



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. 10

October 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

विद्यांच अविद्यांच यस्तद् वेदोभयं सह।
अविद्यया मृत्युं तीत्वां विद्ययामृतमश्नुते ॥११॥

11. He who knows That as both in one, the Knowledge and the Ignorance, by
the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

— Isha Upanishad, translation by Sri Aurobindo

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

October 2017

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Oct 01	How to Pray (Based on <i>Prayers & Meditations</i> , pp. 39 & 118)	Dr. Mithu Pal	
	Musical offering	Dr. Mithu Pal	
Oct 08	<i>amaare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy	
	Musical offering	Ms. Preamsheela	
Oct 15	‘Bliss of Identity’ – A sonnet by Sri Aurobindo	Shri Prashant Khanna	
	Musical offering	Ms. Sapna Mukherji	
Oct 22	Social Theft and Its Consequences	Acharya Navneet	
	Musical offering	Dr. Mithu Pal	
Oct 29	Concentration (Based on <i>The Great Adventure</i> , pp. 142-143)	Dr. Ramesh Bijlani	
	Musical Offering	Ms. Preamsheela	
Sundays : 01, 08, 22, 29	11:30 am–12:30 pm	Sri Aurobindo’s Sonnets	Shri Prashant Khanna
Thursdays: 05, 12, 19, 26	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna

Oct 7, Saturday 6 : 30 pm *Bhajan Sandhya* Sh. Tapan Chandra Bhowmick
 Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

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>Brihadaranyaka Upanishad</i>	Dr. Tarun Baveja
Saturday	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 Camps in the Kumaon Himalayas

Oct 04-13	Bhakti Yoga Retreat	English	David Newman	Madhuban, Ramgarh
Oct 08-14	Spiritual Retreat	English	Dr. Ramesh Bijlani	Madhuban, Ramgarh
Oct 15-18	Spiritual Retreat	English	Sw. Tattvarupanand	Madhuban, Ramgarh
Oct 19-28	Spiritual Retreat	English		Madhuban, Ramgarh
Oct 29-Nov 04	Natya Shastra w Abhinav Bharati	Eng/Hindi	Dr. Bharat Gupt	Madhuban, Ramgarh
Oct 02-08	Study Camp	Marathi		Van Niwas, Nainital
Oct 09-15	Study Camp	Gujarati		Van Niwas, Nainital
Oct 01-04	Youth Camp	Alwar Public School		Van Niwas, Nainital
Oct 05-10	Youth Camp	Matri Kiran Vidyalaya, Gurugram		Van Niwas, Nainital
Oct 19-21	Youth Camp	Udayan Ghar		Van Niwas, Nainital
Oct 25-31	Youth Camp	Parth Industries		Van Niwas, Nainital

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

The Mother's Integral Health Centre Activities

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

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

Speciality Clinics – By Appointment Only

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

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

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	8 am	<i>Havan</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana class</i>	Shri Debi Prasad
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	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 class</i>	Ms. Rita Jain
Tue/Thu/Sat	4– 5 pm	<i>Yogasana class</i>	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	<i>Yogasana class</i>	Ms. Seema Dabi

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>

October 2017: Schedule of Talks

October 01	Giving is Receiving	Dr. Urvashi Anand
October 08	<i>Shakti</i> Worship	Dr. Shardha Batra
October 15	Karma Yoga	Mr. Mukesh Batra
October 22	Dynamic Peace of Mind	Ms. Neha Semwal
October 29	<i>Jaisa Khaye Anna Vaisa Bane Mana</i>	Dr. S. Katoch

Matri Kala Mandir (MKM) CLASS SCHEDULE

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

The Psychic Being (2)

The central being – the *Jivatman* which is not born nor evolves but presides over the individual birth and evolution – puts forward a representative of himself on each plane of the consciousness. On the mental plane it is the true mental being, *manomaya purusa*, on the vital plane the true vital being, *prânamaya purusa*, on the physical plane the true physical being, *annamaya purusa*. Each being, therefore is, so long as the Ignorance lasts, centred round his mental, vital or physical *Purusha*, according to the plane on which he predominantly lives, and that is to him his central being... One may say that these are projections of the *Jivatman* put there to uphold *Prakriti* on the various levels of the being...

