



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

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

Realization

Vol. 8, No. 8

August 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

Spirituality is the highest art, the art of life, for it aims at creating a life of
Beauty pure in line
Faultless in rhythm
Replete with strength
Illumined with light
And vibrant with delight

— Sri Aurobindo (as recorded by A.B. Purani)

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Aug 04	Joy of the Process, Joy of Progress (Based on the Mother's <i>The Great Adventure</i> , pp. 331-332) Musical Offering	Dr. Ramesh Bijlani Ms. Premecheela
Aug 11	Looking Within Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Aug 18	The Dual Being (Based on Sri Aurobindo's Sonnets, p. 40) Musical Offering	Sh. Prashant Khanna Dr. Mithu Pal
Aug 25	Meditation and Concentration Musical offering	Dr. Anju Khanna Ms. Sowmya Narayanan
Sundays : 04, 11, 25	11:30 am–12:30 pm Sri Aurobindo's Sonnets	Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 01,08,22,29	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays: 02,09,16,23,30	05:30 – 06:30 pm	Bhagvad Gita	Shri Prashant Khanna

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

CERTIFICATE COURSE ON TEACHING YOGA

August 07–December 20, 2019

Mon-Fri

10:00 am–12:30 pm

Inauguration Ceremony Aug. 07: 10 am Dining Room & Meditation Hall

For details, please contact: <srinmayog@gmail.com> or visit WWW.sriarobindoashram.net

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube : <https://youtube.com/sriarobindoashramdelhibranch>

Facebook : <http://facebook.com/sriarobindoashramdelhibranch>

Instagram : <https://www.instagram.com/sriarobindoashramdelhibranch>

Twitter : <https://twitter.com/saadelhibranch>

New Videos uploaded during this period on the Ashram's YouTube channel

<https://www.youtube.com/watch?v=0bXgGXi0gmI> (9 minutes)

<https://www.youtube.com/watch?v=gpzDLqW0UB4&t=36s> (5 minutes)

<https://www.youtube.com/watch?v=367gPBFADjl> (6 minutes)

https://www.youtube.com/watch?v=oNNTTrj_WeeI (1 hour)

The Mother's Integral Health Centre Activities

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

For information and registration contact: 011 2685 8563; <tmihc2000@gmail.com>

August 2019: Schedule of Talks

Aug 04	Management of Negative Emotions	Dr. Swati Kashyap
Aug 11	Broad Mindedness	Dr. S. Katoch
Aug 18	Come to Learn, Go to Serve	Mr. Deepak Jhamb
Aug 25	Management of Pain by Ayurveda	Dr. S. Katoch

Daily 10am-2pm Ayurveda-General O.P.D.& Panchakarma
Tue/Thu/Sat Holistic Wellness – Ayurveda
Mind-Body Servicing Packages - Weekends/7 days/14 days

Speciality Clinics – By Appointment Only

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

NEW BATCH STARTS Mondays 5,12,19,26 9:00–11:00am Eye Exercise

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

Sundays	9 am	Havan	
Tue/Thu/Sat	6:45-7:45 am	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Sumita Kher
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Ritu Viridi
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Pragya Taneja
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. Deepa Bisht

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

Monday	2:45–3:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	2:45–3:45 pm	Brihadaranyaka Upanishad	Discourse	Dr. Tarun Baveja
Saturday	2:45–3:45 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

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

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

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 Vikas Kumar Jha
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Mon/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/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	4:30-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Tue/Sat	3:00-5:30 pm	Odissi Nritya	Ms. Kalyani Behera
Mon/Fri	3:30-5:30 pm	Kuchipudi	Ms. Meenu Thakur
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	4:45-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:00 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 2019

13 August (Tuesday) — Anniversary of Shri Surendra Nath Jauhar's Birthday

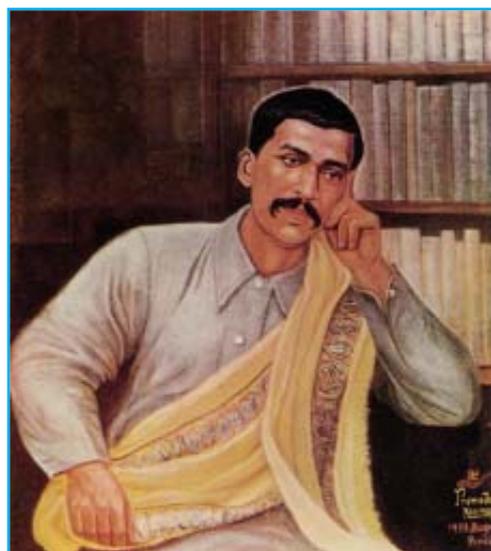
15 August (Thursday) — Anniversary of Sri Aurobindo's Birthday–Darshan Day

My daughters .. had the opportunity of meeting the Rashtrapati, Dr. Rajendra Prasad .. [At the meeting] one of my daughters, Tara [Tara Didi], asked [him], “Why, among all the portraits of the great men of India here in the Art Gallery, that of Sri Aurobindo is missing?”

