



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. 9

September 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

भूतैराक्रम्यमाणो ऽपिधीरोदैववशानुगैः।

तद्विद्वान् नचलेन्मार्गादन्वशिक्षंक्षितेर्व्रतम्॥ ३७॥

A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of providence. In this way, he should never be distracted from progress on his path. This principle of tolerance I have learned from the earth, which is always steady and tolerant, despite being repeatedly kicked by the living entities who dwell on her.

— Udhava Gita 1-37

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

## September 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Sep 01	<b>Sahansheelta aur Saahas</b> Musical offering	Ms. Aparna Roy Ms. Premecheela
Sep 08	<b>Unstable Circumstances, Immutable Peace</b> (Based on the Mother's <i>Prayers &amp; Meditations</i> , Prayer of 13-4-1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Sep 15	<b>Lila</b> (Based on Sri Aurobindo's Sonnets, p. 41) Musical Offering	Sh. Prashant Khanna Dr. Maitreyee Karak
Sep 22	<b>Your Best Friend</b> (Based on the Mother's <i>The Great Adventure</i> , pp. 345-346) Musical Offering	Dr. Ramesh Bijlani Ms. Pragya Taneja
Sep 29	<b>The Secret of Inaction in Action</b> Musical offering	Acharya Navneet Ms. Sowmya Narayanan

Sundays : 01, 08, 22,29

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 05,12,19,26

11:30 am–12:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

Fridays: 06,13,20,27

05:30 – 06:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

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

## 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>

## Ashram Library (Knowledge)

**Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.**  
**(Monday closed)**

Contact : 2656 7863

## 2019 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Sep 12-19	<b>Poetry Samellan</b>	<b>Englsih</b>	<b>Gyatri Majumdar, Sehdev Kumar</b>
Sep 20-28	<b>Spiritual Retreat</b>		<b>Dr. Saraswati Marcus</b>
Sep 29-Oct 02	<b>Outdoor Learning Experience (M.I.S. Batch I)</b>		<b>Preeti Arora</b>
Sep 30-Oct 06	<b>Medical Retreat</b>	<b>German</b>	<b>Dr. Marika</b>

Venue: Van Niwas, Nainital

STUDY CAMPS

Sep 23-29	<b>Study Camp</b>	<b>Gujrati</b>	<b>Dr. Bharatsinh Jhala</b>
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Contact: 011-2656 7863; 2652 4810; <aurocamps@aurobindoonline.in>

# The Mother's Integral Health Centre Activities

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

### September 2019: Schedule of Talks

Sep 01	Fragrant Actions	Dr. Bharti
Sep 08	Harmony is Yoga	Dr. S. Katoch
Sep 15	Hidden Life Lessons in Panchatantra	Mr. Swati Kashyap
Sep 22	Skin Care by Ayurveda	Dr. S. Katoch
Sep 29	Knowledge is for Sharing	Mr. Deepak Jhamb

**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

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

**NEW BATCH STARTS Mondays 2,9,16,23,30 9:00–11:00am Eye Exercise**

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

<b>Sundays</b>	<b>9 am</b>	<b>Havan</b>	
<b>Tue/Thu/Sat</b>	<b>6:45-7:45 am</b>	<b>Yogasana class</b>	<b>Ms. Seema Dabi</b>
<b>Mon/Wed/Fri</b>	<b>8–9 am</b>	<b>Yogasana class</b>	<b>Ms. Sumita Kher</b>
<b>Mon/Wed/Fri</b>	<b>9:45-10:45 am</b>	<b>Yoga for Senior Citizens</b>	<b>Ms. Ritu Viridi</b>
<b>Mon/Wed/Fri</b>	<b>11 am–12 noon</b>	<b>Yogasana class</b>	<b>Ms. Pragya Taneja</b>
<b>Tue/Thu/Sat</b>	<b>4– 5 pm (Sat.: 5-6 pm)</b>	<b>Yogasana class</b>	<b>Shri Deepak Jhamb</b>
<b>Mon/Wed/Fri</b>	<b>5:30–6:30 pm</b>	<b>Yogasana class</b>	<b>Ms. Deepa Bisht</b>

