



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. 6

June 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति।।

A mental being, leader of the life and the body, has set a heart in matter, in
matter he has taken his firm foundation. By its knowing the wise see everywhere
around them That which shines in its effulgence, a shape of Bliss and immortal.

— Mundak Upanishad 2-2-8

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

June 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Jun 02	I Am With You Musical offering		Mr. Rajesh Madan Ms. Jahnavi Pandya
Jun 09	Deep Listening Musical offering		Ms. Pragya Taneja Ms. Jahnavi Pandya
Jun 16	The Self's Infinity (Based on Sri Aurobindo's Sonnets, p. 39) Musical Offering		Sh. Prashant Khanna Mr. Tapan Bhowmick
Jun 23	Spirituality is a Liberating Experience Musical offering		Mr. Manan Bindal Dr. Maitreyee Karak
Jun 30	Honest Introspection (Based on the Mother's Prayer's & Meditations, p. 119) Music Offering		Dr. Mithu Pal Dr. Mithu Pal
Jun 3, Monday	7 pm	<i>Bhajan Sandhya</i>	Ms. Jahnavi Pandya
Jun 8, Saturday	7 pm	<i>Bhajan Sandhya</i>	Ms. Jahnavi Pandya
Sundays : 02, 09, 23, 30	11:30 am–12:30 pm	Sri Aurobindo's Sonnets	Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 06,13,20,27	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays: 07,14,21,28	05:30 – 06:30 pm	Bhagvad Gita	Shri Prashant Khanna

Contact: 011-2656 7863; Email <contact@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 2019

7 June Anniversary of Relics Enshrinement at Madhuban, Talla Ramgarh

Advance Notice

CERTIFICATE COURSE ON TEACHING YOGA

August 07–December 20, 2019

Mon-Fri

10:00 am-12:30 pm

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

June 02 5-7 pm Managing Examination Stress for students & parents Ms. Jahnvi Pandya
<contact@aurobindoonline.in>

June 03-14 5-6 pm *Tana-Bana* : Music & Art Workshop for Children (7-14 yrs.) Premsheela
<contact@aurobindoonline.in>

June 17-28 8:30-10:30am Mythology for Kids (7-14 yrs.) Shubhra Maheshwari
(Painting, Puppets, Group-Plays, *Sloka* & *Bhajan* chanting) <contact@aurobindoonline.in> or <shubhrahul@gmail.com>

2019 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Jun 01-06	Creative Writing Workshop	English	Kamala Menon
Jun 04-10	Ayurveda Retreat (C.M.P.)	Hindi	Dr. Surinder Katoch
Jun 11-17	Oneness Camp	English	Sameer Guglani
Jun 11-17	Science Workshop		Kamla Menon/Anju Khanna
Jun 18-24	Discover Health & Joy within	English	Acharya Navneet
Jun 23-06	Dental Camp		Dr. Hari Suriya

Venue: Van Niwas, Nainital

Study Camps

Jun 04-10	Sri Aurobindo & Bhagvad Gita	Hindi	Dr. J.P. Singh
Jun 12-18	Sri Aurobindo Mirra	Marathi	Dr. Ujhas Ratanaparkhi
Jun 19-25	Spiritual Teaching	Marathi	Dr. Ujhas Ratanaparkhi

Youth Camps

Jun 03-08	Youth Camp	Youth Camp (B.M.S.*)
Jun 08-11	Creative Writing Workshop	Dr. Kamala Menon/Dr. Anju Khanna
Jun 11-17	Youth Camp (B.M.S.*)	Baren Raul
Jun 17-25	Youth Camp	Sri Aurobindo College, Ludhiana
Jun 26-Jul 02	Youth Camp	Shri Ratan Lal Foundation, Delhi

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

Matri Kala Mandir (MKM) – NO CLASSES IN JUNE

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@yahoo.co.in>

May 2019: Schedule of Talks

Jun 02	Doubt brings Upliftment	Mr. Deepak Jhamb
Jun 09	Criticizing Others drains One's Energy	Ms. Madhumita Nayaksahu
Jun 16	The Link between Overeating & Overspeaking	Dr. S. Katoch
Jun 23	'CHILL' with Food in Summer Season	Dr. S. Katoch
Jun 30	Life Lessons from Childhood Games	Dr. Swati Kashyap

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

NEW BATCH STARTS Mondays 3,10,17,24 9 – 11 am Eye Exercise

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

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

Daily	2:45–3:15 pm	Mahamrityunjay Mantra	Chanting	Prayer for All
Monday	11:30 am–12:15 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	11:30 am–12:15 pm	Brihadaranyaka Upanishad	Discourse	Dr. Tarun Baveja
Saturday	11:30 am–12:15 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>

The Reversal of Consciousness (17)

“Ambition has been the undoing of many Yogis. That canker can hide long. Many people start on the Path without any sense of it. But when they get powers, their ambition rises up, all the more violently because it had not been thrown out in the beginning.”

