation of consciousness is accordingly made which is a mixture of the psychic influence and its intimations jumbled with mental ideas and opinions, vital desires and urges, habitual physical tendencies. There coalesce too with the obscured soul-influence the ignorant though well-intentioned efforts of these external parts towards a higher

direction; a mental ideation of a very mixed character, often obscure even in its idealism, sometimes even disastrously mistaken, a fervour and passion of the emotional being throwing up its spray and foam of feelings, sentiments, sentimentalisms, a dynamic enthusiasm of the life-parts, eager responses of the physical, the thrills and excitements of nerve and body,—all these influences coalesce in a composite formation which is frequently taken as the soul and its mixed and confused action for the soul-stir, for a psychic development and action or a realised inner influence. The psychic entity is itself free from stain or mixture, but what comes up from it is not protected by that immunity; therefore this confusion becomes possible.

Moreover, the psychic being, the soul personality in us, does not emerge full-grown and luminous; it evolves, passes through a slow development and formation; its figure of being may be at first indistinct and may afterwards remain for a long time weak and undeveloped, not impure but imperfect: for it rests its formation, its dynamic self-building on the power of soul that has been actually and more or less successfully, against the resistance of the Ignorance and Inconscience, put forth in the evolution upon the surface. Its appearance is the sign of a soul emergence in Nature, and if that emergence is as yet small and defective, the psychic personality also will be stunted or feeble. It is too, by the obscurity of our consciousness, separated from its inner reality, in imperfect communication with its own source in the depths of the being; for the road is as yet ill-built, easily obstructed, the wires often cut or crowded with communications of another kind and proceeding from another origin: its power to impress what it receives upon the outer instruments is also imperfect; in its penury it has for most things to rely on these instruments and it forms its push to expression and action on their data and not solely on the unerring perceptions of the psychic entity. In these conditions it cannot prevent the true psychic light from being diminished or distorted in the mind into a mere idea or opinion, the psychic feeling in the heart into a fallible emotion or mere sentiment, the psychic will to action in the life parts into a blind vital enthusiasm or a fervid excitement: it even accepts these mistranslations for want of something better and tries to fulfil itself through them. For it is part of the work of the soul to influence mind and heart and vital being and turn their ideas, feelings, enthusiasms, dynamisms in the direction of what is divine and luminous; but this has to be done at first imperfectly, slowly and with a mixture. As the psychic personality grows stronger, it begins to increase its communion with the psychic entity behind it and improve its communications with the surface: it can transmit its intimations to the mind and heart and life with a greater purity and force; for it is more able to exercise a strong control and react against false mixtures; now more and more it makes itself distinctly felt as a power in the nature.

— *Sri Aurobindo*

Activities during November 16 – December 15, 2018

ORGANIC FARMING : Sri Aurobindo Ashram-Delhi Branch has been engaged in organic farming and environmentally sustainable practices for the past several decades. Vegetables, herbs, fruits and flowers are produced in campuses at Delhi, Madhuban (Uttarakhand) and Kechla (Odisha) using organic manure, careful utilization of water, and judicious use of natural resources. For further evolution in this endeavour, four individuals from Madhuban and Delhi namely, Subhash, Kamal, Akash & Deepak, were sent to Puducherry for advanced training in up-to-date organic farming technology conducted by Gramonnati Trust at their venue of Gratitude Farm from 16 November to 1 December 2018. Course content included theory sessions and hands-on-skill development related to various Sustainable Farming Practices and Integrated Farm Management.



The participants got practical instruction in bio-mass collection, bio-fencing, soil enrichment,



use of microbes to enhance soil fertility, square foot gardens and mandala gardens, green manure, setting up micro-sprinklers among a host of related fields.



It is to be hoped that this training will help the Ashram to work even more meaningfully and in harmony with Nature and its bounteous wisdom inherent in all creation.

THE MOTHER'S MAHASAMADHI DAY, 17 NOVEMBER : The Mother's Mahasamadhi Day was observed as a day of silence. Subsequent to silent meditation in the evening, the following message was distributed to the devotees:



17 November 2018

Sweet Mother,

Are You with us during collective meditation at the Playground?

Certainly, I am always there.

To benefit from it, what should we meditate on? And how?

