



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. 6, No. 11

November 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥३॥

Of the Spirit is this breath of Life born; even as a shadow is cast by a man, so is this Life extended in the Spirit and by the action of the Mind it entereth into this body. – Prashna Upanishad 3-3

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

November 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Nov 05 *Hamaare Prashn, Sri Maa ke Uttar*

Ms. Aparna Roy

Musical offering

Ms. Preamsheela

Nov 12 The Truth About Economic Development

Dr. Garima Sharma

Musical offering

Dr. Mithu Pal

Nov 19 'The Witness Spirit' – A sonnet by Sri Aurobindo

Shri Prashant Khanna

Musical offering

Ms. Preamsheela

Nov 26 Why Involve Me in All This (Based on *Prayers & Meditations*, pp. 46 & 155)

Dr. Mithu Pal

Musical offering

Dr. Mithu Pal

Sundays : 05, 12, 26

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Thursdays: 02,09,16,23,30

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

Nov 4

All Day

Dhammapada Chanting

Myanmar & Thailand Monks

Nov 11, Saturday

6 : 30 pm

Bhajan Sandhya

Ms. Sapna Mukherjee

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

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>

2017 Camps in the Kumaon Himalayas

Nov 04-10

Sw. Vivekanand & Sri Aurobindo

Marathi

Van Niwas, Nainital

Nov 11-17

Sw. Vivekanand & Sri Aurobindo

Marathi

Van Niwas, Nainital

Nov 28-Dec 2

Youth Camp

IIT Kanpur

Van Niwas, Nainital

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	Orthopaedics	Tue/Thu	Dental
Monday	Ophthalmology (Eye)	Thursday	Gynaecology
Wed/Thu	General Surgery	Tuesday	Psychiatry

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

Contact: 011-2685 8563; Madhu 92683 84794

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

2017 – Year of the Mind Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 8am to 12 noon

**Workshops on Traditional & Non-Traditional Practices to enhance
Mental Enrichment; Psychiatric Services especially for Teenagers**

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

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

Govt. School (NCT of Delhi); Chandigarh; Odisha

Planning in process for : Ma Mandir (M.P.)

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

November 2017: Schedule of Talks

November 05	Karma Yoga	Mr. Mukesh Batra
November 12	Integral Yoga	Dr. S. Katoch
November 19	Gyan Yoga	Ms. Neha Bhimwal
November 26	Bhakti Yoga	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
Tue/Thu	4:00-5:00 pm	Rabindra Sangeet	Smt. Samadrita Barua
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30-5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:15 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

Important Days in the Ashram

17 November Anniversary of the Mother's *Mahasamadhi* Day

Day of silent aspiration and invocation for her Presence within

20 November Anniversary of the Mother's *samadhi* Day

The Mother's body was laid to rest in the courtyard of
Sri Aurobindo Ashram, Pondicherry

24 November Anniversary of the *Siddhi* Day – *Darshan* Day

Overmind and Supermind are also involved and occult in earth-Nature, but they have no formations on the accessible levels of our subliminal inner consciousness;



Darshan Day

there is as yet no overmind being or organised overmind nature, no supramental being or organised supermind nature acting either on our surface or in our normal subliminal parts: for these greater powers of consciousness are superconscious to the level of our ignorance. In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a *sine qua non* of the tran-

sition and transformation. [*The Life Divine*]

What happened on the 24th November [1926] prepared the possibility of this descent and on that day he [Sri Aurobindo] retired into seclusion and entered into deep and powerful meditation.

