



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. 6, No. 5

May 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

परांचि खानि व्यवृणत् स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

The Self-born hath set the doors of the body to face outward, therefore the soul of a man gazeth outward and not at the Self within; hardly a wise man here and there desiring immortality turneth his eyes inward and seeth the Self within him.

– Katha Upanishad 2-1-1

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

May 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

May 07	Hamare Prashn Sri Maa ke Uttar Musical offering	Ms. Aparna Roy Ms. Premecheela
May 14	Aasuri and Daivi Forces in the <i>Bhagvad Gita</i> Musical offering	Acharya Navneet Ms. Samadrita Barua
May 21	‘Science and the Unknowable’ – A sonnet by Sri Aurobindo Musical offering	Shri Prashant Khanna Ms. Sapna Mukherji
May 28	Potent Peace, Pregnant Silence (Ref.: <i>Prayers & Meditations</i> pp 10-11) Musical offering	Dr. Mithu Pal Dr. Mithu Pal

Sundays : 07, 14, 28

11:30 am–12:30 pm

Savitri

Shri Prashant Khanna

May 27

6:30 pm

Bhajan Sandhya

Ms. Pavithra Chari

Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

Ongoing Classes venue : Ashram Library (Room 005)

Thursdays, 04, 11, 18, 25

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

Contact: 011-2651 7426; 2656 7863; <contact@aurobindoonline.in>

2017 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

May 07-10	Shiv Nadar School, NOIDA	OLE	Aneeta Pathak
May 11-13	Indus World School, Gurgaon	English	Mentor's Program
May 13-19	The Synthesis of Yoga	English	Arun Naik
May 20-22	Workshop – Litchi Knowledge Park	English	Mayank Agarwal
May 23-26	Family Workshop		Rachna Bansal
May 27-June 2	Practical Spirituality	Bengali	Anurag Banerjee

Venue: Van Niwas, Nainital

Study Camps

May 06-12	<i>Sri Arvind aur Poorna Yog</i>	Gujarati	Dr. Bharatsinh Jhala
May 06-12	<i>Savitri</i>	Gujarati	Dr. Bharatsinh Jhala
May 20-26	<i>Sri Aurobindo's Synthesis of Yoga</i>	Hindi	Mr. Arun Naik
May 27-June 02	Spiritual Retreat	Oriya	Shanti

Youth Camps

May 06-12	Youth Camp	Alwar Public School, Rajasthan Amarnath Vidya Mandir, Mathura
May 13-19	Youth Camp Self Defence Camp	Rani Saheb Kelavi Mandal, Lemdi, Gujarat Shri Ratan Lal Foundation
May 20-26	Youth Camp	Kalpavihar Traaventure Amarnath Vidya Mandir, Mathura
May 27-30	Girls Camp Youth Camp	Ma Mndir, Rewa, M.P. Ramanlal Shorawala Public School, Mathura

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
Tue/Thu/Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon-Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Thursday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tuesday	Psychiatry
Tue/Thu	Gynaecology	Telepsychiatry available on SKYPE (tmihc2000)	
Saturday	ENT (Ear, Nose, Throat)		

Mon-Fri 9 am – 11 am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794

Integrated Health Services : Tailor-made packages of 4 hrs./day (Tu/Th/Sa)

Includes: Ayurveda, Naturopathy, *Yogasana*, *Pranayama*, Accupressure, Eye Exercise, Integral Health Consultation

Sundays	9 am	<i>Havan</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana</i> class	Shri Debi Prasad
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana</i> class for MIS/MBK	Ms. Preeti Bhardwaj
Mon/Wed/Fri	8–9 am	<i>Yogasana</i> class	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana</i> class	Ms. Rita Jain
Tue/Thu/Sat	4– 5 pm	<i>Yogasana</i> class	Shri Deepak Jhamb
Tue/Thu/Fri	5:30–6:30 pm	<i>Yogasana</i> class	Ms. Seema Dabi

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

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Chhandogya Upanishad</i>	Dr. Tarun Baveja
Saturday (Except 13th)	2:30–3:30 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>

2017 – Year of the Mind

Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 8am to 12 noon

Workshops on Traditional & Non-Traditional Practices to enhance

Mental Enrichment; Psychiatric Services especially for Teenagers

Physical culture – Yoga/Exercise/Games; Chanting; Shramdan; Contentment Scoring

Outreach activities started : Ramgarh/Nainital, Rishikesh (Uttarakhand); Dhankot (Dt. Gurugram, Haryana); Govt. School (NCT of Delhi)

Planning in process for : Chandigarh; Odisha; Ma Mandir (M.P.)