But the true representative all the time is concealed behind the mind, vital and physical – it is the psychic, our inmost being... The psychic being... enters into the evolution, enters into the body at birth and goes out of it at death; but the *Jivatman*, as I know it, is unborn and eternal although upholding the manifested personality from above. The psychic being can be described as the *Jivatman* entering into birth, if you like, but if the distinction is not made, then the nature of the *Atman* is blurred and a confusion arises. This is a necessary distinction for metaphysical knowledge and for something that is very important in spiritual experience. The word '*Atman*' like 'spirit' in English is popularly used in all kinds of senses, but both for spiritual and philosophical knowledge it is necessary to be clear and precise in one's use of terms so as to avoid confusion of thought and vision by confusion in the words we use to express them.

I mean by the psychic being the inmost soul-being and the soul-nature. This is not the sense in which the word is used in ordinary parlance, or rather, if it is so used, it is with great vagueness and much misprision of the true nature of this soul and it is given a wide extension of meaning which carries it far beyond that province. All phenomena of an abnormal or supernormal psychological or an occult character are dubbed psychic; if a man has a double personality changing from one to another, if an apparition of a dying man, something of his mere vital sheath or else a thought form of him, appears and stalks through the room of his wondering friend, if a poltergeist kicks up an unseemly row in a house, all that is classed under psychic phenomena and regarded as a fit object for psychic research, though these things have nothing whatever to do with the psychic. Again much in Yoga itself that is merely occult, phenomena of the unseen vital or mental or subtle physical planes, visions, symbols, all that mixed, often per-

turbed, often shadowy, often illusory range of experiences which belong to this intervening country between the soul and its superficial instruments, or rather to its outermost fringes, all the chaos of the intermediate zone, is summed up as psychic and considered as an inferior and dubious province of spiritual discovery. Again there is a constant confusion between the mentalised desire-soul which is a creation of the vital urge in man, of this life-force seeking for its fulfillment and the true soul which is a spark of the Divine Fire, a portion of the Divine. Because the soul, the psychic being uses the mind and the vital as well as the body as instruments for growth and experience it is itself looked at as if it were some amalgam or some subtle substratum of mind and life. But in yoga if we accept all this chaotic mass as soul-stuff or soul-movement we shall enter into a confusion without an issue. All that belongs only to the coverings of the soul; the soul itself is an inner divinity greater than mind or life or body. It is something that once it is released from obscurity by its instruments at once creates a direct contact with the Divine and with the self and spirit.

The soul and the psychic being are practically the same, except that even in things which have not developed a psychic being, there is still a spark of the Divine which can be called the soul. The psychic being is called in Sanskrit the Purusha in the heart or the *Chaitya Purusha*. (The psychic being is the soul developing in the evolution.)

The psychic is not above but behind – its seat is behind the heart, its power is not knowledge but an essential or spiritual feeling – it has the clearest sense of the Truth and a sort of inherent perception of it which is of the nature of soul-perception and soul-feeling. It is our inmost being and supports all the others, mental, vital, physical, but it is also much veiled by them and has to act upon them as an influence rather than by its sovereign right of direct action; its direct action becomes normal and preponderant only at a high stage of development or by yoga. It is not the psychic being which, you feel, gives you the intuitions of things to be or warns you against the results of certain actions; that is some part of the inner being, sometimes the inner mental, sometimes the inner vital, sometimes, it may be, the inner or subtle physical *Purusha*. The inner being – inner mind, inner vital, inner or subtle physical – knows much that is unknown to the outer mind, the outer vital, the outer physical, for it is in a more direct contact with the secret forces of Nature. The psychic is the inmost being of all; a perception of truth which is inherent in the deepest substance of the consciousness, a sense of the good, true, beautiful, the Divine, is its privilege.