The method is always the same. Gather together the energies in you that are usually dispersed outside; concentrate your consciousness within, beneath the surface agitation, and establish, as far as possible, a perfect quietness in your heart and head; then formulate your aspiration, if you have one, and open yourself to receive the divine force from above.

– The Mother

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*, yogasanas, and talks/workshops. During this period, Dr. Surinder Katoch gave a talk on ‘Holistic Wellness’ to 36 participants on 18 November; Ms. Neha Bhimwal on ‘From Good to God’ to 20 individuals on 25 November; Dr. Surinder Katoch on ‘Forgiveness is a Golden Virtue’ to



29 participants on 2 December; and Mr. Deepak Jhamb on ‘Moderation, the Middle Path’ to 29 participants on 9 December 2018. Distribution of used clothes and of *Prasad* comprised some other activities of the program.

Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the students of The Mother’s International School, Shri Avneesh Narain conducted a session for 5 students each on 20 November, 27 November, 4 December and 11 December, 2018. Additionally, Ms. Madhumita Sahu conducted sessions for 22 students on 17 November and for 17 students on 15 December, 2018.

SPIRITUAL RETREAT : A one-day Spiritual Retreat for 30 individuals was conducted on 23 November 2018. Besides a session of Asanas and Pranayamas, the program comprised of sessions aimed at a better understanding of life in light of the all-embracing philosophy of Sri Aurobindo and the Mother included a musical break, a film on the life of Sri Aurobindo and several short videos, post-lunch



deep relaxation in shavasana, conducted tour of the Ashram, and finally, in the evening a musical offering by the renowned Malwa singer, Shri Prahlad

Singh Tipaniya and his team. Appreciative observations from the attendees included: “a wonderful experience”, “a very immersive experience”, “now my goal is clear and I know the path”, “enjoyed the deep relaxation and experienced my body fully relaxed for the first time”, “a significant moment in my spiritual journey”.

SIDDHI DAY : On Siddhi Day November 24th, one of the four Darshan Days celebrated in the Ashram, Km. Srila Basu invoked the Presence of the Divine in

the Meditation Hall in the morning. As customary, subsequent to the march-past lamps of aspi-



ration were kindled at the Shrine and in the Samadhi Lawn. Thereafter, the Ashram Choir made a musical offering in the Meditation Hall and Tara Didi read several passages related to the Siddhi Day from Shri A.B. Purani's *The Life of Sri Aurobindo*. At the end along with *prasad*, a message-card of Sri Aurobindo's words was distributed to all participants:



“Where you are? In the Mother’s presence here and close to me. Where you are going? Towards union with the Divine through dedication and service. What you are doing here? Service and self-giving to the Divine. The rest depends ... on the simplicity and fullness with which you give yourself and serve”.

– Sri Aurobindo

SRI AUROBINDO’S MAHASAMADHI DAY : Anniversary of Sri Aurobindo’s *mahasamadhi* Day in the Ashram was observed on 5 December, 2018, beginning by invocation of the divine Presence by Km. Srila &



Km. Minati in the Meditation Hall in the morning. In the forenoon students & staff of The Mother’s International School (MIS) along with the Ashram

community, and visitor-devotees gathered on the *Samadhi Lawn* to pay



homage to Sri Aurobindo; and The Mother’s International School presented an elaborate program of

bhajans, sloka recitations and dance. The event ended with flower offerings at the Shrine by all



present.

In the evening, the devotees and the Ashram community kindled lamps of aspiration, followed by devotional songs by the Ashram Choir led by Km. Srila. Thereafter Tara Didi read an account penned by an American scholar-visitor present at the Sri Aurobindo Ashram Pondicherry on 5th December 1950. Though not a devotee then, she felt the Power in such a great measure that she became one by the time Sri Aurobindo's material frame was interred in a Samadhi on 9 December 1950.

In absolute silence sleeps an absolute Power. (From Savitri by Sri Aurobindo)



BHAJAN SANDHYA : Dr. Mithu Pal and Dr. Balaji Mahadevan made a musical offering of devotional songs in the Meditation Hall on 6 December 2018.

