



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. 8, No. 2

February 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः।

दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः॥१-२-५॥

They who dwell in the ignorance, within it, wise in their own wit and deeming themselves very learned, men bewildered are they who wander about round and round circling like blind men led by the blind.

— Katha Upanishad 1-2-5

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriaurobindoashram.net

Ongoing & Forthcoming Events

February 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Feb 03 *Sri Maa ki Ore Khulen: Kyon aur Kaise*

Musical offering

Ms. Aparna Roy

Ms. Premsheela

Feb 10 Every Sinner Also Has a Future: Nobody is Beyond Redemption

Musical offering

Acharya Navneet

Mr. Aditya Pathak

Feb 17 Krishna (Based on Sri Aurobindo's Sonnets, p. 35)

Musical Offering

Sh. Prashant Khanna

Ms. Pragya Taneja

Feb 24 Silent and Unseen But All-Powerful

(Based on the Mother's *Prayers & Meditations*, p. 110)

Musical offering

Dr. Mithu Pal

Dr. Mithu Pal

Sundays : 03, 10, 24

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 07,14,21,28

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

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

Matri Kala Mandir (MKM) CLASS SCHEDULE

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

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

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

ASHRAM'S YOUTUBE CHANNEL

Sri Aurobindo Ashram-Delhi Branch now has scores of videos on its YouTube channel. To access it, **please visit the UPDATED channel:**

<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

The Mother's Integral Health Centre Activities

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

Daily 10am-2pm Ayurveda –General O.P.D. & Panchakarma

Tue/Thu/Sat Holistic Wellness – Ayurveda

Mind-Body Servicing Packages - Weekends/7 days/14 days

Speciality Clinics – By Appointment Only

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

NEW BATCH STARTS Mondays 4,11,18,25 9:00–11:00am Eye Exercise

Contact: 011-2685 8563; Madhu 92683 84794; Mrs. Bhatia 93122 65447

Sundays	9 am	Havan	
Mon/Wed/Fri	6:45-7:45 am	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Sumedha Sarvadhanam
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Ritu Virdi
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Geetika Oberoi
Tue/Thu/Sat	4– 5 pm (Sat.: 5-6 pm)	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	Yogasana class	Ms. Deepa Bisht
Tue/Thu/Sat	4-5 pm (Sat 5-6 pm)	Yogasana class	Mr. Deepak Jhamb

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

Daily	2:45–3:15 pm	Mahamrityunjay Mantra	Chanting	Prayer for All
Monday	3:15–4:00 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	3:15–4:00 pm	Brihadaranyaka Upanishad	Discourse	Dr. Tarun Baveja
Saturday	3:15–4:00 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

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

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

2019 – Year of Ayurveda

Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

At Delhi Ashram Health Centre, SPIRITUAL HEALTH CAMP every Sunday; Time: 8am to 12noon

Havan/Chanting; Talk/Presentation; Physical culture – Yoga/Exercise/Games; Shramdan

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

February 2019: Schedule of Talks

Feb 03	Motivation and Self Discipline	Dr. Swati Kashyap
Feb 10	Discover Heaven on Earth	Dr. S. Katoch
Feb 17	Small is the Real Big	Mr. Deepak Jhamb
Feb 24	Management of Obesity by Ayurveda	Dr. S. Katoch

Important Days in the Ashram

12 February Foundation Day anniversary of Sri Aurobindo Ashram-Delhi Branch

12.2.56

*Opening of the Sri Aurobindo Ashram
Delhi branch*

*Let this place be worthy
of its name and manifest
the true spirit of Sri Aurobindo's
teaching and message to
the world.
With my blessings*



12.2.56

Opening of the Sri Aurobindo Ashram
Delhi branch

Let this place be worthy of its name
and manifest the true spirit of Sri
Aurobindo's teaching and message to the
world.

