



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

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

Realization

Vol. 8, No. 11

November 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥६॥

It is Truth that conquers and not falsehood; by Truth was stretched out the path of the journey of the gods, by which the sages winning their desire ascend there where Truth has its supreme abode.

– Mundak Upanishad 3-1-6

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

November 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Nov 03	<i>Saadhana mein Santulan kaa Mahattva</i> Musical offering		Ms. Aparna Roy Ms. Preamsheela
Nov 10	The Way of Gratitude Musical offering		Ms. Pragya Taneja Ms. Pragya Taneja
Nov 17	The Divine Worker (Based on Sri Aurobindo's Sonnets, p. 43) Musical Offering		Sh. Prashant Khanna Dr. Maitreyee Karak
Nov 24	The Process of Evolution (Based on Sri Aurobindo's <i>Essays in Philosophy and Yoga</i> , pp. 33-37) Musical Offering		Dr. Ramesh Bijlani Dr. Mithu Pal
Sundays : 03, 10, 24	11:30 am–12:30 pm	Sri Aurobindo's Sonnets	Shri Prashant Khanna
Nov 9, Saturday	7 pm	<i>Bhajan Sandhya</i>	Ms. Sapna Mukherjee

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 07,14,21,28	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays: 08,15,22,29	05:30 – 06:30 pm	Bhagvad Gita	Shri Prashant Khanna

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

2019 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Nov 12-14 **Sourcing Our Oneness** Eng Dr. Anju Khanna

Venue: Van Niwas, Nainital

Study Camps

Nov 03-12 **Sourcing Our Oneness - Auroville** English Jaya Jorel Berrgreen

Nov 13-19 **Spiritual Retreat** Marathi Rajendra Sarodiya

Youth Camps

Nov 03-12 **Sourcing Our Oneness** Jaya Jorel Berrgreen

Nov 14-20 **Youth Camp** MDVM School, Neemrana (PARLE B.M.S.)

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

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/sriurobindoashramdelhibranch>

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

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

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

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



Darshan Day

It is not by your mind that you can hope to understand the Divine and its action, but by the growth of the true and divine consciousness within you. If the Divine were to unveil and reveal itself in all its glory, the mind might feel a Presence, but it would not understand its action or its nature. It is in the measure of your own realisation and by the birth and growth of that greater consciousness in yourself that you will see the Divine and understand its action even behind its terrestrial disguises.

– Sri Aurobindo

(Message of 24 November 1929)

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

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
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	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>

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>

November 2019: Schedule of Talks

Nov 03	Mental First-aid	Ms. Monika Sharma
Nov 10	Sincerity Is the Real Intelligence	Dr. S. Katoch
Nov 17	Emotional Health	Dr. Bharti
Nov 24	Management of Obesity 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
Tue/Fri	Psychology		

NEW BATCH STARTS Mondays 4,11,18,25 9:00–11:00am Eye Exercise

Contact: 011-2685 8563; 88005 52685; Mrs. Bhatia 93122 65447

Sundays	8 am	Havan	
Tue/Thu/Sat	6:45-7:45 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Anita Balasubramanian
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Kavita Mongia
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
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: ONLY on SKYPE (ID: tmihc2000)

Monday	4–4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	4–4:45 pm	Svetasvatara Upanishad	Discourse	Dr. Tarun Baveja
Saturday	4–4:45 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

Contact: 011-2685 8563; Ms. Swati Kohli <swatikohli3@gmail.com>

Advance Notice

Sri Aurobindo Ashram-Delhi Branch

Dear Friends :

Delhi Ashram will be hosting two major events to be celebrated in a big way. Preparations for the events are starting now

Event 1 : Centenary of the Mother's final arrival in Pondicherry in 1920 on 24th April 2020

Event 2 :150th birth anniversary of Sri Aurobindo, coinciding with 75th anniversary of India's Independence Day on 15th August 2022

In order to facilitate participation for all devotees, friends and well-wishers of the Ashram, we wish to update our database for providing timely information about these and all future programs