M.I.S. ANNUAL DAY, 8 DECEMBER 2018 : The Mother's International School (M.I.S.) celebrated its Annual Physical Demonstration and Dances Day on Saturday, 8 December 2018 this year around the theme of fortitude and courage entitled, 'Anthems of Courage.' It was a spectacular display of outdoor physical practices and dances in which about 2,000 brave hearts took part with surpassing enthusiasm and precision, qualities which found responsive resonance in the



hearts of an appreciative audience. The students gave evidence of the flexibility and strength of their bodies, and the control they have to achieve harmonious, coordinated and graceful movements. The credit for involving such a large number of students all together in this endeavour goes to the organizational and

creative skills of the teachers and the staff of the School. The Chief Guest, Mr. Arun Goyal IAS, a Mother's Blossom and an alumnus of M.I.S., in his speech underscored the constructive contribution the school had made to his own development and successful career, thereby exhorting M.I.S. students to strive for excellence in their own lives.



SRI AUROBINDO'S SAMADHI DAY : On 9 December 2018, in the Sunday *satsang*, Dr. Ramesh Bijlani took the opportunity to speak on 'Death: an enemy to fight, or a reality to accept.' He spoke about the present attitude of general populace including medical professionals to treat 'death' as an enemy, and directed his talk on the prevailing practice of postponing death by help of advances in medical sciences and technology. This current pattern of extending life, although of poor quality with no hope of survival, is being critically questioned by thoughtful people across the globe. Dr. Bijlani in his talk referred to the age-old wisdom that death is not only an inevitability but also a spiritual necessity in the long journey and unfolding of the spirit in manifestation. Music in the Satsang was offered by Ms Pragya Taneja, one of whose songs '*prarthna kar*' exhorted us to pray in any desperate situation, for that is unmistakably the best option.

INDU DIDI PASSES ON, 12 DECEMBER 2018 : Smt. Indu Bala Pillay, popularly known as Indu Didi, who had been in ill health for the last few years, left for her heavenly abode in the early hours of 12 December 2018 with a peaceful expression on her face, surrounded by Susmita, who had been her constant companion

for more than a decade, and a few others who were taking care of her during the last few weeks. Her bier was taken around the Ashram compound and the schools in the campus in



28.10.1935 – 12.12.2018



the forenoon, and she was cremated in the early afternoon of the same day. Her ashes were carried to Rishikesh and scattered over the sacred waters of the Ganges in the forenoon of 14 Decem-

ber.

A very well-attended prayer meeting in her memory was held on 15 December 2018 at 4 pm. The meeting began with chanting of Sri Aurobindo's Gayatri and selections from Chapter 2 of The Gita about the immortality of the soul by



the Ashram Choir led by Km. Srila. The English translation of the verses from The Gita was read out by Tara Didi. Then Tara Didi read a passage from Book 2, Canto 14 of Savitri. Tributes were paid to Indu Didi by Ms Sanghamitra Ghosh, Principal of The Mother's International School (MIS), former students of Indu Didi – Gouran and Navneeta, and Indu Didi's brother-in-law Major General (Retd.) Jagdish Kumar Kapoor. Thereafter, Shri Pranjal Jauhar dwelt on the scholarship



and inner strength of Indu Didi, and how she had been instrumental in taking MIS to its present heights. Dr. Ramesh Bijlani thereafter gave a general talk appropriate to the occasion in which he said that although one who is born is sure to die, and the one who dies is sure to be born again, what is of primary value for our life on earth is how we spend the interval between birth and death. Then he outlined three important points about how the interval can be made most meaningful: by letting the voice of the psychic being prevail in conflicting situations; by doing our work in the spirit of *karma* yoga; and by using all vicissitudes of life for spiritual growth. The prayer meeting ended with meditation with The Mother's music in the background. All attendees received Prasad outside the Meditation Hall.

(Kindly see 'The Call Beyond' 15 December 2018 issue for articles about and tributes to Indu Didi. It can be downloaded from www.sriaurobindoashram.net)

WORKSHOP FOR B.EL.ED. STUDENTS : Forty-five B.El.Ed. students from SPM College, and five from Jesus and Mary College attended a one-day workshop on integral education on 15 December 2018. The program included sessions on the philosophy and practice of integral education, musical breaks, story breaks, and screening of several concise videos. Participants partook lunch in the Ashram dining room and received some relevant literature. Feedback comments at the end of the program included: "amazing session", "very inspiring", "learnt so much", "my view of the purpose of life changed", "listened to views of life different from what we have read of understood", "easily relatable because the examples are taken from real life", "very experiential, interactive, interesting PPTs and perfect videos", "learnt what is beyond memory", "the most attractive feature was psychic education", "the teacher was very kind and innovative."



