



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. 9, No. 3

March 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्॥
One calm and controlling Spirit within all creatures that maketh one
form into many fashions; the calm and strong who see Him in the
self as in a mirror, theirs is eternal felicity and 'tis not for others.

– Katha Upanishad 2-2-12

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

March 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Mar 01	Satyanishtha (Sincerity) Musical offering	Dr. Aparna Roy Dr. Maitreyee Karak
Mar 08	Thy Will Be Done Musical offering	Dr. Tarun Baveja Ms. Pragya Taneja
Mar 15	A Dream of Surreal Science (Based on Sri Aurobindo's Sonnets, p. 45) Musical Offering	Sh. Prashant Khanna Ms. Nibha Gulati
Mar 22	Yoga: Visible and Invisible Musical offering	Dr. Ramesh Bijlani Dr. Mithu Pal
Mar 29	Four Aspects of the Mother (Based on <i>The Mother</i> by Sri Aurobindo) Musical offering	Dr. Ramesh Bijlani Ms. Preamsheela

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>

March 26-28, 2020 Seminar on Philosophy of Sri Aurobindo

Details will be available at: <www.sriurobindoashram.net>

2020 CAMPS IN THE KUMAON HIMALAYAS

Venue: Madhuban, Talla Ramgarh

Mar 15-22 **Spiritual Retreat** Eng Dr. Saraswati Marcus
Mar 27-Apr 6 **Spiritual Retreat. U.S.A.** Eng Mathew Andrews

Venue: Van Niwas, Nainital

Mar 31-Apr 6 **Study Camp** Marathi Shriram Agashe

Mar 19-24 **Youth Camp**
Mar 24-30 **Youth Camp** V.T.'s Camp, B.M.S.
Bhagta Bharat B.M.S.

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

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube : <https://youtube.com/sriurobindoashramdelhibranch>
Facebook : <http://facebook.com/sriurobindoashramdelhibranch>
Instagram : <https://www.instagram.com/sriurobindoashramdelhibranch>
Twitter : <https://twitter.com/saadelhibranch>

Advance Notice

Apr 02–May 15, 2020 COURSE ON 'HOW TO TEACH YOGA TO CHILDREN'
Jul 31–Dec 23, 2020 COURSE ON 'TEACHING YOGA'
Details at: <srimalyog@gmail.com>; Monica Chand 98105 22624; Vidya Mundhra 98181 89603

The Mother's Integral Health Centre Activities

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

2020 – 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>

March 2020: Schedule of Talks

Mar 01	Steps towards Happiness	Ms. Monika Sharma
Mar 08	Come to Learn, Go to Serve	Mr. Deepak Jhamb
Mar 15	The 'Yes' Philosophy	Dr. S. Katoch
Mar 22	Blossom In Spring Season with Ayurvedic Guidelines	Dr. S. Katoch
Mar 29	Make Life a Prayer	Mr. Mukesh Batra

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
Wed to Fri	Psychology		

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

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

Sundays	9 am	<i>Havan</i>	
Tue/Thu/Sat	6:45–7:45 am	<i>Yogasana class</i>	Ms. Priya Gupta
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Anushree Jain
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Ritu Viridi
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Ms. Puneeta Kaur Malik
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. Deepa Bisht

Ongoing activities venue: ONLY on SKYPE (ID: tmihc2000)

Monday	4:00-4:45 pm	<i>Vivekachoodamani</i>	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	Vidyas in the Upanishads	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	<i>Bhagvad Gita Sadhana</i>	Discourse	Dr. Tarun Baveja

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

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Vikas Kumar Jha
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Mon/Fri	4:00-6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30-5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30-5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Fri	3:30-6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30-5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00-6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:30-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Tue/Sat	3:00-5:30 pm	Odissi Nritya	Ms. Kalyani Behera
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	4:15-6:00 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 Kulwinder Singh/ Shri Pradeep Kumar

Contact: 78270 30932; 2656 7863; <matrikalamandir67@gmail.com>

Important Days in the Ashram

29 March 106th Anniversary of Sri Aurobindo and Mother's first meeting



Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities.