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

May 2017: Schedule of Talks

May 07	MahaMrityunjaya Mantra	Dr. Shardha Batra
May 14	Dinacharya	Dr. S. Katoch
May 21	Gainful Involvement in Life	Sh. Mukesh Batra
May 28	Living Fearlessly	Dr. Urvashi Anand

Matri Kala Mandir (MKM) CLASS SCHEDULE (TILL 15 MAY)

Mon/Fri	4:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri/Sat	3:00-6:00 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Wed/Sat	3:30-6:30 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
Mon/Fri	3:30-5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Mon/Fri	4:00-5:30 pm	Painting	Smt. Tatini Sengupta Ray
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:15 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

29 May

Anniversary of Relics Enshrinement at Van Niwas, Nainital

Integral Yoga (5)

A Divine perfection of the human being is our aim. We must know then first what are the essential elements that constitute man's total perfection; secondly, what we mean by a divine as distinguished from a human perfection of our being. That man as a being is capable of self-development and of some approach at least to an ideal standard of perfection which his mind is able to conceive, fix before it and pursue, is common ground to all thinking humanity, though it may be only the minority who concern themselves with this possibility as providing the one most important aim of life. But by some the ideal is conceived as a mundane change, by others as a religious conversion.

The mundane perfection is sometimes conceived of as something outward, social, a thing of action, a more rational dealing with our fellow-men and our environment, a better and more efficient citizenship and discharge of duties, a better, richer, kindlier and happier way of living, with a more just and more harmonious associated enjoyment of the opportunities of existence. By others again a more inner and subjective ideal is cherished, a clarifying and raising of the intelligence, will and reason, a heightening and ordering of power and capacity in the nature, a nobler ethical, a richer aesthetic, a finer emotional, a much healthier and better-governed vital and physical being. Sometimes one element is stressed, almost to the exclusion of the rest; sometimes, in wider and more well-balanced minds, the whole harmony is envisaged as a total perfection. A change of education and social institutions is the outward means adopted or an inner self-training and development is preferred as the true instrumentation. Or the two aims may be clearly united, the perfection of the inner individual, the perfection of the outer living.

But the mundane aim takes for its field the present life and its opportunities; the religious aim on the contrary fixes before it the self-preparation for another existence after death, its commonest ideal is some kind of pure sainthood, it means a conversion of the imperfect or sinful human being by divine grace or through obedience to a law laid down by a scripture or else given by a religious founder. The aim of religion may include a social change, but it is then a change brought about by the acceptance of a common religious ideal and way of consecrated living, a brotherhood of the saints, a theocracy or kingdom of God reflecting on earth the kingdom of heaven.

The object of our synthetic Yoga must, in this respect too as in its other parts, be more integral and comprehensive, embrace all these elements or these ten-

dencies of a larger impulse of self perfection and harmonise them or rather unify, and in order to do that successfully it must seize on a truth which is wider than the ordinary religious and higher than the mundane principle. All life is a secret Yoga, an obscure growth of Nature towards the discovery and fulfilment of the divine principle hidden in her which becomes progressively less obscure, more self-conscious and luminous, more self-possessed in the human being by the opening of all his instruments of knowledge, will, action, life to the Spirit within him and in the world. Mind, life, body, all the forms of our nature are the means of this growth, but they find their last perfection only by opening out to something beyond them, first, because they are not the whole of what man is, secondly, because that other something which he is, is the key of his completeness and brings a light which discovers to him the whole high and large reality of his being.

Mind is fulfilled by a greater knowledge of which it is only a half-light, life discovers its meaning in a greater power and will of which it is the outward and as yet obscure functioning, body finds its last use as an instrument of a power of being of which it is a physical support and material starting-point. They have all themselves first to be developed and find out their ordinary possibilities; all our normal life is a trying of these possibilities and an opportunity for this preparatory and tentative self-training. But life cannot find its perfect self-fulfilment till it opens to that greater reality of being of which by this development of a richer power and a more sensitive use and capacity it becomes a well-prepared field of working.

Intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, but they are only in the end a constant movement in a circle without any last delivering and illumining aim, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct workings. This direct working effects a conversion of the whole being which is the indispensable condition of our real perfection. To grow into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression,—a living of man in the Divine and a divine living of the Spirit in humanity,—will therefore be the principle and the whole object of an integral Yoga of self-perfection.

— *Sri Aurobindo*

Activities during March 16 – April 15, 2017

CLEAN MIND PROGRAMME : Under this program, on five days, viz. March 18, 19, 26 and April 2 & 9, Delhi Ashram Health Centre conducted manifold activities including *Havan* and *yogasanas*/or fun games on all five days. A number of talks and workshops were additional features in this program. Thus Mrs. Meenakshi spoke on '*Bhagya our Purusharth*' to 11, Shri Pulkit Sharma on '*Cultivating Positivity Within and Around Us*' to 30,



Dr. Shardha Batra on '*Chakra Healing*', Dr. Urvashi on '*Overcoming Anger*' to 15 and Dr. Surinder Kaur on '*Ayurveda-Know Your Age*' to 17 attendees. *Shramdan*, distribution of old clothes and *Prasad* comprised some other activities of the program.



A Clean Mind Outreach Programme was conducted at Om Indu Jain Rural Hospital in the village of Dhankot (Dt. Gurugram, Haryana) on 19 March 2017. Besides *havan*, *Gita path* and *yogasana/ pranayama*, Dr. Surinder Katoch talked to 50 attendees on '*Full Life – The Ayurvedic Way*', and following it by a Q&A session. The activities ended with distribution of *prasad*.



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VISITORS FROM ABROAD : A group of 15 yoga enthusiasts from Canada led by Mr Lawrence Dombro and Ms Karen Hamdon while staying in the Ashram, on March 19 attended Sri Prashant Khanna's discourse on Sri Aurobindo's sonnet, '*Discoveries of Science*', and an additional session with Dr. Ramesh Bijlani on Sri Aurobindo and the Mother's Integral Yoga philosophy wherein it was especially emphasized that bringing the Psychic Being to the front was a prerequisite for making the right choices for living a happy, healthy and meaningful life.



A group of 14 yoga enthusiasts from South Africa, led by Ms Ireen Branders, stayed in the Ashram for a few days, and had a series of talks especially organized for them from



28-31 March 2017 on Integral Yoga, The Process of Meditation, The Spiritual Worldview, The Purpose of Life and Stress Management. They also attended the Sunday Satsang on 2 April 2017 on 'Integral Yoga: Beyond the Individual', in which Dr Ramesh Bijlani spoke about the future of the world as visualized by Sri Aurobindo and the Mother.

On April 8, Dr. Ramesh Bijlani interacted with a group of seven French individuals through a participant, Sylvia, who was adept enough in English to translate the substance of his exposition on the Integral Yoga and the role of Psychic Being in orienting the practical discipline of yoga. The group also learned about Sri Aurobindo Ashram at Puducherry & Delhi and about Auroville, the City of Dawn, through a Q&A session.

KM. KARUNAMAYEE (24.03.1930–26.01.2017) – IN MEMORIAM : Karuna Didi's

first arrival in the Ashram in 1966 was commemorated on March 20, 2017, with morning invocation of the Divine by Joan Allekotte and others. In the afternoon, two of her students, Sagarika and Lin made a musical offering in the Meditation Hall. In the evening, more devotional music items were offered by Joan Allekotte, Preamsheela, Srila and other students of Karuna Didi in the Meditation Hall.



Karuna Didi's Birthday, 24 March, started with an early morning invocation followed by a *havan* at Chacha ji's *samadhi*. A photo-exhibition providing glimpses from Karuna Didi's life was organized in the circular courtyard of the Ashram building. In the evening *Bhajan Sandhya*, Dr. Nirmal Pandey of Birla Vidya Niketan made an



offering of devotional music with accompaniments on harmonium by Shri Ravi Shanker Sharma, on *tabla* by Shri Ajay Verma, and on *tanpura* by Smt. Pushpa Pandey. Following the musical program, an audio CD of Karuna Didi's bhajans was released by Km. Tara Jauhar, Chairperson, Sri Aurobindo Ashram-Delhi Branch Trust.