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

<b>Monday</b>	<b>2:45–3:30 pm</b>	<b>Vivekachoodamani</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Wed/Fri</b>	<b>2:45–3:30 pm</b>	<b>Svetasvatara Upanishad</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>
<b>Saturday</b>	<b>2:45–3:30 pm</b>	<b>Bhagvad Gita Sadhana</b>	<b>Discourse</b>	<b>Dr. Tarun Baveja</b>

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

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

# Important Days in the Ashram 2019

**2 September (Monday) 33rd Anniversary of Shri Surendra Nath Jauhar's Mahasamadhi Day**

06:30 am	Invocation	Meditation Hall
08:30 am	Flower Offering and <i>Havan</i>	Chacha ji's <i>samadhi</i>
06:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	Musical offering by Ashram Choir	Meditation Hall
	Reading by Tara didi	
07:40 P.M.	<i>Prasad</i>	

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

## Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri 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>

## The Reversal of Consciousness (20)

The force which, when absorbed in the Ignorance, takes the form of vital desires is the same which, in its pure form, constitutes the push, the dynamis towards transformation. Consequently, you must beware at the same time of indulging freely in desires, thinking them to be needs which must be satisfied, and of rejecting the vital force as positively evil. What you should do is to throw the doors of your being wide open to the Divine. The moment you conceal something, you step straight into Falsehood. The least suppression on your part pulls you immediately down into unconsciousness. If you want to be fully conscious, be always in front of the Truth—completely open yourself and try your utmost to let it see deep inside you, into every corner of your being. That alone will bring into you light and consciousness and all that is most true. Be absolutely modest—that is to say, know the distance between what you are and what is to be, not allowing the crude physical mentality to think that it knows when it does not, that it can judge when it cannot. Modesty implies the giving up of yourself to the Divine whole-heartedly, asking for help and, by submission, winning the freedom and absence of responsibility which imparts to the mind utter quietness. Not otherwise can you hope to attain the union with the Divine Consciousness and the Divine Will. Of course it depends on the path by which you approach the Divine whether the union with the Consciousness comes first or with the Will. If you go deep within, the former will naturally precede, whereas if you take a standpoint in the universal movement the latter is likely to be realised first; but it is not quite possible to make a cut and dried generalisation because the sadhana is a flexible and fluid thing and also because the Divine Consciousness and Will are very closely connected with each other, being two aspects of one single Being. Take note, however, that the merely external similarity of your thought or action does not prove that this union has been achieved. All such proofs are superficial, for the real union means a thorough change, a total reversal of your normal consciousness. You cannot have it in your mind or in your ordinary state of awareness. You must get clean out of that—then and not till then can you be united with the Divine Consciousness. Once the union is really experienced the very idea of proving it by the similarity of your thought and action with mine will make you laugh. People living together in the same house for years or coming in daily intimate contact with one another develop a sort of common mind—they think and act alike. But you cannot claim to be like the Divine by such merely mental contact; you must consent to have your consciousness entirely reversed! The genuine sign of the union is that your consciousness has the same quality, the same way of working as the Divine's and proceeds from the same supramental source of Knowledge. That you sometimes happen to act in the external field as the Divine appears to act may be nothing save coincidence, and to demonstrate the union by such comparisons is to try to prove a very great thing by a very small one! The true test is the direct experience of the Divine Consciousness in whatever you do. It is an unmistakable test, because it changes your being completely. Evidently, you cannot at once be fixed in the Divine Consciousness; but even before it settles in you, you can have now and then the experience of it. The Divine Consciousness will come and go, but while the union lasts you will be as if somebody else! The whole universe will wear a new face and you yourself as well as your perception and vision of things will be metamorphosed.