— *The Mother*

The Reversal of Consciousness (26)

We are practising together a yoga which is quite different in certain essentials from other methods which go by the same name. According to the old method we have to select the intellect, the emotion or the will or to differentiate between Purusha and Prakriti, the conscious Soul and Nature. By that we arrive at an Infinite of Knowledge, an all-Loving and all-Beautiful Supreme or an Infinite Impersonal Will, Or the Silent Brahman beyond our mind, emotional Being or, Will or our individual Purusha.

Our yoga does not aim at an Impersonal Infinite of knowledge, Will or Ananda but at the realization of a Supreme Being, an Infinite Knowledge which is beyond the limited infinity of the human knowledge, an Infinite Power which is the source of our personal will and an Ananda which cannot be seized by surface movement of emotions.

This Supreme Being that we want to realize is not impersonal Infinite but a Divine Personality; and in order to realize Him we have to grow conscious of our own true personality. You must know your own inner being. This Personality is not the inner mental, the inner vital and the inner physical being and its consciousness as is many times wrongly described, but it is your true Being which is in direct communication with the Highest. Man grows by gradual growth in Nature and each has to realize his own Divine Person which is in the Supermind. Each is one with the Divine in essence but in nature each is a partial manifestation of the Supreme Being.

Such being the aim of our yoga we want to return upon life and transform it. The old yogas failed to transform life because, they did not go beyond mind. They used to catch at mental experiences but when they came to apply them to life they reduced it to a mental formula. For example, the mental experience of the Infinite or the application of the principle of universal Love.

We have therefore, to grow conscious on all the planes of our being, and to bring down the higher light, power and ananda to govern even the most external details of life. We must detach ourselves and observe all that is going on in the Nature, not even the smallest movement, the most external act must remain unnoticed. This process is comparatively easy in the mental and vital planes. But in the physico-vital and the physical plane the powers of ignorance hold their sway and reign in full force, persisting in what they believe to be the eternal

laws. They obstruct the passage of the Higher light and hold up their flag. It is there that the powers of darkness, again and again, cover the being and even when the physico-vital is opened the elements of ignorance come up from the lower levels of the physical being. To deal with them is a work of great patience. The physico-vital and the physical being do not accept the Higher Law and persist. They justify their persistence and their play by intellectual and other justifications and thus they try to deceive the sadhaka under various guises.

Generally, the vital being is very impatient and wants to get things done quickly on the physico-vital and physical planes. But this has very violent reactions and therefore the mental and the vital being, instead of seizing upon the Higher Light and Power, should surrender themselves to the higher Power. We have not to rest satisfied with partial transformation. We have to bring down the higher Power to the physical plane and govern the most external detail of life by it. Mind cannot govern them. We have to call down the Higher Light, Power and Ananda to transform our present nature This requires an essential utter sincerity in every part of the being, which can see clearly all that is going on in the Being and which wants only the Truth and nothing but the Truth.

The second condition of the Light coming down and governing even the smallest detail of life is that one must grow conscious of his Divine personality which is in the Supermind.

There is sometimes a tendency in the Sadhaka to be satisfied with experiences. One should not rest content with mere experiences.

Another thing is that, here, as we are, all of us together, given to the pursuit of the same Truth the whole time we have arrived at some kind of solidarity so that we can mutually help or retard our progress.

The conditions of transformation of the being are the opening of ourselves to the Higher Light and an absolute surrender. This brings about the transformation, so that if there is the entire essential sincerity, opening to the Light and surrender and a gradual growth of consciousness on all the planes, you can become an ideal Sadhaka of this Yoga.