With my blessings

– The Mother

07:00 am

Invocation

Meditation Hall

09:30 am

Devotional Songs (M.I.S. Senior Students)

Hall of Grace

02:00 pm

Film on Sri Aurobindo Ashram-Delhi Branch

Hall of Joy

03:00 pm

Group Photographs (Ashram Residents)

M.I.S. field

05:00 pm

Bhavani Bharati - A Call for Awakening

Hall of Grace

Dance drama by Anjali Bagal & Team from Pune

07:00 pm

Reading by Tara Didi & Music by Ashram Choir

Meditation Hall

07:40 pm

Prasad

21 February 141st Birth Anniversary of the Mother – Darshan Day



Darshan Day

Once one has entered the path of Yoga, there is only one thing to do, to fix oneself in the resolution to go to the end whatever happens, whatever difficulties arise. None really gets the fulfilment in Yoga by his own capacity—it is by the greater Force that stands over you that it will come—and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come. Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come—that is the one thing to do always.

3 January 1934

– Sri Aurobindo

05:30 am

Prabhat Pheri

Samadhi Lawn

07:00 am

Invocation

Meditation Hall

08:30 am

Pushpanjali (Flower offering) at the Shrine

Samadhi Lawn

09:30 am

Devotional Songs (M.I.S. Primary Students)

Hall of Grace

10am-3:30pm

Sri Smriti Darshan

Near Library

03:45 pm

Cultural Programme by Ashram Youth

Hall of Grace

06:15 pm

March-Past & Lights of Aspiration

Samadhi Lawn

06:30 pm

'Four Aspects of *The Mother*'

Meditation Hall

Reading by Tara Didi & Music by Ashram Choir

07:40 pm

Prasad

The Reversal of Consciousness (13)

Harmonizing Being & Life-2

But even so this evolution would be slow and long if left solely to the difficult automatic action of the evolutionary Energy; it is only when man awakes to the knowledge of the soul and feels a need to bring it to the front and make it the master of his life and action that a quicker conscious method of evolution intervenes and a psychic transformation becomes possible.

This slow development can be aided by the mind's clear perception and insistence on something within that survives the death of the body and an effort to know its nature. But at first this knowledge is impeded by the fact that there are many elements in us, many formations which present themselves as soul elements and can be mistaken for the psyche. In the early Greek and some other traditions about the after-life, the descriptions given show very clearly that what was then mistaken for the soul was a subconscious formation, a subphysical impression mould or shadow-form of the being or else a wraith or ghost of the personality. This ghost, which is mistakenly called the spirit, is sometimes a vital formation reproducing the man's characteristics, his surface life-mannerisms, sometimes a subtle-physical prolongation of the surface form of the mind-shell: at best it is a sheath of the life personality which still remains in the front for some time after the departure from the body. Apart from these confusions born of an after-death contact with discarded phantasms or remnants of the sheaths of the personality, the difficulty is due to our ignorance of the subliminal parts of our nature and the form and powers of the conscious being or Purusha which preside over their action; owing to this inexperience we can easily mistake something of the inner mind or vital self for the psyche. For as Being is one yet multiple, so also the same law prevails in ourselves and our members; the spirit, the Purusha is one but it adapts itself to the formations of Nature. Over each grade of our being a power of the Spirit presides; we have within us and discover when we go deep enough inwards a mind-self, a life-self, a physical self; there is a being of mind, a mental Purusha, expressing something of itself on our surface in the thoughts, perceptions, activities of our mind nature, a being of life which expresses something of itself in the impulses, feelings, sensations, desires, external life activities of our vital nature, a physical being, a being of the body which expresses something of itself in the instincts, habits, formulated activities of our physical nature. These beings or part selves of the self in us are powers of the Spirit and therefore not limited by their temporary expression, for what is thus formulated is only a fragment of its possibilities; but the expression creates a temporary mental, vital or physical personality which grows and develops even as the psychic being or soul personality grows and develops within us. Each has its own distinct nature, its influence, its action on the whole of us; but

on our surface all these influences and all this action, as they come up, mingle and create an aggregate surface being which is a composite, an amalgam of them all, an outer persistent and yet shifting and mobile formation for the purposes of this life and its limited experience.