– Sri Aurobindo

Activities during August 16 – September 15, 2017

EYE EXERCISE (SELF-HELP VISION IMPROVEMENT) program of The Mother's Integral Health Centre (TMIHC), conducted earlier as a 6-day monthly feature, can now be joined for variable number of days during the week with prior appointment (Phone: 011-2685 8563). As usual, participating individuals are repeatedly astonished that despite general belief to the contrary, it is actually possible to correct focusing errors and improve vision through simple routines taught in this program. Feedback comments from some beneficiaries during this period include: "This course is very nice for the eye vision improvement" (P.K.); "Joined the course to improve eye muscle strength. The course has been excellent and feels effective. I hope I clear my SSB medicals and come back here with sweets" (A.B.); "I have joined here for 6 days eye session. After completion of the course I have seen the improvement in my eyes" (J.D.); "I feel this is a very good program. In these 3 days I got good relaxation. Since mine is a complicated case with both the eyes operated for cataract with monovision plan, I am not able to see progress in eye sight, but I have got clarity" (P.A.).

CLEAN MIND PROGRAM: A Clean Mind Outreach Programme was conducted at Om Indu Jain Rural Hospital in the village of Dhankot (Dt. Gurugram, Haryana) on 20 August 2017. Besides *havan*, Gita path, *bhajan & kirtan*, and *yogasana/pranayama* by Ms. Seema, Major Harsh gave a talk to 55 attendees. The activities ended with distribution of *prasad*.

In the Ashram campus, on four Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan & Gita path*, and *yogasanas/ fun games*, and Contentment Scoring. A



number of talks and workshops were additional features of this program. Thus Dr. Shardha Batra spoke on 'Sadhana, the best Lifestyle' to 60 participants on 20 August, Ms. Neha Semwal on 'Discovering the Goal of Life' to 15 participants on 27 August, Dr. Urvashi Anand on 'Loving Kindness &



'Forgiveness' to 25 participants on 3 September, and Dr. Surinder Katoch on 'Seasonal Lifestyle' to 33 attendees on 10 September. Shramdan, distri-



bution of old clothes and *Prasad* comprised some other activities of the programs.

S.N. JAUHAR FOOTBALL TOURNAMENT: The 20th Shri Surendranath Jauhar Faquir Memorial Interschool Football Tournament was held from August 19-24, 2017 on The Mother's International School (M.I.S.) playground. Fourteen prominent schools from the Delhi NCR took part in this tournament. The tournament was inaugurated by M.I.S. chairman Mr. Pranjal Jauhar. All school teams vied fervently against each other to gain the top spots. Eventually, Step By Step school



of NOIDA, and M.I.S. made it to the finals. In the exciting finale, Step By Step school beat the M.I.S. team and lifted the Jauhar Cup trophy. The chief guest, Mr. Bill Adams, sports teaching consultant & writer, congratulated the winners



and gave away the prizes amid enthusiastic applause from the audience.

IIT DELHI STUDENTS AT ASHRAM: A group of 20 IIT-Delhi students attended a course, 'Decision making based on self-discovery'. The course, held in early September on 4 days in 4 hour sessions, was conducted partly at Sri Aurobindo Ashram-Delhi Branch. In addition to four sessions of asanas and pranayamas, the program consisted of talks on yoga, the process of meditation, spiritual worldview and the purpose of life, stress management, mind-body nexus in



health and disease, and ancient wisdom in a global context. Appreciative comments received at the end of the program include: "a beautiful, profound, informative, very helpful and life changing course", "great experience to be taught by such a knowledgeable and experienced teacher", "learned my life is taking me", "solidified my belief that materialistic goals are not what we should

seek...temporary happiness won't do any good to us in the long run", "very insightful and put in a modern and understandable fashion", "one of the rare

courses which changed my view of life”, “visits to the Ashram were really good.”