On 26 March, in the Sunday satsang, Dr. Ramesh Bijlani gave a brief biographical sketch of Karuna Didi, highlighting her unique



gifts of music and spiritual consciousness, and how things inevitably rolled towards the destiny of her joining the Ashram where her further evolution would occur, something prophesied by a mystic in her younger years. The *satsang* concluded with a musical ode to Karuna Didi, *Swarg mein ho raahaa hai dharaa kaa sangeet* written, composed and sung by Dr. Mithu Pal.



PARENTS OF NEW STUDENTS OF M.I.S. VISIT ASHRAM : The parents of students recently admitted to The Mother's International School (MIS) visited the Ashram on 25 March 2017. Km. Tara Jauhar, Chairperson, Sri Aurobindo Ashram-Delhi Branch Trust, herself apprised the group about the Ashram's departments and its manifold activities. Dr. Ramesh Bijlani spoke to the group about the system of Integral Education followed by MIS and its practical



relevance to the world of today.

ASHRAM OUTING : The Ashram organized a sightseeing tour to Mathura and Vrindaban for its resident community. The

group led by Ashram Trust's Chairperson Km. Tara Jauhar and consisting of 80+ individuals left in 2 buses in the early morning of March 27. Their first stop was Raman Shorwala School run by the Mathura branch of Sri



Aurobindo Society where a brief cultural program including a dance choreographed for Vande Mataram was enacted by the children of the school as a gesture of welcome. The group thereafter visited Krishna Janmabhoomi (birth place of Lord Krishna) in Mathura and Prem Mandir including the Govardhan Hill, Banke Bihari Mandir, and Nidhi Kunj in Vrindaban.



COMMEMERATION OF THE MOTHER'S FIRST MEETING WITH SRI AUROBINDO : The 29th

day of March started with an invocation of the Mother's Presence by Srila Basu. In the evening, after lamps of aspiration had been kindled around Sri Aurobindo's Shrine, there was an evening of soulful



ragas in the Meditation Hall by Dr. Pandit Naresh Kumar Malhotra with accompaniments on harmonium by Dr. Vinaya Mishra and on the tabla by Shri Sukant Bajpai.

SRI AUROBINDO'S ARRIVAL IN PONDICHERRY : Sri Aurobindo's arrival in Pondicherry on 4 April 1910 was commemorated by invocation for divine Presence by Srila



Basu in the Meditation Hall. In the evening, in an open air function in the Ashram courtyard fronting **T a p a s y a** (Tapasya section of the building was inaugurated on 4 April also), Ms. Veena Sawale, music teacher at



Nalanda Public School Mumbai and a disciple of Mrs. Vibhavari Bandhavkar, renowned exponent of the Kirana Gharana, presented a bevy of raagas and devotional songs including Raag Saraswati with bandish '*Maai Saraswati Sharada*', a string of 9 raagas in a '*Raagmala*' and a *bhajan* '*Ek Sur Charachar Chhayee*', to a rapt audience.



SHABAD KIRTAN : On the evening of 12 April 2017, Dr. Amrit Walia sang devotional songs based on poems from Sikh scriptures in the Meditation Hall. She was accompanied by her sisters Dr. Joginder Kaur & Dr. Surinder Katoch, and her niece, Dr. Mukta Katoch. The simple songs had a powerful message of devotion and surrender to the Divine.

RABINDRA SANGEET OFFERING : Ms. Samadrita Barua presented several items of Rabindra Sangeet on 14 April 2017 in the Meditation Hall. She was accompanied by Mr. Sukant Bajpai on the *tabla* and Dr. Jayanthi Ramachandran on the *tanpura*. She started with an invocation of the Mother based on a composition by the renowned vocalist Pt. Bhimsen Joshi, and thereafter followed with compositions from Rabindra Sangeet.