– Sri Aurobindo, 20 November 1950

Program details will be available on <www.sriaurobindoashram.net>

The Psychic Being (3)

At the beginning the soul in Nature, the psychic entity, whose unfolding is the first step towards a spiritual change, is an entirely veiled part of us, although it is that by which we exist and persist as individual beings in Nature. The other parts of our natural composition are not only mutable but perishable; but the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation but is not constituted by them; it is not limited by what it manifests, not contained by the incomplete forms of the manifestation, not tarnished by the imperfections and impurities, the defects and deprivations of the surface being. It is an ever-pure flame of the divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguish the flame. This spiritual stuff is immaculate and luminous and, because it is perfectly luminous, it is immediately, intimately, directly aware of truth of being and truth of nature; it is deeply conscious of truth and good and beauty because truth and good and beauty are akin to its own native character, forms of something that is inherent in its own substance. It is aware also of all that contradicts these things, of all that deviates from its own native character, of falsehood and evil and the ugly and the unseemly; but it does not become these things nor is it touched or changed by these opposites of itself which so powerfully affect its outer instrumentation of mind, life and body. For the soul, the permanent being in us, puts forth and uses mind, life and body as its instruments, undergoes the envelopment of their conditions, but it is other and greater than its members.

For much more than the mind or life which can turn either to good or to evil, it is the soul-personality, the psychic being, which insists on the distinction, though in a larger sense than the mere moral difference. It is the soul in us which turns always towards Truth, Good and Beauty, because it is by these things that it itself grows in stature; the rest, their opposites, are a necessary part of experience, but have to be outgrown in the spiritual increase of the being. The fundamental psychic entity in us has the delight of life and all experience as part of the progressive manifestation of the spirit, but the very principle of its delight of life is to gather out of all contacts and happenings their secret divine sense and essence, a divine use and purpose so that by experience our mind and life may grow out of the Inconscience towards a supreme consciousness, out of the divisions of the Ignorance towards an integralising consciousness and knowledge. It is there for that and it pursues from life to life its ever-increasing upward tendency and insistence; the growth of the soul is a growth out of darkness into light, out of falsehood into truth, out of suffering into its own supreme and universal Ananda.

– Sri Aurobindo

Activities during September 16 – October 15, 2017

BHAJAN SANDHYA : In the *Bhajan Sandhya* on 16 September 2017 in the Meditation Hall, Ms. Shruti Gupta, a M.I.S. alumina made an offering of a bevy of devotional songs. Beginning with *saraswati stuti*, *Yakundendu Tushara Hara Dhawala*, she followed with *Rama ka gunagana kariye*, *Sri Aurobindo name anando*, *Bhavani dayani*, and several other items in her sweet and melodious voice to the delight of the audience.



On 3 October 2017, Heather & Benjamin Wertheimer, American disciples of Ustad Ali Akbar Khan (Esraj) and Ustad Zakir Hussain (Tabla), charmed the audience in the Meditation Hall with a bevy of devotional songs including *brahmanandam param sukhadam*, *jai guru dev*, and *raghupati raja ram*.

Shri Tapan Chandra Bhowmick made an offering of devotional songs to the glory of the divine Mother on 7th October in the Meditation Hall. Beginning with Sri Aurobindo's mantra for the Mother, *Om Anandamayee Chaitanyamayee Satyamayee Parame*, he continued with several bhajans praising the Mahalakshmi emanation, and ended with a Bengali bhajan, *Mano Mohini Mahakali Monomayee*.



ORIENTATION TO INTEGRAL YOGA on 16-17 September 2017 was attended by a group 40 participants, nearly half of them parents of The Mother's International School (M.I.S.) students or alumni of the school. In addition to sessions on physical practices of yoga with Shri Debi Prasad, musical interludes with Mss. Shubhra Maheshwari and Premsheela, Dr. Ramesh Bijlani gave discourses on the Integral Yoga, process of mediation, the spiritual world-view and the purpose of human life. Appreciative comments at the end of the program include: "a session that will stay close to me for years to come", "simple and specific", "indeed an integral program", "most interesting and thought provoking", "would be very transformational for me", "resolved a lot of my doubts and questions", and "many things are clear now."