But this aggregate is, because of its composition, a heterogeneous compound, not a single harmonious and homogeneous whole. This is the reason why there is a constant confusion and even a conflict in our members which our mental reason and will are moved to control and harmonise and have often much difficulty in creating out of their confusion or conflict some kind of order and guidance; even so, ordinarily, we drift too much or are driven by the stream of our nature and act from whatever in it comes uppermost at the time and seizes the instruments of thought and action,—even our seemingly deliberate choice is more of an automatism than we imagine; our co-ordination of our multifarious elements and of our consequent thoughts, feelings, impulses, actions by the reason and will is incomplete and a half-measure. In animal being Nature acts by her own mental and vital intuitions; she works out an order by the compulsion of habit and instinct which the animal implicitly obeys, so that the shiftings of its consciousness do not matter. But man cannot altogether act in the same way without forfeiting his prerogative of manhood; he cannot leave his being to be a chaos of instincts and impulses regulated by the automatism of Nature: mind has become conscious in him and is therefore self-compelled to make some attempt, however elementary in many, to see and control and in the end more and more perfectly harmonise the manifold components, the different and conflicting tendencies that seem to make up his surface being. He does succeed in setting up a sort of regulated chaos or ordered confusion in him, or at least succeeds in thinking that he is directing himself by his mind and will, even though in fact that direction is only partial; for not only a disparate consortium of habitual motive-forces but also newly emergent vital and physical tendencies and impulses, not always calculable or controllable, and many incoherent and inharmonious mental elements use his reason and will, enter into and determine his self-building, his nature-development, his life action. Man is in his self a unique Person, but he is also in his manifestation of self a multiperson; he will never succeed in being master of himself until the Person imposes itself on his multi-personality and governs it: but this can only be imperfectly done by the surface mental will and reason; it can be perfectly done only if he goes within and finds whatever central being is by its predominant influence at the head of all his expression and action. In inmost truth it is his soul that is this central being, but in outer fact it is often one or other of the part beings in him that rules, and this representative of the soul, this deputy self he can mistake for the inmost soul principle.

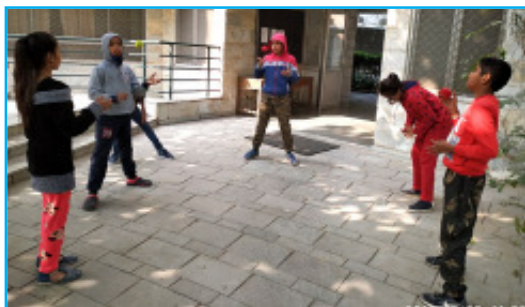
— *Sri Aurobindo*

Activities during December 16, 2018 – January 15, 2019

CLEAN MIND PROGRAMME: Under this program, on five Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & Gita path, yogasanas, and talks/workshops. During this period, Ms. Kanika Agarwal gave a talk on 'Talking to God through Circles of Peace' to 16 participants on 16 December;



Ms. Aradhana Kumar to 18 participants on 'Religion & Spirituality' on 23 December; Ms. Parul Kathuria on 'Thinking & Non-thinking Life' to 15 attendees on 30 December, 2018; Dr. Surinder Katoch on 'Ayurveda – The Science of Life' to 30 participants on 6 January; and Mr. Deepak Jhamb on 'Shanti Nirmaan' to 19 individuals on 13 January 2019. Distribution of used clothes and *Prasad* comprised some other activities of the program.



Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the students of The Mother's International School, Shri Avneesh Narain conducted a session for 5 students

each on 18 & 25 December, 2018; and on 1, 8, and 15 January, 2019. In addition to these, Ms. Madhumita Nayaksahu separately conducted sessions for 15 students on 22 December; for 16 students on 29 December, 2018; and for 6 students on 5 January 2019.