ELEMENTARY EDUCATION STUDENTS FROM AMITY INSTITUTE: A group of 50 D.El.Ed. students and two teachers from Amity Institute of Education, Saket, attended a one-day program on integral education conducted by Dr. Ramesh Bijlani in the Ashram on 8 Sept 2017. The program focused on the totality of the being and the central position occupied by psychic being as the basis of integral education. It became apparent that the teaching profession is an excellent vehicle for spiritual growth, the central purpose of life. A few relevant feedbacks included, “the students were beaming with joy after the session” (a teacher’s response), “a fabulous guide”, “came to know myself from a new angle”, “got peace of mind”, “got answers to all my questions”, “the aim of my life is fixed now”, “the environment here is very peaceful.”



ORIENTATION TO INTEGRAL YOGA : Five individuals joining the teaching staff at The Mother’s International School recently, took part in an orientation program on integral education on 8 & 9 September 2017. Most of the activities were overlapped with the program organized and conducted for the visitors from Amity Institute of Education, Saket, by Dr. Ramesh Bijlani. Feedback comments included, “an enriching and eye opening session”, “extremely fulfilling”, “felt so relaxed and sorted”, “gave me a different view point.”



TRADITIONAL CHINESE WISDOM : Mr. Justin Howell, a yoga teacher from USA, with in depth knowledge of Traditional Chinese Medicine and Chinese Martial Arts, gave instructions in a couple of classes to the students of the ongoing “Teaching Yoga” program under the aegis of The Mother’s Integral Health Centre. He brought a refreshing initiative to the sessions with his penchant for details including emphasis on concentrated awareness and relaxation in the practice of postures. Through his own behavior he set an excellent example of politeness and courtesy that should be the hallmark of yoga teachers while dealing with students.



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*

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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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SECOND CHAPTER Contd.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।
निर्ममो निरहंकारः स शान्तिमधिगच्छति॥२-७१॥
Vihaaya kaamaan yah sarvaan pumaamshcharati nihsprihah;
Nirmamo nirahankaarah sa shaantim adhigacchati. 2-71

Who abandons all desires and lives and acts free from longing, who has no “I” or “mine” (who has extinguished his individual ego in the One and lives in that Unity), he attains to the great peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥२-७२॥
Eshaa braahmee sthithi paartha nainaam praapya vimuhyati;
Sthitwaasyaamantakaale’pi brahmanirvaanamricchati. 2-72

This is brahmi sthiti (firm standing in the Brahman), O son of Pritha. Having attained thereto one is not bewildered; fixed in that status at his end, one can attain to extinction in the Brahman.*

* Nirvana is not the negative self-annihilation of the Buddhists, but the great immergence of the separate personal self into the vast reality of the one infinite impersonal Existence. Through- out the first six chapters the Gita quietly substitutes the still immutable Brahman of the Vedantins, the One without a second immanent in all cosmos, for the still immutable but multiple Purusha of the Sankhyas. It accepts throughout these chapters knowledge and realisation of the Brahman as the most important, the indispensable means of liberation, even while it insists on desireless works as an essential part of knowledge. It accepts equally Nirvana of the ego in the infinite equality of the immutable, impersonal Brahman as essential to liberation; it practically identifies this extinction with the Sankhya return of the inactive immutable Purusha upon itself when it emerges out of identification with the actions of Prakriti.

