



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।  
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

*The focal point of meditation is Guru's form, the core of worship are Guru's feet, the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.*

# Realization

Vol. 6, No. 12

December 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।

तस्मादेतद् ब्रह्म नाम रूपमत्रं च जायते ॥६॥

He who is the Omniscient, the all-wise, He whose energy is all made of knowledge, from Him is born this that is Brahman here, this Name and Form and Matter.

– Mundak Upanishad 1-1-9

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

## December 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Dec 03	<i>Sriaravindopanishad</i> Musical offering Talk on Meditation	11:00-12:30 pm	Dr. Ramesh Bijlani Ms. Preamsheela Shri Prashant Khanna
Dec 10	Pitfalls on the Spiritual Path (Based on the Mother's <i>Prayers &amp; Meditations</i> , p. 50) Musical offering		Dr. Mithu Pal
Dec 17	'The Hidden Plan' – A sonnet by Sri Aurobindo Musical offering		Shri Prashant Khanna Ms. Sapna Mukherji
Dec 24	Three types of helpless habits (based on Gita, verse 3:38) Musical offering		Acharya Navneet Dr. Mithu Pal
Dec 31	Spiritual Health Musical offering		Dr. Ramesh Bijlani Ms. Sowmya Narayanan

Sundays : 10, 24, 31      11:30 am–12:30 pm      Sri Aurobindo's Sonnets      Shri Prashant Khanna

Thursdays: 07, 14, 21, 28      11:30 am–12:30 pm      **Bhagvad Gita**      Shri Prashant Khanna

December 16      6 : 30 pm      *Bhajan Sandhya*      Ms. Nirmala Rodrigo

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

## Orientation to Integral Yoga

Dec 16, 17      08:00 am–12:30 pm      Yoga Hall      English      Dr. Ramesh Bijlani & Shri Debi Prasad

Contact: 011-2656 7863; <rambij@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 : Nainital, Rishikesh (Uttarakhand); Dhankot & Gurugram (Haryana);

Govt. School (NCT of Delhi); Chandigarh; Odisha

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

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

### December 2017: Schedule of Talks

December 10	Happiness is Your Birthright	Dr. S. Katoch
December 17	Synthesis of Future	Mr. Mukesh Batra
December 24	Sadness is a Pollution	Ms. Harpreet Kaur
December 31	Spiritual Health	Dr. Ramesh Bijlani

# 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

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

**Mon-Fri 9 – 11 am Eye Exercise With Prior Appointment**

**Contact: 011-2685 8563; Madhu 92683 84794**

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

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

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

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

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

## Matri Kala Mandir (MKM) CLASS SCHEDULE

<b>Mon/Fri</b>	<b>4:30-6:30 pm</b>	<b>Hindusthani Classical Vocal</b>	<b>Shri Smt. B.S. Rathna</b>
<b>Mon/Wed/Fri</b>	<b>3:00-6:30 pm</b>	<b>Hindusthani Classical Vocal</b>	<b>Shri Kshitij Mathur</b>
<b>Tue/Thu</b>	<b>4:00-5:00 pm</b>	<b>Hindusthani Classical Vocal</b>	<b>Smt. Preamsheela</b>
<b>Wed/Fri</b>	<b>4:00-6:00 pm</b>	<b>Hindusthani Classical Vocal</b>	<b>Shri Shiv Prasad Rao</b>
<b>Wed/Sat</b>	<b>3:30-6:30 pm</b>	<b>Carnatic Vocal</b>	<b>Smt Jalaja Shankar</b>
<b>Wed/Thu</b>	<b>4:00-6:30 pm</b>	<b>Tabla</b>	<b>Shri Vijay Shankar Mishra</b>
<b>Wed/Fri</b>	<b>4:00-6:30 pm</b>	<b>Sitar</b>	<b>Shri Neel Ranjan Mukherjee</b>
<b>Mon/Fri</b>	<b>3:30-5:30 pm</b>	<b>Flute</b>	<b>Shri Himanshu Dutt</b>
<b>Mon/Fri</b>	<b>3:30-5:30 pm</b>	<b>Violin</b>	<b>Dr. Ranjan Srivastav</b>
<b>Mon/Wed/Fri</b>	<b>3:30-6:00 pm</b>	<b>Hawaian Guitar &amp; Key Board</b>	<b>Shri Neel Ranjan Mukherjee</b>
<b>Tue/Thu</b>	<b>3:30-5:30 pm</b>	<b>Spanish Guitar</b>	<b>Shri Jagdish Kumar</b>
<b>Mon/Wed</b>	<b>4:00-6:00 pm</b>	<b>Bharata Natyam</b>	<b>Smt Rajeswari Natarajan</b>
<b>Tue/Thu</b>	<b>4:00-6:30 pm</b>	<b>Kathak Nritya</b>	<b>Smt. Raksha Singh</b>
<b>Wed/Sat</b>	<b>4:00-6:30 pm</b>	<b>Kathak Nritya</b>	<b>Km. Anjali Saini</b>
<b>Mon/Fri</b>	<b>3:00-5:30 pm</b>	<b>Odissi Nritya</b>	<b>Smt. Kavita Dwibedi</b>
<b>Tue/Thu</b>	<b>4:00-6:00 pm</b>	<b>Painting</b>	<b>Shri Tapan Ch. Bhowmick</b>
<b>Tue/Thu/Sat</b>	<b>4:30-6:00 pm</b>	<b>Table Tennis</b>	<b>Shri Gulshan Rai Khera</b>
<b>Mon to Sat</b>	<b>4:30-5:30 pm</b>	<b>Taekwondo</b>	<b>Shri Arshad Hashish</b>
<b>Tue/Thu/Sat</b>	<b>4:30-5:30 pm</b>	<b>Basketball (M.I.S. students)</b>	<b>Shri Hridesh Rawal/ Shri Vikram Singh</b>