The President ... after a pause, affectionately replied, “My child, only the portraits of the political leaders are displayed here, and as Sri Aurobindo was considered to be a *Mahayogi* no one thought of placing his portrait here.” “With due apologies, the girl persisted that Sri Aurobindo had been a great political leader as well, and had played an important part in the political field of our country. Moreover, was there not a portrait of Rabindranath Tagore who had not been a political leader?”

... The next day I received a phone call from the Rashtrapati Bhavan .. [for] a suitable portrait of the Master... The Mother entrusted the painting of this portrait to an eminent artist of the Abanindra School of Oriental Arts, Calcutta, Shri Promode Kumar Chatterjee, residing in the Ashram.

At exactly 11:35 a.m. [on 15 August 1959], the Vice-President Dr. Radhakrishnan and the Prime Minister Pandit Jawahar Lal Nehru arrived. .. All of us sat on the floor, grouping ourselves around the portrait. Some of the prominent guests were Dr. C.D. Deshmukh, Mr. K.C. Reddy, the Union Minister for Works, Housing and Supply, Shri Surendra Mohan Ghosh, M.P., Dr. M.S.



Aney, M.P., Mr. Biswanath Das, M.P. and a number of other members of the Government. The brief programme which preceded the actual presentation ceremony itself consisted of an invocation to Sri Aurobindo and the Mother, then followed ten minutes' meditation, after which there was sung a hymn to Sri Aurobindo. The atmosphere was not of this earth; in that meditative deep calm gathering, together with the whole assembly filled with dignity and grace, we felt completely transported.

At 11:45 Mr. S.D. Dhir made the presentation of the portrait to the Vice-President, on behalf of the Ashram, explaining the significance of the time of this portrait, when Sri Aurobindo was only thirty five and fully engrossed in the political movement for the liberation of the Motherland. Then in a brief but impressive speech our learned Vice-President explained the central principle of Sri Aurobindo's work and *sadhana*. He said that work was not divorced from the spiritual life of Sri Aurobindo, and Sri Aurobindo's own life was a demonstration of this fact.



Darshan Day

– Surendra Nath Jauhar

The Reversal of Consciousness (19)

There are teachings which say that one must have no desire at all; they are the ones that aim at a complete withdrawal from life in order to enter into the immobility of the Spirit, the absence of all activity, all movement, all form, all external reality. To attain that one must have no desire at all, that is to say, one must completely leave behind all will for progress; progress itself becomes something unreal and external. But if in your conception of Yoga you keep the idea of progress, and if you admit that the whole universe follows a progression, then what you have to do is to shift the objective of desire; instead of turning it towards things that are external, artificial, superficial and egoistical, you must join it as a force of realisation to the aspiration directed to the truth...

Sri Aurobindo tells us that in order to reach the Truth and to have the power of realising this Truth you must join the spiritual consciousness to a progressive mental consciousness.

... If the mind is unbalanced, then this constant movement of ideas following one another, sometimes without any order, ideas contradicting and opposing each other, ideas that speculate on things, all that jostles about in the head, makes holes in the roof, as it were. So through these holes all undesirable movements enter into the consciousness, as water enters into a house with a leaky roof.

However that may be, I believe it is a practice to be recommended to everyone: to keep a certain time every day for trying to make the mind quiet, even, still. And it is an undeniable fact that the more mentally developed one is, the quicker one succeeds; and the more the mind is in a rudimentary state, the more difficult it is.