To fill the online form, kindly visit –

<http://erp.saaonline.net.in/addcontacts.cfm>

or use the below QR Code using your smartphone:



Kindly feel free to pass on the following URL of the online contact form to any and all interested individuals of your acquaintance –

<http://erp.saaonline.net.in/addcontacts.cfm>

through WhatsApp, email, SMS, twitter, Facebook and other social media platforms, so that this info becomes available to a larger audience

Thanking you,

The Ashram Family

The Reversal of Consciousness (22)

Mother reads out her article “Transformation”, then comments on it:

We want an integral transformation, the transformation of the body and all its activities.

Formerly, when one spoke of transformation one meant solely the transformation of the inner consciousness. One tried to discover in oneself this deep consciousness and rejected the body and its activities like an encumbrance and a useless thing, in order to attend only to the inner movement. Sri Aurobindo declared that this was not enough; the Truth demanded that the material world should also participate in this transformation and become an expression of the deeper Truth. But when people heard this, many thought that it was possible to transform the body and its activities without bothering in the least about what was happening within — naturally this is not quite true. Before you can undertake this work of physical transformation, which of all things is the most difficult, your inner consciousness must be firmly established, solidly established in the Truth, so that this transformation may be the final expression of the Truth — “final” for the moment at least.

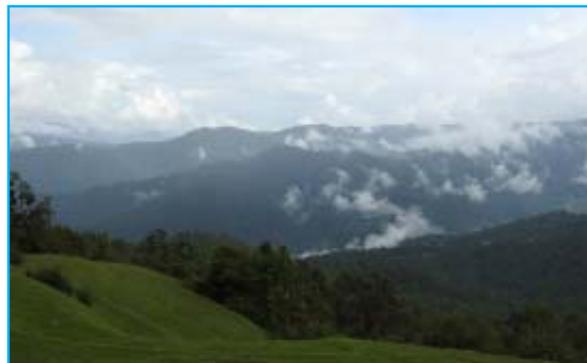
The starting-point of this transformation is receptivity, we have already spoken about it. That is the indispensable condition for obtaining the transformation. Then comes the change of consciousness. This change of consciousness and its preparation have often been compared with the formation of the chicken in the egg: till the very last second the egg remains the same, there is no change, and it is only when the chicken is completely formed, absolutely alive, that it itself makes with its little beak a hole in the shell and comes out. Something similar takes place at the moment of the change of consciousness. For a long time you have the impression that nothing is happening, that your consciousness is the same as usual, and, if you have an intense aspiration, you even feel a resistance, as though you were knocking against a wall which does not yield. But when you are ready within, a last effort — the pecking in the shell of the being — and everything opens and you are projected into another consciousness.

I said that it was a revolution of the basic equilibrium, that is, a total reversal of consciousness comparable with what happens to light when it passes through a prism. Or it is as though you were turning a ball inside out, which cannot be done except in the fourth dimension. One comes out of the ordinary three-dimensional consciousness to enter the higher four-dimensional consciousness, and into an infinite number of dimensions. This is the indispensable starting-point. Unless your consciousness changes its dimension, it will remain just what it is with the superficial vision of things, and all the profundities will escape you.

– The Mother

Activities during September 16 – October 15, 2019

‘WINGS OF SPIRIT’ AT MADHUBAN: A camp for poets, musicians, and artists was curated by Prof. Sehdev Kumar and Gayatri Majumdar, both authors, poets, and dreamers, at Sri Aurobindo Ashram-Delhi Branch’s Himalayan Centre ‘Madhuban’ in the Kumaon Himalayas from September 12-19, 2019. Nearly 20 poets, writers, and singers from Pune, New Delhi, Bangalore, Mumbai, Pondicherry, Allahabad, Rourkela, Paris, Toronto, and Nainital District of