— *The Mother*

## Activities during July 16 – August 15, 2019

**WORKSHOP ON CONFIDENCE BUILDING:** Walter Peter, an expert on Theatre in Education, conducted a workshop on confidence building on the afternoon of 16 July 2019 for the vocational trainees and other youngsters of the Ashram. He used several interesting ways to help the youngsters overcome their inhibitions. Feedback comments after the workshop included, “learnt making eye contact,” “learnt talking to a stranger,” developed confidence,” “gave me a sense of freedom” and “learnt many things like guiding, trusting, group work and team management.”

**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 ‘Possible and Impossible’ to 25 participants on 21 July; Dr. S. Katoch to 47 attendees on “Management of Nervous Disorders by Ayurveda” on 28 July, Dr. Swati Kashyap to 32 participants on “Management of Negative Emotions” on 4 August; Mr.



Dipak Jhamb on ‘Come to Learn and Go to Serve’ to 25 attendees on 11 August, 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, four camps, each for 10 students, were conducted on 20 & 27 July and 3 & 8 August, 2019 on the Ashram campus. Activities of the programs included *mantra* chanting, Eye Exercises, Awareness of the Inner Being, Painting & Art, etc. Resource persons for the programmes were Dr. Bharti, Ms. Seema and Ms. Raksha.



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Under **Clean Mind Programme in its Reverse Outreach** dimension, a camp for teachers of Asiana Children’s Home of Panchakula, Haryana, was conducted at Sri Aurobindo Ashram-Delhi Branch on 27 & 28 July 2019. Notable activities of the program included a lecture on “Holistic Wellness” by Dr.



S. Katoch, and another on “Sri Aurobindo’s Philosophy and Integral Education” by Dr. Ramesh Bijlani. The group was also given practical sessions of Ayurveda Therapy.

**INAUGURATION OF ‘ COURSE ON TEACHING YOGA’:** Ashram’s popular 20-week course on Teaching Yoga was inaugurated on 7 August 2019. The event, held in the Hall of Gratitude, began with invocation for the divine Presence and devotional singing by Triparna, a student of the ‘Teaching Yoga’ class of 2018. Dr.



Ramesh Bijlani, the principal facilitator of the course, thereafter gave an overview of the salient features of the course. Following the talk, Ms. Shubhra Maheshwari led the audience in singing more devotional songs. The event concluded with chanting of a few



mantras by Ms. Monica Chand, a resource person for teaching physical practices in the forthcoming course. The program ended with meditation facilitated by The Mother’s Music.

**SONGS AND VISION OF KABIR:** An event based on the immortal couplets of Kabir was held in the Meditation Hall on 9 August 2019. At the inception, Prof. Sehdev Kumar, author of *The Vision of Kabir*, talked about the life and times of Kabir. He also recited a couplet of Kabir, expressing the all-pervasive presence of Divine in the world is like a crumb of sugar in a heap of sand. Just as an elephant cannot reach the sugar while an ant can, Divine may be more easily



accessible to the meek rather than the mighty. The introduction was followed by a series of captivating Kabir Bhajans by Ms. Ruma Chakravarty, founder of SurManjari, and her team.

**VISITORS FROM POLAND:** A group of nine visitors from Poland, led by Mr. Filip Rucinski, while staying in the Ashram for a few days, had several sessions on 11 and 12 August, 2019, with Dr. Ramesh Bijlani on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its role in helping us live a life full of love, peace, joy and fulfillment. Since most members of the group were yoga teachers, it was also brought out as to how Integral Yoga goes beyond the physical practices of yoga and encompasses all life.