Those who are at the bottom of the scale, who have never trained their minds, find it necessary to speak in order to think. It happens even that it is the sound of their voice which enables them to associate ideas; if they do not express them, they do not think. At a higher level there are those who still have to move words about in their heads in order to think, even though they do not utter them aloud. Those who truly begin to think are those who are able to think without words, that is to say, to be in contact with the idea and express it through a wide variety of words and phrases. There are higher degrees—many higher degrees—but those who think without words truly begin to reach an intellectual state and for them it is much easier to make the mind quiet, that is to say, to stop the movement of associating the words that constantly move about like passers-by in a public square, and to contemplate an idea in silence.

I emphasise this fact because there are quite a few people who, when mental silence has been transmitted to them by occult means, are immediately alarmed and afraid of losing their intelligence. Because they can no longer think, they fear they may become stupid! But to cease thinking is a much higher achievement than to be able to spin out thoughts endlessly and it demands a much greater development.

So from every point of view, and not only from the spiritual point of view, it is always very good to practise silence for a few minutes, at least twice a day, but it must be a true silence, not merely abstention from talking.

— *The Mother*

Activities during June 16 – July 15, 2019

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*, yogasanas and talks/workshops. During this period, Dr. S. Katoch gave a talk on 'The Link between Overeating and Overspeaking' to 25 participants on 16 June; Dr. S. Katoch to 25 participants



on "‘CHILL’ with Food in Summer Season" on 23 June; Dr. Swati Kashyap on 'Life Lessons from Childhood Games' to 25 attendees on 30

June; Ms. Monika Sharma to 30 persons on 'How to



Simplify Things' on 7 July, and Dr. S. Katoch on 'Prayashchit' to 40 participants on 14 June 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the EWS students of The Mother's International School, two camps (17-22 June, and 24-29 June with 10 attendees each), as well as a one-day programme for 13 students on 13 July 2019 were conducted in the Ashram campus. Activities of the programs included *mantra* chanting, Eye Exercises, nutrition awareness, cultural events and talks. Resource persons for the programmes were Dr. Bharti, Ms. Madhumita Nayaksahu, Mr. Dipak Jhamb, Ms. Harpreet Kaur, Mr. Mukesh Batra and Mr. Anand Gautam.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, a camp was conducted in Uttarkashi, Uttarakhand for the students and staff of Govt. Model



Primary School as well as residents of the village Kamad from June 18-21, 2019. In all, 850 persons were given health-check-ups, and participated in Eye Exercise routines & Hatha-yoga sessions. A special programme consisting of



mantra chanting, health awareness, and talks



for the Yoga Day. Resource persons included Dr. P. Kaushal, Dr. Pardeep Kaur, Shri Deepak Jhamb, Seema Dabi, Shahajahan and Ajay.



HD TELESCOPE AT MADHUBAN : Picture of Jupiter viewed during the night of 17-18 June 2019 through the powerful telescope at Madhuban, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch at Talla Ramgarh in Uttarakhand. Jupiter has at least 67 known moons of which the largest four are: **Io, Europa, Ganymede, and Callisto.** These four moons, visible in the picture, are also known as Galilean satellites because they were first seen in the year 1610 by the renowned astronomer Galileo Galilei.

Mythology for the Kids workshop was conducted by Ms. Shubhra Maheshwari at the Ashram from 17-28 June 2019 for 7-13 year old children. A variety program consisting of song, dance and drama was presented by the children from what they had learnt on the final day of the workshop to an



audience which included their parents as well. Feedback comments about the workshop included:

“Adhvay never wanted to even go for vacations because of this camp,” “we got to learn new stories through our child,” “very good attempt to bring children closer to their roots,” “the kids had a great time learning,” “very enriching experience,” “amazing experience,” “an awesome experience.”



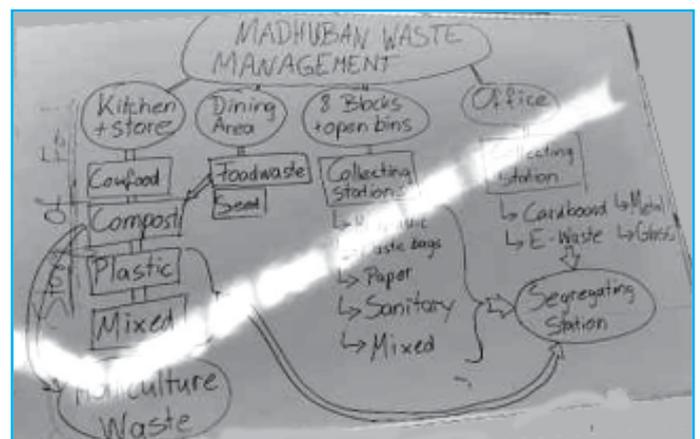
INTERNATIONAL YOGA DAY, 21 June 2019, at the Ashram