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

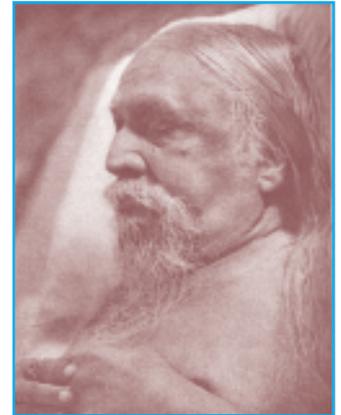
## Important Days in the Ashram

5 December

Anniversary of Sri Aurobindo's *Mahasamadhi* Day

To Thee who hast been the material envelop of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

– *The Mother*



Invoker of Supermind,  
Transformer of mankind,  
In thee the two combined,  
Priest and the Deity.

From the last transcendent height,  
Hail the new Life, Love, Light,  
As miracles of thy might,  
And to man thy legacy,

In God's light each thing viewing,  
To God's love all things giving,  
For God's joy ever living,  
Perfection plenary!

– *Naresh Bahadur*



Sri Aurobindo's sacred relics at Delhi Ashram  
Enshrined on 5 December 1957

## 60th Anniversary Celebrations of Sacred Relics Enshrinement

Inauguration, Saturday, December 2, 2017, 08:45–10:30 am

Invocation

MIS Family

Meditation Hall

Kindling the Lamp of Aspiration

Sri Aurobindo's Shrine

Meditation Music, Reading by Taradidi, Address by Dr. Ramesh Bijlani

Meditation Hall

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**PROGRAMS NEXT PAGE**

9 December

Anniversary of Sri Aurobindo's *Samadhi* Day

31 December

11:30 P.M.

Welcome New Year !

Meditation Hall

For program details please visit : [www.sriarobindoashram.net](http://www.sriarobindoashram.net)

# 60th Relics Enshrinement Anniversary Programmes

## HALL OF YOGA – Asanas/Workshops/Forum

Dec. 3, 5, 7, 9	06:30-07:30am	Hatha Yoga	Debi Prasad
Dec. 3	03:00-04:30pm	Connecting the Dots... Pattern behind Patterns	Anuradha
Dec. 5	01:30-04:30pm	Expressive Art: Towards a New Creation I	Mrinamoyee & Matthieu
Dec. 6	11:00am-12:30pm	Integral Health Forum	Dr. Alok Pandey, Dr. Bijlani, Dr. Baveja
	03:00-04:30pm	Integral Health	Dr. Bijlani
Dec. 7	01:30-04:30pm	Self-observation and Reflection in Integral Psychology I	Neeltje Huppess
Dec. 8	11:00am – 12:30 pm	FORUM: Art, Design, Engineering and Education	Prof. Deepti Mehrotra, and Dr. Bijlani, Dr. Sanjay Prakash, Suparna; Chaired by Prof. Poonam Batra
	01:30-04:30 pm	Expressive Art: Towards a New Creation II	Mrinamoyee & Matthieu
Dec. 9	11:00am – 12:30 pm	The Quest for Constant Remembrance	Neeltje Huppess