CLEAN MIND PROGRAMME : Under this program, on five Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, and *yogasanas*/ fun games, and Contentment Scoring. A number of talks and workshops were additional features of this program. Thus Dr. Ramesh Bijlani gave a talk on 'Orientation to Integral Yoga' to 39 on 17 September; Dr. Shardha Batra on '*Shakti* Worship' to 30 on 24 September; Dr. Urvashi Anand on 'Giving is Receiving' to 55 on 1 October; Dr.

Shardha Batra on ‘*Shakti* Worship’ to 30 on 8 October; and Shri Mukesh Batra on ‘Orientation to Integral Yoga’ to 30 attendees on 15 October. *Shramdan*, distribution of old clothes and *Prasad* comprised some other activities of the program.

A Clean Mind Outreach program for 20 teachers from remote regions of Odisha was conducted at Madhuban, Sri Aurobindo Ashram-Delhi Branch’s Himalayan Centre at Talla Ramgarh in Kumaon Himalayas, from 28 September to 3 October 2017. Activities of the program included scholarly discourses on Upanishads and Bhagvad Gita by Acharya Navneet; *shramdan*, yoga and meditation.

‘SOURCING OF ONENESS’ RETREAT : Devotees and followers of Sri Aurobindo and the Mother from various organizations viz. Auroville, Sri Aurobindo Ashram Pondicherry, Sri Aurobindo Society Pondicherry & its centres in Gujarat, Bengal, Bihar, Hunagary, U.K., USA, gathered together at Van Niwas, Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in Nainital, Uttarakhand, from 24-30 September, 2017 for sharing their insights into the ongoing work of transformation as envisioned by the Masters.

In this second year’s retreat, the twelve qualities of The Mother and the five psychological perfections were used as tools of transformation of individual and the collectivity. In this respect, economy featured this year as the main aspect of life to be examined, pondered and placed in perspective.

The participants were divided into three main groups according to the individual’s own affinity and choice. The teams were accordingly looking at future business, future economy and future financial institutions. The focus was on challenges posed to the existence of organisations practicing integral yoga, and the place money played in a life dedicated to Integral Yoga. The groups worked on attitudes, habits and practices to aspire for; rejecting tendencies that hindered one’s progress towards Light and an entire surrender to the Highest. The final synthesis of the interactions were consolidated on charts and displayed together with visual presentations involving various teams, with movements, dialogues and theatre elements. Central to these activities was the screening of a movie, “Evolution Fast-Forward” by Manoj Pavitran of Auroville based Sopanam Productions on ‘Planes and Parts of the Being’ in small segments over seven days.

The musical interludes by Gaurav, Siddharth and Kabirdohas sung and narrated by Ms. Sukriti Sen and Mr. Sehdev Kumar respectively, bathed us in waves of devotion. The vitality of youth came to the fore as Surabhi-di lashed out a few folk dance numbers and put everyone into fast rhythmic movements which invited requests for more. Early morning Yoga and Pranamaya sessions by Shekhar and Anushka prepared us for the day’s activities. There were memorable treks to Naina Peak, Tiffin Top, Land’s End, and also a night jungle-trek. Rappelling and other rock climbing activities were a welcome change.

In two interactive sessions, Tara didi energized the spiritual vibrations by anecdotes of her first-hand experiences with the Mother.



This Retreat was further made special when Tara didi was felicitated with the Auro-Ratna Award conferred on her by the Overman Foundation's founder, Mr. Anurag Banerjee for the amazing work she has carried out over the past several decades for realisation of the vision of Sri Aurobindo and The



Mother. Subsequent to the felicitation ceremony, Tara didi distributed to all present a tiny piece of carpet from the Mother's own room, a singular Grace!