What do you call a “canker”?

It is an image, as of a fine mango, very beautiful to look at, and when one opens it, there is a worm inside. That is because the fly laid an egg before the fruit was formed; outside there is no trace. Everything seems candid, disinterested. But within, right at the bottom, there is a great ambition, the desire to have an exceptional position, to be respected by everybody... that is, the ego. This is the canker, it remains very quiet, but it is there. When the power comes, instead of realising that one is nothing, does not deserve anything and that all that one has to do is to remain as passive as possible, one deceives oneself, feels the need of others taking note of it also. It is this I call the canker. It eats up all that is inside and leaves the appearance intact.

You say that it is necessary to establish “homogeneity in our being”?

Don't you know what a homogeneous thing is, made up of all similar parts? That means the whole being must be under the same influence, same consciousness, same tendency, same will. We are formed of all kinds of different pieces. They become active one after another. According to the part that is active, one is quite another person, becomes almost another personality. For instance, one had an aspiration at first, felt that everything existed only for the Divine, then something happens, somebody comes along, one has to do something, and everything disappears. One tries to recall the experience, not even the memory of the experience remains. One is completely under another influence, one wonders how this could have happened. There are examples of double, triple, quadruple personalities, altogether unconscious of themselves.... But it is not about this I am speaking; I am speaking about something which has happened to all of you: you have had an experience, and for some time you have felt, understood that this experience was the only thing that was important, that had an absolute value — half an hour later you try to recall it, it is like a smoke that vanishes. The experience has disappeared. And yet half an hour ago it was there and so powerful.... It is because one is made of all kinds of different things. The body is like a bag with pebbles and pearls all mixed up, and it is only the bag which keeps all that together. This is not a homogeneous, uniform consciousness but a heterogeneous one.

You can be a different person at different moments in your life. I know people who took decisions, had a strong will, knew what they wanted and prepared to do it. Then there was a little reversal in the being; another part came up and spoilt all the work in ten minutes. What had been accomplished in two months was all undone. When the first part comes back it is in dismay, it says:

“What!...” Then the whole work has to be started again, slowly. Hence it is evident that it is very important to become aware of the psychic being; one must have a kind of signpost or a mirror in which all things are reflected and show themselves as they truly are. And then, according to what they are, one puts them in one place or another; one begins to explain, to organise. That takes time. The same part comes back three or four times and every part that comes up says: “Put me in the first place; what the others do is not important, not at all important, it is I who will decide, for I am the most important.” I am sure that if you look at yourself, you will see that there’s not one among you who has not had the experience. You want to become conscious, to have goodwill, you have understood, your aspiration is shining— all is brilliant, illuminated; but all of a sudden something happens, a useless conversation, some unfortunate reading, and that upsets everything. Then one thinks that it was an illusion one lived in, that all things were seen from a certain angle.

This is life. One stumbles and falls at the first occasion. One tells oneself: “Oh! One can’t always be so serious”, and when the other part returns, once again, one repents bitterly: “I was a fool, I have wasted my time, now I must begin again....” At times there is one part that’s ill-humoured, in revolt, full of worries, and another which is progressive, full of surrender. All that, one after the other.

There is but one remedy: that signpost must always be there, a mirror well placed in one’s feelings, impulses, all one’s sensations. One sees them in this mirror. There are some which are not very beautiful or pleasant to look at; there are others which are beautiful, pleasant, and must be kept. This one does a hundred times a day if necessary. And it is very interesting. One draws a kind of big circle around the psychic mirror and arranges all the elements around it. If there is something that is not all right, it casts a sort of grey shadow upon the mirror: this element must be shifted, organised. It must be spoken to, made to understand, one must come out of that darkness. If you do that, you never get bored. When people are not kind, when one has a cold in the head, when one doesn’t know one’s lessons, and so on, one begins to look into this mirror. It is very interesting, one sees the canker. “I thought I was sincere!” — not at all.

