



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।  
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे नमः॥

Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.

# Realization

Vol. 8, No. 7

July 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अखण्डं सच्चिदानन्दमवांगमनसगोचरम्।  
आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये॥१॥

1. I take refuge with Him who is *sheer* Existence, Intelligence and Bliss, impartible, beyond the purview of speech and mind, the Self in whom the whole Universe exists—may my desire & purpose attain fulfilment.

– *Sadananda's Essence of Vedanta, Invocation 'To The Absolute'*

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

July 2019

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Jul 07 *Yog Path Mein Santulan ki Anivaryata*

Musical offering

Ms. Aparna Roy

Ms. Premecheela

Jul 14 Earning the Right to be Free

Musical Offering

Dr. Ramesh Bijlani

Ms. Pragya Taneja

Jul 21 The Self's Infinity (Based on Sri Aurobindo's Sonnets, p. 39)

Musical Offering

Sh. Prashant Khanna

Dipanvita & Basudhara

Jul 28 The Secret of Inaction in Action

Musical offering

Acharya Navneet

Dr. Maitreyee Karak

Sundays : 07, 14, 28 11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 04,11,18,28

11:30 am–12:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

Fridays: 05,12,19,29

05:30 – 06:30 pm

**Bhagvad Gita**

Shri Prashant Khanna

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

Ashram Library (Knowledge)

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

(Monday closed)

Contact : 2656 7863

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube : <https://youtube.com/sriurobindoashramdelhibranch>

Facebook : <http://facebook.com/sriurobindoashramdelhibranch>

Instagram : <https://www.instagram.com/sriurobindoashramdelhibranch>

Twitter : <https://twitter.com/saadelhibranch>

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. Premecheela
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/Sat	3:00-5:30 pm	Odissi Nritya	Ms. Kalyani Behera
Mon/Fri	3:30-5:30 pm	Kuchipudi	Ms. Meenu Thakur
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	4:45-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00-6:00 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal/ Shri Vikram Singh

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

# The Mother's Integral Health Centre Activities

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

### July 2019: Schedule of Talks

July 07	How to Simplify Things	Ms. Monika Sharma
July 14	Prayashchit	Dr. S. Katoch
July 21	Possible and Impossible	Mr. Deepak Jhamb
July 28	Management of Nervous System Disorder by Ayurveda	Dr. S. Katoch

**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

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

**NEW BATCH STARTS Mondays 1,8,15,22,29 9:00–11:00am Eye Exercise**

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

<b>Sundays</b>	<b>9 am</b>	<b>Havan</b>	
<b>Tue/Thu/Sat</b>	<b>6:45-7:45 am</b>	<b>Yogasana class</b>	<b>Ms. Seema Dabi</b>
<b>Mon/Wed/Fri</b>	<b>8–9 am</b>	<b>Yogasana class</b>	<b>Ms. Sumita Kher</b>
<b>Mon/Wed/Fri</b>	<b>9:45-10:45 am</b>	<b>Yoga for Senior Citizens</b>	<b>Ms. Ritu Viridi</b>
<b>Mon/Wed/Fri</b>	<b>11 am–12 noon</b>	<b>Yogasana class</b>	<b>Ms. Pragya Taneja</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. Deepa Bisht</b>

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

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

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

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

### Advance Notice

### CERTIFICATE COURSE ON TEACHING YOGA

August 07–December 20, 2019

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srimayog@gmail.com> or visit [WWW.sriaurobindoashram.net](http://WWW.sriaurobindoashram.net)

## The Reversal of Consciousness (18)

*Mother, how to change one's consciousness?*

Naturally, there are many ways, but each person must do it by the means accessible to him; and the indication of the way usually comes spontaneously, through something like an unexpected experience. And for each one, it appears a little differently.

For instance, one may have the perception of the ordinary consciousness which is extended on the surface, horizontally, and works on a plane which is simultaneously the surface of things and has a contact with the superficial outer side of things, people, circumstances; and then, suddenly, for some reason or other — as I say for each one it is different — there is a shifting upwards, and instead of seeing things horizontally, of being at the same level as they are, you suddenly dominate them and see them from above, in their totality, instead of seeing a small number of things immediately next to yourself; it is as though something were drawing you above and making you see as from a mountain-top or an aeroplane. And instead of seeing each detail and seeing it on its own level, you see the whole as one unity, and from far above.

There are many ways of having this experience, but it usually comes to you as if by chance, one fine day.