WASTE MANAGEMENT PLANNING AT MADHUBAN : A 3-day meeting was held at Madhuban to develop a Waste Management System for Madhuban and its partnering village Harmony at Madhuban, the

Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch at Talla Ramagarh in Uttarakhand,

from June 26-28, 2019. Mr. Keshav, an expert on Waste Management from Gurugram, Haryana, started the ball rolling with his presentation which posed several basic queries: what kind of waste? How much waste? Where does the waste go now? And who manages it presently? Succinctly put, waste management involves the 3Rs – reduce, reuse, recycle.

It was of course obvious that Madhuban should initially work out the nifty-gritty of the waste management up to the pilot plant level before implementing the processes to the village and



educating the local school children. A video with categorization of some 83 kinds of waste was screened by Mr. Palani. As a practical measure, many kinds of waste in the local environment were discussed in detail including kitchen waste, electric wires, tube-lights, glass, paper, metal, sanitary, E-waster, myriad of plastics, etc. Plans were made to tackle

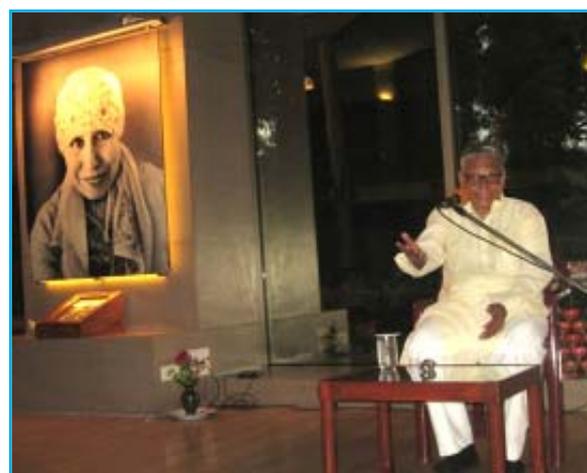
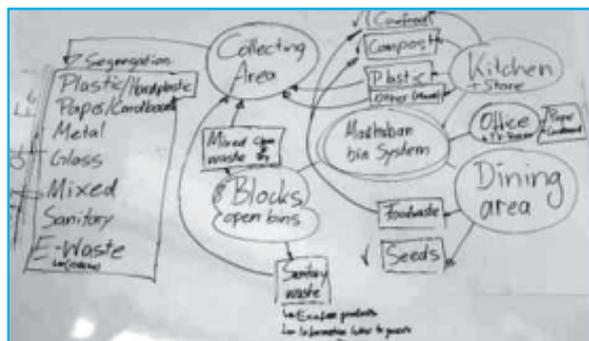
the waste problem according to 3R, and lists of people taking responsibility for various segments of the system were prepared.

A number of people including Anju Khanna, Subhash, Frank, Palani, Suraj, Keshav, Sakshi, Seema, Adam, Ratikant, and Amar Singh were actively involved in the planning sessions.

Prof. Manoj Das' talk : On 3 July 2019, Prof. Manoj Das of Sri Aurobindo Ashram, Pondicherry, gave a captivating talk on mythological legends associated with the sacred rivers Ganges, Narmada & Kaveri as well as Dandakaranya forest.

83RD BIRTHDAY OF TARA DIDI : This year Tara Didi's birthday, July 5, saw a profuse outpouring of love for her dynamic leadership of the Ashram from the Ashram community and good wishes from a large number of visitors. Early in the morning, Tara Didi planted a *Kalpavriksha* (baobab) sapling amidst chanting of sacred hymns. Later in the forenoon, more saplings were planted on the campus of The Mother's International School. In the afternoon, Tara Didi and

Shri Y.R. Malhotra, who has the same birthday as Tara Didi, cut a cake amidst a chorus of 'Happy birthday



to you' and everybody shared it with the evening tiffin. A large number of saplings were planted in the late afternoon all over the campus.



During evening meditation in the Meditation Hall, the



Ashram Choir presented devotional songs and Tara Didi recited several passages from Sri Aurobindo's *Savitri*. Prasad was distributed to



all attendees at the culmination of the day's events.

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*

* * * * *

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

* * * * *

ELEVENTH CHAPTER (CONTD.)