Note: Pictures can be viewed up to 200% size for finer detail

Editor's Note

“Serialization of *The Message of the Gita* in ‘Realization’ began from February 2017. The book was compiled by Shri Anil Baran and first published in 1938 by Sri Aurobindo Ashram, Pondicherry. Commentary text in the book derived from *Essays on the Gita* was no intellectual undertaking by Sri Aurobindo but rather “... whatever spiritualisation and divinisation it [his own intellect] attained was through the descent of a higher supra-intellectual knowledge into that silence. The book, *Essays on the Gita*, itself was written in that silence of the mind, without intellectual effort and by a free activity of this knowledge from above.”

Text has been rearranged to suit the magazine format, and phonetic rendering of Sanskrit text in Roman Script has been incorporated.”

* * * * *

Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation... escape from falsehood and ignorance... From the time of its first appearance, the Gita has had an immense spiritual action; but with the new interpretation [*Essays on the Gita*] that Sri Aurobindo has given to it, its influence has increased considerably and has become decisive.

– *The Mother*

* * * * *

The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God... It may therefore be useful in approaching an ancient Scripture, such as the... Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future... In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch, the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited... the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities...

We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world... but to take full account of the potent though limited revelations of modern knowledge and seeking... All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future... proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

– Sri Aurobindo in *Essays on the Gita*

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Preface to *THE MESSAGE OF THE GITA*

The Gita is a great synthesis of Aryan spiritual culture and Sri Aurobindo's luminous exposition of it, as contained in his *Essays on the Gita*, sets out its inner significances in a way that brings them home to the modern mind. I have prepared this commentary summarising its substance with the permission of Sri Aurobindo. The notes have been entirely compiled from the *Essays on the Gita* and arranged under the slokas in the manner of the Sanskrit commentators.

Sri Aurobindo Ashram,
Pondicherry, 21st February, 1938

– ANILBARAN, Editor

THE MESSAGE OF THE GITA

With Text, Translation and Notes AS INTERPRETED BY

SRI AUROBINDO

Edited by **ANILBARAN ROY**

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SECOND CHAPTER (CONTD.)

अर्जुन उवाच -

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थं कामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान्॥२-५॥

Arjuana Uvaacha --

**Guroon ahatwaa hi mahaanubhaavaan Shreyo bhoktum bhaikshyam apeeha loke;
Hatwaarthakaamaamstu guroon ihaiva Bhunjeeya bhogaan rudhirapradigdhaan. 2-5**

Better in this world to live even on alms than to slay these high-souled Gurus. Slaying these Gurus, I should taste to blood-stained enjoyments even in this world.

न चैतद्विज्ञः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥२-६॥

**Na chaitad vidmah kataran no gareeyo Yadwaa jayema yadi vaa no jayeyuh;
Yaan eva hatwaa na jijeevishaamas Te'vasthitaah pramukhe dhaartaraashtraah. 2-6**

Nor do I know which for us is better, than we conquer them or they conquer us, —before us stand the Dhritarashtrians whom having slain we should not care to live.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥२-७॥

**Kaarpanyadoshopahataswabhaavah Pricchaami twaam dharmasammoodha chetaah;
Yacchreyah syaan nishchitam broohi tanme Shishyaste'ham shaadhi maam twaam prapannam.**

It is poorness of spirit that has smitten away from me my (true heroic) nature*, my whole consciousness is bewildered** in its view of right and wrong I ask thee which may be the better—that tell me decisively. I take refuge as a disciple with thee; enlighten me.

*Arjuna is the man of action and not of knowledge, the fighter, never the seer or the thinker. In the Gita he typifies the human soul of action brought face to face through that action in its highest and most violent crisis with the problem of human He and its apparent incompatibility with the spiritual state or even with a purely ethical ideal of perfection. The nature of the crisis which he undergoes is an all-embracing inner bankruptcy which he expresses when he says that his whole conscious being, not the thought alone but heart and vital desires and all, are utterly bewildered and can find nowhere the *dharma*, nowhere any valid law of action. That for the soul of action in the mental being is the worst possible crisis, failure and overthrow. For this alone he takes refuge as a disciple with Krishna; give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path by which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*. Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the divine Teacher intends to lead his disciple; for he means him to give up all *dharmas* except the one broad and vast rule of living consciously in the Divine and acting from that consciousness.