– *Sri Aurobindo*

[talk of 15-8-1924, recorded by A.B. Purani]

Activities during January 16 – February 15, 2020

ADVENTURE CAMP AT KECHLA FOR TELANGANA SCHOOLS : A group of 64 students

of class VII and 7 accompanying staff of Sri Aurobindo International School

and New Creation School from Telangana attended a Personality Development & Adventure Camp at Kechla (Dt. Koraput), Odisha, from January 16-20, 2020. Activities included morning keep-fit exercises, trekking, bouldering, rappelling, learning eye-care routines, swimming in the Kolab River Reservoir, jumping into the pool formed by waterfall from a height of 6-7 metres, learning International folk dances, meditation, routines and procedures for improving the strength & efficacy of the respiratory system in these times of unprecedented pollution, etc. Children had a fun time and learning experience as is evident from their feedback: “Trekking, rock climbing, boating, rappelling & the honey treatment. Here the children were in strict discipline and they were following rules without fail... The food which we ate was awesome as they have mixed pure vegetables not full of chemicals” (U.S.T.); “Here we had super view, and I enjoyed the camp a lot with my friends”

(RK)
Hydrabad



so polluted and uncleaned but over here Kechla is so clean and silent and the population is so less... Rappelling was

little scary but it was adventurous. So I did it 3 times” (D.S.R.); “The most wonderful thing I enjoyed was reservoir, waterfall & rappelling... I was very lazy before coming to the camp but after coming here I was very eager to wake-up. Last but not the least the food was nice & tasty. The most funny thing was fog was coming from our mouth” (R.S.); “It was a very good adventurous experience... The honey which they kept in our eyes was nice. In the Meditation Hall they told us about snake plant which gives oxygen [at night]” (A.B.); “The folk dance was awesome. We learnt 4 folk dances – Mayim Mayim (Israel), New York dance (U.S.A.), Prime Minister dance (England) & Kendime (Turkey) {G.K.R.}”; “Even [though] it was a long trip leaving our parents, I enjoyed a lot. It was an adventurous trip. The hostel was soo good” (M.)

Orientation to Integral Yoga, 18-19 Jan 2020: The orientation workshop was attended by 23 participants. Activities included two sessions of Asanas & Pranayamas, a conducted tour of the Ashram, and sessions on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother and its relevance to living a happy and meaningful life. Programs were interspersed with musical breaks to liven up the atmosphere. Feedback comments included: “the need of the hour,” “relaxing and very therapeutic,” “beautifully structured program,” “got to know about the essence of life and stress management”, “met my needs of peace of mind, clarity, connection, community and joy”. A student of class 8, who attended the program wrote, “I learned new things that are not taught in school.”

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 ‘Offer Yourself to the Divine’ to 16 participants on 19 January; Dr. S. Katoch to 15 attendees on “Gear New Year with Ayurveda” on 26 January; Mr. Deepak Jhamb on ‘How to bear Injury & Insult’ to 19 participants on 2 February; and Dr. S. Katoch to 17 attendees on ‘Mind is One’s Best Friend, Mind is One’s Worst Enemy’ on 9 February 2020. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, a camp was conducted at Swami Dayananda Saraswati Sukhanand Career Public Inter College, Rishikesh, on 2 days: for

179 individuals on 4 February, and 197 individuals on 5 February 2020. Activities of the camp included Eye Exercises, Physical

Practice of Yoga and Health Checkups. Resource persons included Dr. P. Kaushal, Dr. Pardeep Kaur, Ms. Seema Jhamb, Akanksha, Suman & Shahjahan.



REMEMBERING SHRI ANIL JAUHAR: A special assembly was organised on the forenoon of January 20th to mark the birth anniversary of The Mother’s International School’s late Chairman, Shri Anil Jauhar. Anilji’s life was one of simplicity, discipline and deep reverence for the Mother’s mission. The *bhajans* and recitations were based on the theme of dedication to the Mother and the ideals upheld by Anilji. A video highlighting the milestones in the journey of his life and how he had touched the lives of many was a feature of the assembly. ‘*Khelo MIS*’, the sports workshop was also organised to pay a tribute to the sporting spirit which Shri Anilji exhibited.