## MEDITATION HALL – Chanting/Talks/Devotional Music/Reading

Dec. 2, 4, 6, 8	06:30 – 07:30 am	Mantra Yoga	Sampadananda
Dec. 2	11:00- 12:30 pm	A Key to the Heart of India	Sampadananda
	03:00-04:30 pm	Key Practices in the Yoga for the Future	Ameeta Mehra
	06:00-7:10 pm	Musical Offering	Barun Pal
	07:10-07:30 pm	Reading	Tara Didi
Dec. 3, 4, 6, 7, 8	08:45-09:00 am	Invocation	MIS Family
Dec. 3	09:00-10:30 am	Integral Design, Engineering and Architecture	Sanjay Prakash
	11:00am – 12:30 pm	Meditations on the Gita, Mother, Sri Aurobindo	Prashant Khanna
	05:40-7:10 pm	Musical Offering	Shabnam Virmani
	07:10-07:30 pm	Reading	Tara Didi
Dec. 4	09:00-10:30 am	Meditations on the Gita, Mother, Sri Aurobindo	Prashant Khanna
	11:00am – 12:30 pm	Integral Health	Dr. Alok Pandey
	07:00-07:30 pm	Meditation	Mother's Music/New Year's Music
Dec. 5	11:00am – 12:30 pm	Signals for the next Renaissance	Prof. Manoj Das
	06:30-07:30 pm	Homage to Sri Aurobindo	Ashram Choir
Dec. 6	09:00-10:30 am	India - The Land of Sri Aurobindo	Dr. Ananda Reddy
	11:00am – 12:30 pm	Integral Health	Dr. Alok Pandey
	06:10-07:10 pm	Musical Offering	Pavithra Chari
	07:10-07:30 pm	Musical Offering & Reading by Tara Didi	
Dec. 7	09:00-10:30 am	The Significance of Relics	Dr. Ananda Reddy
	07:00-07:30 pm	Musical Offering & Reading by Tara Didi	
Dec. 8	09:00-10:30 am	Crafting Beauty, Crafting Gods-Craft Renaissance in India	Dr. Vijaya Ramaswamy
	05:30-07:00 pm	The Rishi	Prof. Manoj Das
	07:00-07:30 pm	Musical Offering & Reading by Tara Didi	
Dec. 9	03:00-04:30 pm	Reflections	Jayanthi
	06:00-7:10 pm	Mantra Gaan	Sampadananda with Team
	07:10-07:30 pm	Reading	Tara Didi

## HALL OF GRACE – Play/Dance/Orchestra

Dec. 4	05:00-07:00 pm	Play: Dawn to Greater Dawn	MIS Students
Dec. 7	05:10-06:40 pm	Dance Lecture: The Centre from which it all spins	Miti Desai
Dec. 9	09:00-10:30 am	Orchestra	MIS Students

## SAMADHI LAWN – Offerings/Aspiration/Awareness

Dec. 5	09:00-10:30 am	Offering of Music and Flowers	MIS Family
	06:00-06:30 pm	Lights of Aspiration	Shrine
Dec. 6	03:00-04:30 pm	Awareness of the Body	Baren
Dec. 9	11:00- 12:30 pm	Awareness of the Body	Baren

## OLD SABDA – Lecture

Dec. 3, 7	03:00-04:30 pm	Importance & Relevance of India's Cultural Heritage	Sampadananda
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## PLAYFIELD – Outdoors

Dec. 4	03:00-04:30 pm	Outdoors with Nature	Hira
Dec. 7	11:00am – 12:30 pm	Outdoors with Nature	Hira

More details on: [www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)