Dharma means literally that which one lays hold of and which holds things together, the law, the norm, the rule of nature, action and life.

**** It is a mistake to interpret the Gita from the standpoint of the mentality of today and force it to teach us the disinterested performance of duty as the highest and all-sufficient law. For the whole point of the teaching, that from which it arises, that which compels the disciple to seek the Teacher, is an inextricable clash of the various related conceptions of duty ending in the collapse of the whole useful intellectual and moral edifice erected by the human mind. The Gita does not teach the disinterested performance of duties but the following of the divine life, the abandonment of all dharmas, *sarvadharmam*, to take refuge in the Supreme alone.**

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम्॥२-८॥
**Na hi prapashyaami mamaapanudyaad Yacchokam ucchoshanam indriyaanaam;
Avaapya bhoomaavasapatnam riddham Raajyam suraanaam api chaadhipatyam.**

I see not what shall thrust from me the sorrow that dries up the senses, even if I should attain rich and unrivalled kingdom on earth or even the sovereignty of the gods.

संजय उवाच -

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥२-९॥
**Sanjaya Uvaacha --
Evam uktwaa hrishheekesham gudaakeshah parantapah;
Na yotsya iti govindam uktwaa tooshneem babhoova ha.**

Sanjaya said: Gudakesha, terror of his foes, having thus spoken to Hrishikesha, and said to him, “I will not fight!” became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारता।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥२-१०॥
**Tam uvaacha hrishheekeshah prahasanniva bhaarata;
Senayor ubhayor madhye visheedantam idam vachah. 2-10**

To him thus depressed and discouraged, Hrishshikesha, smiling as it were, O Bharata, spoke the words between the two armies.

(Arjuna in his reply to Krishna admits the rebuke even while he strives against and refuses the command. He is aware of his weakness and yet accepts subjection to it. He attempts still to justify his refusal on ethical and rational grounds, but merely cloaks by words of apparent rationality the revolt of his ignorant and unchastened emotions. It is these claims of Arjuna’s egoistic being that Krishna sets out first to destroy in order to make place for the higher law which shall transcend all egoistic motives of action.)

श्रीभगवानुवाच -

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥२-११॥
**Sri Bhagavaan Uvaacha --
Ashochyaan anvashochastwam prajnaavaadaamshcha bhaashase;
Gataasoon agataasoomshcha naanushochanti panditaah. 2-11**

The Blessed Lord said: Thou grieved for those that should not be grieved for, yet speakest words of wisdom. The enlightened man does not mourn either for the living or for the dead.

(The answer of the Teacher proceeds upon two different lines, first, a brief

reply founded upon the highest ideas of the general Aryan culture in which Arjuna has been educated, secondly another and larger found on a more intimate knowledge, opening into deeper truths of our being, which is the real starting-point of the teaching of the Gita. This first answer relies on the philosophic and moral conceptions of the Vedantic philosophy and the social idea of duty and honour which formed the ethical basis of Aryan Society.)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परम्॥२-१२॥
Na tvevaaham jaatu naasam na twam neme janaadhipaah;
Na chaiva na bhavishyaamah sarve vayam atah param. 2-12

It is not true that at any time I was not , nor thou, nor these kings of men; nor it is true that any of us shall ever cease to be hereafter.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥२-१३॥
Dehino'smin yathaa dehe kaumaaram yauvanam jaraa;
Tathaa dehaantara praaptir dheeras tatra na muhyati. 2-13

As the soul passes physically through childhood and youth and age, so it passes on to the changing of the body. The self-composed* man does not allow himself to be disturbed and blinded by this.

* The calm and wise mind, the *dhira*, the thinker looks beyond the apparent facts of the life of the body and senses to the real fact of his being and rises beyond the emotional and physical desires of the ignorant nature to the true and only aim of the human existence. What is that real fact ? That highest aim ? This, that human life and death repeated through the aeons in the great cycles of the world are only a long progress by which the human being prepares and makes himself fit for immortality.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥२-१४॥
Maatraasparshaastu kaunteya sheetoshnasukhaduhkhadaah;
Aagamaapaayino'nityaas taamstitikshaswa bhaarata.