**CHACHAJI'S BIRTH ANNIVERSARY:** The celebrations of the 116<sup>th</sup> birth anniversary of Shri Surendra Nath Jauhar 'Faquir', popularly known as Chacha ji, on 13 August 2019, began with a formal inauguration of the area around his samadhi

that has been beautified over the last several months. The spot with a beautiful oval pergola was the site of an early morning havan conducted by Rangamma amidst chanting by the Ashram Choir led by



Srila and Jayanthi. Thereafter Lamps of Aspiration were kindled at Chachaji's Samadhi and a meditative walk with chanting ensued on the labyrinthine path ending at Sri Aurobindo's Shrine following which Prasad was distributed to all present.

A little later in the morning, students of the senior wing of The Mother's International



School, had a special assembly in the Meditation Hall, in which the children paid tribute to Chacha ji and sang a bevy of devotional songs.



Students of the



primary wing of The Mother's International School participated in an Inter-School Patriotic Song Festival organized by the school in the Hall of Grace.

In the evening, a group of musicians from Kolkata paid a tribute to Chacha ji recounting significant events from his life, and also sang devotional songs in Bangla and Hindi in the Meditation Hall. Prasad was distributed to all present.

**6TH D.N. JHUNJHUNWALA MEMORIAL Lecture:** Dr. J.P. Singh, chairman of Sri Aurobindo Society's Uttar Pradesh & Uttarakhand chapters and a respected cardiologist of Sultanpur, U.P., delivered this year's lecture on 'India in the



nineteenth century: From Sri Ramakrishna to Sri Aurobindo' on 14 August 2019 in the Meditation Hall. The title suggested by Shri L.N. Jhunjunwala, was based on the good fortune that India had in the advent of so many illustrious sons of the soil in the nineteenth century, among whom were Sri Ramakrishna (1836), Swami Vivekananda (1863), Mahatma Gandhi (1869) and Sri Aurobindo (1872). Dr. J.P. Singh pointed out that the year 1893 was an important year in the history of the nation. It was in 1893 that Swami Vivekananda delivered his famous address at the Parliament of Reli-

gions at Chicago, a discourse which became a turning point in the perception of Indian thought in the West. It was in 1893 also that Sri Aurobindo returned from England to India and while in Baroda State Service immersed himself in the ancient Indian scriptures in their original. Mahatma Gandhi, too, went to South Africa in 1893 and began his public life there. Dr. J.P. Singh then went on to show the grand design of the Divine spanning a hundred years on the canvass of India with signal and interrelated contributions from Sri Ramakrishna to Swami Vivekananda and to Sri Aurobindo. One mission that was common to all three was to rid the country of the *tamas* (sloth and laziness) that had taken hold of the nation in the preceding centuries.

**SRI AUROBINDO'S 147TH BIRTH ANNIVERSARY AND INDIA'S 73RD INDEPENDENCE DAY** were celebrated on August 15. The day began with *Prabhat Pheri*,



walking around the campus singing the glory of the Lord, as usual led by Sukhendu Roy, followed by invocation for the divine Presence in the Meditation Hall by Km.

S r i l a  
B a s u ,  
J a y a n t h y  
a n d L i n  
T h o i .



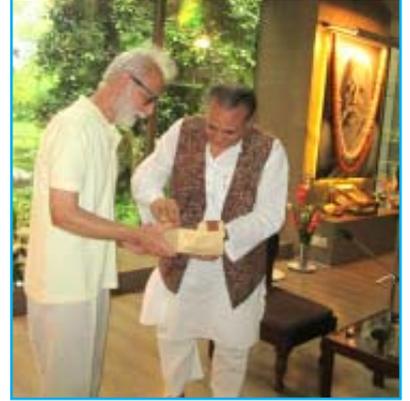
Later in the forenoon, Pt. Barun Pal made a musical recital offering on Hans-Veena, fol-



lowed by a talk by Dr. Bharat Gupt on 'Freedom vs. Nationhood' interspersed with musical interludes by Dr. Maitreyee Karak. In his talk, Dr. Gupt especially referred to the Uttarpara Speech delivered by Sri Aurobindo on his acquittal in 1909 from the Alipore Bomb Trial. Sri Aurobindo equated Indian nationalism to *Sanatana Dharma*, Eternal Religion, religion dynamic and all encompassing, eternally capable of adaption to time and place while keeping its core intact. Therefore, when India rises, it will rise not for itself alone but for the whole of humanity, affirmed Sri Aurobindo. Regrettably, today India's ancient religion is equated

with Hinduism and branded as sectarian. But that may only be a passing phase and the spirituality of India is bound to reassert itself in due course.