## The Psychic Being (4)

It is the very nature of the soul or the psychic being to turn towards the divine Truth as the sunflower to the sun; it accepts and clings to all that is divine or progressing towards divinity, and draws back from all that is a perversion or a denial of it, from all that is false and undivine. Yet the soul is at first but a spark and then a little flame of godhead burning in the midst of a great darkness; for the most part it is veiled in its inner sanctum and to reveal itself it has to call on the mind, the life-force and the physical consciousness and persuade them, as best they can, to express it; ordinarily, it succeeds at most in suffusing their outwardness with its inner light and modifying with its purifying fineness their dark obscurities or their coarser mixture. Even when there is a formed psychic being able to express itself with some directness in life, it is still in all but a few a smaller portion of the being—"no bigger in the mass of the body than the thumb of a man" was the image used by the ancient seers—and it is not always able to prevail against the obscurity or ignorant smallness of the physical consciousness, the mistaken surenesses of the mind or the arrogance and vehemence of the vital nature. This soul is obliged to accept the human mental, emotive, sensational life as it is, its relations, its activities, its cherished forms and figures; it has to labour to disengage and increase the divine element in all this relative truth mixed with a continual falsifying error, this love turned to the uses of the animal body or the satisfaction of the vital ego, this life of an average manhood shot with rare and pale glimpses of godhead and the darker luridities of the demon and the brute. Unerring in the essence of its will, it is obliged often under the pressure of its instruments to submit to mistakes of action, wrong placement of feeling, wrong choice of person, errors in the exact form of its will, in the circumstances of its expression of the infallible inner ideal. Yet is there a divination within it which makes it a surer guide than the reason or than even the highest desire, and through apparent errors and stumblings its voice can still lead better than the precise intellect and the considering mental judgment. This voice of the soul is not what we call conscience—for that is only a mental and often conventional erring substitute; it is a deeper and more seldom heard call; yet to follow it when heard is wisest: even, it is better to wander at the call of one's soul than to go apparently straight with the reason and the outward moral mentor. But it is only when the life turns towards the Divine that the soul can truly come forward and impose its power on the outer members; for, itself a spark of the Divine, to grow in flame towards the Divine is its true life and its very reason of existence.

– Sri Aurobindo

## Activities during October 16 – November 15, 2017

**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 for 4 batches of participants, each of 30 individuals. A number of talks and workshops were additional features of this program. Thus Ms. Neha Bhimwal spoke on 'Dynamic Peace of Mind' on 22 October, Dr. Surinder Katoch on '*Jaisa Khaye Anna Vaisa Bane Mana*' on 29 October, Shri Mukesh Batra on '*Karma Yoga*' on 5 November, and Dr. Surinder Katoch on 'Integral Yoga' on 12 November. Shramdan, distribution of old clothes and *Prasad* comprised some additional activities of the programs.

**DIPAWALI 2017 CELEBRATION:** Dipawali, the festival of light, was celebrated as usual without crackers in the campus on October 19. The Ashram wore a festive look with creative contributions from Naval, Ramani, and the Hand-made Paper Unit of the Ashram. Youngsters of the Ashram community indulged in fun games in the forenoon, and also cooked their favorite dishes for residents and guests. Lights of Aspiration were kindled at the Shrine in the evening, and diyas were lit all over the campus. Km. Srila and her team thereafter made a musical offering in the Meditation Hall. The day's festivity concluded with reading from Sri Aurobindo's *The Mother* by Tara Didi.



**VISITORS FROM NETHERLANDS :** Eight educationists from Netherlands, led by Ms. Doris Visscher stayed in the Ashram from 21-25 October 2017. They had a session on an introduction to Integral Education, viewed a film on the 'Life of Sri Aurobindo' by Ms Lopa Mukherjee; and scrutinized academic as well as extra-curricular activities in The Mother's International School and Mirambika Free Progress School, the educational institutions run by Ashram's sister organization, Sri Aurobindo Education Society in the adjacent campus.

**BHAJAN SANDHYA :** In the *Bhajan Sandhya* on 16 October 2017 in the Meditation Hall, Ms. Shruti Gupta, a M.I.S. alumina made offering of a bevy of devotional songs. Beginning with *saraswati stuti*, *Yakundendu Tushara Hara Dhawala*, she followed with *Rama ka gunagana kariye*, *Sri Aurobindo name anando*, *Bhavani dayani*, and several other items in her sweet and melodious voice to the delight of the audience.



In the *Bhajan Sandhya* of 11 November 2017, a musical offering was made by Ms. Sapna Mukherjee, with accompaniment on table by Mr. Jaskanwal Singh. Beginning with Sri Aurobindo's Gayatri Mantra, *Om Tat Savitur Varam Roopam Jyotih Parasya Dhee Mahee Yannah Satyen Deepayet*, Ms. Mukherjee continued with Guru Vandana and a bevy of Bhajans, some well known, such as *Avadhootaa Yugana Yugana Yogi* and some relatively new, such as *Kya karun kya na karun, ye apda har bar hai; Ik taraf hai ghar mera, ik taraf guru ka dwar hai*. At the end the audience joined Sapna in singing *Prabhu ji daya karo, Man mein aan baso*.