अर्जुन उवाच -

किरीटनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम्॥११-१७॥

Kireetinam gadinam chakrinam cha, Tejoraashim sarvato deeptimantam;

Pashyaami twaam durnireekshyam samantaad Deeptaanalaarkadyutimaprameyam. 11-17

I see Thee crowned and with Thy mace and Thy discus, hard to discern because Thou art a luminous mass of energy on all sides of me, an encompassing blaze, a sun-bright fire-bright Immeasurable.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे॥११-१८॥

Twamaksharam paramam veditavyam Twamasya vishwasya param nidhaanam;

Twamavyayah shaashwatadharmagoptaa Sanaatanastwam purusho mato me. 11-18

Thou art the supreme Immutable whom we have to know, Thou art the high foundation and abode of the universe, Thou art the imperishable guardian of the eternal laws, Thou art the sempiternal soul of existence.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम्।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम्॥११-१९॥

Anaadimadhyantamanantaveeryam Anantabaahum shashisooryanetram;

Pashyaami twaam deeptahutaashavaktram Swatejasaa vishwamidam tapantam. 11-19

I behold Thee without end or middle or beginning, of infinite force, of numberless arms, Thy eyes are suns and moons, Thou hast a face of blazing fire and thou art ever burning* up the whole universe with the flame of Thy energy.

* In the greatness of this vision there is too the terrific image of the Destroyer. This Immeasurable without end or middle or beginning is he in whom all things begin and exist and end. This Godhead embraces the worlds with his numberless arms and destroys with his million hands.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्॥११-२०॥

Dyaavaaprithivyoridamantaram hi Vyaaptam twayaikena dishashcha sarvaah;

Drishtwaa'dbhutam roopamugram tavedam Lokatrayam pravyathitam mahaatman. 11-20

The whole space between earth and heaven is occupied by Thee alone; when is seen this Thy fierce and astounding form, the three worlds are all in pain and suffer, O Thou mighty Spirit.

अमी हि त्वां सुरसंघा विशन्ति केचिद् भीताः प्रांजलयो गृणन्ति।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्पकलाभिः॥११-२१॥

Amee hi twaam surasanghaah vishanti Kechid bheetaah praanjalayo grinanti;

Swasteetyuktwaa maharshisiddhasanghaah Stuvanti twaam stutibhih pushkalaabhih. 11-21

The companies of the gods enter Thee, afraid, adoring; the Rishis and the Siddhas crying "May there be peace and weal" praise Thee with many praises.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च।
गन्धर्वयक्षासुरसिद्धसंघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे॥११-२२॥

**Rudraadityaa vasavo ye cha saadhyaa Vishwe'shvinau marutashchoshmapaashcha;
Gandharvayakshaasurasiddhasanghaa Veeekshante twaam vismitaashchaiva sarve. 11-22**

The Rudras, Adityas, Vasus, Sadhyas, Vishvas, the two Aswins and the Maruts and the Ushmapas, the Gandharvas, Yakshas, Asuras, Siddhas, all have their eyes fixed on Thee in amazement.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम्।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्॥११-२३॥

**Roopam mahat te bahuvaktranetram Mahaabaaho bahubaahoorupaadam;
Bahoodaram bahudamshttraakaraalam Drishtwaa lokaah pravyathitaastathaa'ham. 11-23**

Seeing Thy great form of many mouths and eyes, O Mighty-armed, of many arms, thighs and feet and bellies, terrible with many teeth, the world and its nations are shaken and in anguish, as also am I.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो॥११-२४॥

**Nabhahsprisham deeptamanekavarnam Vyaattaananam deeptavishalaanetram;
Drishtwaa hi twaam pravyathitaantaraatmaa Dhritim na vindaami shamam cha vishno. 11-24**

I see Thee, touching heaven, blazing, of many hues, with opened mouths and enormous burning eyes; troubled and in pain is the soul within me and I find no peace or gladness.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास॥११-२५॥

**Damshttraakaraalaani cha te mukhaani Drishtwaiva kaalaanalasannibhaani;
Disho na jaane na labhe cha sharma Praseeda devesha jagannivaasa. 11-25**

As I look upon Thy mouths terrible with many tusks of destruction, Thy faces like the fires of Death and Time, I lose sense of the directions and find no peace. Turn Thy heart to grace, O God of gods! refuge of all the worlds!