Uttarakhand took part in the weeklong



event to share their work, joys, and spiritual journeys. Activities included poetry reading by Menka Shivdasani, Surkrita Paul Kumar, Dibyajyoti Sarma, Smita Agarwal, Kanchan Dhar, Pervin Saket, Harvinder Kaur, Sehdev Kumar, Subhana Sawhny and Gayatri, while

Veronik Menanteu, Menka, Harvinder, and Dibyajyoti read poems translated from French, Sindhi, Punjabi, and Assamese respectively. Smita Agarwal, Gaurav Bisht, Sidhanth Negi, and Ruma Chakravarty captivated the audience with their *bhajans*, *ghazals*, Sufi songs and *Rabindrasangeet* with tabla accompaniment provided by Aman. Anil Menon and Pervin, conducted a workshop on Creative Writing entitled “The Artist and the Algorithm—The Role of Intuition and Technique in Creative Writing.”



Vijayluxmi Bose narrated the tales of Bhauwala in Dehradun. She also read excerpts from Aparna Basu’s book *Leopard in the Laboratory*.

Apart from attending

conversations, book launches, a *mehfil* and presentations, a trip to Mukteswar also formed part of the program.

The unforgettable seven days at Madhuban, Talla Ramgarh, made Gayatri Majumdar voice the feeling of all participants

that “Wings of Spirit” should become an annual event wherein writers and artists are able to express their inner spirit without encumbrance, and experience unity with man and Nature and with the Divinity within and without.



IIT STUDENTS' VISIT: Twenty-two students doing a course on 'Professional Ethics and Social Responsibility' at IIT-Delhi, accompanied by their teacher, Dr. Sonika Thakral, visited the Ashram on 20 September 2019. After a conducted tour of the Ashram and its activities, they were introduced to the idea of interplay between the vital, mental and the psychic being (expounded by Sri Aurobindo and the Mother in their Integral Yoga) as the essence of ethical and socially responsible behavior.



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, Mr. Dipak Jhamb gave a talk on 'Knowledge is for Sharing' to 15 participants on 22 September; Dr. S. Katoch to 26 attendees on "Skin Care by Ayurveda" on 29 September; Dr. Swati Kashyap on 'Inspiring Indians' to 38 participants on 6 October; Dr. S. Katoch to 15 attendees on 'Listen to Your Body' on 13 October, 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 for 5 students each on 21 September & 12 October, 2019 were conducted on the Ashram campus. Activities of the programs included Eye Exercises, Awareness of the Inner Being, Art & Craft, games, talks, Diya making etc. Resource persons for the programmes were Dr. Bharti, Ms. Madhumita Nayaksahu, and Ms. Seema Dabi.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, a camp was conducted in Bahadurgarh, Haryana, for 90 trainees and staff of Footwear Development Institute (Training Centre) on 10 October, 2019. In all, the trainees were divided into 3 batches for the purpose of activities which included health check-ups, Eye Exercise routines, and *hatha yoga* posture sessions.



From feedback it is apparent that the program was much appreciated by the participants. Resource persons included Dr. P. Kaushal, Dr. Pardeep Kaur, Mr. Deepak Jhamb, Ms. Seema Dabi, Mr. Vimal Arya and Ajay Singh.



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VOCATIONAL TRAINING : Sri Aurobindo Ashram-Delhi Branch has been conducting a six-month vocational training program since 1989. Young people from various regions of the country get trained in multiple trades through ac-

tivities in this course. Other activities of the program include selfless work offering (shramdan), meditation, attending talks on value-added topics,



introduction to computer software, language learning, etc. They also have an opportunity to imbibe other



lifelong salutary traits such as developing facility to group-living, discipline and punctuality. The trainees in this batch of youth finished their training in one of the following

trades: Para Medical; Ayurveda; Hand-made Paper Making; Cooking & Baking; Tailoring; Carpentry; Electrical work; Retail Sales. Individuals in this batch came from several states, viz.: Delhi, Haryana, Nagaland, Odisha, Tamilnadu, Uttarakhand, W. Bengal. A solemn function was held on September 27, 2019 in which certificates of completion were awarded to 15 trainees by Tara Didi in the Meditation Hall.