'KASHIKA' STUDENTS FROM UTTARAKHAND : A group of 19 girls studying in classes X-XII in Uttarkashi, led by Swami Ramachaitanya of the Uttarkashi-based NGO, 'Kashika', visited the Ashram from 27 September to 1 October, 2017. Their program, organized by The Mother's Integral Health Centre, included Ramayana Path, Counseling sessions, Eye Exercises, Acupressure, talk on Ayurveda by Dr. Surinder Katoch, Delhi sightseeing, games, Gujarati Garba dance, meditation, a class on yogasana and pranayama by Ms Vratika Arya, a session on spirituality (based on the story '*Kavya ka Faisla*') by Dr. Ramesh Bijlani, and the Clean Mind Program on 1 October 2017.

YOUTH CAMPS AT NAINITAL : Under this program, two youth camps were conducted in Van Niwas, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch. Forty six female students with 2 teacher/escorts from Jesus & Mary College, New Delhi, took part in Camp No. 605 from 27 September to 1 October. Activities included trekking, rock-scrambling & bouldering, rappelling, river-crossing, art of 'Flying Fox', viewing night-sky through telescope, visit to Naini Lake & town, and talks on value-added topics and the Ashram's history and operations.

Similar activities were conducted for 42 students and 4 teacher/escorts of Alwar Public School, Rajasthan in Camp No. 606. Resource persons for both programs included Jayanta and Sukhendu. Prakash Sahoo, Hira, and Omkar served as additional resource for Camp 605.

TEACHING YOGA COURSE : Ms. Vratika Arya, Vedic scholar and yoga teacher, visited the Ashram for a week as a special invitee towards the end of September 2017. She instructed and discoursed every day to the students of the ongoing 3-month course on 'Teaching Yoga' at the Ashram. In addition, she discoursed to



a group of students from Uttarkashi as well as conducted a *havan for them* in the monthly *Clean*



Mind program under the aegis of The Mother's Integral Health Centre and also captivated Ashram residents with her soulful chanting of Vedic mantras.

SWACHH BHARAT DIVAS, 2 OCTOBER 2017 : ON THE BIRTH ANNIVERSARY OF MAHATMA GANDHI: Swachh Bharat Divas was observed in the Ashram by a thorough cleaning of the entire Ashram campus. In addition to the Ashram community, enthusiastic participants included a group of girl students from a school run by Ratanlal Foundation, students of the ongoing Teaching Yoga course, guests staying in the Ashram and other visitors. The day's program also featured singing of bhajans including Mahatma Gandhi's favorite, Vaishnava janato tene kahiye, and screening of short films such as: 'Relevance of Mahatma Gandhi Today', 'Yoga Can Be Fun' and 'What Price Freedom?'



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A WIDE ANGLE VIEW OF YOGA STUDY CAMP was conducted for a group of 8 participants led by Mr. Jogi Bhagat from Austin, USA, from 8-14 October 2014, at Madhuban, Talla Ramgarh in the Kumaon Himalayas with Dr. Ramesh Bijlani as the principal resource person. The group earnestly took part in a demanding and wide-ranging program. Besides asanas and pranayamas, trekking and evening meditation, Dr. Ramesh Bijlani conducted interactive sessions four hours a day on diverse topics, such as: Integral Yoga; the spiritual philosophy of Vedanta as interpreted by Sri Aurobindo; Stress Management; 'Indian culture and spirituality in a global context', 'Spirituality in a householder's life', 'Religion and Spirituality', 'Discovering spirituality at unlikely places', and 'Relationships'. Dr. Anju Khanna conducted a session on the history and evolution of Sri Aurobindo Ashram-Delhi Branch's Himalayan Centre, Madhuban. On the last evening, a cultural program was presented by Dr. Sehdev Kumar and students of Vocational Training at Madhuban.



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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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THIRD CHAPTER Contd.

