



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

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

Realization

Vol. 7, No. 9

September 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

तस्माद्युक्तेन्द्रियग्रामोयुक्तचित्तइदम्जगत् ।
आत्मनीक्षस्वविततमात्मानमय्यधीश्वरे ॥६॥

Therefore, you should control your mind and senses and see this material world, which is full of happiness and distress, as situated within the self, and also see that this individual self is situated within Me, the Supreme Personality of Godhead.

– Uddhav Gita 1-9

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

September 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Sep 02	<i>Hamaare Prashn Sri Maa ke Uttar</i> Musical offering	Ms. Aparna Roy Dr. Maitreyee Karak
Sep 09	The Four Types of Devotees (Bhaktas) Musical Offering	Acharya Navneet Ms. Sapna Mukherjee
Sep 16	The Greater Plan (Based on Sri Aurobindo's Sonnets, p. 30) Musical Offering	Sh. Prashant Khanna Ms. Premecheela
Sep 23	Love is a Glory from Eternity's Spheres (<i>Savitri</i> , Book 5, Canto 2, p. 397) Musical Offering	Dr. Ramesh Bijlani Dr. Mithu Pal
Sep 30	Respecting Material Objects (Based on Mother's <i>Prayers & Meditations</i> , p. 87) Musical offering	Dr. Mithu Pal Dr. Mithu Pal

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

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

Orientation to Integral Yoga

Sep 22-23

08:00 am–12:30 pm

Yoga Hall

English

Dr. Ramesh Bijlani & Ms. Puneeta Puri

Contact: 011-2656 7863; <rambij@gmail.com>

2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

Sep 02-04	Meditation Retreat		Ana Isabel
Sep 03-10	Spiritual Retreat (U.K.)	English	Sw. Tattvarupananda
Sep 07-10	Teacher's Workshop	English	Lavlesh Bhanot
Sep 11-17	<i>Dharma, Artha & Kama</i> : Unity of Dissonance	English	Dr. Bharat Gupta
Sep 18-Oct 17	Internship 'Haryali'		G.B. Pant University, Pantnagar
Sep 19-23	Spiritual Retreat (Germany)	English	Sw. Tattvarupananda
Sep 26-Oct 02	Spiritual Retreat (Auroville)	English	Partho

Venue: Van Niwas, Nainital

STUDY CAMPS

Sep 23-30

Sourcing Our Oneness - Auroville

English

Jaya Jorel Bergreen

YOUTH CAMPS

Sep 18-22

Youth Camp – Jesus & Mary College, New Delhi

Prakash Sahoo

Sep 23-30

Sourcing Our Oneness - Auroville

English

Jaya Jorel Bergreen

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

The Mother's Integral Health Centre Activities

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

General O.P.D. Daily 8:30–9:30 am 2:30–3:30 pm

Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
Mon to Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon to Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue/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 8:30–10:30am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	8 am	<i>Havan</i>	
Tue/Thu/Sat	6:45–7:45 am	<i>Yogasana class</i>	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Priya Gupta
Mon/Wed/Fri	9:45–10:45 am	<i>Yoga for Senior Citizens</i>	Ms. Neha Puri
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Ms. Rachna Bansal
Tue/Thu/Sat	4– 5 pm (Sat.: 5-6 pm)	<i>Yogasana class</i>	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	<i>Yogasana class</i>	Ms. Seema Dabi

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

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

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

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

2018 – Year of Spiritual Health

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

1. Online Course: Spiritual Health 2. Teerth Yatras 3. Spiritual Study

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

September 2018: Schedule of Talks

Sep 02	Prayer in Daily Life	Ms. Sonia Bhandari
Sep 09	A Drop in the Ocean	Mrs. Aradhana
Sep 16	Giving is Receiving	Dr. S. Katoch
Sep 23	Introduction to Psychology	Ms. Harpreet Kaur Bhan
Sep 30	Humility	Mr. Deepak Jhamb

Ashram Library (Knowledge)

Tuesday to Sunday Timings (Monday closed)

10:00 A.M. – 4:30 P.M.