COMMUNITY SERVICE BY M.I.S. STUDENTS AT KECHLA SCHOOL: A group of 39 students of class 11 of The Mother's International School (accompanied by 2 teachers) volunteered as teacher-mentors at the Auro-Mira Vidya Mandir in Kechla from 28th September to 6th October, 2019. Each student was allotted a child of Auro-Mira Vidya Mandir, a free progress school for the tribal populace of this underprivileged region in the state of Odisha. The aim was to teach children, all first generation learners, by creating rapport with them, find different methods to gauge their interests and imparting joyous learning experiences. A wide variety of subjects was taught to the students with Math, Social Science and Science being the most common. However, their favourite, English, invariably found its way into the daily regimen.



Apart from the academic classes, the volunteer



teachers group also engaged them in co-curricular endeavours everyday after lunch. Children were guided in various arts & crafts, musical instruments and indoor games. This year, a joint celebration of Gandhi Jayanti was organised. Children presented skits based on the life of Gandhi. Songs and recitations from the books written by Gandhi were also presented during the celebration.

An all Faith Prayer was also conducted by the students.

Teaching little children bubbling with eager enthusiasm in a remote place in Odisha helped the volunteers gain an excellent educative experience for themselves and they too returned enriched and inspired. Very positive feedback was penned by MIS students about their experience: “I learnt about the healthy lifestyle of all the people including children, which comes from a subset of strict schedules, home-made food and a positive mindset” (V.V.); “What I learnt from trip is the importance of a teacher in a person’s life. A teacher can mold the student in to something great. I have a new-found respect for every teacher...” (R.S.); “The students here, whenever they face a difficulty, with a smile on their face they take it as a challenge and try to find a solution for it” (V.D.); “This trip to Kechla has been a life changing experience. It has given me exposure, experience and company (friends) of an unparalleled quality” (P.K.); “The jumping from the waterfall was scary and wonderful at the same time” (S.S.).

VISITORS FROM GERMANY: Four German nationals led by Ms Marika Hardung on their way to Madhuban (Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch) for a camp on Integral Health, stayed in the Delhi Ashram on 29 September 2019. They were given an introduction to the Integral Philosophy of Sri Aurobindo and the Mother as a preliminary preparation for the camp.

INTERCULTURAL EXCHANGE PROGRAM WITH AUSTRALIA: Under the auspices of The Building Relationship through Intercultural Dialogue and Growing Engagement (BRIDGE) Program, a world-class Asia Education Foundation (AEF) initiative that established to foster school partnerships between teachers, students and school communities across the region, Ms. Ruth Proslmeyr, principal of Paraburdoo Primary School, Western Australia, visited Sri Aurobindo Ashram-Delhi Branch and associated institutions during September-October 2019. BRIDGE students collaborate on projects about deeper intercultural understanding and respect, in this instance, acquiring knowledge of Asia and Australia, practice language skills and develop life-long friendships with students at their partner school. Shri Baren Roul, ashramite of the Ashram and teacher of Mirambika Free Progress School had taken part in this exchange program visiting Australia during May-June of this year.

Ms. Proslmeyr during her trip stayed at Delhi Ashram, at Van Niwas in Nainital, and at Auro-Mira Service Society’s project in Kechla. At Delhi Ashram,



she was primarily involved with children and staff of Mirambika Free Progress





School on 30 September 2019. At Kechla from October 7-9, 2019, her particular involvement was with Auro-Mira Vidya Mandir school catering predominantly for



tribal children of the area. She imparted much first hand information about the geography of Australia, its people including the original natives of the continent, and



teaching methods and skill levels of school children in her region, to all and sundry. Through songs and games she made the sessions interesting for the children.