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः॥११-२६॥

**Amee cha twaam dhritarashtraasya putraah Sarve sahaivaavanipaalasanghah;
Bheeshmo dronah sootaputrastathaa'sau Sahaasmadeeyairapi yodhamukhyaih. 11-26**

**Vaktraani te twaramaanaa vishanti Damshttraakaraalaani bhayaanakaani;
Kechidwilagna dashanaantareshu Sandrishyante choornitairuttamaangaih. 11-27**

The sons of Dhritarashtra, all with the multitude of kings and heroes, Bhishma and Drona and Karna along with the foremost warriors on our side too, are hastening into Thy tusked and terrible jaws and some are seen with crushed and bleeding heads caught between Thy teeth of power.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति॥११-२८॥

**Yathaa nadeenaam bahavo'mbuvegaah Samudramevaabhimukhaah dravanti;
Tathaa tavaamee naralokaveeraah Vishanti vaktraanyabhivijwalanti. 11-28**

As is the speed of many rushing waters racing towards the ocean, so all these heroes of the world of men are entering into Thy many mouths of flame.

यथा प्रदीप्तं ज्वलनं पतंगा विशन्ति नाशाय समृद्धवेगाः।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः॥११-२९॥

**Yathaa pradeeptam jwalam patangaa Vishanti naashaaya samriddhavegaah;
Tathaiva naashaaya vishanti lokaas Tavaapi vaktraani samriddhavegaah. 11-29**

As a swarm of moths with ever-increasing speed fall to their destruction into a fire that someone has kindled, so now the nations with ever-increasing speed are entering into Thy jaws of doom.

लेलिह्यसे ग्रसमानः समन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो॥११-३०॥

**Lelihyase grasamaanah samantaal Lokaan samagraan vadanair jwaladbhih;
Tejobhiraapoorya jagatsamagram Bhaasastavograah pratapanti vishno. 11-30**

. Thou lickest the regions all around with Thy tongues and Thou art swallowing up all the nations in Thy mouths of burning; all the world is filled with the blaze of Thy energies; fierce and terrible are Thy lustres and they burn us, O Vishnu.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम्॥११-३१॥

**Aakhyaahi me ko bhavaanugraroopo Namo'stu te devavara praseeda;
Vijnaatumicchaami bhavantamaadyam Na hi prajaanaami tava pravrittim. 11-31**

Declare* to me who Thou art that wearest this form of fierceness. Salutation to Thee, O Thou great Godhead, turn Thy heart to grace. I would know who Thou art who wast from the beginning, for I know not the will of Thy workings.

* This last cry of Arjuna indicates the double intention in the vision. This is the figure of the supreme and universal Being, this is he who forever creates, for Brahma the Creator is one of the Godheads seen in his body, he who keeps the world always in existence, for he is the guardian of the eternal laws, but who is always too destroying in order that he may new-create, who is Time, who is Death, who is Rudra the Dancer of the calm and awful dance, who is Kali with her garland of skulls trampling naked in battle and flecked with the blood of the slaughtered Titans, who is the cyclone and the fire and the earthquake and pain and famine and revolution and ruin and the swallowing ocean. And it is this last aspect of him which he puts forward at the moment. It is an aspect from which the mind in men willingly turns away and ostrich-like hides its head so that perchance, not seeing, it may not be seen by the Terrible. The weakness of the human heart wants only fair and comforting truths or in their absence pleasant fables; it will not have the truth in its entirety because there there is much that is not clear and pleasant and comfortable, but hard to understand and harder to bear.

To put away the responsibility for all that seems to us evil or terrible on the shoulders of a semi-omnipotent Devil, or to put it aside as part of Nature, making an unbridgeable opposition between world-nature and God-Nature, as if Nature were independent of God, or to throw the responsibility on man and his sins, as if he had a preponderant voice in the making of this world or could create anything against the will of God, are clumsily comfortable devices in which the religious thought of India has never taken refuge. We have to look courageously in the face of the reality and see that it is God and none else who has made this world in his being and that so he has made it. The torment of the couch of pain and evil on which we are racked is his touch as much as happiness and sweetness and pleasure. The discords of the worlds are God's discords and it is only by accepting and proceeding through them that we can arrive at the greater concords of his supreme harmony, the summits and thrilled vastnesses of his transcendent and his cosmic Ananda.

The problem raised by the Gita and the solution it gives demand this character of the vision of the World-Spirit. Why should it be thus that the All-Spirit manifests himself in Nature? What is the significance of this creating and devouring flame that is mortal existence, this world-wide struggle, these constant disastrous revolutions, this labour and anguish and travail and perishing of creatures? Arjuna here puts the ancient question and breathes the eternal prayer.