Such, subtly unifying Sankhya, Yoga and Vedanta, is the first foundation of the teaching of the Gita. It is far from being all, but it is the first indispensable practical unity of knowledge and works with a hint already of the third crowning intensest element in the soul’s completeness, divine love and devotion.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुन संवादे सांख्ययोगो नाम द्वितीयोध्यायः॥

*Iti Srimad Bhagavadgeetaasooanishatsu Brahnavidyaayaam Yogashaastre
Sri Krishnaarjunasamvaade Saankhyayogo Naama Dvitiyo’dhyaayah.*

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the second discourse entitled: “The Sankhya Yoga”

CONSPECTUS

THIRD CHAPTER

I. (1-26) *Works and Sacrifice* : Arjuna, the pragmatic man, is perplexed by metaphysical thought and asks for a simple rule of action. The Gita begins to develop more clearly its positive and imperative doctrine of works, - of works done as a sacrifice to the Divine.

II. (27-43) *The Determinism of Nature* : Arjuna is told that he must act always by the law of his nature. “All existences follow their nature and what shall coercing it avail?”

तृतीयो ऽध्यायः
कर्मयोगः

THIRD CHAPTER
KARMA YOGA

1. WORKS AND SACRIFICE

अर्जुन उवाच -

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव।।३-१।।

Arjuna Uvaacha -

Jyaayasee chet karmanaste mataa buddhir janaardana;
Tat kim karmani ghore maam niyojayasi keshava. 3-1

Arjuna said: If thou holdest the intelligence to be greater* than works, O Janardana, why then dost thou, O Keshava, appoint me to a terrible work ?

* The Yoga of the intelligent will and its culmination in the Brahmic status, which occupies all the close of the second chapter, contains the seed of much of the teaching of the Gita, —its doctrine of desireless works, of equality, of the rejection of outward renunciation, of devotion to the Divine; but as yet all this is slight and obscure. What is most strongly emphasised as yet is the withdrawal of the will from the ordinary motive of human activities, desire, from man's normal temperament of sense-seeking thought and will with its passions and ignorance, and from its customary habit of troubled many-branching ideas and wishes to the desireless calm unity and passionless serenity of the Brahmic poise. So much Arjuna has understood. He is not unfamiliar with all this; it is the substance of the current teaching which points man to the path of knowledge and to the renunciation of life and works as his way of perfection. Krishna seems quite to admit the orthodox philosophic doctrine (Vedantic Sankhya) when he "says that works are far inferior to the Yoga of the intelligence (Ch. II, Sl. 49). And yet works are insisted upon as part of the Yoga so that there seems to be in this teaching a radical inconsistency. It is in answer to this objection that the Gita begins at once to develop more clearly its positive and imperative doctrine of works.

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयो ऽहमाप्नुयाम्।।३-२।।

Vyaamishrenea vaakyena buddhim mohayaseeva me;
Tadekam vada nishchitya yena shreyo'ham aapnuyaam. 3-2

Thou seemest to be bewilder my intelligence with a confused and mingled speech; tell me then decisively that one thing by which I may attain to my soul's weal.

श्री भगवानुवाच -

लोके ऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नघ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम्।।३-३।।

Sri Bhagavaan Uvaacha -

Loke'smin dwividhaa nishthaa puraa proktaa mayaanagha;
Jnaanayogena saankhyaanaam karmayogena yoginaam. 3-3

The Blessed Lord said: In this world twofold is the self-application of the soul (by which it enters into the Brahmic condition), as I before said, O sinless one: that of Sankhyas by the Yoga of knowledge, that of the Yogins by the Yoga of works.*

* The whole object of the first six chapters of the Gita is to synthetise in a large frame of Vedantic truth the two methods, ordinarily supposed to be diverse and even opposite. Whatever the precise distinctions of their metaphysical ideas, the practical difference between Sankhya and Yoga as developed by the Gita is the same as that which now exists between the Vedantic Yogas of knowledge and of works, and the practical results of the difference are also the same. The Sankhya proceeded like, the Vedantic Yoga of knowledge by the Buddhi, by the* discriminating intelligence; it arrived by reflective thought, *vichara*, at right dis-