In the evening, Shri Himanshu Dutt offered soulful music on the flute in the Meditation Hall. He played the raag *Patdeep* beginning with *alaap*, and following with *vilambit* and ending with *drut*. Thereafter,



he also played the well-known, *vaishnav jan to tene kahiye*.

SHRI ANIL JAUHAR MEMORAL LECTURE: The first Shri Anil Jauhar Memorial Lecture was delivered on 21 January 2020 by Sister Shivani, aka Brahma Kumari Shivani and BK Shivani, who teaches at the Brahma Kumari World Spiritual

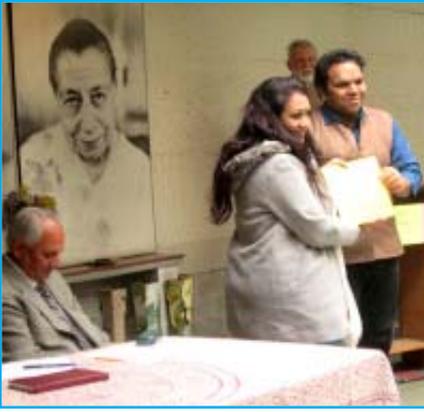


University and also conducts motivational courses through public seminars and TV programs. She spoke to an enthralled audience of students and teachers of The Mother’s International School, Ashram residents and others who packed the Hall of Grace. The essence of her talk was: ‘Our thoughts manifest into our reality’ stating that positive thoughts are a storehouse of energy which gets depleted by negative thoughts, such as anger, jealousy, and the

like. Giving down-to-earth tips based on spiritual wisdom, she held to the students the carrot of five percent extra marks in the exam if for one month they did not get angry, prayed before eating, ate only home-made food, and were mindful of what they saw, heard and read. She also emphasized the importance of self affirmation as a regular feature of living.

Her talk was preceded by release of Dr. Ramesh Bijlani’s book, ‘One Book-Two Stories’.

CERTIFICATE DISTRIBUTION OF ‘TEACHING YOGA’ COURSE ON 22 JANUARY 2020 : The ‘Teaching Yoga’ course conducted by Sri Aurobindo Ashram-Delhi Branch from 7 August–20 December, 2019 finally culminated with the distribution of certificates by Shri Srijan Pal Singh, author, speaker, close associate of erstwhile President of India Dr. A.P.J. Abdul Kalam and founder of Kalam Foundation, to 35 students on their successful completion of the program. In his address to the gathering, Srijan Pal ji talked about love, peace and joy as the three primary elements of emotions. He distinguished between the joy of giving and the hap-



pininess of getting, and gave the biological correlates of the two types of happiness, which provides an explanation as to why the joy of



giving engenders a greater exhilaration in the psyche. He said that getting something releases dopamine, a biochemical also released through smoking. Advertising is all about tempting people to get the dopamine rush as well. On the other hand, *giving* releases the biochemical serotonin, which lifts the spirits up, gives pure joy, and is not addictive. The philosophy underlying yoga also promotes the type of behaviour trait that releases serotonin.

PUNYATITHI OF KARUNA DIDI:

On the third Punyatithi of Karuna Didi on 26 January 2020, her students Premsheela, Minati and Linthoi made a musical offering during the Sunday Satsang. Since it was also the Republic Day, some of the songs they sang were patriotic songs. Shri Samiullah Khan, a Kirana Gharana vocalist also offered his music at the lotus feet of the Mother.



TALK BY DR CHARAN SINGH: Dr Charan Singh, a scholar who teaches in Joshimath, spoke in the Meditation Hall of the Ashram on 29 January 2020 on The Idea of India as perceived by Sri Aurobindo. He said, quoting Sri Aurobindo's *Bhavani Bharati*, that India is more than an idea; it is a living and vibrant power.



ART WORKSHOP: An Art-workshop for aspirants and vocational trainees of the Ashram was conducted on 2 February 2020. The resource person, Ms. Raj Choudhury, introduced the participants to tribal forms of art in India with special emphasis on Gonde and Warli tribes' art forms.