**MUSICAL OFFERING BY AMERICANS:** Two visitors from the USA, Heather and Benjamin Wertheimer, disciples of Ustad Ali Akbar Khan (Esraj) and Ustad Zakir Husain (Tabla), sang in the Meditation Hall during the Sunday Satsang on 30 October 2017. They created compelling spiritual vibrations through their transparent dedication, intensity, and mastery of hymns in Hindi and Sanskrit.



**RENOWNED FOLK-SINGER PRESENTS KABIR BHAJANS:** The Ashram community had the distinct privilege of welcoming Padmashri Prahlad Singh Tipaniya, a renowned folk singer excelling in the characteristic Malwa region style of Madhya Pradesh. He with accompaniment of his team presented musical renderings of a number of couplets by the renowned



mystic poet Kabir, interspersed with short and meaningful translations & commentaries. Shri Tipaniya, a deeply spiritual man, wove in his commentaries many powerful points in simple words which should resonate well with devotees of Sri Aurobindo and the Mother. For example, he looks on this human frame as an abode of the Divine, and therefore a vehicle for divine Realization; he speaks of the Inner Guru (the psychic being) who can be contacted through a Guru having a gross body; and he affirms the primacy of experience in perceiving spiritual truths.

**DHAMMAPADA CHANTING:** On November 4, 2017, the Ashram community had once again the opportunity to welcome 30 Buddhist monks from Thailand,



Myanmar, Laos and India who chanted verses from the Dhammapada, the best known scripture of the Buddhist tradition, which is a simple but very comprehensive exposition of human values. Although the chanting was in the original Pali language, the vibes created by the chants had a soothing & uplifting influence

on everyone present. The group was led by Ms. Wangmo Dixey.

In the evening, Prof. Pant of Gautam Buddha University, New Delhi, gave a talk on “Dhammpada: An Exposition of Human Values for Better Living”. While discussing the tough times through which humanity is passing, he said that the desire for material wealth, power, and pleasure has led to conflict, crisis, destruction and disharmony everywhere. The solution lies in Dhamma (in Pali) or Dharma (in Sanskrit). It is the practice of Dhamma which will help in reviving the humanitarian values needed to bring about a balance between material development and spiritual values. Dhamma, as propounded by Dhammapada, serves as an interface and interconnectedness between individuals, shows the path to imbibing spiritual values thereby leading to an all-round harmonious living.

**CLEANSING PROCEDURES FOR YOGA STUDENTS:** For students of the ongoing 20-week *Teaching Yoga* course, Dr. Nirankar Agarwal conducted four sessions on



*Shat-karma*, the cleansing techniques described in the ancient yoga texts. The first session covered the procedural narration of the six procedures from *Gheranda Samhita*: *dhauti*, *neti*, *nauli*, *basti*, *tratak*, *Kapaalabhaati*. Two others, *Shankha-prakshalana* and *baghi*, from

*Bhaktisagar Grantha* were also mentioned with description of how they are actually done. The next three sessions were practical and devoted to 2 of the shat-karma, namely, *jala-neti* and *kapaalbhati*.

*Jala-neti* comprises of pouring warm saline water in one nostril so that it exits through the other nostril duly cleansing the nasal passage. A special *neti*-pot has to be used to accomplish



this process. When done with help of a pot with proper spout [see picture] which fits tightly in the nostril completely blocking entry of any air whatsoever, *neti* is not as difficult as people



generally imagine. In fact, many participants were pleasantly surprised and commented that they never thought that they will be able

to do *neti* with such comparative ease. Removing any droplets of water adhering to the sinuses is effectively carried out through *Kapaalabhaati* done standing and bending forward with 4 forceful exhalation: up, left, right, down. Attendees also practiced other techniques such as: how to make abdominal breathing natural; *bhramari pranayama* variations specific for the health of throat,



vocal cord, and the ears. It was also brought out that according to research carried out by a yogashram, *Kapaalabhaati*, a cleansing process as well as a *pranayama*, properly done for 2 minutes is alleged to be as beneficial for the heart and lungs as 2 miles (3.2 kilometers) of running, and that both *neti* and abdominal breathing aid in its optimal functioning.

It seems quite conceivable that *neti*, abdominal breathing, and *kapaalabhaati* together may be able to significantly mitigate the adverse impact of the prevailing high levels of pollution by clearing air-passages, boosting the strength & flexibility of lungs and diaphragm, increasing air volume in inhalation & exhalation, diminishing no. of breaths & heartbeats per minute, and conservation of energy expenditure.