crimination, *viveka*, of the true nature of the soul and of the imposition on it of the works of Prakrit! through attachment and identification, just as the Vedantic method arrives by the, same means at the right discrimination of the true nature of the Self and of the imposition on it of cosmic appearances by mental illusion which leads to egoistic identification and attachment. In the Vedantic method Maya ceases for the soul by its return to its true and eternal status as the one Self, the Brahman, and the cosmic action disappears ; in the Sankhya method the working of the *gunas* falls to rest by the return of the soul to its true and eternal status as the inactive Purusha and the cosmic action ends. The Brahman of the Mayavadins is silent, immutable and inactive; so too is the Purusha of the Sankhya; therefore for both ascetic renunciation of life and works is a necessary means of liberation. But for the Yoga of the Gita, as for the Vedantic Yoga of works, action is not only a preparation but itself the means of liberation; and it is the justice of this view which the Gita seeks to bring out with such an unceasing force and insistence,—an insistence, unfortunately, which could not prevail in India against the tremendous tide of Buddhism, was lost afterwards in the intensity of ascetic illusionism (made popular by Shankara) and the fervour of world-shunning saints and devotees and is only now beginning to exercise its real and salutary influence on the Indian mind. Renunciation is indispensable, but the true renunciation is the inner rejection of desire and egoism; without that the outer physical abandoning of works is a thing unreal and ineffective, with it it ceases even to be necessary, although it is not forbidden. Knowledge is essential, there is no higher force for liberation, but works with knowledge are also needed; by the union of knowledge and works the soul dwells entirely in the Brahmic status not only in repose and inactive calm, but in the very midst and stress and violence of action. Devotion is all-important, but works with devotion are also important; by the union of knowledge, devotion and works the soul is taken up into the highest status of the Ishwara to dwell there in the Purushottama who is master at once of the eternal spiritual calm and the eternal cosmic activity. This is the synthesis of the Gita.

न कर्मणामनारम्भात्त्रैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति॥३-४॥

Na karmanaam anaarambhaan naishkarmyam purusho'shnute;
Na cha sannyasanaad eva siddhim samadhigacchati. 3-4

Not by abstention from works does a man enjoy actionlessness,* nor by mere renunciation (of works) does he attain to his perfection (to siddhi, the accomplishment of the aims of his self-discipline by Yoga).

* *Naishkarmya*, a calm voidness from works, is no doubt that to which the soul, the Purusha has to attain; for it is Prakriti which does the work and the soul has to rise above involution in the activities of the being and attain to a free serenity and poise watching over the operations of Prakriti, but not affected by them. That, and not cessation of the work of Prakriti, is what is really meant by the soul's *naishkarmya*.

But if the works of Prakriti continue, how can the soul help being involved in them ? How can I fight and yet in my soul not think or feel that I the individual am fighting, not desire victory nor be inwardly touched by defeat ? This is the teaching of the Sankhyas that the intelligence of the man who engages in the activities of Nature, is entangled in egoism, ignorance and desire and therefore drawn to action; on the contrary, if the intelligence draws back, then the action must cease with the cessation of the desire and the ignorance. Therefore the giving up of life and works is a necessary part, an inevitable circumstance and an indispensable last means of the movement to liberation. This objection of a current logic, the Teacher immediately anticipates. No, he says, such renunciation, far from being indispensable, is not even possible.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥३-५॥
Na hi kashchit kshanamapi jaatu tishthatyakarmakrit;
Kaaryate hyavashah karma sarvah prakritijair gunaih. 3-5

For none stands even for a moment not doing work, everyone is made to do action* helplessly by the modes born of Prakriti.