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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EIGHTH CHAPTER (Contd.)

श्रीभगवानुवाच -

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये॥८-११॥

Yadaksharam vedavido vadanti Vishanti yadyatayo veetaraagaah;

Yadicchanto brahmacharyam charanti Tatte padam samgrahena pravakshye. 8-11

This supreme Soul* is the immutable self-existent Brahman of whom the Veda-knowers speak, and this is that into which the doers of askesis enter when they have passed beyond the affections of the mind of mortality and for the desire of which they practise the control of the bodily passions; that status I will declare to thee with brevity.

* That eternal reality is the highest step, place, foothold of being (*Padam*); therefore is it the supreme goal of the soul's movement in Time, itself no movement but a status original, sempiternal and supreme, *paramam sthanam adyam*.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।
मूर्ध्न्याधयात्मनः प्राणमास्थितो योगधारणाम्॥८-१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥८-१३॥

Sarvadwaaraani samyamya mano hridi nirudhya cha;

Moordhnyaadhaayaatmanah praanamaasthitho yogadhaaranaam. 8-12

Oमित्येकाक्षरं ब्रह्म व्याहारं नामानुस्मरन्;

Yah prayaati tyajan deham sa yaati paramaam gatim. 8-13

All the “doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated in the utterance of the sacred syllable OM and its conceptive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.*

*The Gita describes the last state of the mind of the Yogin in which he passes from life through death to this supreme divine existence. This is the established Yogic way of going, a last offering up of the whole being to the Eternal, the Transcendent. But still that is only a process; the essential condition is the constant undeviating memory of the Divine even in action and battle—*mam anusmara yudhya cha*—and the turning of the whole act of living into an uninterrupted Yoga, *nitya-yoga*.

अनन्यचेताः सततं यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥८-१४॥

Ananyachetaah satatam yo maam smarati nityashah;

Tasyaaham sulabhah paartha nityayuktasya yoginah. 8-14

He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, finds Me easy to attain.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥८-१५॥
Maamupetya punarjanma dukhaalayamashaashwatam;
Naapnuvanti mahaatmaanah samsiddhim paramaam gataah.

Having come to me, these great souls come not again to birth, this transient and painful condition of our mortal being; they reach the highest perfection.*

* The condition to which the soul arrives when it thus departs from life is supracosmic. Therefore whatever fruit can be had from the aspiration of knowledge to the indefinable Brahman, is acquired also by this other and comprehensive aspiration through knowledge, works and love to the self-existent Godhead who is the Master of works and the Friend of mankind and of all beings. To know him so and so to seek him does not bind to rebirth or to the chain of Karma; the soul can satisfy its desire to escape permanently from the transient and painful condition of our mortal being.

And the Gita here, in order to make more precise to the mind this circling round of births and the escape from it, adopts the ancient theory of the cosmic cycles which became a fixed part of Indian cosmological notions.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनो ऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥८-१६॥

Aabrahmabhuvanaallokaah punaraavartino'rjuna;
Maamupetya tu kaunteya punarjanma na vidyate. 8-16

The highest heavens of the cosmic plan are subject to a return to rebirth, but, O Kaunteya, there is no rebirth imposed on the soul that comes to Me (the Purushottama).

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः।
यात्रिं युगसहस्रान्तां ते ऽहोरात्रविदो जनाः॥८-१७॥

Sahasrayugaparyantamaharyadbrahmano viduh;
Raatrim yugasahasraantaam te'horaatravidoo janaah. 8-17

Those who know the day* of Brahma, a thousand ages (Yugas) in duration, and the night, a thousand ages in ending, they are the knowers of day and night.