Not a thing happens in life which is not interesting. This mirror is very, very well made. Do that for two years, three, four years, at times one must do it for twenty years. Then at the end of a few years, look back, turn your gaze upon what you were three years ago: “How I have changed!... Was I like that?...” It is very entertaining. “I could speak like that? I could talk like that, think like that?... But I was indeed stupid! How I have changed!” It’s very interesting, isn’t it?

— *The Mother*

Activities during April 16 – May 15, 2019

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, Ms. Monika Sharma gave a talk on 'How to Manage Your Age' to 34 participants on 21 April; Dr. S. Katoch to 32 participants on



'Stress Management by AYSOL' on 28 April; Mr. Deepak Jhamb on 'Discover Success in Failure' to 29 attendees on 5 May; and Dr. Surinder Katoch on 'How to Contact God' to 25 participants on 12 May 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

PROGRAM FOR IIT STUDENTS : The 4th 'Decision making based on self-discovery' program was conducted from 3-19 April 2019 for 20 IIT Delhi students of which 17 completed the course. The course, with Dr. Ramesh Bijlani as the chief resource person, consisted of 7 theory and 7 practical *asanas* & *pranayamas* classes. The theory sessions were on yoga, the spiritual worldview, the purpose of life, stress management, mind-body relationship in health and disease, and ancient Indian wisdom in a global context. Feedback comments included: "insights into self-evaluation and self-discovery", "uniqueness of the Indian culture," and "The destination is fixed; it's the decisions that we make along the journey that determines the path." One of the remarkable feedbacks is worth quoting at some length: "Being an atheist, I don't believe in the existence of God. Hence, initially I was resistant to some of the concepts discussed here. But as the course progressed I grew more and more receptive to the existence of the Divine. I don't believe in the existence of God. But the concept of an underlying divinity and we being its manifestations, makes sense to me. This course was really unique in that it helped me open up to ideas which, when earlier presented to me in form of religion, I found repulsive because they were not accompanied by a reasonable and thorough explanation. So, this course has provided me a new perspective."





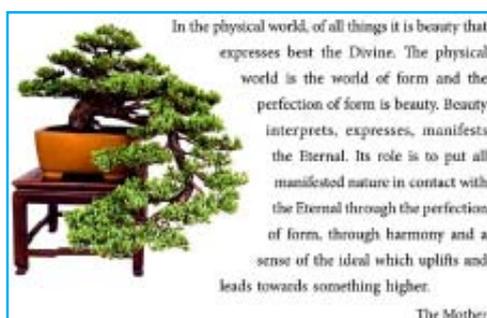
ANNIVERSARY OF FOUNDATION DAY OF THE MOTHER'S INTERNATIONAL SCHOOL : The Mother's International School (M.I.S.), inaugurated on 23rd April 1956, celebrated its foundation day on 23rd April 2019. The students exuberantly showcased a wide range of regular school activities from fine arts, to dance, street-plays, rangoli, and cooking, etc. The entire event, as usual, was jointly organized with active participation of alumni of the school.

DARSHAN DAY 24 APRIL : The celebration of the Mother's second and final arrival in Pondicherry on 24 April 1920 started with an invocation for the divine Presence by Srila Basu early in the morning. In the evening, the traditional March-past included singing of Vande Mataram by the Ashram Choir, reading of passages from Sri Aurobindo's *The Mother*, and a song exhorting the 'sleeping tiger' of India to wake up. Participants of march-past then divided into 4 groups and carried out dance-like movements choreographed to a song on the Four Aspects of the Mother in late Km. Karunamayee's voice. After kindling of the lamps of aspiration in the Samadhi Lawn, the Ashram Choir presented a series of devotional songs adoring the Mother in the Meditation Hall, and Tara Didi read from Mother's *Prayers & Meditations* and Sri Aurobindo's *Savitri*. At the culmination of the program, *Prasad* and a card with the following message was distributed to all present.

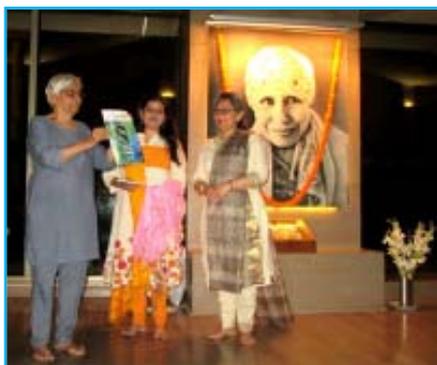


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program, *Prasad* and a card with the following message was distributed to all present.