Ms. Choudhury is an erstwhile Art Teacher at CIE, Basic School, University of Delhi, and presently teaches at Masoom Special School located in Timarpur, North Delhi. It was an exhilarating experience for

many of the participants to have been able to craft fairly good specimens even though they had never handled a brush before.





PROGRAM ON INTEGRAL EDUCATION : One hundred first year students of Diploma in Elementary Education from the District Institute of Education and Training, Pitampura, New Delhi, accompanied by four teachers, attended a 2 hour session on the philosophy and practice of Integral Education in the Ashram campus on 5 February 2020.

PROGRAM FOR COUNSELLING STUDENTS FROM KANNUR UNIVERSITY: Eighteen students of Counselling Psychology and 3 accompanying teachers from Kannur University, Kerala, attended a session on the concepts of Integral Psychology on 5 February 2020 in the Ashram campus. Focus of the session was on the way these ideas can boost the effectiveness of the armamentarium available to a counsellor. It not only overcomes the limitations of cognitive re-



structuring based on logic; it also equips the client to deal with psychological issues that may arise in future, besides stimulating the spiritual growth of both the client as well as the counsellor.

ASHRAM'S FOUNDATION DAY, 12 FEB 2020: The day started with an invocation of the Divine by Srila and Minati. Later in the forenoon, students of the senior wing of The Mother's International School made a musical offering of devo-



tional songs as well as classical dances. In the afternoon, a film about the Ashram was screened for the residents and visitors. Subsequently, continuing the past



tradition, the Ashram community also assembled for group pictures to be snapped (Please see page 13). In the evening, Premsheela, Minati and Linthoi offered a musical rendering of Sriarobindopanishad, interspersed by English translation of the same by Tara Didi. This Upanishad embodies some of the key elements of Sri Aurobindo's

teachings, such as the world not being an illusion but a reality; and the exhortation to participate in the play of the Divine and to manifest the Delight of the Divine.



WORKSHOP FOR BED STUDENTS FROM SPM COLLEGE: Sixty students of Bachelor of Education curriculum at Shyama Prasad Mukerjee College for Women, New Delhi, accompanied by their teacher, Dr Hemlata, attended a one-day workshop on Integral Education in the Ashram on 15 Feb 2020. The focus of the workshop was an introduction to the philosophy and practice of Integral Education with special emphasis on mental and psychic education. Other elements included a session of yogasanas and pranayamas, and musical breaks. Appreciative feedback included comments such as: “amazing sessions,” “the philosophy resonates with my thoughts,” “vision became broader,” “an eye-opener,” “satvik bhojan,” “peaceful and relaxing,” “loved the atmosphere and the aura of the place”.



Note: Pictures can be viewed up to 150% size for finer detail

Ashram Community on 12 February 2020



Ashram Community



Ashramites



Aspirants with mentors



Vocational Trainees with mentors

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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FOURTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥१४-१३॥
Aprakaasho'pravrittishcha pramaado moha eva cha;
Tamasyetaani jaayante vivridhhe kurunandana. 14-13

Nescience,* inertia, negligence and delusion — these are born when tamas predominates, O joy of the Kurus.

* It is the darkness of tamas which obscures knowledge and causes all confusion and delusion. Therefore it is the opposite of sattwa, for the essence of sattwa is enlightenment, *prakasha*, and the essence of tamas is absence of light, nescience, *aprakasha*. But tamas brings incapacity and negligence of action as well as the incapacity and negligence of error, inattention and misunderstanding or non-understanding; indolence, languor and sleep belong to this guna. Therefore it is the opposite too of rajjas; for the essence of rajjas is movement and impulsion and kinesis, *pravritti*, but the essence of tamas is inertia, *apravritti*. Tamas is inertia of nescience and inertia of inaction, a double negative.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते॥१४-१४॥
Yadaa sattwe pravridhhe tu pralayam yaati dehabhrit;
Tadottamavidaam lokaan amalaan pratipadyate. 14-14

If sattwa prevails when the embodied goes to dissolution,* then he attains to the spotless worlds of the knowers of the highest principles.