श्री भगवान् उवाच -

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर।।३-६।।

**Yajnaarthaat karmano'nyatra loko'yam karmabandhanah;
Tadartham karma kaunteya muktasangah samaachara. 3-9**

By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice.*

* It is evident that all works and not merely sacrifice and social duties can be done in this spirit; any action may be done either from the ego-sense narrow or enlarged or for the sake of the Divine. All being and all action of Prakriti exist only for the sake of the Divine; from that it proceeds, by that it endures, to that it is directed. All life, all world-existence is the sacrifice offered by Nature to the Purusha, the one and secret soul in Nature, in whom all her workings take place; but its real sense is obscured in us by ego, by desire, by our limited, active, multiple personality. So long as we are dominated by the ego-sense we cannot perceive or act in the spirit of this truth, but act for the satisfaction of the ego and in the spirit of the ego, otherwise than for sacrifice. Egoism is the knot of the bondage. By acting Godwards, without any thought of ego, we loosen this knot and finally arrive at freedom.

The Gita's theory of sacrifice is stated in two separate passages; one we find here in the third chapter, another in the fourth; the first gives it in language which might, taken by itself, seem to be speaking only of the ceremonial sacrifice ; the second interpreting that into the sense of a large philosophical symbolism, transforms at once its whole significance and raises it to a plane of high psychological and spiritual truth.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्।।३-१०।।
**Sahayajnaah prajaah srishtwaa purovaacha prajaapatih;
Anena prasavishyadhvam esha vo'stvishtakamadhuk. 3-10**

With sacrifice the Lord of creatures of old created creatures and said, By this shall you bring forth (fruits or offspring), let this be your milker of desires.

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ।।३-११।।

**Devaan bhaavayataanena te devaa bhaavayantu vah;
Parasparam bhaavyantah shreyah param avaapsyatha. 3-11**

Foster by this the gods and let the gods foster you; fostering each other, you shall attain to the supreme good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः।।३-१२।।
**Ishtaan bhogaan hi vo devaa daasyante yaj nabhaavitaah;
Tair dattaan apradaayaibhyo yo bhungkte stena eva sah. 3-12**

Fostered by sacrifice the gods shall give you desired enjoyments; who enjoys their given enjoyments and has not given to them, he is a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुङ्क्ते ते त्वघं पापा ये पचन्त्यात्मकारणात्।।३-१३।।

**Yajnishishtaashinah santo muchyante sarva kilbishaih;
Bhunjate te twagham paapaa ye pachantyaatma kaaranaat. 3-13**

The good who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) for their own sake.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥३-१४॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥३-१५॥

**Annaad bhavanti bhootaani parjanyaad anna sambhavah;
Yajnaad bhavati parjanya yajnah karma samudbhavah. 3-14
Karma brahmodbhavam viddhi brahmaakshara samudbhavam;
Tasmaat sarvagatam brahma nityam yajne pratishthitam. 3-15**

From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-pervading Brahman established in the sacrifice.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥३-१६॥

**Evam pravartitam chakram naanuvartayateha yah;
Aghaayur indriyaaraamo mogham paartha sa jeevati. 3-16**

He who follows not here the wheel thus set in movement, evil is his being, sensual is his delight, in vain, O Partha, that man lives.*

* 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. Thus it dwells on the ancient Indian system and idea of sacrifice as an interchange between gods and men,—a system and idea which have long been practically obsolete in India itself and are no longer real to the general human mind ; but we find here a sense so entirely subtle, figurative and symbolic given to the word “sacrifice “ and the conception of the gods is so little local or mythological, so entirely cosmic and philosophical that we can easily accept both as expressive of a practical fact of psychology and general law of Nature and so apply them to the modern conceptions of interchange between life and life and of ethical sacrifice and self-giving as to widen and deepen these and cast over them a more spiritual aspect and the light of a profounder and more far-reaching Truth.

Having thus stated the necessity of sacrifice, Krishna .proceeds to state the superiority of the spiritual man to works.