श्रीभगवानुवाच -

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥११-३२॥

Sri Bhagavaan Uvaacha –

Kaalo'smi lokakshayakrit pravridhho Lokaan samaahartumiha pravrittah;

Rite'pi twaam na bhavishyanti sarve Ye'wasthitaah pratyaneekeshu yodhaah. 11-32

The Blessed Lord said: I am the Time-Spirit* destroyer of the world, arisen huge-statured for the destruction of the nations. Even without** thee all these warriors shall be not, who are ranked in the opposing armies.

* The Godhead does not mean either that he is the Time-Spirit alone or that the whole essence of the Time-Spirit is destruction (Indian spirituality knows that God is Love and Peace and calm Eternity,—the Gita which presents us with these terrible images, speaks of the Godhead who embodies himself in them as the lover and friend of all creatures, *suhridam sarvabhutanam*). But it is this which is the present will of his workings, *pravritti*.

** I have a foreseeing purpose, says the Godhead in effect, which fulfils itself infallibly and no participation or abstention of any human being can prevent, alter or modify it; all is done by me already in my eternal eye of will before it can at all be done by man upon earth. I as Time have to destroy the old structures and to build up a new, mighty and splendid kingdom. Thou as a human instrument of the divine Power and Wisdom hast in this struggle which thou canst not prevent to battle for the right and slay and conquer its opponents. Thou too, the human soul in Nature, hast to enjoy in Nature the fruit given by me, the empire of right and justice. Let this be sufficient for thee,—to be one with God in thy soul, to receive his command, to do his will, to see calmly a supreme purpose fulfilled in the world.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुंक्त्व राज्यं समृद्धम्।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन॥११-३३॥

Tasmaat twam uttishtha yasho labhaswa Jitwaa shatroom bhungkshwa raajyam samriddham;

Mayaivaite nihataah poorvameva Nimittamaatram bhava savyasaachin. 11-33

Therefore arise, get thee glory, conquer thy enemies and enjoy an opulent kingdom. By me and none other already even are they slain, do thou become the occasion only, O Savyasachin.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान्।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान्॥११-३४॥

Dronam cha bheeshmam cha jayadratham cha Karnam tathaa'nyaanapi yodhaveeraan;

Mayaa hataamstvam jahi maa vyathishthaa Yudhyaswa jetaasi rane sapatnaan. 11-34

Slay, by me who are slain, Drona, Bhishma, Jayadratha, Karna and other heroic fighters; be not pained and troubled. Fight, thou shalt* conquer the adversary in the battle.

* The fruit of the great and terrible work is promised and prophesied, not as a fruit hungered for by the individual,—for to that there is to be no attachment,—but as the result of the divine will, the glory and success of the thing to be done accomplished, the glory given by the Divine to himself in his Vibhuti. Thus is the final and compelling command to action given to the protagonist of the world-battle.

II. THE DOUBLE ASPECT

संजय उवाच –

एतच्छ्रुत्वा वचनं केशवस्य कृतांजलिर्वेपमानः किरीटी।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य॥११-३५॥

Sanjaya Uvaacha –

Etacshrutwaa vachanam keshavasya Kritaanjalirvepamaanah kireetee;

Namaskritwaa bhooya evaaha krishnam Sagadgadam bheetabheetah pranamya. 11-35

Sanjaya said: Having heard these words of Keshava, Kiriti (Arjuna), with clasped hands and trembling, saluted again and spoke to Krishna in a faltering voice very much terrified and bowing down.

– To be continued

A long dim preparation is man's life,
A circle of toil and hope and war and peace
Tracked out by Life on Matter's obscure ground.
In his climb to a peak no feet have ever trod,
He seeks through a penumbra shot with flame
A veiled reality half-known, ever missed,
A search for something or someone never found,
Cult of an ideal never made real here,
An endless spiral of ascent and fall
Until at last is reached the giant point
Through which his Glory shines for whom we were made
And we break into the infinity of God.
Across our nature's border line we escape
Into Supernature's arc of living light...
Then is revealed in man the overt Divine.
A static Oneness and dynamic Power
Descend in him, the integral Godhead's seals;
His soul and body take that splendid stamp.
– From *Savitri* by Sri Aurobindo

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