Some feedback comments from children of Mirambika: “I learnt that they celebrate Christmas in a hot weather” (Zoya); “I learnt that Sydney Opera House is in the river” Shruti; “I learnt how to think deeply and write specific points. I learnt how to memorizes quickly and draw it” (Shaurya); “I like her class. It was most interesting. I wonder how Australian school would be” (Nirvan); and from Kechla students: “. She told about kangaroos and about the weather. She also told that Kangaroos can jump over the house and can throw a car aside the road by its tail” (Abhay); “I learnt about her country Australia , where she lived and what are the seasons there” (Bhagwan); “She taught us a song *wanjoo* which is a welcome song” (Chirag).

MAHATMA GANDHI'S BIRTH ANNIVERSARY: Mahatma Gandhi's 150th birth anniversary on 2 October 2019



was observed in the Ashram through a 'Grand *Shramdan*' as a contribution to the '*Swachh Bharat*' movement.

PRAYER MEETING TO COMMEMORATE TRIYUGI NARAYAN JI: A prayer meeting was held in the Meditation Hall of the Ashram on Wednesday, 2 October 2019 to commemorate Sri Triyugi Narayan ji, erstwhile ashramite of Delhi



Ashram, who left his body at Aurobindogram (near Rewa) in Madhya Pradesh on 20 September 2019. In the meeting, the



Ashram choir made a musical offering of some shlokas from the *Gita*, and Tara Didi read passages from Sri Aurobindo's epic, *Savitri*.



VISIT BY DEHRADUN STUDENTS: Twenty-five students of John Martin School, Dehradun, led by Sandhya and Shravan Thadani, stayed in the Ashram from 2-7 October 2019. Apart from imbibing the peaceful and positive vibrations of the Ashram, they also attended collective meditation in the evenings, and had a story session primarily based on psychic education.

REMEMBERING TRIYUGI NARAYAN JI: Shri Prakash Verma gave a talk about the life of Shri Triyugi Narayan Verma in the Meditation Hall on 3 October 2019, subsequent to recitation of several verses from Upanishads by Rangamma.

MUSICAL OFFERING: Shri Ravi offered a noteworthy program of music rendering of *Raag Khamaj* on Hawaiian Guitar in the Meditation Hall on 4 October 2019. He was accompanied on Tabla by Shri Divakar Sharma.



ORIENTATION TO INTEGRAL YOGA: A weekend Orientation to Integral Yoga program was conducted in the Ashram on 5 & 6 October 2019 with 33 participants. As part of the orientation, the participants had two sessions of Asanas & Pranayamas, a conducted tour of the Ashram and its departments, and sessions





on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother and its relevance to living a happy and meaningful life. They also attended the Sunday Satsang, and had some musical breaks that enlivened their disposition. Feedback comments included: “expanded my understanding of yoga in a deeper sense,” “experiencing serenity, calm-

ness and confidence”, “the music was therapeutic,” “a heart-healing experience.”

VIJAYA DASHAMI: The Ashram Choir sang a bevy of bhajans glorifying Lord Rama, interspersed with Tara Didi reading from the Mother’s writings in the Meditation Hall on 8 October 2019.



TALK BY DR ALOK PANDEY: Dr. Alok Pandey, well-known speaker and ashramite of Sri Aurobindo Ashram-Pondicherry, gave an inspiring talk entitled ‘Naye Jagat ki Padchap’ (Signs of the New World) in the Meditation Hall on 11 October 2019. While referring to the common observation that the children today are unwilling to accept conventions and traditions, he said that these may very well be signs of the coming new age, as visualized by Sri Aurobindo and the Mother. It may all appear very chaotic on the surface because we are passing through transitional times when old social structures are being gradually dismantled but the new ones are slow in filling the gap. Demolishing an old structure generates a lot of debris. Therefore, while the demolition is going on, it becomes difficult to draw consolation from the beauty of the structure that will eventually replace it. We must, however, not despair and, trust the assurance of Sri Aurobindo and the Mother.