Contact: 2656 7863

ASHRAM'S YOUTUBE CHANNEL

Sri Aurobindo Ashram-Delhi Branch now has several videos on its YouTube channel. To access it, please go to:
<https://www.youtube.com/channel/UCNXTB5B7Ed6cE8-MFnkz34w>

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 Shiv Prasad Rao
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Tue/Fri	3:00-5:30 pm	Odissi Nritya	Smt. Kavita Dwibedi
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	4:30-5:30 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	4:30-5:30 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

Important Days in the Ashram

2 September (Sunday) Anniversary of Shri Surendra Nath Jauhar's Mahasamadhi Day

06:15 am	Flower offering	Chacha ji's <i>samadhi</i>
06:30 am	Invocation	Meditation Hall
08:30 am	<i>Havan</i>	Chacha ji's <i>samadhi</i>
06:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	Music offering by Ashram Choir	Meditation Hall
	Reading by Tara didi	
07:40 P.M.	<i>Prasad</i>	

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

The Reversal of Consciousness (8)

The Science of Living: To Know Oneself and to Control Oneself (Part 1)

An aimless life is always a miserable life. Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.

To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.

As you pursue this labour of purification and unification, you must at the

same time take great care to perfect the external and instrumental part of your being. When the higher truth manifests, it must find in you a mind that is supple and rich enough to be able to give the idea that seeks to express itself a form of thought which preserves its force and clarity. This thought, again, when it seeks to clothe itself in words, must find in you a sufficient power of expression so that the words reveal the thought and do not deform it. And the formula in which you embody the truth should be manifested in all your feelings, all your acts of will, all your actions, in all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.

All this can be realised by means of a fourfold discipline, the general outline of which is given here. The four aspects of the discipline do not exclude each other, and can be followed at the same time; indeed, this is preferable. The starting-point is what can be called the psychic discipline. We give the name “psychic” to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another—outwardly through reading and study, inwardly through concentration, meditation, revelation and experience—the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.

– *The Mother*

Activities during July 16 – August 15, 2018

BHAJAN SANDHYA : In the *Bhajan Sandhya* on 19 July 2018 in the Meditation Hall, Dr. Mithu Pal with her children Niladri and Matri, made an offering of four devotional songs in English as well as three in Hindi. Beginning with a mesmerizing rendition of ‘Amazing Grace’, the recital ended with the uplifting prayer of St Francis of Assisi, ‘Make me a channel of Thy peace’.



In another Bhajan Sandhya, former Deputy Director, Doordarshan, made a

music offering in the Meditation Hall on 20 July 2018. He was accompanied by Jagdish Sumant on Tabla, Shiv Prasad Rao on taanpura, and Chetan Nigam and Apoorva Jain on supplementary musical instruments.



In the Mediation Hall on 28 July 2018, Ms. Shubhra Maheshwari made an offering of Krishna Bhajans in her captivating voice, using no instrument other than the one designed by the Divine. Some of the all-time favourites were *Mera aap ki kripa se har kaam ho raha hai, karta tu hai Kanhaiya mera naam ho raha hai...*; and the one commemorating the exemplary Krishna-Sudama friendship, *Are dwarapalon, zara Kanhaiya se kah do...*

M.I.S. ACCOLADES DAY : The Mother’s International School (MIS) celebrated its annual Accolades Day on 21 July 2018 with an attractive program in the Hall of Grace. The program began with an engrossing orchestra item by the students of MIS. The highlight of the program was the speech delivered by the chief guest Prof. R. Gopala Reddy, Director of the prestigious Indian Institute of Technology, New Delhi. Referring to MIS as a ‘worthy neighbor’, whose students will continue collaborating in the rapidly sprouting technological evolution, he went on



to give a glimpse of things to come with specific reference to the development of smart phone know-how. Of the five senses humanity is equipped with, three – viz. vision, hearing & touch – are already in the domain of the smart phones, and another, that of smell, is on the brink of incorporation. He said that the day is not far off when their batteries will be charged by



motion induced kinetic energy and their size & shape will be handy like a pen. Following his speech, Prof. Rao gave away prizes to deserving students for their achievements in academics as well as such developed virtues as empathy, fortitude, and initiative, in keeping with the basic principle of integral education.



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*, and yogasanas/ fun games, and Contentment Scoring.