At the end of his talk, Dr. Bharat Gupt released an Ashram publication, "Understanding Spirituality ... and Living It 24x7", authored by Dr. Ramesh Bijlani and based primarily on Sri Aurobindo's magnum opus, 'The Life Divine.'



In the early afternoon, Matri Kala Mandir students offered a musical program in the Meditation Hall. Later in the afternoon, the youngsters of the Ashram presented a cultural programme in the Hall of Grace. It started with a devotional song dedicated to the adoration of Sri Aurobindo, after which there was an astounding display of human pyramids, which were remarkable 'balancing acts' achieved by coordination, cooperation and concentration. Then there was a musical display of invocatory yogic postures. The highlight of the programme, however, was a musical dance drama

on the story of the descent of the holy river Ganga. In the evening, after the traditional March-Past, Lamps of Aspiration were kindled and graceful dance



on the story of the descent of the holy river Ganga. In the evening, after the traditional March-Past, Lamps of Aspiration were kindled and graceful dance

movements performed choreographed to soulful music, followed by singing of Vande Mataram. Subsequently, the Ashram Choir presented a musical offering



interspersed with reading by Tara Didi. The events of the auspicious day concluded with distribution of prasad and a card bearing the following message:



*If you have faith and confidence,  
it is not the human form of the guru  
that you worship, but the Supreme  
Lord who manifests through him*

*Be not troubled and give yourself  
unreservedly to the Supreme Lord through  
whatever channel helps you*

*With love and blessings*

If you have faith and confidence, it is not the human form of the guru that you worship, but the Supreme Lord who manifests through him.

Be not troubled and give yourself unreservedly to the Supreme Lord through whatever channel helps you.

With love and blessings

– 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*

\* \* \* \* \*

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, 21<sup>st</sup> 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.)

अर्जुन उवाच -

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च।  
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥११-३६॥

Arjuna Uvaacha -

**Sthaane hrishheekesha tava prakeertyaa Jagat prahrishyatyanurajyate cha;  
Rakshaamsi bheetaani disho dravanti Sarve namasyanti cha siddhasanghaah. 11-36**

Arjuna said: Rightly and in good place, O Krishna, does the world rejoice\* and take pleasure in Thy name; the Rakshasas are fleeing from Thee in terror to all the quarters and the companies of the Siddhas bow down before Thee in adoration.\*\*

\* Even while the effects of the terrible aspect of this vision are still upon him, the first words uttered by Arjuna after the Godhead has spoken are eloquent of a greater uplifting and reassuring reality behind this face of death and this destruction. There is something that makes the heart of the world to rejoice and take pleasure in the name and nearness of the Divine. It is the profound sense of that which makes us see in the dark face of Kali the face of the Mother and to perceive even in the midst of destruction the protecting arms of the Friend of creatures, in the midst of evil the presence of a pure unalterable Benignity and in the midst of death the Master of Immortality.

\*\* From the terror of the King of the divine action the Rakshasas, the fierce giant powers of darkness, flee destroyed, defeated and overpowered. But the Siddhas, the complete and perfect who know and sing the names of the Immortal and live in the truth of his being, bow down before every form of Him and know what every form enshrines and signifies. Nothing has real need to fear except that which is to be destroyed, the evil, the ignorance, the veilers in Night, the Rakshasa powers. All the movement and action of Rudra the Terrible is towards perfection and divine height and completeness.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।  
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत्॥११-३७॥

**Kasmaachcha te na nameran mahaatman Gareeyase brahmano'pyaadikartre;  
Ananta devesha jagannivaasa Twamaksharam sadasattatparam yat. 11-37**

How should they not do Thee homage, O great Spirit? For Thou art the original Creator\* and Doer of works and greater even than creative Brahma. O Thou Infinite, O Thou Lord of the gods, O Thou abode of the universe, Thou art the Immutable and Thou art what is and is not, and Thou art that which is the Supreme.