* There is an eternal cycle of alternating periods of cosmic manifestation and non-manifestation, each period called respectively a day and a night of the creator Brahma, each of equal length in Time, the long aeon of his working which endures for a thousand ages, the long aeon of his sleep of another thousand silent ages.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥८-१८॥

Avyaktaadvyaktayah sarvaah prabhavantyaharaagame;
Raatryaagame praleeyante tatraivaavyaktasamjnake. 8-18

At the coming of the Day all manifestations are born into being out of the unmanifest, at the coming of the Night all vanish or are dissolved into it.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।
रात्र्यागमे ऽवशः पार्थ प्रभवत्यहरागमे॥८-१९॥

Bhootagraamah sa evaayam bhootwaa bhootwaa praleeyate;
Raatryaagame'vashah paartha prabhavatyaharaagame. 8-19

This multitude of existences helplessly comes into the becoming again and again, is dissolved at the coming of the Night, O Partha, and is born into being at the coming of the Day.

परस्तस्मात्तु भावो ऽन्यो ऽव्यक्तो ऽव्यक्तात्सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति॥८-२०॥

Parastasmaat tu bhaavo'nyo'vyakto'vyaktaatsanaatanah;
Yah sa sarveshu bhooteshu nashyatsu na vinashyati. 8-20

But this unmanifest is not the original divinity of the Being; there is another status of his existence, a supracosmic unmanifest beyond this cosmic non-manifestation (which is eternally self-seated, is not an opposite of this cosmic status of manifestation but far above and unlike it, changeless, eternal), not forced to perish with the perishing of all these existences.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥८-२१॥

**Avyakto'kshara ityuktastamaahuh paramaam gatim;
Yam praapya na nivartante taddhaama paramam mama. 8-21**

He is called the unmanifest immutable, him they speak of as the supreme soul and status, and those who attain to him return* not; that is my supreme place of being.

* For the soul attaining to it has escaped out of the cycle of cosmic manifestation and non-manifestation.

Whether we entertain or we dismiss this cosmological notion,—which depends on the value we are inclined to assign to the knowledge of “the knowers of day and night,”—the important thing is the turn the Gita gives to it. One might easily imagine that this eternally unmanifested Being whose status seems to have nothing to do with the manifestation or the non-manifestation, must be the ever undefined and indefinable Absolute, and the proper way to reach him is to get rid of all that we have become in the manifestation, not to carry up to it our whole inner consciousness in a combined concentration of the mind's knowledge, the heart's love, the Yogic will, the vital life-force. Especially, bhakti seems inapplicable to the Absolute who is void of every relation, *avyavaharya*. But the Gita insists in the next sloka that although this condition is supracosmic and although it is eternally unmanifest, still that supreme Purusha has to be won by bhakti.

In other words, the supreme Purusha is not an entirely relationless Absolute aloof from our illusions, but he is the Seer, Creator and Ruler of the worlds, *kavim anushasitaram, dhataram*, and it is by knowing and by loving Him as the One and the All, *vasudevah sarvam iti*, that we ought by a union with him of our whole conscious being in all things, all energies, all actions to seek the supreme consummation, the perfect perfection, the absolute release.

Then there comes a more curious thought which the Gita has adopted from the mystics of the early Vedanta. It gives the different times at which the Yogin has to leave his body according as he wills to seek rebirth or to avoid it.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम्॥८-२२॥

**Purushah sa parah paartha bhaktyaa labhyastwananyayaa;
Yasyaantahsthaani bhootaani yena sarvamidam tatam. 8-22**

But that supreme Purusha has to be won by a bhakti which turns to him alone in whom all beings exist and by whom all this world has been extended in space.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ॥८-२३॥

**Yatra kaale twanaavrittim aavrittim chaiva yoginah;
Prayaataa yaanti tam kaalam vakshyaami bharatarshabha. 8-23**

That time* wherein departing Yogins do not return, and also that wherein departing they return, that time shall I declare to thee, O foremost of the Bharatas.

* Whatever psycho-physical fact or else symbolism there may be behind this notion (Yogic experience shows in fact that there is a real psycho-physical truth, not indeed absolute in its application, behind this idea, *viz*, that in the inner struggle between the powers of the Light and the powers of the Darkness, the former tend to have a natural prevalence in the bright periods of the day or the year, the latter in the dark periods, and this balance may last until the fundamental victory is won),—it comes down from the age of the mystics who saw in every physical thing an effective symbol of the psychological and who traced everywhere an interaction and a sort of identity of the outward with the inward, light and knowledge, the fiery principle and the spiritual energy,—we need observe only the turn by which the Gita closes the passage; “Therefore at all times be in Yoga.”