यस्त्वात्मरतिरेव स्यादात्मतुप्तश्च मानवः।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते॥३-१७॥
Yastwaatmaratir eva syaad aatmatriptashcha maanavah;
Aatmanyeva cha santushtas tasya kaaryam na vidyate. 3-17

But the man whose delight is in the Self and who is satisfied with the enjoyment of the Self and in the Self he is content, for him there exists no work that needs to be done.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥३-१८॥

**Naiva tasya kritenaartha naakriteneha kashchana;
Na chaasya sarvabhooteshu kashchidarthavyapaashrayah. 3-18**

He has no object to be gained by action done and none to be gained by action undone; he has no dependence on all these existences for any object to be gained.*

* Here are the two ideals, Vedist and Vedantist, standing as if in all their sharp original separation and opposition, on one side the active ideal of acquiring enjoyments here and the highest good beyond by sacrifice and the mutual dependence of the human being and the divine powers and on the other, facing it, the austerer ideal of the liberated man who, independent in the Spirit, has nothing to do with enjoyment or works or the human or the divine worlds, but exists only in the peace of the supreme Self, joys only in the calm joy of the Brahman. The next verses create a ground for the reconciliation between the two extremes; the secret is not inaction as soon as one turns towards the higher truth, but desireless action both before and after it is reached. The liberated man has nothing to gain by action, but nothing also to gain by inaction, and it is not at all for any personal object that he has to make his choice.

तस्मादसक्तः सततं कार्यं समाचर।
 असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥३-१६॥
Tasmaad asaktah satatam kaaryam karma samaachara;
Asakto hyaacharan karma param aapnoti poorushah. 3-19

Therefore without attachment perform ever the work that is to be done (done for the sake of the world, *lokasangraha*, as is made clear immediately afterwards); for by doing work without attachment man attains to the highest.*

* It is true that works and sacrifice are a means of arriving at the highest good; but there are three kinds of works, that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham parti-id, sa jivati*, that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice and therefore to that extent consecrated and sanctified, and that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
 लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि॥३-२०॥
Karmanaiva hi samsiddhim aasthithaa janakaadayah;
Lokasangraham evaapi sampashyan kartum arhasi. 3-20

It was even by works* that Janaka and the rest attained to perfection. Thou shouldst do works regarding also the holding together of the peoples.

* There are few more important passages in the Gita than these seven striking couplets. But let us clearly understand that they must not be interpreted, as the modern pragmatic tendency concerned much more with the present affairs of the world than with any high and far-off spiritual possibility seeks to interpret them, as no more than a philosophical and religious justification of social service, patriotic, cosmopolitan and humanitarian effort and attachment to the hundred eager social schemes and dreams which attract the modern intellect. It is not the rule of a large moral and intellectual altruism which is here announced, but that of a spiritual unity with God and with this world of beings who dwell in Him and in whom He dwells. It is not an injunction to subordinate the individual to society and humanity or immolate egoism on the altar of the human collectivity, but to fulfil the individual in God and to sacrifice the ego on the one true altar of the all-embracing Divinity. The Gita moves on a plane of ideas and experiences higher than those of the modern mind which is at the stage indeed of a struggle to shake off the coils of egoism, but is still mundane in its outlook and intellectual and moral rather than spiritual in its temperament. Patriotism, cosmopolitanism, service of society, collectivism, humanitarianism, the ideal or religion of humanity are admirable aids towards our escape from our primary condition of individual, family, social, national egoism into a secondary stage in which the individual realises, as far as it can be done on the intellectual, moral and emotional level,—on that level he cannot do it entirely in the right and perfect way, the way of the integral truth of his being,—the oneness of his existence with the existence of other beings. But the thought of the Gita reaches beyond to a tertiary condition of our developing self-consciousness towards which the secondary is only a partial stage of advance.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥३-२१॥

**Yadyad aacharati shreshthas tattadevetaro janah;
Sa yat pramaanam kurute lokas tad anuvartate. 3-21**

Whatsoever the Best* doeth, that the lower kind of man puts into practice; the standard he creates, the people follows.