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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ELEVENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि॥ १२-१०॥

Abhyaase'pyasamartho'si matkarmaparamo bhava;
Madarthamapi karmaani kurvansiddhimavaapsyasi. 12-10

If thou art unable even to seek by practice, then be it thy supreme aim to do My work;* doing all actions for My sake, thou shalt attain perfection.

* Is this also found too difficult because of the power and persistence of the outward-going movement of the mind? Then the way is simple, to do all actions for the sake of the Lord of the action, so that every outward-going movement of the mind shall be associated with the inner spiritual truth of the being and called back even in the very movement to the eternal reality and connected with its source. Then the presence of the Purushottama will grow upon the natural man, till he is filled with it and becomes a Godhead and a spirit.

अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥ १२-११॥

Athaitadapyashakto'si kartum madyogamaashritah;
Sarvakarmaphalatyaagam tatah kuru yataatmavaan. 12-11

But if even this constant remembering of Me and lifting up of your works to Me is felt beyond* your power, then renounce all fruit of action with the self controlled.

* The limited mind in its forgetfulness turns to the act and its outward object and will not remember to look within and lay our every movement on the divine altar of the Spirit. Then the way is to control the lower self in the act and do works without desire of the fruit. All fruit has to be renounced, to be given up to the Power that directs the work, and yet the work has to be done that is imposed by It on the nature. For by this means the obstacle steadily diminishes and easily disappears, the mind is left free to remember the Lord and to fix itself in the liberty of the divine consciousness. And here the Gita gives an ascending scale of potencies and assigns the palm of excellence to this Yoga of desireless action.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥ १२-१२॥

Shreyo hi jnaanamabhyaasaat jnaanaaddhyaanam vishishyate;
Dhyaanaat karmaphalatyaagas tyagaacchaantir anantaram. 12-12

Better indeed is knowledge than practice;* than knowledge, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace.

* *Abhyasa*, practice of a method, repetition of an effort and experience is a great and powerful thing; but better than this is knowledge, the successful and luminous turning of the thought to the Truth behind things. This thought knowledge too is excelled by a silent complete concentration on the Truth so that the consciousness shall eventually live in it and be always one with it. But more powerful still is the giving up of the fruit of one's works, because that immediately destroys all causes of disturbance and brings and preserves automatically an inner calm and peace, and calm and peace are the foundation on which all else becomes perfect and secure in possession by the tranquil spirit.

What then will be the divine nature, what will be the greater state of consciousness and being of the

bhakta who has followed this way and turned to the adoration of the Eternal? The Gita in a number of verses rings the changes on its first insistent demand, on equality, on desirelessness, on freedom of spirit. Several formulas of this fundamental equal consciousness are given here.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहंकारः समदुःखसुखः क्षमी॥१२-१३॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥१२-१४॥

Adweshtaa sarvabhootaanaam maitrah karuna eva cha;
Nirmamo nirahankaarah samaduhkhasukhah kshamee. 12-13
Santushtah satatam yogee yataatmaa dridhanishchayah;
Mayyarpitamanobuddhiryo madbhaktah sa me priyah. 12-14

He who has no egoism, no I-ness and my-ness, who has friendship and pity for all beings and hate for no living thing, who has a tranquil equality to pleasure and pain, and is patient and forgiving, he who has a desireless content, the steadfast control of self and the firm unshakable will and resolution of the Yogin and a love and devotion which gives up the whole mind and reason to Me, he is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥१२-१५॥

Yasmaannodwijate loko lokaannodwijate cha yah;
Harshaamarshabhayodwegairmukto yah sa cha me priyah. 12-15

He by whom the world is not afflicted or troubled, who also is not afflicted or troubled by the world, who is freed from the troubled agitated lower nature and from its waves of joy and fear and anxiety and resentment, he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥१२-१६॥

Anapekshah shuchirdaksha udaaseeno gatavyathah;
Sarvaarambhaparityaagee yo madbhaktah sa me priyah. 12-16

He who desires nothing, is pure, skilful in all actions, indifferent to whatever comes, not pained or afflicted by any result or happening, who has given up all initiative* of action, he, My devotee, is dear to Me.