Or else, one may have an experience which is almost its very opposite but which comes to the same thing. Suddenly one plunges into a depth, one moves away from the thing one perceived, it seems distant, superficial, unimportant; one enters an inner silence or an inner calm or an inward vision of things, a profound feeling, a more intimate perception of circumstances and things, in which all values change. And one becomes aware of a sort of unity, a deep identity which is one in spite of the diverse appearances.

Or else, suddenly also, the sense of limitation disappears and one enters the perception of a kind of indefinite duration beginningless and endless, of something which has always been and always will be.

These experiences come to you suddenly in a flash, for a second, a moment in your life, you don't know why or how.... There are other ways, other experiences — they are innumerable, they vary according to people; but with this, with one minute, one second of such an existence, one catches the tail of the thing. So one must remember that, try to relive it, go to the depths of the experience, recall it, aspire, concentrate. This is the starting- point, the end of the guiding thread, the clue. For all those who are destined to find their inner be-

ing, the truth of their being, there is always at least one moment in life when they were no longer the same, perhaps just like a lightning-flash — but that is enough. It indicates the road one should take, it is the door that opens on this path. And so you must pass through the door, and with perseverance and an unfailing steadfastness seek to renew the state which will lead you to something more real and more total.

Many ways have always been given, but a way you have been taught, a way you have read about in books or heard from a teacher, does not have the effective value of a spontaneous experience which has come without any apparent reason, and which is simply the blossoming of the soul's awakening, one second of contact with your psychic being which shows you the best way for you, the one most within your reach, which you will then have to follow with perseverance to reach the goal — one second which shows you how to start, the beginning.... Some have this in dreams at night; some have it at any odd time: something one sees which awakens in one this new consciousness, something one hears, a beautiful landscape, beautiful music, or else simply a few words one reads, or else the intensity of concentration in some effort — anything at all, there are a thousand reasons and thousands of ways of having it. But, I repeat, all those who are destined to realise have had this at least once in their life. It may be very fleeting, it may have come when they were very young, but always at least once in one's life one has the experience of what true consciousness is. Well, that is the best indication of the path to be followed.

One may seek within oneself, one may remember, may observe; one must notice what is going on, one must pay attention, that's all. Sometimes, when one sees a generous act, hears of something exceptional, when one witnesses heroism or generosity or greatness of soul, meets someone who shows a special talent or acts in an exceptional and beautiful way, there is a kind of enthusiasm or admiration or gratitude which suddenly awakens in the being and opens the door to a state, a new state of consciousness, a light, a warmth, a joy one did not know before. That too is a way of catching the guiding thread. There are a thousand ways, one has only to be awake and to watch.

First of all, you must feel the necessity for this change of consciousness, accept the idea that it is this, the path which must lead to the goal; and once you admit the principle, you must be watchful. And you will find, you do find it. And once you have found it, you must start walking without any hesitation.

Indeed, the starting-point is to observe oneself, not to live in a perpetual nonchalance, a perpetual apathy; one must be attentive.

— *The Mother*



## Activities during May 16 – June 15, 2019

**SCIENCE TEACHERS' WORKSHOP, 14-20 MAY 2019** : The teaching staff of Mirambika conducted a workshop in the Ashram for 20 elementary & secondary teachers of a number of schools from Rajasthan,



West Bengal, Madhya Pradesh, Uttarakhand, Punjab and Odisha. On behalf of Sri Aurobindo Ashram-Delhi Branch and Mirambika Free Progress School, Tara Didi welcomed the participants to the Ashram and inaugurated the workshop. Subjects covered in the workshop included Physics, Chemistry and Biology. Various partici-

pants gave presentations of how various topics in these sciences are taught in their schools. Baren, Mehak & Vivek thereafter through experiments showed how topics such as electricity, light, magnetism, etc. can be made to arouse the interest of children vide practical functioning and utility of these properties of matter. Jayanthy demonstrated the operation of osmosis and diffusion through cello-



phane sheets. These processes are going on in the cells and tissues on a continual basis for the proper functioning of the various systems in the body. Srila, Kamlesh and Mehak explained the use of card games to facilitate the understanding and memorization of the Periodic Table including the many properties of metals & non metals associated with these el-

ements. These games boost the observational faculty of the children. Soil and the general threat of its erosion today was another topic alluded to during the chemistry sessions.

From feedback comments expressed by the participants it became entirely clear that the workshop was an eye-opening experience for them. What struck them most perhaps was learning the ways in which the interest and curiosity of the children could be boosted for actual knowledge, not merely bookish learning, about the subject matter.