VISITORS FROM KOREA : Five yoga enthusiasts from Korea visited the Ashram on 19 December 2018. Dr. Ramesh Bijlani gave a talk on the life-affirming spiritual philosophy of Sri Aurobindo and the Mother to the group which also attended a class on yogasanas & pranayamas and a conducted tour of the Ashram activities and premises.



ORIENTATION TO INTEGRAL YOGA, 22-23 DECEMBER 2018 : The weekend Orientation to Integral Yoga on 22 & 23 December 2018 was attended by 36 individuals, including several parents of the children studying in The Mother's International School. Besides



taking part in sessions on physical practices of yoga, the group enthusiastically participated in interactive presentations by Dr. Ramesh Bijlani on the beauty of negotiating the journey of life keeping the psychic being



in the front and letting its voice prevail. They attended the Sunday Satsang on 23 December, had musical breaks by Ms. Premsheela and Dr. Mithu Pal, and had a short conducted tour of the Ashram.

Feedback comments at the end of the program included : “a life changing and transformative experience”, “profound concepts distilled into simple language with clear metaphors and examples”, “broadened our horizon”, “immensely beneficial”, “most illuminating”, “sheer bliss”, “need of the hour”.

DESCENT OF LIGHT, 25 DECEMBER 2018 : The descent of Light was celebrated,



as usual, on Christmas, with Lights of Aspiration and recitation of Christmas carols & hymns accompanied by readings by Tara Didi.

RELEASE OF PUSPITA JENA’S ALBUM OF BHAJANS, 26 DECEMBER 2018 : An audio CD with a collection of Oriya Bhajans dedicated to Sri Aurobindo and the Mother sung by Ms Puspita Jena and composed by her father was released in the Meditation Hall on 26 December 2018.

VISITORS FROM KARMA CIVIL SERVICE ACADEMY : Twenty-eight IAS aspirants from Karma Civil Service Academy, Kannur (Kerala), accompanied by their teacher, Mr. Nithin and Managing Director, Mr. Vipin, spent a few days in the Ashram. During



their stay, on 27 December 2018, Dr. Ramesh Bijlani introduced them to the life-affirming spiritual philosophy of Sri Aurobindo and The Mother, and a path based thereon which might lead to a healthy, happy and meaningful life full of love, peace and joy.

ADVENTURE FOR M.I.S. STUDENTS AT KECHLA : Thirty seven students of class VIII and two teachers of The Mother's International School (MIS) took part in a Personality Development & Adventure Camp at Kechla, Odisha, from December 29, 2018 to January 3, 2019. Activities included keep-fit exercises, day & night



trekking, rappelling, river-crossing, rowing, swimming in the Kolab River Reservoir & cavorting at the waterfall, learning eye care routines, pranayamas for a more efficient respiratory system to deal with Delhi pollution on an individual basis, and interactive talks & discussions. Western folk-dancing, interacting with students of Auro-Mira Vidya Mandir (AMVM) at



a joint picnic and New Year Eve celebrations formed some of the other activities. Students were truly delighted as is obvious from their feedback: "Personally when I came here at Kechla I didn't get a very good impression but gradually the activities we did and people over here.. changed my whole experience" (V.S.); "Turning to its physical beauty, imagine a huge



reservoir, with mountains in the distance. In the middle of which an abrupt island is nestled, green and red (Kechla has red sand). That is Kechla... Kechla, I want to say that I learnt so much from you and I never want to leave you. I'm grateful for all you taught me" (P.K.); "Kechla taught me that resources such as water and electricity are supposed to be used





very carefully” (R.V.); “This trip taught me to take care of not only of myself, but of my friends, and has taught me that ‘simplicity is the best’” (H.A.); “Auro



Mira Service Society has brought a whole new perspective to Kechla. It educates children, and gives them a whole new platform to experience several aspects of life” (K.T.); “The Ashram rooms are very well maintained. Kudos to the gardener as well for maintaining the gorgeous orchard” (N.S.); “I thought that I will or could not celebrate a fun New Year in Kechla but I was wrong. The celebrations were just amazing and I had fun, may be in a different way” (S.K.); “I did boating, rappelling and swimming. I even learnt a lot of breathing exercises and learnt a method of purifying our eyes using honey” (S.S.); “One lesson that I learnt from this trip was that us, humans don’t need luxury but we do need the beauty of Nature” (R.N.); “I learnt to cooperate with everyone as a team, many kinds of Western folk dances, and how to take care of our lungs and eyes” (S.S.); “I enjoyed the Nature and the stars were showing bright in the night which is not possible in Delhi” (K.C.)