A number of talks and workshops were additional features of this program. Thus Ms. Preeti Bhardwaj spoke on 'Creative Thinking' to 37 on 22 July, Dr. Swati on 'Mental First-Aid' to 45 on 29 July, Shri Deepak Jhamb

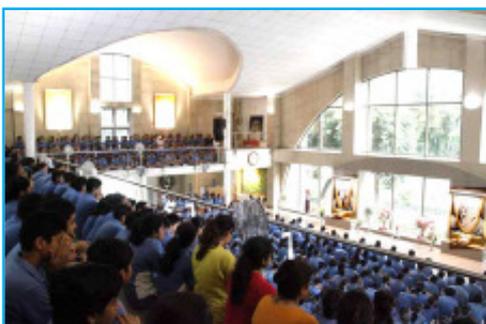


on 'Saying Sorry' to 38 on 5 August, and Dr. Surinder Katoch on '*Me and the Society*' to 38 attendees on 12 August 2018. Shramdan/Nature Walk, distribution of old clothes and *Prasad* comprised some other activities of the programs.

CAMP AT MADHUBAN : A spiritual camp was held from 29 July to 8 August, 2018, at Madhuban, the Himalyan Centre of Sri Aurobindo Ashram-Delhi Branch in Talla Ramgarh, District Nainital, for a group of 18 participants from Mumbai, Pune and Ahmedabad led by Shri Anil Puri. Main features of the camp were daily sessions of discourses on *Savitri* and *Mother's Agenda* by Daminiben Jariwala, and meditation. Additional activities included *shramdan* and a talk on the history of Madhuban and its philanthropy work for the nearby villages by Dr. Anju Khanna. Attendees were all praise for the beauty & hospitality of the Centre and the magnificent panorama of the Himalayas.



115TH BIRTH ANNIVERSARY OF SHRI SURENDRA NATH JAUHAR 'FAQUIR' : Celebration of Chacha ji's birthday began with an invocation by Ms. Srila Basu in the morning. After flower offering and a havan at his samadhi, students of the senior wing of The Mother's International School (MIS) presented a program of music and recitations in the Meditation Hall as a tribute to Chacha ji. Later in the forenoon, the jun-





ior wing of MIS conducted an inter-school patriotic song festival, a fitting tribute, since Chacha ji was an active participant in India's freedom struggle for nearly three decades.



In the afternoon, a packed meal was distributed to the workers engaged for the upkeep of the Ashram premises.

In the evening, the Ashram choir presented a variety of devotional songs, many of them

Chacha ji's favourites, such as *wah wah mauj faquiran di* in the Meditation Hall. Km. Tara Jauhar, chairperson of Sri Aurobindo Ashram-Delhi Branch Trust, thereafter read out several paragraphs from Chacha ji's autobiography specifically in context of his gradual withdrawal from politics and progressive involvement in spiritual endeavors. His life moved through three important phases: association with the Arya Samaj while he was at school, his participation in the freedom struggle, and his total self-giving to Sri Aurobindo and The Mother. In the end, Tara Didi read out a poem, 'Gratitude', by a student of The Mother's International School.



'COURSE ON TEACHING YOGA' : This year's teaching yoga course from its inception on 14 August and lasting through December 21, 2018, was inaugurated with a solemn function in the forenoon of 14th August in the Meditation Hall. Over 30 registered individuals along with



thirty alumni of previous courses were among those attending the



inaugural event comprising of mantra chanting by Mayoore, devotional singing by alumni Sapna & Pragya, and a brief introduction to

the course by Dr. Ramesh Bijlani. Apart from instructions in 'teaching yoga', a prime objective of the course was also to bring about an inner change in the personality of the student, elaborated Dr. Bijlani in his oration. The event concluded with meditation to the Mother's Music.

5TH D.N. JHUNJHUNWALA MEMORIAL BHAJAN SANDHYA : Ms. Kalaapini Komkali – an illustrious daughter of the legendary Pandit Kumar Gandharva & Vidushi Vasundhara whose albums have been released by HMV, Times Music & Virgin Records – and her team offered a delightful evening of music in the Meditation Hall on the evening of 14 August 2018.



Her musical lineage is most perceptible in the



emphasis laid on rendition of the *bandish* (composition), its *bhava* or meaning, and in the studied restraint which does not allow the note, or *laya* (tempo), to overwhelm the lyrics.