RELEASE OF THE MOTHER'S BLOSSOMS' SOUVENIR : A souvenir of The



Mother's International School's alumni association, The Mother's Blossoms, was released by Tara Didi in the Ashram's Meditation Hall on the evening of 27 April 2019. Devotional music during this event was offered by erstwhile music teacher of The



Mother's International School, Ms. Rita Chatterjee, with *tabla* accompaniment by Shri Fateh Singh.

INTRO OF INTEGRAL YOGA PHILOSOPHY TO VISITORS FROM MUMBAI: A group



of 30 persons from Maharashtra on their way to Van Niwas, Nainital for a Study Camp, halted in the Ashram for some hours. In a post-dinner session on 29 April 2019, Dr. Ramesh Bijlani introduced them to the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its pivotal role in making life a healthy,

happy and meaningful journey.

A 'NATURAL LIVING' WORKSHOP was conducted at the Ashram on 6-7 May, 2019, by Shri Shailendra S., a graduate in computer science and a healthy-living exponent. He said that most of us are not fully cognizant of the extent to which our environment is chock-full of chemicals, radiations and toxins and



their deleterious effects on our health, for people have no time to dig deeper into this morass. Even students of The Mother's International School and Mirambika, quite savvy with internet and information explosion, were quite taken aback at the scale of ubiquitous pollutants in our society. Shri Shailendra shared a number of practical tips on how to make and

use cleansing bio-enzymes from various fruits, vegetables, herbs & spices to mitigate the harm caused by these toxic substances in everyday living including healthcare, body care, home care and environmental care. The workshop also included sessions on conscious breathing and meditative communication with trees.



**YOUTH CAMP MAY 7-13, 2019
AT VAN NIWAS, NAINITAL**

PRETTIFICATION OF AREA NEAR CHACHA JI'S SAMADHI : Work on beautifica-

tion near Chacha ji's samadhi was initiated with a brief and solemn ceremony on 13 May 2019. Lamps of Aspiration were kindled at Sri Aurobindo's Shrine and carried over to Chacha ji's Samadhi and the area to be worked upon. This was followed by chanting and devotional singing by the Ashram Choir led by Srila Basu and Jayanthy, and meditation. The function ended



with distribution of Prasad.

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

* * * * *

TENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१०-१६॥

Sri Bhagavaan Uvaacha:

**Hanta te kathayishyaami divyaa hyaatmavibhootayah;
Praadhaanyatah kurushreshtha naastyanto vistarasya me. 10-19**

The Blessed Lord said: Yes, I will tell thee of my divine Vibhutis, but only in some of My principal pre-eminences,* O best of the Kurus; for there is no end to the detail of My self-extension in the universe.

* Throughout the rest of the chapter we get a summary description of these principal indications, these preeminent signs of the divine force present in the things and persons of the universe. It seems at first as if they were given pell-mell, without any order, but still we can disengage a certain principle in the enumeration. The chapter has been called the Vibhuti Yoga,—an indispensable Yoga. For while we must identify ourselves impartially with the universal divine Becoming in all its extension, we must at the same time realise that there is an ascending evolutionary power in it, an increasing intensity of its revelation in things, a hierarchic secret something that carries us upward from the first concealing appearances through higher and higher forms towards the large ideal nature of the universal Godhead.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥१०-२०॥

**Ahamaatmaa gudaakesha sarvabhootaashayasthitah;
Ahamaadishcha madhyam cha bhootaanaamanta eva cha. 10-20**

I, O Gudakesha, am the Self,* which abides within all beings. I am the beginning and middle and end of all beings.

* This summary enumeration begins with a statement of the primal principle that underlies all the power of this manifestation in the universe. It is this that in every being and object God dwells concealed and discoverable. It is this inner divine Self hidden from the mind and heart which he inhabits, who is all the time evolving the mutations of our personality in Time and our sensational existence in Space,—Time and Space that are the conceptual movement and extension of the Godhead in us.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥१०-२१॥

**Aadityaanaamaham vishnur jyotishaam raviramshumaan;
Mareechirmarutaamasmi nakshatraanaamaham shashee. 10-21**

Among the Adityas* I am Vishnu; among lights** and splendours I am the radiant Sun; I am Marichi among the Maruts; among the stars the Moon am I.

* Among all these living beings, cosmic godheads, superhuman and human and subhuman creatures, and amid all these qualities, powers and objects, the chief, the head, the greatest in quality of each class is a special power of the becoming of the Godhead.