* The rule given here by the Gita is the rule for the master man, the superman, the divinised human being, the Best, not Lin the sense of any Nietzschean, any one-sided and lop-sided, any Olympian, Apollonian or Dionysian, any angelic or demoniac Supermanhood, but in that of the man whose whole personality [has been offered up into the being, nature and consciousness of the one transcendent and universal Divinity and by loss of the smaller self has found its greater self, has been divinised.

To exalt oneself out of the lower imperfect Prakriti, *traigunyamayi May a*, into unity with the divine, being, consciousness and nature (*Sayujya, salokya and sadrishya* or *sadharmya*. *Sadharmya* is becoming of one law of being and action with the Divine), *madbhavam agatah*, is the object of the Yoga. put when this object is fulfilled, when the man is in the Brahmic status and sees no longer with the false egoistic vision himself and the world, but sees all beings in the Self, in God, and the Self in all beings, God in all beings, what shall be the action,— [since action there still is,—which results from that seeing, and .what shall be the cosmic or individual motive of all his works ? It is the question of Arjuna (Ch. II. Sl. 54) but answered from a standpoint other than that from which Arjuna had put it. The motive cannot be personal desire on the intellectual, moral, emotional level, for that has been abandoned,— even the moral motive has been abandoned, since the liberated man has passed beyond the lower distinction of sin and virtue, lives in a glorified purity beyond good and evil. It cannot be the spiritual call to his perfect self-development by means of disinterested works, for the call. has been answered, the development is perfect and fulfilled. His motive of action can only be the holding together of the peoples, *chikirshzir lokasangraham*. This great march of the peoples towards a far-off divine ideal has to be held together, prevented from falling into the bewilderment, confusion and utter discord of the understanding which would lead to dissolution and destruction and to which the world moving forward in the night or dark twilight of ignorance would be too easily prone if it were not held together, conducted, kept to the great lines of its discipline by the illumination, by the strength, by the rule and example, by the visible standard and the invisible influence of its Best. But the divinised man is the Best in no ordinary sense of the world and his influence, his example must have a power which that of no ordinary superior man can exercise. In order to indicate more perfectly his meaning, the divine Teacher, the Avatar gives his own example, his own standard to Arjuna.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥३-२२॥

**Na me paarthaasti kartavyam trishu lokeshu kinchana;
Naanavaaptam avaptavyam varta eva cha karmani. 3-22**

O Son of Pritha, I* have no work that I need to do in all the three worlds,** I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of action (*varta eva cha karmani*,—*eva* implying, I abide in it and do not leave it as the sannyasin thinks himself bound to abandon works).

* The giving of the example of God himself to the liberated man is profoundly significant; for it reveals the whole basis of” the Gita’s philosophy of divine works. The liberated man is he who has exalted himself into the divine nature and according to that divine nature must be his actions. Neither the dynamism of the kinetic man nor the actionless light of the ascetic or quietist, neither the vehement personality of the man of action nor the indifferent impersonality of the philosophic sage is the complete divine ideal. These are the two conflicting standards of the man of this world and the ascetic or the quietist philosopher, one immersed in the action of the Kshara, the other striving to dwell entirely in the peace of the Akshara; but the complete divine ideal proceeds from the nature of the Purushottama which transcends this conflict and reconciles all divine possibilities.

** Physical, vital, mental (including the higher mental worlds).

– To be continued

The Infinite Adventure

On the waters of a nameless Infinite
My skiff is launched; I have left the human shore.
All fades behind me and I see before
The unknown abyss and one pale pointing light.

An unseen Hand controls my rudder. Night
Walls up the sea in a black corridor,—
An unconscious Hunger's lion plaint and roar
Or the ocean sleep of a dead Eremite.

I feel the greatness of the Power I seek
Surround me; below me are its giant deeps,
Beyond, the invisible height no soul has trod.
I shall be merged in the Lonely and Unique

And wake into a sudden blaze of God,
The marvel and rapture of the Apocalypse.

— From *Collected Poems by Sri Aurobindo*

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