SRI AUROBINDO'S 146TH BIRTH ANNIVERSARY AND INDIA'S 72ND 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. Srila Basu through

sacred chants in which she was joined by Jayanthi, Minati and Linthoi. Later in the forenoon, subsequent to an offering of soulful music by the Ashram Choir, Shri Prashant Khanna spoke on *The Inspiring Life of Sri Aurobindo*. Portraying the manifold phases of Sri Aurobindo's life, Shri Khanna particularly laid emphasis on the common thread of sincere commitment, focus, concentration to all tasks he did whether

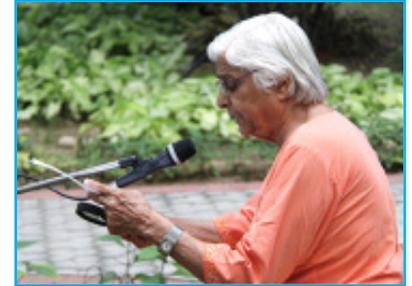


in scholastic learning, political work for India's freedom struggle, or yoga & spiritual endeavours. Later in the forenoon, a short video about the Ashram was screened. Matri Kala Mandir students offered a musical program in the Meditation Hall in the afternoon. Ashram youngsters led by Mr. Hira Das thereafter presented a cultural program depicting the life of soldiers in the Indian Army and their immense contribution to the task of preserving sovereignty of Mother India in





the Hall of Grace. Gaps between the scenes were filled by explanations and elegant commentary in chaste yet simple Hindi by Ms. Aparna Roy. Late afternoon and



evening saw the traditional March-Past on the Samadhi Lawn followed by kindling of the lamps of aspiration. Pt.

Barun Pal & his disciples thereafter presented a musical offering entitled ‘Trinaad’, a Hansa Veena recital in the Meditation Hall. The events of the auspicious day concluded with distribution of prasad and a card bearing the following message:



“ This evening . . . I would like us to meditate on the remembrance of Sri Aurobindo, on the way to keep it alive in us and on the gratitude we owe him for all that he has done and is still doing in his ever luminous, living and active consciousness for this great realisation which he came not only to announce to the Earth but also to realise, and which he continues to realise.

Tomorrow is the anniversary of his birth, an eternal birth in the history of the universe”.

- 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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SIXTH CHAPTER Contd.

श्रीभगवानुवाच -

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥६-४६॥

Tapaswibhyo'dhiko yogee jnaanibhyo'pi mato'dhikah;
Karmibhyashchaadhiko yogee tasmaad yogee bhavaarjuna. 6-46

The Yogin* is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogin, O Arjuna.

* The Gita brings in here as always bhakti as the climax of the Yoga, *sarvabhootasthitam yo mam bhajati ekatwam asthitah*; that may almost be said to sum up the whole final result of the Gita's teaching— whoever loves God in all and his soul is found- ed upon the divine oneness, however he lives and acts, lives and acts in God. And to emphasize it still more, after an intervention of Arjuna and a reply to his doubt as to how so difficult a Yoga can be at all possible for the restless mind of man, the divine Teacher returns to this idea and makes it his culminating utterance. “The Yogin is greater than the doers of askesis, greater than the men of knowledge, greater than the men of works; become then the Yogin, O Arjuna,” the Yogin, one who seeks for and attains, by works and knowledge and askesis or by whatever other means, not even spiritual knowledge or power or anything else for their own sake, but the union with God alone; for in that all else is contained and in that lifted beyond itself to a divinest significance. But even among Yogins the greatest is the Bhakta. “Of all Yogins he who with all his inner self given up to me, for me has love and faith *shraddhavan bhajate*, him I hold to be the most united with me in Yoga.” It is this that is the closing word of these first six chapters and contains in itself the seed of the rest, of that which still remains unspoken and is nowhere entirely spoken; for it is always and remains something of a mystery and a secret, *rahasyam*, the highest spiritual mystery and the divine secret.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥६-४७॥

Yoginaamapi sarveshaam madgatenaantaraatmanaa;
Shraddhaavaan bhajate yo maam sa me yuktatamo matah. 6-47

Of all Yogins he who with all his inner self given up to me, for me has love and faith, him I hold to be the most united with me in Yoga.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे अध्यात्मयोगो नाम षष्ठोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmavidyaayaam Yogashaastre
Sri Krishnaarjunasamvaade Adhyaatmayogo Naama Shashtho'dhyaayah

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the sixth discourse entitled: “Adhyatma Yoga [the spiritual way of the soul in Nature].”

CONSPECTUS

SEVENTH CHAPTER

The seventh to the twelfth chapters lay down a large metaphysical statement of the nature of the Divine Being and on that foundation closely relate and synthetise knowledge and devotion, just as the first part of the Gita relate and synthetised works and knowledge in giving the primary basic of its teachings.

I. (1-14) The Two Natures The Gita makes the distinction between the two Natures, the phenomenal and the spiritual. Here is the first new meta-physical idea of the Gita which helps it to start from the notions of the Sankhya philosophy and yet exceed them and give to their terms a Vedantic significance.