** At the other end of the scale he is the Sun among radiances, Meru among the peaks of the world, Ganges among the rivers and so forth.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥१०-२२॥

**Vedaanaam saamavedo'smi devaanaam asmi vaasavah;
Indriyaanaam manashchaasmi bhootaanaamasmi chetanaa. 10-22**

Among the Vedas I am the Sama-Veda; among the gods I am Vasava; I am mind among the senses; in living beings I am consciousness.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम्।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥१०-२३॥

**Rudraanaam shankarashchaasmi vittesho yaksharakshasaam;
Vasooanam paavakashchaasmi meruh shikharinaamaham. 10-23**

I am Shiva among the Rudras, the lord of wealth among the Yakshas and Rakshasas, Agni among the Vasus; Meru among the peaks of the world am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥१०-२४॥

**Purodhasaam cha mukhyam maam viddhipaartha brihaspatim;
Senaaneenaamaham skandah sarasaamasmi saagarah. 10-24**

And know Me, O Partha, of the high priests of the world the chief, Brihaspati; I am Skanda, the war-god, leader of the leaders of battle; among the flowing waters I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥१०-२५॥

**Maharsheenaam bhriguraham giraamasmyekamaksharam;
Yajnaanam japayajno'smi sthaavaraanam himaalayah. 10-25**

. I am Bhrgu among the great Rishis; I am the sacred syllable OM among words; among acts of worship I am the worship called Japa (silent repetitions of sacred names etc.); among the mountain-ranges I am Himalaya.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥१०-२६॥

**Ashwatthah sarvavrikshaanaam devarsheenaam cha naaradah;
Gandharvaanam chitrarathah siddhaanam kapilo munih. 10-26**

I am theAswattha among all plants and trees; and I am Narada among the divine sages, Chitraratha among the Gandharvas, the Muni Kapila among the Siddhas.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥१०-२७॥

**Uchchaihshravasamashwaanaam viddhi maamamritodbhavam;
Airaavatam gajendraanam naraanam cha naraadhipam. 10-27**

Uchchaisravas among horses know me, nectar-born; Airavata among lordly elephants; and among men the king of men.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥१०-२८॥

**Aayudhaanamaham vajram dhenooanamsmi kaamadhuk;
Prajanashchaasmi kandarpah sarpaanaamasmi vaasukih. 10-28**

Among weapons I am the divine thunderbolt; I am Kamadhuk the cow of plenty among cattle; I am Kandarpa the love-god among the progenitors; among the serpents Vasuki am I.

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥१०-२९॥

**Anantashchaasmi naagaanam varuno yaadasaamaham;
Pitrenamearyamaa chaasmi yamah samyamataamaham. 10-29**

And I am Ananta among the Nagas, Varuna among the peoples of the sea, Aryaman among the Fathers,* Yama (lord of the Law) among those who maintain rule and law.

* Divinised ancestors

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥१०-३०॥

**Prahlaadashchaasmi daityaanaam kaalah kalayataamaham;
Mrigaanaam cha mrigendro'ham vainateyashcha pakshinaam. 10-30**

And I am Prahlada among the Titans; I am Time the head of all reckoning to those who reckon and measure; and among the beasts of the forest I am the king of the beasts, and Vainateya among birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥१०-३१॥

**Pavanah pavataamasmi raamah shastrabhritaamaham;
Jhashaanaam makarashchaasmi srotasaamasmi jaahnavee. 10-31**

I am the wind among purifiers; I am Rama among warriors; and I am the alligator among fishes; among the rivers Ganges am I.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥१०-३२॥

**Sargaanaamaadirantashcha madhyam chaivaaham arjuna;
Adhyaatmavidyaa vidyaanaam vaadah pravadataamaham. 10-32**

Of creation* I am the beginning and the end and also the middle, O Arjuna. I am spiritual knowledge among the many philosophies, arts and sciences; I am the logic of those who debate.

* All things are his powers and effectuations in his self-Nature, *vibhutis*. He is the origin of all they are, their beginning; he is their support in their ever-changing status, their middle; he is their end too, the culmination or the disintegration of each created thing in its cessation or its disappearance.

अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥१०-३३॥

**Aksharaanaamakaaro'smi dwandwah saamaasikasya cha;
Ahamevaakshayah kaalo dhaataaham vishwatomukhah. 10-33**

. I am the letter A among letters, the dual among compounds. I am imperishable Time;* I am the Master and Ruler (of all existences), whose faces are everywhere.