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.”

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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*

\* \* \* \* \*

## Preface to *THE MESSAGE OF THE GITA*

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

Sri Aurobindo Ashram,  
Pondicherry, 21<sup>st</sup> February, 1938

– ANILBARAN, Editor

# THE MESSAGE OF THE GITA

With Text, Translation and Notes AS INTERPRETED BY  
**SRI AUROBINDO**

Edited by ANILBARAN ROY

\* \* \* \* \*

## THIRD CHAPTER Contd.

श्री भगवान उवाच -

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥३-२३॥  
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्।  
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥३-२४॥

**Yadi hyaham na varteyam jaatu karmanyatandritah;**  
**Mama vartmaanuvartante manushyaah paartha sarvashah. 3-23**  
**Utseedeyur ime lokaa na kuryaam karma ched aham;**  
**Sankarasya cha kartaa syaam upahanyaam imaah prajaah. 3-24**

For if I did not abide sleeplessly in the paths of action, men follow in every way my path, these peoples would sink to destruction if I did not works and I should be the creator of confusion and slay these creatures.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्॥३-२५॥

**Saktaah karmanyavidwaamso yathaa kurvanti bhaarata;**  
**Kuryaad vidwaam stathaa saktash chikeershur lokasangraham. 3-25**

As those who know not act with attachment to the action, he who knows should act without attachment to the action, he who knows should act without attachment, having for his motive to hold together the peoples.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम्।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥३-२६॥

**Na buddhibhedam janayed ajnaanaam karmasanginaam;**  
**Joshayet sarva karmaani vidwaan yuktah samaacharan. 3-26**

He should not create a division of their understanding in the ignorant who are attached to their works; he should set them to all\* actions, doing them himself with knowledge and in Yoga.

\* The whole range of human works must be that in which !the God-knower shall move. All individual, all social action, all the works of the intellect, the heart and the body are still his, not any longer for his own separate sake, but for the sake of God in the world, of God in all beings and that all those beings may move forward, as he has moved, by the path of works towards the discovery of the Divine in themselves. Outwardly his actions may not seem to differ essentially from theirs; battle and rule as well as teaching and thought, all the various commerce of man with man may fall in his range; but the spirit in which he does them must be very different, and it I is that spirit which by its influence shall be the great attraction drawing men upwards to his own level, the -great lever lifting the mass of men higher in their ascent.

## II. THE DETERMINISM OF NATURE

The passages in which the Gita lays stress on the subjection of the ego-soul to Nature, have by some been understood as the enunciation of an absolute and a mechanical determinism which leaves no room for any freedom within the cosmic existence. Certainly, the language it uses is emphatic and seems very

absolute. But we must take, here as elsewhere, the thought of the Gita as a whole and not force its affirmations in their solitary sense quite detached from each other.

We have always to keep in mind the two great doctrines which stand behind all the Gita's teachings with regard to the soul and Nature,—the Sankhya truth of the Purusha and Prakriti corrected and completed by the Vedantic truth of the threefold Purusha and the double Prakriti of which the lower form is the Maya of the three gunas and the higher is the divine nature and the true soul nature. This is the key which reconciles and explains what we might have otherwise to leave as contradictions and inconsistencies. There are, in fact, different planes of our conscious existence, and what is practical truth on one plane ceases to be true, because it assumes a quite different appearance, as soon as we rise to a higher level from which we can see things more in the whole.)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।  
अहंकारविमूढात्मा कर्ताहमिति मन्यते॥३-२७॥

**Prakriteh kriyamaanaani gunaih karmaani sarvashah;  
Ahamkaaravimoodhaatmaa kartaaham iti manyate. 3-27**

While the actions are being entirely done by the modes of Nature, he whose self is bewildered by egoism thinks that it is his "I" which is doing them.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥३-२८॥

**Tattwavittu mahaabaaho gunakarma vibhaagayoh;  
Gunaa guneshu vartanta iti matvaa na sajjate. 3-28**

But one, O mighty-armed, who knows the true principles of the divisions of the modes and of works, realises that it is the modes which are acting and reacting on each other and is not caught in them by attachment.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु।  
तानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत्॥३-२९॥

**Prakriter gunasammoodhaah sajjante gunakarmasu;  
Taan akritsnavido mandaan kritsnavin na vichaalayet. 3-29**

Those who are bewildered by the modes, not knowers of the whole, let me not knower of the whole disturb in their mental standpoint.\*

\* Here there is the clear distinction between two levels of consciousness, two standpoints of action, that of the soul caught in the web of its egoistic nature and doing works with the idea, but not the reality of free will, under the impulsion of Nature, and that of the soul delivered from its identification with the ego, observing, sanctioning and governing the works of Nature from above her.