* Our physical death is also a *pralaya*, the soul bearing the body comes to a pralaya, to a disintegration of that form of matter with which its ignorance identified its being and which now dissolves into the natural elements. But the soul itself persists and after an interval resumes in a new body formed from those elements its round of births in the cycle, just as after the interval of pause and cessation the universal Being resumes his endless round of the cyclic aeons.

रजसि प्रलयं गत्वा कर्मसंगिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते॥१४-१५॥
Rajasi pralayam gatwaa karmasangishu jaayate;
Tathaa praleenastamasi moodhayonishu jaayate. 14-15

Going to dissolution when rajjas prevails, he is born among those attached to action; if dissolved during the increase of tamas, he is born in the wombs of beings involved in nescience.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥१४-१६॥
Karmanah sukritasyaahuh saattwikam nirmalam phalam;
Rajasastu phalam dukkham ajnaanam tamasah phalam. 14-16

It is said the fruit of works* rightly done is pure and sattwic; pain** is the consequence of rajasic works, ignorance is the result of tamasic action.

* All natural action is done by the gunas, by Nature through her modes. The soul cannot act by itself, it can only act through Nature and her modes. And yet the Gita, while it demands freedom from the modes, insists upon the necessity of action. Here comes in the importance of its insistence on the abandonment of the fruits; for it is the desire of the fruits which is the most potent cause of the soul's bondage and by abandoning it the soul can be free in action.

**** Ignorance is the result of tamasic action, pain the consequence of rajasic works, pain of reaction, disappointment, dissatisfaction or transience, and therefore in attachment to the fruits of this kind of activity attended as they are with these undesirable accompaniments there is no profit. But of works rightly done the fruit is pure and sattwic, the inner result is knowledge and happiness. Yet attachment even to these pleasurable things must be entirely abandoned, first, because in the mind they are limited and limiting forms, and, secondly, because, since sattwa is constantly entangled with and besieged by rajas and tamas which may at any moment overcome it, there is a perpetual insecurity in their tenure. But, even if one is free from any clinging to the fruit, there may be an attachment to the work itself, either for its own sake, the essential rajasic bond, or owing to a lax subjection to the drive of Nature, the tamasic, or for the sake of the attracting rightness of the thing done, which is the sattwic attaching cause powerful on the virtuous man or the man of knowledge. And here evidently the resource is in that other injunction of the Gita, to give up the action itself to the Lord of works and be only a desireless and equal-minded instrument of his will. (See *sloka* 19.)**

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥१४-१७॥

**Sattwaat sanjaayate jnaanam rajaso lobha eva cha;
Pramaadamohau tamaso bhavato'jnaanameva cha. 14-17**

From sattwa* knowledge is born, and greed from rajas; negligence and delusion are of tamas, and also ignorance.

* The three modes of Nature, *sattwa*, *rajas*, *tamas* are described in the Gita only by their psychological action in man, or incidentally in things such as food according as they produce a psychological or vital effect on human beings. If we look for a more general definition, we shall perhaps catch a glimpse of it in the symbolic idea of Indian religion which attributes each of these qualities respectively to one member of the cosmic Trinity, *sattwa* to the preserver Vishnu, *rajas* to the creator Brahma, *tamas* to the destroyer Rudra. Looking behind this idea for the rationale of the triple ascription, we might define the three modes or qualities in terms of the motion of the universal Energy as Nature's three concomitant and inseparable powers of equilibrium, kinesis and inertia. But that is only their appearance in terms of the external action of Force. Since consciousness is always there even in an apparently inconscient Force, we must find a corresponding psychological power of these three modes which informs their more outward executive action. On their psychological side the three qualities may be defined, *tamas* as Nature's power of nescience, *rajas* as her power of active seeking ignorance enlightened by desire and impulsion, *sattwa* as her power of possessing and harmonising knowledge.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥१४-१८॥

**Oordhwam gacchanti sattwasthaa madhye tishthanti raajasaah;
Jaghanyagunavrittisthaa adho gacchanti taamasaah. 14-18**

They rise upwards who are in *sattwa*; those in *rajas* remain in the middle;* those enveloped in ignorance and inertia, the effect of the lowest quality, the *tamas*, go downwards.