ADVENT OF THE NEW YEAR, 31 DECEMBER 2018 - 1 JANUARY 2019 : The new year was ushered in the Ashram with a cultural program performance by the Ashram



youngsters, and kindling of midnight Lights of Aspiration and meditation. Uninterrupted reading of Savitri started on 31 Dec 2018, and continued till the evening of 1 Jan 2019.

MYTHOLOGY FOR THE KIDS : A Workshop on ‘Mythology for the Kids’ was conducted by Ms. Shubhra Maheshwari from 2-12 January 2019. It was attended by 11 children, who learnt mythological tales, shlokas & bhajans through storytelling, music and theatre. Feedback comments by children included: “Ma’m

was the best teacher I ever saw”, “really liked whatever we did”, and some of the parents’ comments were: “my child taught me so many things during the period”, “[the child] had a wonderful time.”

COMMUNITY SERVICE BY M.I.S. STUDENTS AT KECHLA SCHOOL: A group of 29 students of class 11 of The Mother’s International School (accompanied by 2 teachers) volunteered as



teacher-mentors at the Auro-Mira Vidya Mandir in Kechla from 4th to 11th January, 2019. Each student was allotted a child of Auro-Mira Vidya Mandir, a free progress school for the tribal popu-



lace of this under-privileged region in the state of Odisha. The aim was to teach children, all first generation learners, by creating rapport with them, find different methods to gauge their interests and



imparting joyous learning experiences. A wide variety of subjects was taught to the



students with

Math, Social Science and Science being the most common. However, their favourite, English, invariably found its way into the daily regimen. Apart from the academic classes, the volunteer teachers group also engaged them in co-curricular endeavours everyday after lunch. Children were guided in various arts & crafts, musical instruments and indoor games.



Teaching little children bubbling with eager enthusiasm in a remote place in Odisha helped the volunteers gain an excellent educative experience for themselves and they too returned enriched and inspired. Very positive feedback was penned by MIS students about their experience: “Teaching the children was another experience altogether. It gave us the perfect opportunity to gauge into the minds of young ones who are eager to learn and express. It also gave us chance to feel and understand how our teachers must feel everyday teaching us” (S.N.); “The children were very eager to learn and their excitement made the experience a lot more fun... The children are very tal-



ented and never failed to amaze me” (S.L); “While they [the children] were able to understand most concepts well, they faced problems in applying them. A little non-mechanical teaching and confidence boost can really help them excel” (A.A.); “The treks were really adventurous and I’m overwhelmed to have had such experience” (I.S.); “This trip was probably the best school trip ever. The food was amazing. The facilities were great... And the attitude of the children just brought a smile to my face” (M.G.); “I had a wonderful time volunteering for community service at the Auro Mira Vidya Mandir” (S.S.)

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

Editor's Note

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

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

* * * * *

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

– *The Mother*

* * * * *

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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CONSPECTUS

NINTH CHAPTER

Works, Devotion and Knowledge – What the Gita now proceeds to say is the most secret thing of all. It is the knowledge of the whole Godhead which the Master of his being has promised to Arjuna (VII-I). To direct the whole self Godwards in an entire union is the way to rise out of a mundane into a divine existence.