The material touches, O son of Kunti, giving cold and heat, pleasure and pain, things transient which come and go, these learn to endure, O Bharata.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृत्वाय कल्पते॥२-१५॥
Yam hi na vyathayantyeete purusham purusharshabha;
Samaduhkha sukham dheeram so'mritatwaaya kalpate.

The man whom these do not trouble nor pain O lion-hearted among men, the firm and wise who is equal in pleasure and suffering, makes himself apt for immortality.*

* By immortality is meant not the survival of death,— that is already given to every creature born with a mind,—but the transcendence of life and death. It means that ascension by which man ceases to live as a mind-informed body and lives at last as a spirit and in the Spirit. Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality. These things must be borne until they are conquered, till they can give no pain to the liberated man, till he is able to receive all the material happenings of the world whether joyful or sorrowful with a wise and calm equality, even a? the tranquil eternal Spirit secret within us receives them.

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥२-१६॥
Naasato vidyate bhaavo naabhaavo vidyate satah;
Ubhayorapi drishhto'ntastwanayos tattwadarshibhih.

That* which really is, cannot go out of existence, just as that which is non-existent cannot come into being. The end of this opposition of 'is' and 'is not' has been perceived by the seers of essential truths.

* The soul is and cannot cease to be, though it may change the forms through which it appears. This opposition of 'is' and 'is not', this balance of being and becoming which is the mind's view of existence, finds its end in the realisation of the soul as the one imperishable self by whom all this universe has been extended.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति॥२-१७॥
Avinaashi tu tad viddhi yena sarvam idam tatam;
Vinaasham avyayasyaasya na kashchit kartum arhati.

Know that to be imperishable by which all this is extended. Who can slay the immortal spirit ?

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व भारत॥२-१८॥
Antavanta ime dehaa nityasyoktaah shareerinah;
Anaashino'prameyasya tasmaad yudhyaswa bhaarata.

Finite bodies have an end, but that which possesses and uses the body, is infinite, illimitable, eternal, indestructible. Therefore fight, O Bharata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥२-१९॥
Ya enam vetti hantaaram yashchainam manyate hatam;
Ubhau tau na vijaaneeto naayam hanti na hanyate.

He who regards this (the soul) as a slayer, and he who thinks it is slain, both of them fail to perceive the truth. It does not slay, nor is it slain.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥२-२०॥
Na jaayate mriyate vaa kadaachin Naayam bhootwaa bhavita vaa na bhooyah;
Ajo nityah shaashwato'yam puraano Na hanyate hanyamaane shareere.

This is not born, nor does it die, nor is it a thing that comes into being once and passing away will never come into being again. It is unborn, ancient, sempiternal; it is not slain with the slaying of the body.

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥२-२१॥
Vedaavinaashinam nityam ya enam ajam avyayam;
Katham sa purushah paartha kam ghaatayati hanti kam.

Who knows it as immortal eternal imperishable spiritual existence, how can that man slay, O Partha, or cause to be slain?

– To be continued

The ideas that drive the obscure embodied spirit...
 That sees the empiric fact as settled law,
 Labours for the hour and not for eternity
 And trades its gains to meet the moment's call:
 The slow process of a material mind
 Which serves the body it should rule and use...
 Advancing tardily from a limping start,
 Crutching hypothesis on argument,
 Throning its theories as certitudes,
 It reasons from the half-known to the unknown,
 Ever constructing its frail house of thought,
 Ever undoing the web that it has spun.
 A twilight sage whose shadow seems to him self,
 Moving from minute to brief minute lives;
 A king dependent on his satellites
 Signs the decrees of ignorant ministers,
 A judge in half-possession of his proofs,
 A voice clamant of uncertainty's postulates,
 An architect of knowledge, not its source.
 This powerful bonds slave of his instruments
 Thinks his low station Nature's highest top,
 Oblivious of his share in all things made
 And haughtily humble in his own conceit
 Believes himself a spawn of Matter's mud
 And takes his own creations for his cause.
 To eternal light and knowledge meant to rise,
 Up from man's bare beginning is our climb;
 Out of earth's heavy smallness we must break,
 We must search our nature with spiritual fire...

– From *Savitri* by Sri Aurobindo

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