\* The real divine creation is eternal; it is the Infinite manifested sempiternally in finite things, the Spirit who conceals and reveals himself for ever in his innumerable infinity of souls and in the wonder of their actions and in the beauty of their forms. But what he is beyond all these is That, the Supreme, who holds all things mutable in the single eternity of a Time to which all is ever present.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम्।  
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप॥११-३८॥

**Twamaadidevah purushah puraanas Twamasya vishwasya param nidhaanam;  
Vettaasi vedyam cha param cha dhaama Twayaa tatam vishwamanantarooapa. 11-38**

Thou art the ancient Soul and the first and original Godhead and the supreme resting-place of this All; Thou art the knower\* and that which is to be

known and the highest status; O infinite in form, by Thee was extended\*\* the universe.

\* He is the Knower who develops in man the knowledge of himself and world and God; he is the one Object of all knowing who reveals himself to man's heart and mind and soul, so that every new opening form of our knowledge is a partial unfolding of him up to the highest by which he is intimately, profoundly and integrally seen and discovered.

\*\* By him in his own existence the world is extended, by his omnipotent power, by his miraculous self-conception and energy and Ananda of never-ending creation.

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च।  
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते॥११-३६॥  
नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व।  
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः॥११-४०॥  
Vaayuryamo'gnirvarunah shashaankah Prajaapatistwam prapitaamahashcha;  
Namo namaste'stu sahasrakritwah Punashcha bhooyo'pi namo namaste. 11-39  
Namah purastaadatha prishthataste Namostu te sarvata eva sarva;  
Anantaveeryaamitavikramastwam Sarvam samaapnoshi tato'si sarvah. 11-40

Thou art Yama and Vayu and Agni and Soma and Varuna and Prajapati, father of creatures, and the great-grandsire. Salutation to Thee a thousand times over and again and yet again salutation, in front and behind and from every side, for Thou art each\* and all that is. Infinite in might and immeasurable in strength of action Thou pervadest all and art everyone.

\* He is all the many gods from the least to the greatest, he is the father of creatures and all are his children and his people. On this truth there is a constant insistence. Again it is repeated that he is the All, he is each and every one, *Sarvah*. He is the infinite Universal and he is each individual and everything that is, the one Force and Being in everyone of us, the infinite Energy that throws itself out in these multitudes, the immeasurable Will and mighty Power of motion and action that forms out of itself all the courses of Time and all the happenings of the Spirit in Nature. And from that insistence the thought naturally turns to the presence of this one great Godhead in man.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति।  
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि॥११-४१॥  
यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु।  
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम्॥११-४२॥  
Sakheti matwaa prasabham yaduktam He krishna he yaadava he sakheti;  
Ajaanataa mahimaanam tavedam Mayaa pramaadaat pranayena vaapi. 11-41  
Yachchaavahaasaartham asatkrito'si Vihaarashayyaasanabhojaneshu;  
Eko'thavaapyachyuta tatsamaksham Tatkshaamaye twaamaham aprameyam. 11-42

For whatsoever I have spoken to Thee in rash vehemence, thinking of Thee only as my human friend and companion, 'O Krishna, O Yadava, O Comrade,' not knowing this Thy greatness,\* in negligent error or in love, and for whatsoever disrespect was shown by me to Thee in jest, at play, on the couch and the seat and in the banquet, alone or in Thy presence, O faultless One, I pray forgiveness from Thee, the immeasurable.