नवमोध्यायः

राजविद्याराजगुह्ययोगः

NINTH CHAPTER

THE YOGA OF THE KINGLY SCIENCE & THE KINGLY SECRET

WORKS, DEVOTION AND KNOWLEDGE

(All the truth that has developed itself at this length step by step, each bringing forward a fresh aspect of the integral knowledge and founding on it some result of spiritual state and action, has now to take a turn of immense importance. The Teacher therefore takes care first to draw attention to the decisive character of what he is about to say, so that the mind of Arjuna may be awakened and attentive. For he is going to open his mind to the knowledge and sight of the integral Divinity and lead up to the vision of the eleventh book, by which the warrior of Kurukshetra becomes conscious of the author and upholder of his being and action and mission, the Godhead in man and the world, whom nothing in man and world limits or binds, because all proceeds from him, is a movement in his infinite being, continues and is supported by his will, is justified in his divine self-knowledge, has him always for its origin, substance and end. Arjuna is to become aware of himself as existing only in God and as acting only by the power within him, his workings only an instrumentality of the divine action, his egoistic consciousness only a veil and to his ignorance a misrepresentation of the real being within him which is an immortal spark and portion of the supreme Godhead.)

श्रीभगवानुवाच -

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥६-१॥

Sri Bhagavaan Uvaacha:

Idam tu te guhyatamam pravakshyaamyanasooyave;

Jnaanam vijnaanasahitam yajjnaatwaa mokshyase'shubhaat. 9-1

The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the essential knowledge attended with all the comprehensive knowledge, by knowing which thou shalt be released from evil.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥६-२॥

**Raajavidyaa raajaguhyam pavitramidamuttamam;
Pratyakshaavagamam dharmyam susukham kartumavyayam. 9-2**

This is the king-knowledge, the king-secret (the wisdom of all wisdoms, the secret of all secrets), it is a pure and supreme light which one can verify by direct spiritual experience, it is the right and just knowledge, the very law of being. It is easy to practise and is imperishable.

**अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥६-३॥**

**Ashraddhadhaanaah purushaa dharmasyaasya parantapa;
Apraapya maam nivartante mityusamsaaravartmani. 9-3**

(But faith* is necessary). The soul that fails to get faith in the higher truth and law, O Parantapa, not attaining to Me, must return into the path of ordinary mortal living (subject to death and error and evil.)

* For this is a truth which has to be lived,—and lived in the soul's growing light, not argued out in the mind's darkness. One has to grow into it, one has to become it,—that is the only way to verify it. It is only by an exceeding of the lower self that one can become the real divine self and live the truth of our spiritual existence. All the apparent truths one can oppose to it are appearances of the lower Nature. The release from the evil and the defect of the lower Nature, *ashubham*, can only come by accepting a higher knowledge in which all this apparent evil becomes convinced of ultimate unreality, is shown to be a creation of our darkness. But to grow thus into the freedom of the divine Nature one must accept and believe in the Godhead secret within our present limited nature. For the reason why the practice of this Yoga becomes possible and easy is that in doing it we give up the whole working of all that we naturally are into the hands of that inner divine Purusha. The Godhead works out the divine birth in us progressively, simply, infallibly, by taking up our being into his and by filling it with his own knowledge and power, *jnanadipena bhaswata*; he lays hands on our obscure ignorant nature and transforms it into his own light and wideness. What with entire faith and without egoism we believe in and impelled by him will to be, the God within will surely accomplish. But the egoistic mind and life we now and apparently are must first surrender itself for transformation into the hands of that inmost secret Divinity within us.

**मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥६-४॥**

**Mayaa tatamidam sarvam jagadavyaktamoortinaa;
Matsthaani sarvabhootaani na chaaham teshvavasthitah. 9-4**

By Me,* all this universe has been extended in the ineffable mystery of My being; all existences are situated in Me, not I in them.