* He has flung away from him all egoistic, personal and mental initiative whether of the inner or the outer act, one who lets the divine will and divine knowledge flow through him undeflected by his own resolves, preferences and desires, and yet for that very reason is swift and skilful in all action of his nature, because this flawless unity with the supreme will, this pure instrumentation is the condition of the greatest skill in works.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥१२-१७॥

Yona hrishyati na dweshti na shochati na kaangkshati;
Shubhaashubhaparityaagee bhaktimaan yah sa me priyah. 12-17

He who neither desires the pleasant and rejoices at its touch nor abhors the unpleasant and sorrows at its touch, who has abolished the distinction between fortunate and unfortunate happenings (because his devotion receives all things equally as good from the hands of his eternal Lover and Master), he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु समः संगविवर्जितः॥१२-१८॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित्।
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥१२-१६॥
 Samah shatrau cha mitre cha tathaa maanaapamaanayoh;
 Sheetoshnasukhaduhksheshu samah sangavivarjitah. 12-18
 Tulyanindaastutirmaunee santushto yena kenachit:
 Aniketah sthiramatir bhaktimaan me priyo narah. 12-19

Equal* to friend and enemy, equal to honour and insult, pleasure and pain, praise and blame, grief and happiness, heat and cold (to all that troubles with opposite affections the normal nature), silent, content and well-satisfied with anything and everything, not attached to person or thing, place or home, firm in mind (because it is constantly seated in the highest self and fixed for ever on the one divine object of his love and adoration), that man is dear to Me.

* Equality, desirelessness and freedom from the lower egoistic nature and its claims are always the one perfect foundation demanded by the Gita for the great liberation. There is to the end an emphatic repetition of its first fundamental teaching and original desideratum, the calm soul of knowledge that sees the one self in all things, the tranquil ego-less equality that results from this knowledge, the desireless action offered in that equality to the Master of works, the surrender of the whole mental nature of man into the hands of the mightier indwelling spirit. And the crown of this equality is love founded on knowledge, fulfilled in instrumental action, extended to all things and beings, a vast absorbing and all-containing love for the divine Self who is Creator and Master of the universe, *suhridam sarva-bhutanam sarvaloka-maheshwaram*.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
 श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः॥१२-२०॥
 Ye tu dharmyaamritamidam yathoktam paryupaasate;
 Shraddhadhaanaah matparamaa bhaktaaste'teeva me priyaah. 12-20

But exceedingly dear to Me are those devotees who make Me (the Purushottama) their one supreme aim and follow out with a perfect faith and exactitude the immortalising Dharma* described in this teaching.

* Dharma in the language of the Gita means the innate law of the being and its works and an action proceeding from and determined by the inner nature, *swabhavanियतम karma*. In the lower ignorant consciousness of mind, life and body there are many dharmas, many rules, many standards and laws, because there are many varying determinations and types of the mental, vital and physical nature. The immortal Dharma is one; it is that of the highest spiritual divine consciousness and its powers, *para prakritih*. It is beyond the three gunas, and to reach it all these lower dharmas have to be abandoned, *sarva-dharman parityajya*. Alone in their place the one liberating unifying consciousness and power of the Eternal has to become the infinite source of our action, its mould, determinant and exemplar. To rise out of our lower personal egoism, to enter into the impersonal and equal calm of the immutable eternal all-pervading Akshara Purusha, to aspire from that calm, by a perfect self-surrender of all one's nature and existence to that which is other and higher than the Akshara, is the first necessity of this Yoga. In the strength of that aspiration one can rise to the immortal Dharma. There, made one in being, consciousness and divine bliss with the greatest *Uttama Purusha*, made one with his supreme dynamic nature-force, *swaprakriti*, the liberated spirit can know infinitely, love illimitably, act unflinchingly in the authentic power of a highest immortality and a perfect freedom. The rest of the Gita is written to throw a fuller light on this immortal Dharma.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
 भक्तियोगो नाम द्वादशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmailydiaayaam Yogashaastre Sri
 Krishnaarjunasamvaade Bhaktiyogo Naama Dwaadasho'dhyaayah