II. (15-30) The Synthesis of Devotion and Knowledge.

सप्तमोध्यायः

ज्ञानविज्ञानयोगः

SEVENTH CHAPTER

JNAANAVIJNAANAYOGAH

THE TWO NATURES

श्रीभगवानुवाच -

मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु॥७-१॥

Sri Bhagavaan Uvaacha -

Mayyaasaktamanaah paartha yogam yunjanmadaashrayah;
Asamshayam samagram maam yathaa jnaasyasi tacchrinu. 7-1

The Blessed Lord said: Hear, O Partha, how by practising Yoga with a mind attached to me and with me as ashraya (the whole basis, lodgement, point of resort of the conscious being and action) thou shalt know me without any remainder of doubt, integrally.*

* The implication of the phrase is that the Divine Being is all, *vasudevah sarvam*, and therefore if he is known integrally in all his powers and principles, then all is known, not only the pure Self, but the world and action and Nature. There is then nothing else here left to be known, because all is that Divine Existence. It is only because our view here is not thus integral, because it rests on the dividing mind and reason and the separative idea of the ego, that our mental perception of things is an ignorance. We have to get away from this mental and egoistic view to the true unifying knowledge, and that has two aspects, the essential, *jnana*, and the comprehensive, *vijnana*, the direct spiritual awareness of the supreme Being and the right intimate knowledge of the principles of his existence, Prakriti, Purusha and the rest, by which all that is can be known in its divine origin and in the supreme truth of its nature. That integral knowledge, says the Gita, is a rare and difficult thing.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥७-२॥

Jnaanam te'ham savijnaanam idam vakshyaamyasheshatah;
Yajjnaatwaa neha bhooyo'nyaj jnaatavyamavashishyate. 7-2

I will speak to thee without omission or remainder the essential knowledge, attended with all the comprehensive knowledge, by knowing which there shall be no other thing here left to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥७-३॥

**Manushyaanaam sahasreshu kashchidyatati siddhaye;
Yatataamapi siddhaanaam kashchinmaam veti tattwatah. 7-3**

Among thousands of men one here and there strives after perfection, and of those who strive and attain to perfection one here and there knows me in all principles of my existence.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥७-४॥

**Bhoomiraapo'nalo vaayuh kham mano buddhireva cha;
Ahamkaara iteeyam me bhinnaa prakritirashtadhaa. 7-4**

The five elements (conditions of material being), mind (with its various senses and organs), reason, ego, this is my eightfold* divided Nature.

* To start with and in order to found this integral knowledge, the Gita makes that deep and momentous distinction which is the practical basis of all its Yoga, the distinction between the two Natures, the phenomenal and the spiritual Nature. Here is the first new metaphysical idea of the Gita which helps it to start from the notions of the Sankhya philosophy and yet exceed them and give to their terms, which it keeps and extends, a Vedantic significance. An eightfold nature is the Sankhya description of Prakriti. The Sankhya stops there, and because it stops there, it has to set up an unbridgeable division between the soul and - Nature; it has to posit them as two quite distinct primary entities. The Gita also, if it stopped there, would have to make the same incur-able antinomy between the Self and cosmic Nature which would then be only the Maya of the three gunas and all this cosmic existence would be simply the result of this Maya; it could be nothing else. But there is something else, there is a higher principle, a nature of spirit, *para prakritir mama*.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्॥७-५॥

**Apareyamitastwanyaam prakritim viddhi me paraam;
Jeevabhootaam mahaabaaho yayedam dhaaryate jagat. 7-5**

This the lower. But know my other Nature* different from this, O mighty-armed, the supreme which becomes the Jiva** and by which this world is upheld.

* This "I" here is the Purushottama, the supreme Being, the supreme Soul, the transcendent and universal Spirit. The original and eternal nature of the Spirit and its transcendent and originating Shakti is what is meant by the Para Prakriti. For speaking first of the origin of the world from the point of view of the active power of his Nature, Krishna assevers, "This is the womb of all beings." And in the next line of the couplet, again stating the same fact from the point of view of the originating Soul, he continues, "I am the birth of the whole world and so too its dissolution; there is nothing else supreme beyond Me." Here then the supreme Soul, Purushottama, and the supreme Nature, Para Prakriti, are identified; they are put as two ways of looking at one and the same reality. For when Krishna declares "I am the birth of the world and its dissolution," it is evident that it is this Para Prakriti, supreme Nature, of his being which is both these things. The Spirit is the supreme Being in his infinite consciousness and the supreme Nature is the infinity of power or will of being of the Spirit,—it is his infinite consciousness in its inherent divine energy and its supernal divine action. The birth is the movement of evolution of this conscious Energy out of the Spirit, *para prakritir jivabhuta*, its activity in the mutable universe; the dissolution is the withdrawing of that activity by involution of the Energy into the immutable existence and self-gathered power of the Spirit. That then is what is initially meant by the supreme Nature.