* The Gita then proceeds to unveil the supreme and integral secret, the one thought and truth in which the seeker of perfection and liberation must learn to live and the one law of perfection of his spiritual members and of all their movements. This supreme secret is the mystery of the transcendent Godhead who is all and everywhere, yet so much greater and other than the universe and all its forms that nothing here contains him, nothing expresses him really, and no language which is borrowed from the appearances of things in space and time and their relations can suggest the truth of his unimaginable being. The consequent law of our perfection is an adoration by our whole nature and its self-surrender to its divine source and possessor. Our one ultimate way is the turning of our entire existence in the world, and not merely of this or that in it, into a single movement towards the Eternal. By the power and mystery of a divine Yoga we have come out of his inexpressible secrecies into this bounded nature of phenomenal things. By a reverse movement of the same Yoga we must transcend the limits of phenomenal nature and recover the greater consciousness by which we can live in the Divine and the Eternal.

**न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥६-५॥**

**Na cha matsthaani bhootaani pashya me yogamaishwaram;
Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah. 9-5**

And yet all existences are not situated in Me, behold My divine Yoga;* Myself is that which supports all being and constitutes their existence.

* There is a Yoga of divine Power, by which the Supreme creates phenomena of himself in a spiritual, not a material, self-formulation of his own extended infinity, an extension of which the material is only an image.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥६-६॥

**Yathaakaashasthito nityam vaayuh sarvatrago mahaan;
Tathaa sarvaani bhootaani matsthaaneetyupadhaaraya. 9-6**

It is as the great, the all-pervading* aerial principle dwells in the etheric that all existences dwell in Me, that is how you have to conceive of it.

* The universal existence is all-pervading and infinite and the self-existent too is all-pervading and infinite; but the self-existent infinity is stable, static, immutable, the universal is an all-pervading movement. The Self is one, not many; but the universal expresses itself as all existence and is, as it seems, the sum of all existences. One is Being; the other is Power of Being which moves and creates and acts in the existence of the fundamental, supporting, immutable Spirit. The Self does not dwell in all these existences or in any of them; that is to say, he is not contained by any, —just as the ether here is not contained in any form, though all forms are derived ultimately from the ether. Nor is he contained in or constituted by all existences together — any more than the ether is contained in the mobile extension of the aerial principle or is constituted by the sum of its forms or its forces. But still in the movement also is the Divine; he dwells in the many as the Lord in each being. Both these relations are true of him at one and the same time.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥६-७॥

**Sarvabhootaani kaunteya prakritim yaanti maamikaam;
Kalpakshaye punastaani kalpaadau visrijaamyaham. 9-7**

All existences, O Kaunteya, return into My divine Nature (out of her action into her immobility and silence) in the lapse of the cycle; at the beginning of the cycle again I loose them forth.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥६-८॥

**Prakritim swaamavashtabhya visrijaami punah punah;
Bhootagraamamimam kritsnamavasham prakritervashaat. 9-8**

Leaning – pressing down upon my own Nature (Prakriti) I create (loose forth into various being) all this multitude of existences, all helplessly* subject to the control of Nature.

* Ignorant, the Jiva is subject to her cyclic whirl, not master of itself, but dominated by her; only by return to the divine consciousness can it attain to mastery and freedom. The Divine too follows the cycle, not as subject to it, but as its informing Spirit and guide, not with his whole being involved in it, but with his power of being accompanying and shaping it.

न च मां तानि कर्माणि निबध्नन्ति धनंजय।
उदासीनवदासीनमसक्तं तेषु कर्मसु॥६-९॥

**Na cha maam taani karmaani nibadhnanti dhananjaya;
Udaaseenavadaaseenam asaktam teshu karmasu. 9-9**

Nor do these works bind me, O Dhananjaya, for I am seated as if indifferent* above, unattached to those actions.