Thus in the *Upanishad* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the twelfth discourse entitled:

“The Yoga of Devotion”

CONSPECTUS

THIRTEENTH CHAPTER

The Field and its Knower – The distinctions between Purusha and Prakriti, Soul and Nature, rapidly drawn in this chapter in the terms of the Sankhya Philosophy, are the basis on which the Gita rests its whole idea of the liberated being made one in the conscious law of its existence with the Divine.

त्रयोदशो ऽध्यायः
क्षेत्रक्षेत्रज्ञविभागयोगः

THIRTEENTH CHAPTER KSHETRAKSHETRAJNAVIBHAAGAYOGAH

The Field and its Knower

अर्जुन उवाच -

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव॥१३-१॥

Arjuna Uvaacha –

**Prakritim purusham chaiva kshetram kshetraajnameva cha;
Etadveditumicchaami jnaanam jneyam cha keshava. 13-1**

Arjuna* said: Prakriti and Purusha, the Field and the Knower of the Field, Knowledge and the object of Knowledge, these I fain would learn, O Keshava.

* Arjuna has been asked to do divine work as the instrument of the divine Will in the cosmos. As a pragmatic and practical man he asks to learn the actual difference between Purusha and Prakriti, the Field of being and the Knower of the Field, so important for the practice of desireless action under the drive of the divine Will. How does this way practically affect the great object of spiritual life, the rising from the lower into the higher nature, from mortal into immortal being?

The Gita in its last six chapters, in order to found on a clear and complete knowledge the way of the soul's rising out of the lower into the divine nature, restates in another form the enlightenment the Teacher has already imparted to Arjuna. Essentially it is the same knowledge, but details and relations are now made prominent and assigned their entire significance, thoughts and truths brought out in their full value that were alluded to only in passing or generally stated in the light of another purpose.

श्रीभगवानुवाच -

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥१३-२॥

Sri Bhagavaan Uvaacha –

**Idam shareeram kaunteya kshetramityabhidheeyate;
Etadyo vetti tam praahuh kshetraajna iti tadvidah. 13-2**

The Blessed Lord said: This body,* O son of Kunti, is called the Field; that which takes cognizance of the Field is called the Knower of the Field by the sages.

* It is evident from the definitions that succeed that it is not the physical body alone which is the Field (*kshetra*), but all too that the body supports, the working of nature, the mentality, the natural action of the objectivity and subjectivity of our being (The Upanishad speaks of a fivefold body or sheath of Nature, a physical, vital, mental, ideal and divine body; this may be regarded as the totality of the Field, *kshetra*). This wider body too is only the individual field; there is a larger, a universal, a world-body, a world-field of the same Knower. For in each embodied creature there is this one Knower.

– To be continued

A fragment here is caught of heaven's design;
Else could we never hope for greater life
And ecstasy and glory could not be.
Even in the littleness of our mortal state,
Even in this prison-house of outer form,
A brilliant passage for the infallible Flame
Is driven through gross walls of nerve and brain,
A Splendour presses or a Power breaks through,
Earth's great dull barrier is removed awhile,
The unconscious seal is lifted from our eyes
And we grow vessels of creative might.
The enthusiasm of a divine surprise
Pervades our life, a mystic stir is felt,
A joyful anguish trembles in our limbs;
A dream of beauty dances through the heart,
A thought from the eternal Mind draws near,
Intimations cast from the Invisible
Awaking from Infinity's sleep come down,
Symbols of That which never yet was made.
But soon the inert flesh responds no more,
Then sinks the sacred orgy of delight,
The blaze of passion and the tide of power
Are taken from us and, though a glowing form
Abides astonishing earth, imagined supreme,
Too little of what was meant has left a trace.

– From *Savitri* by Sri Aurobindo

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