\* This supreme universal Being has lived here before him with the human face, in the mortal body, the divine man, the embodied Godhead, the Avatar, and till now he has not known him. He has seen the humanity only and has treated the Divine as a mere human creature. He has not pierced through the earthly mask to the Godhead of which the humanity was a vessel and a symbol, and he prays now for that Godhead's forgiveness of his unseeing carelessness and his negligent ignorance. Now only he sees this tremendous, infinite, immeasurable Reality of all these apparent things, this boundless universal Form which so exceeds every individual form and yet of whom each individual thing is a house for his dwelling.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान्।  
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः॥११-४३॥

**Pitaasi lokasya charaacharasya Twamasya poojyashcha gururgareeyaan;**  
**Na twatsamo'styabhyadhikah kuto'nyo Lokatraye'pyapratimaprabhaava. 11-43**

Thou art the father of all this world of the moving and unmoving; Thou art one to be worshipped and the most solemn object of veneration. None is equal to Thee, how then another greater in all the three worlds, O incomparable in might?

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्।  
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम्॥११-४४॥

**Tasmaatpranamy pranidhaaya kaayam Prasaadaye twaamahameeshameedyam;**  
**Piteva putrasya sakheva sakhyuh Priyah priyaayaarhasi deva sodhum. 11-44**

Therefore I bow down before Thee and prostrate my body and I demand grace of Thee the adorable Lord. As a father\* to his son, as a friend to his friend and comrade, as one dear with him he loves, so shouldst Thou, O Godhead, bear with me.

\* What was figured in the human manifestation and the human relation is also a reality. The transcendence and cosmic aspect have to be seen, for without that seeing the limitations of humanity cannot be exceeded. But the infinite presence in its unmitigated splendour would be too overwhelming for the separate littleness of the limited, individual and natural man. A link is needed by which he can see this universal Godhead in his own individual and natural being, close to him, not only omnipotently there to govern all he is by universal and immeasurable Power, but humanly figured to support and raise him to unity by an intimate individual relation. The Divine inhabits the human soul and body; he draws around him and wears like a robe the human mind and figure. He assumes the human relations which the soul affects in the mortal body and they find in God their own fullest sense and greatest realisation. This is the Vaishnava bhakti of which the seed is here in the Gita's words, but which received afterwards a more deep, ecstatic and significant extension.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे।  
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास॥११-४५॥

**Adrishtapoorvam hrishito'smi drishtwaa Bhayena cha pravyathitam mano me;**  
**Tadeva me darshaya deva roopam Praseeda devesha jagannivaasa. 11-45**

I have seen what never was seen before and I rejoice, but my mind is troubled with fear. O Godhead, show me that other\* form of Thine; turn Thy heart to grace, O Thou Lord of the gods, O Thou abode of this universe.

\* The form of the transcendent and universal Being is to the strength of the liberated spirit a thing mighty, encouraging and fortifying, a source of power, an equalising, sublimating, all-justifying vision; but to the normal man it is overwhelming, appalling, incommunicable. But there is too the gracious mediating form of divine Narayana, the God who is so close to man and in man, the Charioteer of the battle and the journey, with his four arms of helpful power, a humanised symbol of Godhead, not this million-armed universality. It is this mediating aspect which man must have for his support constantly before him. For it is this figure of Narayana which symbolises the truth that reassures. It makes close, visible, living, seizable the vast spiritual joy in which for the inner spirit and life of man the universal workings behind all their stupendous circling, retrogression, progression sovereignly culminate, their marvellous and auspicious upshot.

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव।  
तेनैव रूपेण चतुर्भुजेन सहस्त्रबाहो भव विश्वमूर्ते॥११-४६॥

**Kireetinam gadinam chakrahastam Icchaami twaam drashtumaham tathaiva;**  
**Tenaiva roopena chaturbhujena Sahasrabaaho bhava vishwamoorte. 11-46**

I would see Thee even as before crowned and with Thy mace and discus. Assume Thy four-armed shape, O thousand-armed, O Form universal.