* If in his power he accompanies her and causes all her workings, he is outside it too, as if one seated above her universal action in the supracosmic mastery, not attached to her by any involving and mastering desire and not therefore bound by her works, because he infinitely exceeds them and precedes them, is the same before, during and after all their procession in the cycles of Time. But also since this action is the action of the divine Nature, *sva prakritih*, and the divine Nature can never be separate from the Divine, in

everything she creates the Godhead must be immanent. That is a relation which is not the whole truth of his being, but neither is it a truth which we can at all afford to ignore.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥६-१०॥
Mayaa'dhyakshena prakritih sooyate sacharaacharam;
Hetunaa'nena kaunteya jagadwiparivartate. 9-10

I am the presiding control of my own action of Nature, (not a spirit born in her, but) the creative spirit who causes her to produce all that appears in the manifestation. Because of this, O Kaunteya, the world proceeds in cycles.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम्॥६-११॥
Avajaananti maam moodhaah maanusheem tanumaashritam;
Param bhaavamajaananto mama bhootamaheshwaram. 9-11

Deluded* minds despise me lodged in the human body because they know not my supreme nature of being, Lord of all existences.

* Mortal mind is bewildered by its ignorant reliance upon veils and appearances; it sees only the outward human body, human mind, human way of living and catches no liberating glimpse of the Divinity who is lodged in the creature. It ignores the divinity within itself and cannot see it in other men, and even though the Divine manifest himself in humanity as *Avatar* and *Vibhuti*, it is still blind and ignores or despises the veiled Godhead. And if it ignores him in the living creature, still less can it see him in the objective world on which it looks from its prison of separative ego through the barred windows of the finite mind. It does not see God in the universe; it knows nothing of the supreme Divinity who is master of these planes; full of various existences and dwells within them; it is blind to the vision by which all in the world grows divine and the soul itself awakens to its own inherent divinity and becomes of the Godhead, godlike. What it does see readily and to that it attaches itself with passion, is only the life of the ego hunting after finite things for their own sake and for the satisfaction of the earthly hunger of the intellect, body, senses. Those who have given themselves up too entirely to this outward drive of the mentality, fall into the hands of the lower nature, cling to it and make it their foundation. They become a prey to the nature of the *Rakshasa* in man who sacrifices everything to a violent and inordinate satisfaction of his separate vital ego and makes that the dark godhead of his will and thought and action and enjoyment. Or they are hurried onward in a fruitless cycle by the arrogant self-will, self-sufficient thought, self-regarding act, self-satisfied and yet ever unsatisfied intellectualised appetite of enjoyment of the Asuric nature. But to live persistently in this separative ego-consciousness and make that the centre of all our activities is to miss altogether the true self-awareness. The charm it throws upon the misled instruments of the spirit is an enchantment that chains life to a profitless circling. All its hope, action, knowledge are vain things when judged by the divine and eternal standard, for it shuts out the great hope, excludes the liberating action, banishes the illuminating knowledge. It is a false knowledge that sees the phenomenon but misses the truth of phenomenon, a blind hope that chases after the transient but misses the eternal, a sterile action whose every profit is annulled by loss and amounts to a perennial labour of Sisyphus.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥६-१२॥
Moghaashaa moghakarmaano moghajnaanaa vichetasah;
Raakshaseemaasureem chaiva prakritim mohineem shritaah. 9-12

All their hope, action, knowledge are vain things (when judged by the Divine and eternal standard); they dwell in the Rakshasic and Asuric nature which deludes the will and the intelligence.

– To be continued

Only beginnings are accomplished here;
Our base's Matter seems alone complete,
An absolute machine without a soul.
Or all seems a misfit of half ideas,
Or we saddle with the vice of earthly form
A hurried imperfect glimpse of heavenly things,
Guesses and travesties of celestial types.
Here chaos sorts itself into a world,
A brief formation drifting in the void:
Apings of knowledge, unfinished arcs of power,
Flamings of beauty into earthly shapes,
Love's broken reflexes of unity
Swim, fragment-mirrorings of a floating sun.
A packed assemblage of crude tentative lives
Are pieced into a tessellated whole.
There is no perfect answer to our hopes;
There are blind voiceless doors that have no key;
Thought climbs in vain and brings a borrowed light,
Cheated by counterfeits sold to us in life's mart,
Our hearts clutch at a forfeited heavenly bliss.
There is provender for the mind's satiety,
There are thrills of the flesh, but not the soul's desire.
—From *Savitri* by Sri Aurobindo

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