* The strong perception of the great cosmic action and the eternal activity and power of the cosmic energy which was so much emphasised afterwards by the teaching of the Tantric Shaktas who even made Prakriti or Shakti superior to Purusha, is a very remarkable feature of the Gita. Although here an undertone, it is still strong enough, coupled with what we might call the theistic and devotional elements of its

thought, to bring in that activism which so strongly modifies in its scheme of Yoga the quietistic tendencies of the old metaphysical Vedanta. Man embodied in the natural world cannot cease from action, not for a moment, not for a second; his very existence here is an action; the whole universe is an act of God, mere living even is His movement.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥३-६॥

Karmendriyaani samyamy ya aaste manasaa smaran;
Indriyaarthaan vimoodhaatmaa mithyaacharah sa uchyate. 3-6

Who controls the organs of action, but continues in his mind* to remember and dwell upon the objects of sense, such a man has bewildered himself with false notions of self-discipline.

* It is not our physical movements and activities alone which are meant by works, by *karma*; our mental existence also is a great complex action, it is even the greater and more important part of the works of the unresting energy,—subjective cause and determinant of the physical. We have gained nothing if we repress the effect but retain the activity of the subjective cause.

Since the mind is the instrumental cause, since inaction is impossible, what is rational, necessary, the right way is a controlled action of the subjective and objective organism.

यस्त्विन्द्रियाणि मनसा नियम्यारभते ऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥३-७॥

Yastwindriyaani manasaa niyamyarabhate'rjuna;
Karmendriyaih karmayogam asaktah sa vishishyate. 3-7

He who controlling the senses by the mind, O Arjuna, without attachment engages with the organs of action in Yoga of action, he excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः॥३-८॥

Niyatam kuru karma twam karma jyaayo hyakarmanah;
Shareerayaatraapi cha te na prasiddhyed akarmanah. 3-8

Do* thou do controlled** action, for action is greater than inaction; even the maintenance of thy physical life cannot be effected without action.

* Do action thus self-controlled, says Krishna: I have said that knowledge, the intelligence, is greater than works, *jyayasi karmano buddhih*, but I did not mean that inaction is greater than action ; the contrary is the truth, *karma jyayo akarmanah*. For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; and it means the poise of the intelligent will in the Soul free and high-uplifted above the lower instrumentation of Prakriti and controlling the works of the mind and the senses and body in the power of self-knowledge and the pure objectless self- delight of spiritual realisation, *niyatam karma*. Buddhiyoga is fulfilled by Karmayoga; the Yoga of the self-liberating intelligent will finds its full meaning by the Yoga of desireless works. Thus the Gita founds its teaching of the necessity of desireless works, *nishkama karma*, and unites the subjective practice of the Sankhyas—rejecting their merely physical rule—with the practice of Yoga.

But still there is an essential difficulty unsolved. How, our nature being what it is and desire the common principle of its action, is it possible to institute a really desireless action ? For what we call ordinarily disinterested action is not really desireless; it is simply replacement of certain smaller personal interests by other large desires which have only the appearance of being impersonal, virtue, country, mankind. How is true desirelessness to be brought about ? By doing all works with sacrifice as the only object, is the reply of the divine Teacher.

** We cannot accept the current interpretation of *niyatam karma* as if it meant fixed and formal works and were equivalent to the Vedic *nityakarma*, the regular works of sacrifice, ceremonial and the daily rule of Vedic living. Surely, *niyata*, simply takes up the *niyamy* of the last verse. Not formal works fixed by an external rule, but desireless works controlled by the liberated *buddhi*, is the Gita's teaching.

— To be continued

The Inner Sovereign

Now more and more the Epiphany within
Affirms on Nature's soil His sovereign rights.
My mind has left its prison-camp of brain;
It pours, a luminous sea from spirit heights.

A tranquil splendour, waits my Force of Life
Couched in my heart, to do what He shall bid,
Poising wide wings like a great hippogriff
On which the gods of the empyrean ride.

My senses change into gold gates of bliss;
An ecstasy thrills through touch and sound and sight
Flooding the blind material sheath's dull ease:
My darkness answers to His call of light.

Nature in me one day like Him shall sit
Victorious, calm, immortal, infinite.

– From *Collected Poems by Sri Aurobindo*

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