We speak of the soul being subject to Nature; but, on the other hand, the Gita in distinguishing the properties of the soul and Nature affirms that while Nature is the executrix, the soul is always the lord, *Ishwara*. It speaks here of the self being bewildered by egoism, but the real Self to the Vedantin is the divine, eternally free and self-aware. What then is this self that is bewildered by Nature, this soul that is subject to her? The answer is that we are speaking here in the common parlance of our lower or mental view of things; we are speaking of the apparent self, or the apparent soul, not of the real self, not of the true Purusha. It is really the ego which is subject to Nature, inevitably, because it is itself part of Nature, one functioning of her machinery; but when the self-awareness in the mind-consciousness identifies itself with the ego, it creates the appearance of a lower self, an ego-self. And so too what we think of ordinarily as the soul is really the natural personality, not the true Person, the Purusha, but the desire-soul in us which is a reflection of the consciousness of the Purusha in the workings of Prakriti: it is, in fact, itself only an action of the three modes and therefore a part of Nature. Thus there are, we may say, two souls in us, the apparent

or desire-soul, which changes with the mutations of the gunas and is entirely constituted and determined by them, and the free and eternal Purusha not limited by Nature and her gunas. We have two selves, the apparent self, which is only the ego, that mental centre in us which takes up this mutable action of Prakriti, this mutable personality, and which says “I am this personality, I am this natural being who am doing these works,”—but the natural being is simply Nature, a composite of the gunas,—and the true self which is, indeed, the upholder, the possessor and the lord of Nature and figured in her, but is not itself the mutable natural personality. The way to be free must then be to get rid of the desires of this desire-soul and the false self-view of this ego.

This view of our being starts from the Sankhya analysis of the dual principle in our nature, Purusha and Prakriti. Purusha is inactive, *akarta*; Prakriti is active, *kartri*: Purusha is the being full of the light of consciousness; Prakriti is the Nature, mechanical, reflecting all her works in the conscious witness, the Purusha. Prakriti works by the inequality of her three modes, gunas, in perpetual collision and intermixture and mutation with each other; and by her function of ego-mind she gets the Purusha to identify himself with all this working and so creates the sense of active, mutable, temporal personality in the silent eternity of the Self. But if this were all, then the only remedy would be to withdraw altogether the sanction, suffer or compel all our nature by this withdrawal to fall into a motionless equilibrium of the three gunas and so cease from all action. But this is precisely the remedy,—though it is undoubtedly a remedy, one which abolishes, we might say, the patient along with the disease,—which the Gita constantly discourages. Especially, to resort to a tamasic inaction is just what the ignorant will do if this truth is thrust upon them; the discriminating mind in them will fall into a false division, a false opposition, *buddhibheda*; therefore the Gita says “fight with all the fever of thy soul passed away from thee.”

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।  
 निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥३-३०॥  
 Mayi sarvaani karmaani sannyasyaadhyaatma chetasaa;  
 Niraasheer nirmamo bhootwaa yudhyaswa vigatajwarah. 3-30

Giving up thy works to Me, with thy consciousness founded in the Self, free from desire and egoism, fight delivered from the fever of thy soul.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः।  
 श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥३-३१॥  
 ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।  
 सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥३-३२॥  
 Ye me matam idam nityam anutishthanti maanavaah;  
 Shraddhaavanto'nasooyanto muchyante te'pi karmabhih. 3-31  
 Ye twetad abhyasooyanto naanutishthanti me matam;  
 Sarvajnaanavimoodhaam staan viddhi nashtaan achetasah. 3-32

Who, having faith and not trusting to the critical intelligence, constantly follow this teaching of mine, they too are released from (the bondage of) works. But those who find fault with my teaching and act not thereon, know them to be of unripe mind, bewildered in all knowledge and fated to be destroyed.\*