* The ordinary human soul takes a pleasure in the customary disturbances of its nature-life; it is because it has this pleasure and because, having it, it gives a sanction to the troubled play of the lower nature that the play continues perpetually; for the Prakriti does nothing except for the pleasure and with the sanction of its lover and enjoyer, the Purusha. The joy of the soul in the dualities is the secret of the mind's pleasure in living. Ask it to rise out of all this disturbance to the unmingled joy of the pure bliss-soul which all the time secretly supports its strength in the struggle and makes its own continued existence possible,—it will draw back at once from the call. The true cause of its unwillingness is that it is asked to rise above its own atmosphere and breathe a rarer and purer air of life, whose bliss and power it cannot realise and hardly even conceives as real, while the joy of this lower turbid nature is to it the one thing familiar and palpable. Nor is this lower satisfaction in itself a thing evil and unprofitable; it is rather the condition for the upward evolution of our human nature out of the tamasic ignorance and inertia to which its material being is most subject; it is the rajasic stage of the graded ascent of man towards the supreme self-knowledge, power and bliss. But if we rest eternally on this plane, the *madhyama gatih* of the Gita, our ascent remains unfinished, the evolution of the soul incomplete. Through the *sattwic* being and nature to that which is beyond the three *gunas* lies the way of the soul to its perfection.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥१४-१६॥

**Naanyam gunebhyah kartaaram yadaa drashtaanupashyati;
Gunebhyashcha param vetti madbhaavam so'dhigacchati. 14-19**

When the seer perceives that the modes of Nature are the whole agency and cause of works and knows and turns to That which is supreme above the gunas, he attains to *madbhava* (the movement and status of the Divine).

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते॥१४-२०॥

**Gunaanetaanateetya treen dehee dehasamudbhavaan;
Janmamrityujaraaduhkhair vimukto'mritamashnute. 14-20**

When the soul thus rises above the three gunas born of the embodiment in Nature, he is freed from subjection to birth and death and their concomitants, decay, old age and suffering, and enjoys in the end the Immortality of its self-existence.

अर्जुन उवाच -

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते॥१४-२१॥

Arjuna Uvaacha -

**Kairlingais treen gunaanetaan ateeto bhavati prabho;
Kimaachaarah katham chaितांस्त्रीन्गुणानतिवर्तते. 14-21**

Arjuna* said: What are the signs of the man who has risen above the three gunas, O Lord ? What his action and how does he surmount the gunas?

* This question again reveals the pragmatic and practical nature of Arjuna. How can one live and act in the world and yet be above the gunas? The sign, says Krishna, is that equality of which I have so constantly spoken.

श्रीभगवानुवाच -

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति॥१४-२२॥

Sri Bhagavaan Uvaacha -

**Prakaasham cha pravrittim cha mohameva cha paandava;
Na dweshti sampravrittaani na nivrittaani kaangkshati. 14-22**

The Blessed Lord said: He, O Pandava, who does not abhor or shrink from the operation of enlightenment (the result of rising sattwa) or impulsion to works (the result of rising rajas) or the clouding over of the mental and nervous being (the result of rising tamas), nor longs after them, when they cease;

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नैंगते॥१४-२३॥

**Udaaseenavadaaseeno gunairyo na vichaalyate;
Gunaa vartanta ityeva yo'vatishthati nengate. 14-23**

He who, established in a position* as of one seated high above, is unshaken by the gunas; who seeing that it is the gunas that are in process of action stands apart immovable;

* He has seated himself in the conscious light of another principle than the nature of the gunas and that greater consciousness remains steadfast in him, above these powers and unshaken by their motions like the sun above clouds to one who has risen into a higher atmosphere. He from that height sees that it is the gunas that are in process of action and that their storm and calm are not himself but only a movement of Prakriti; his self is immovable above and his spirit does not participate in that shifting mutability of things unstable. This is the impersonality of the Brahmic status; for that higher principle,

that greater wide high-seated consciousness, *kutastha*, is the immutable Brahman.