श्रीभगवानुवाच -

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्।  
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्॥११-४७॥

Sri Bhagavaan Uvaacha -

Mayaa prasannena tavaarjunedam Roopam param darshitamaatmayogaat;  
Tejomayam vishwamanantamaadyam Yanme twadanyena na drishtapoorvam. 11-47

The Blessed Lord said: This that thou now seest by my favour, O Arjuna, is my supreme shape, my form of luminous energy, the universal, the infinite, the original which none but thou amongst men has yet seen. I have shown it by my self-Yoga.\*

\* For it is an image of my very Self and Spirit, it is the very Supreme self-figured in cosmic existence and the soul in perfect Yoga with Me sees it without any trembling of the nervous parts or any bewilderment and confusion of the mind, because he descries not only what is terrible and over-whelming in its appearance, but also its high and reassuring significance.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः।  
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर॥११-४८॥

Na vedayajnaadhyayanairna daanair Na cha kriyaabhirna tapobhirugraih;  
Evam roopah shakya aham nriloke Drashtum twadanyena karupraveera. 11-49

Neither by the study of Vedas and sacrifices, nor by gifts or ceremonial rites or severe austerities, this form of mine can be seen by any other than thyself, O foremost of Kurus.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृग्ममेदम्।  
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य॥११-४९॥

Maa te vyathaa maa cha vimoodhabhaavo Drishtwaa roopam ghorameedringmamedam;  
Vyapetabheeh preetamanaah punastwam Tadeva me roopamidam prapashya. 11-48

Thou shouldst envisage this tremendous vision without pain, without confusion of mind, without any sinking of the members. Cast away fear and let thy heart rejoice, behold again this other\* form of mine.

\* But since lower nature in thee is not yet prepared to look upon it with that high strength and tranquility, I will resume again for thee my Narayana figure in which the human mind sees isolated and toned to its humanity the calm, helpfulness and delight of a friendly Godhead.

संजय उवाच -

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः।  
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा॥११-५०॥

Sanjaya Uvaacha -

Ityarjunam vaasudevastathoktwaa Swakam roopam darshayaamaasa bhooyah;  
Aashwaasayaamaasa cha bheetamenam Bhootwaa punah saumyavapurmahaatmaa. 11-50

Sanjaya said: Vasudeva, having thus spoken to Arjuna, again manifested his normal (Narayana) image; the Mahatman again assuming the desired form of grace and love and sweetness consoled the terrified one.

अर्जुन उवाच -

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन।  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः॥११-५१॥

Arjuna Uvaacha -

Drishtwedam maanusham roopam tava saumyam janaardana;  
Idaaneemasmi samvrittah sachetaah prakritim gatah. 11-51

Arjuna said: Beholding again Thy gentle human form, O Janardana, my heart is filled with delight and I am restored to my own nature.

- To be continued

## MIND (1)

... Knowledge comes not to us as a guest  
Called into our chamber from the outer world;  
A friend and inmate of our secret self,  
It hid behind our minds and fell asleep  
And slowly wakes beneath the blows of life;  
The mighty daemon lies unshaped within,  
To evoke, to give it form is Nature's task.  
All was a chaos of the true and false,  
Mind sought amid deep mists of Nescience;  
It looked within itself but saw not God.  
A material interim diplomacy  
Denied the Truth that transient truths might live  
And hid the Deity in creed and guess  
That the World-Ignorance might grow slowly wise.  
This was the imbroglio made by sovereign Mind  
Looking from a gleam-ridge into the Night  
In her first tamperings with Inconscience:  
Its alien dusk baffles her luminous eyes;  
Her rapid hands must learn a cautious zeal;  
Only a slow advance the earth can bear.  
Yet was her strength unlike the unseeing earth's  
Compelled to handle makeshift instruments  
Invented by the life-force and the flesh.

– From *Savitri* by Sri Aurobindo

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