\* In fact, these higher truths can only be helpful because there only they are true to experience and can be lived, on a higher and vaster plane of consciousness and being. To view these truths from below is to mis-see, misunderstand and probably to misuse them. It is a higher truth that the distinction of good and evil is indeed a practical fact and law valid for the egoistic human life which is the stage of transition from the animal to the divine, but on a higher plane we rise beyond good and evil, are above their duality even as the Godhead is above it. But the unripe mind, seizing on this truth without rising from the lower consciousness where it is not practically valid, will simply make it a convenient excuse for indulging its Asuric propensities, denying the distinction between good and evil altogether and falling by self-indulgence deeper into the morass of perdition, *sarva-jnana-vimudhan nashtan achetasah*. So too with this truth of the determinism of Nature; it will be mis-seen and misused, as those misuse it who declare that a roan is what his nature has made him and cannot do otherwise than as his nature compels him. It is true in a sense, but not in the sense

which is attached to it, not in the sense that the ego-self can claim irresponsibility and impunity for itself in its works; for it has will and it has desire and so long as it acts according to its will and desire, even though that be its nature, it must bear the reactions of its Karma. It is in a net, if you will, a snare which may well seem perplexing, illogical, unjust, terrible to its present experience, to its limited self-knowledge, but a snare of its own choice, a net of its own weaving.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥३-३३॥

**Sadrisham cheshtate swasyaah prakriter jnaanavaan api;  
Prakritim yaanti bhootaani nigrahaah kim karishyati. 3-33**

All existences follow their nature and what shall coercing\* it avail? Even the man of knowledge acts according to his own nature.

\* This seems, if we take it by itself, a hopelessly absolute assertion of the omnipotence of Nature over the soul. And on this it founds the injunction to follow faithfully in our action the law of our nature. What is precisely meant by this *Swadharma* we have to wait to see until we get to the more elaborate disquisition in the closing chapters about Purusha and Prakriti and the gunas; but certainly it does not mean that we are to follow any impulse, even though evil, which what we call our nature dictates to us. For between these two verses the Gita throws in this further injunction, “fall not into the power of liking and disliking.” There is therefore a distinction to be made between what is essential in the nature, its native and inevitable action, which it avails not at all to repress, suppress, coerce, and what is accidental to it, its wanderings, confusions, perversions, over which we must certainly get control. There is a distinction implied too between coercion and suppression, *nigraha*, and control with right use and right guidance, *sanyama*. The former is a violence done to the nature by the will, which in the end depresses the natural powers of the being, *atmanam avasadayet*; the latter is the control of the lower by the higher self, which successfully gives to those powers their right action and their maximum efficiency,—*yogah karmasu kaushalam*.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।  
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥३-३४॥

**Indriyasyendriyasyaarthē raagadweshau vyavasthitau;  
Tayor na vasham aagacchet tau hyasya paripanthinau. 3-34**

In the object of this or that sense liking and disliking are set in ambush; fall not into their power for they are the besetters of the soul in its path.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥३-३५॥

**Shreyaan swadharmo vigunah paradharmaat swanushthitaat;  
Swadharme nidhanam shreyah paradharmo bhayaavahah. 3-35**

Better is one's own law of works, *swadharma*,\* though in itself faulty than an alien law well wrought out; death in one's own law of being is better, perilous is it to follow an alien law.

\* Man is not like the tiger or the fire or the storm; he cannot kill and say as a sufficient justification, “I am acting according to my nature,” and he cannot do it, because he has not the nature and not, therefore, the law of action, *swadharma*, of the tiger, storm or fire. He has a conscious intelligent will, a *biiddhi*, and to that he must refer his actions. If he does not do so, if he acts blindly according to his impulses and passions, then the law of his being is not rightly worked out, *swadharmah su-anushthitah*, he has not acted according to the full measure of his humanity, but even as might the animal. Man knows more or less imperfectly that he has to govern his rajasic and tamasic by his sattwic nature and that thither tends the perfection of his normal- humanity. The Teacher makes this clear in answering the following practical question of Arjuna.

— *To be continued*

# In the Battle

Often, in the slow ages' wide retreat  
On Life's long bridge through Time's enormous sea,  
I have accepted death and borne defeat  
If by my fall some gain were clutched for Thee.

To this world's inconscient Power Thou hast given the right  
To oppose the shining passage of my soul:  
She levies on each step the tax of Night.  
Doom, her unjust accountant, keeps the roll.

Around my way the Titan forces press;  
This earth is theirs, they hold the days in fee,  
I am full of wounds and the fight merciless:  
Is it not yet Thy hour of victory?

Even as Thou wilt! What still to Fate Thou owest,  
O Ancient of the worlds, Thou knowest, Thou knowest.

– From *Collected Poems by Sri Aurobindo*

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