But still there is evidently here a double status, there is a scission of the being between two opposites; a liberated spirit in the immutable Self or Brahman watches the action of an unliberated mutable Nature,—Akshara and Kshara. Is there no greater status, is it the end of Yoga to drop the mutable nature and the gunas born of the embodiment in Nature and disappear into the impersonality and everlasting peace of the Brahman? There is, it would seem, something else; the Gita refers to it at the close of this chapter, always returning to this one final note.

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥१४-२४॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥१४-२५॥
Samaduhkhasukhah swasthah samaloshtaashmakaanchanah;
Tulyapriyaapriyo dheeras tulyanindaatma samstutih. 14-24
Maanaapamaanayostulyas tulyo mitraaripakshayoh;
Sarvaarambhaparityaagee gunaateetah sa uchyate. 14-25

He who regards happiness and suffering alike, gold and mud and stone as of equal value, to whom the pleasant and the unpleasant, praise and blame, honour and insult, the faction of his friends and the faction of his enemies are equal things; who is steadfast in a wise imperturbable and immutable inner calm and quietude; who initiates no action (but leaves all works to be done by the gunas of Nature)—he is said to be above the gunas.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते॥१४-२६॥
Maam cha yo'vyabhicharena bhaktiyogena sevate;
Sa gunaan samateetyaitaan brahmabhooyaaya kalpate. 14-26

He also who loves and strives after Me with an undeviating love and adoration, passes beyond the three gunas and he too is prepared for becoming the Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥१४-२७॥
Brahmano hi pratishthaa'ham amritasyaavyayasya cha;
Shaashwatasya cha dharmasya sukhasyaikaantikasya cha. 14-27

I* (the Purushottama) am the foundation of the silent Brahman and of Immortality and imperishable spiritual existence and of the eternal dharma and of an utter bliss of happiness.

* There is a status then which is greater than the peace of the Akshara as it watches unmoved the strife of the gunas. There is a highest spiritual experience and foundation above the immutability of the Brahman, there is an eternal dharma greater than the rajasic impulsion to works, *pravritti*, there is an absolute delight which is untouched by rajasic suffering and beyond the sattwic happiness, and these things are found and possessed by dwelling in the being and power of the Purusbottama. But since it is acquired by bhakti, its status must be that divine delight, Ananda, in which is experienced the union of utter love (*Niratishayapremaspadatvam anandatattvam*) and possessing oneness, the crown of bhakti. And to rise into that Ananda, into that inexpressible oneness must be the completion of spiritual perfection and the fulfilment of the eternal immortalising dharma.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmadevidyaayaam Yogashaastre Sri
Krishnaarjunasamvaade Gunatrayavibhaagayogo Naama Chaturdasho'dhyaayah
Thus in the Upanishad of the glorious Bhagavad Gita, the science of the Eternal, the
scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourteenth discourse
entitled: "The Yoga of the Division Of the Three Gunas"

— To be continued

Shiva

On the white summit of eternity
A single Soul of bare infinities,
Guarded he keeps by a fire-screen of peace
His mystic loneliness of nude ecstasy.
But, touched by an immense delight to be,
He looks across unending depths and sees
Musing amid the inconscient silences
The Mighty Mother's dumb felicity.

Half now awake she rises to his glance;
Then, moved to circling by her heart-beats' will,
The rhythmic worlds describe that passion-dance.
Life springs in her and Mind is born; her face
She lifts to Him who is Herself, until
The Spirit leaps into the Spirit's embrace.

– Sri Aurobindo

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