* God is imperishable, beginningless, unending Time; this is his most evident Power of becoming and the essence of the whole universal movement. In that movement of Time and Becoming God appears to our conception or experience of him by the evidence of his works as the divine Power who ordains and sets all things in their place in the movement. In his form of space it is he who fronts us in every direction, million-bodied, myriad-minded, manifest in each existence; we see his faces on all sides of us.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥१०-३४॥

**Mrityuh sarvaharashchaaham udbhavashcha bhavishyataam;
Keertih shreervaakcha naareenaam smritirmedhaadhritih kshamaa. 10-34**

And I am all-snatching Death,* and I am too the birth** of all that shall come into being. Among feminine qualities I am glory and beauty and speech and memory and intelligence and steadfastness and forgiveness.

* He appears to us too in the universe as the universal spirit of Destruction, who seems to create only to undo his creations in the end.

**** And yet his Power of becoming does not cease from its workings, for the rebirth and force of new creation ever keeps pace with the force of death and destruction.**

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥१०-३५॥

**Brihatsaama tathaa saamnaam gaayatree chandasaamaham;
Maasaanaam maargasheersho'hamritoonaam kusumaakarah. 10-35**

I am also the great Sama among mantras, the Gayatri among metres; among the months I am Margasirsha, first of the months; I am spring, the fairest of seasons.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥१०-३६॥

**Dyootam cchalayataamasmi tejaswinaamaham;
Jayo'smi vyavasaayo'smi sattvam sattwavataamaham. 10-36**

I am the gambling of the cunning, and the strength of the mighty; I am resolution and perseverance and victory; I am the sattwic quality of the good.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥१०-३७॥
**Vrishneenaam vaasudevo'smi paandavaanaam dhananjayah;
Muneenaamapyaham vyaasah kaveenaamushanaa kavih. 10-37**

I am Krishna* among the Vrishnis, Arjuna among the Pandavas; I am Vyasa among the sages; I am Ushanas among the seer-poets.

*** Krishna who in his divine inner being, is the Godhead in a human form, is in his outer human being the leader of his age, the great man of the Vrishnis. The Avatar is at the same time the Vibhuti.**

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥१०-३८॥

**Dando damayataamasmi neetirasmi jigeeshataam;
Maunam chaivaasmi guhyaanaam jnaanam jnaanavataamaham. 10-38**

I am the mastery and power of all who rule and tame and vanquish and the policy of all who succeed and conquer; I am the silence of things secret and the knowledge of the knower.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥१०-३९॥

**Yachchaapi sarvabhootaanaam beejam tadahamarjuna;
Na tadasti vinaa yatsyaanmayaa bhootam charaacharam. 10-39**

And whatsoever is the seed* of all existences, that am I, O Arjuna; nothing** moving or unmoving, animate or inanimate in the world can be without me.

*** The Divine is the seed of all existences, and of that seed they are the branches and flowers; what is in the seed of self, that only they can develop in Nature.**

**** With whatever variety of degree in manifestation, all beings are in their own way and nature powers of the Godhead.**

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरौ मया ॥१०-४०॥

**Naanto'sti mama divyaanaam vibhootenaam parantapa;
Esha tooddeshatah prokto vibhootervistaro mayaa. 10-40**

There is no numbering or limit to My divine Vibhutis, O Parantapa; what I have spoken, is nothing more than a summary development and I have given only the light of a few leading indications.

– To be continued

But Maya is a veil of the Absolute;
 A Truth occult has made this mighty world:
 The Eternal's wisdom and self-knowledge act
 In ignorant Mind and in the body's steps.
 The Inconscient is the Superconscient's sleep.
 An unintelligible Intelligence
 Invents creation's paradox profound;
 Spiritual thought is crammed in Matter's forms,
 Unseen it throws out a dumb energy
 And works a miracle by a machine.
 All here is a mystery of contraries:
 Suffering some secret rapture's tragic mask
 And death an instrument of perpetual life.
 Although Death walks beside us on Life's road,
 A dim bystander at the body's start
 And a last judgment on man's futile works,
 Other is the riddle of its ambiguous face:
 Death is a stair, a door, a stumbling stride
 The soul must take to cross from birth to birth,
 A grey defeat pregnant with victory,
 A whip to lash us towards our deathless state.
 The inconscient world is the spirit's self-made room,
 Eternal Night shadow of eternal Day.
 Night is not our beginning nor our end;
 She is the dark Mother in whose womb we have hid
 Safe from too swift a waking to world-pain.
 We came to her from a supernal Light,
 By Light we live and to the Light we go.
 – From *Savitri* by Sri Aurobindo

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