For that is after all the essential, to make the whole being one with the Divine, so entirely and in all ways one as to be naturally and constantly fixed in union, and thus to make all living, not only thought and meditation, but action, labour, battle, a remembering of God. “Remember me and fight,” means not to lose the ever-present thought of the Eternal for one single moment in the clash of the temporal which normally absorbs our minds, and that seems sufficiently difficult, almost impossible. It is entirely possible indeed only if the other conditions are satisfied. If we have become in our consciousness one self with all, one self

which is always to our thought the Divine, and even our eyes and our other senses see and sense the Divine Being everywhere so that it is impossible for us at any time at all to feel or think of anything as that merely which the unenlightened sense perceives, but only as the Godhead at once concealed and manifested in that form, and if our will is one in consciousness with a supreme will and every act of will, of mind, of body is felt to come from it, to be its movement, instinct with it or identical, then what the Gita demands can be integrally done. The remembrance of the Divine Being becomes no longer an intermittent act of the mind, but the natural condition of our activities and in a way the very substance of the consciousness. The Jiva has become possessed on its right and natural, its spiritual relation to the Purushottama and all our life is a Yoga, an accomplished and yet an eternally self-accomplishing oneness.

अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥८-२४॥
 धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।
 तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥८-२५॥

Agnijyotirahah shuklah shanmaasaa uttaraayanam;
Tatra prayaataa gacchanti brahma brahmavido janaah. 8-24
Dhoomo raatristathaa krishnah shanmaasaa dakshinaayanam;
Tatra chaandramasam jyotir yogee praapya nivartate. 8-25

Fire and light and smoke or mist, the day and the night, the bright fortnight of the lunar month and the dark, the northern solstice and the southern, these are the opposites. By the first in each pair the knowers of the Brahman go to the Brahman; but by the second the Yogin reaches the “lunar light” and returns subsequently to human birth.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
 एकया यात्यनावृत्तिमन्ययावर्तते पुनः॥८-२६॥
 शुक्लकृष्णे गते ह्येते जगताः शाश्वते मते;
 एकया यात्यनावृत्तिमन्ययावर्तते पुनः॥८-२६॥

Shuklkrishne gatee hyete jagatah shaashwate mate;
Ekayaa yaatyanaavrittim anyayaa'vartate punah. 8-26

These are the bright and the dark paths (called the path of the gods and the path of the fathers in the Upanishads); by the one he departs who does not return, by the other he who returns again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन॥८-२७॥
 नैते सृते पार्था जानान्योगे मुह्यति कश्चन।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन॥८-२७॥

Naite sritee paartha jaanan yogee muhyati kashchana;
Tasmaat sarveshu kaaleshu yogayukto bhavaarjuna. 8-27

The Yogin who knows them is not misled into any error, therefore at all times be in Yoga, O Arjuna.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्।
 अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्॥८-२८॥
 वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्।
 अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्॥८-२८॥

Vedeshu yajnesu tapahsu chaiva Daaneshu yat punyaphalam pradishtam;
Atyeti tatsarvam idam viditwaa Yogee param sthaanamupaiti chaadyam. 8-28

The fruit of meritorious deeds declared in the Vedas, sacrifices, austerities and charitable gifts, the Yogin passes all these by having known this and attains to the supreme and sempiternal status.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmavidyaayaam
Yogashaastre Sri Krishnaarjunasamvaade Aksharabrahmayogo Naama Ashtamo'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 eighth discourse entitled:
 “The Yoga Of the Imperishable Brahman”

– To be continued

Moments

If perfect moments on the peak of things,
These tops of knowledge, greatness, ecstasy,
Are only moments, this too enough might be.
I have put on the rapid flaming wings
Of souls whom the Ignorance black-robed Nature brings
And the frail littleness of mortality
Can bind not always. A high sovereignty
Makes them awhile creation's radiant kings.

These momentary upliftings of the soul
Prepare the spirit's glorious permanence.
The peace of God, a mighty transience,
Is now my spirit's boundless atmosphere.
All parts are gathered into a timeless whole;
All moments blaze in an eternal year.
– Sri Aurobindo

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