**** The supreme Nature, *para prakriti*, is then the infinite timeless conscious power of the self-existent Being out of which all existences in the cosmos are manifested and come out of timelessness into Time. But in order to provide a spiritual basis for this manifold universal becoming in the cosmos the supreme Nature formulates itself as the Jiva. To put it otherwise, the eternal multiple soul of the Purushottama appears as individual spiritual existence in all the forms of the cosmos. All existences are instinct with the life of the one indivisible Spirit; all are supported in their personality, actions and forms by the eternal multiplicity of the one Purusha. We must be careful not to make the mistake of thinking that this supreme Nature is identical with the Jiva manifested in Time in the sense that there is nothing else or that it is only nature of becoming and not at all nature of being: that could not be the supreme Nature of the Spirit. Even in time it is something more; for otherwise the only truth of it in the cosmos would be nature of multiplicity and there would be no nature of unity in the world. That is not what the Gita says: it does not say that the supreme Prakriti is in its essence the Jiva, *jivatmakam*, but that it has become the Jiva, *jivabhutam*; and it is implied in that expression that behind its manifestation as the Jiva here it is originally something else and higher, it is nature of the one supreme spirit. The Jiva, as we are told later on, is the Lord, Ishwara, but in his partial manifestation, *mamaivan-shah*; even all the multiplicity of beings in the universe or in numberless universes could not be in their becoming the integral Divine, but only a partial manifestation of the infinite One. In them Brahman the one indivisible existence resides as if divided, *avibhaktam cha bhuteshu vibhaktam iva cha sthitam* The unity is the greater truth, the multiplicity is the lesser truth, though both are a truth and neither of them is an illusion**

It is by the unity of this spiritual nature that the world is sustained, *yayedam dharyate jagat*, even as it is that from which it is born with all its becomings, *etad-yonini bhutani sarvani*, and that also which withdraws the whole world and its existences into itself in the hour of dissolution, *aham kritsnasya jagatah prabhavah pralayastatha*. But in the manifestation which is thus put forth in the Spirit, upheld in its action, withdrawn in its periodical rest from action, the Jiva is the basis of the multiple existence; it is the multiple soul, if we may so call it, or, if we prefer, the soul of the multiplicity we experience here. It is one always with the Divine in its being, different from it only in the power of its being,—different not in the sense that it is not at all the same power, but in this sense that it only supports the one power in a partial multiply individualised action. Therefore all things are initially, ultimately and in the principle of their continuance too the Spirit. The fundamental nature of all is nature of the Spirit, and only in their lower differential phenomena do they seem to be something else, to be nature of body, life, mind, reason, ego and the senses. But these are phenomenal derivatives, they are not the essential truth of our nature and our existence.

The supreme nature of spiritual being gives us then both an original truth and power of existence beyond cosmos and a first basis of spiritual truth for the manifestation in the cosmos. But where is the link between this supreme nature and the lower phenomenal nature ?

एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥७-६॥
Etadyoneeni bhootaani sarvaaneetyupadhaaraya;
Aham kritsnasya jagatah prabhavah pralayastathaa. 7-6

Know this to be the womb of all beings. I am the birth of the whole world and so too its dissolution.

– To be continued

This mind is a dynamic small machine
Producing ceaselessly, till it wears out,
With raw material drawn from the outside world,
The patterns sketched out by an artist God.
Often our thoughts are finished cosmic wares
Admitted by a silent office gate
And passed through the subconscious's galleries,
Then issued in Time's mart as private make.
For now they bear the living person's stamp;
A trick, a special hue claims them his own.
All else is Nature's craft and this too hers.
Our tasks are given, we are but instruments;
Nothing is all our own that we create:
The Power that acts in us is not our force...
Although his ego claims the world for its use,
Man is a dynamo for the cosmic work;
Nature does most in him, God the high rest:
Only his soul's acceptance is his own.

– From *Savitri* by Sri Aurobindo

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