Other activities of the workshop included discourses on Integral Yoga by Dr. Ramesh Bijlani, and yogasanas & games. Each school was also presented with a bunch of equipment worth INR 30,000/- (funding for these equipments generously provided by **Foundation for World Education of USA**) for demonstrating scientific experiments as an aid to the teaching process.



**CLEAN MIND PROGRAMME:** Under this program, on four Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including



M a h a M r i t y u n j a y H a v a n & G i t a p a t h, yogasanas and talks/workshops. During

this period, Ms. Monika Sharma gave a talk on



‘How to Cultivate Mental Strength’ to 20 participants on 19 May; Dr. S. Katoch to 20 participants on ‘Management of Diabetes by AYSOL’ on 26 May; Mr. Deepak Jhamb on ‘Doubt brings Upliftment’ to 35 attendees on 2 June; and Dr. Surinder Katoch on ‘Criticizing Others Drains One’s Energy’ to 13 participants on 9 June 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **Clean Mind Programme** in its **Manojaya (Victory of the Mind)** project especially for the EWS students of The Mother's International School, two camps (3-7 June, and 10-15 June with



12 and 10 attendees respectively) were conducted in the Ashram campus. Activities of



the camps included talks, drawing, creative arts, and nature walk. Resource persons for the camps were Ms. M a d h u m i t a





Nayaksahu, Ms. Meenakshi, Ms. Harpreet Kaur, Shri Deepak Jhamb and Shri Mukesh Batra.

**HAZARDS OF CELL PHONES :** Mr. Prashant Gautam from Synergy Environics Ltd. gave a talk with illustrations on the documented hazards from radiation ascribed to the usage of cell phones on 20 May 2019. He averred that sufficient evidence has already been gathered to expose health as a threat to human life. In view of the fact that it took some general acceptance to the due to the aggressive industry, he wondered if of this ubiquitous threat to many years in the future. He also talked about a chip that can reduce the radiation hazard, and gave a practical demonstration to prove that. It is to be hoped that the IT industry incorporates this solution in its products to at least partly mitigate the harmful effects.



cell phones on 20 that sufficient evidence has already been gathered to expose health. In view of 150 years for dangers of smoking lobbying of tobacco a wide recognition will also stretch out



**HD TELESCOPE AT MADHUBAN :** Picture of moon viewed on 27-5-19 at 9:10 am through the newly installed powerful telescope at Madhuban, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch at Talla Ramgarh in Uttarakhand. Enlarge the page to 200% to clearly make out the craters. [picture has been darkened a little to contrast features]

**ANNIVERSARY OF RELICS ENSHRINEMENT AT VAN NIWAS :** To commemorate

the 30<sup>th</sup> anniversary of enshrinement of the Sacred Relics of Sri Aurobindo at Van Niwas, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in Nainital, Ms. Veena Sawale offered a devotional songs presentation in the Meditational Hall on 29 May 2019. She was ably accompanied on tabla by Mr. Neeraj Kumar.





**MYTHOLOGY FOR THE KIDS :** A workshop for 7-14 year olds on Mythology, with a special focus on the Ramayana, was conducted from 20-31 May 2019 in the Ashram with Ms. Shubhra Maheshwari as the resource person. The finale on 31 May, in which the children presented several items of Bhajans and episodes from the Ramayana learnt during the workshop, was also attended by parents of the children. Feedback provided by parents included: “an ideal event for the summer break,” “We, as a family, learned a lot,” “a learning experience with a lot of knowledge that went beyond Ramayana,” “educative and playful at the same time.”



**Managing Examination Stress :** A workshop on Managing Examination Stress for about 100 children and parents was conducted by Ms. Jhanavi Pandya, a young psychology graduate from St. Xavier’s College, Mumbai, on 2 June 2019 in the Ashram. Her knowledge, experience, and keen appreciation of the problem were most evident throughout the two-hour session during which she kept her audience spell-bound. One of the parents after attending the workshop, communicated in an e-mail: “It would be wonderful if more such sessions can be organised for adolescents who are brimming with energy, yet their moods and emotions are constantly in flux.”



**BHAJAN SANDHYA :** A string of popular bhajans, along with a deeper insight into them, was offered by Ms. Jahnavi Pandya in the Meditation Hall of the Ashram on 3 June 2019.



**CELEBRATION OF THE ANNIVERSARY OF RELICS ENSHRINEMENT AT MADHUBAN, TALLA RAMGARH, DT. NAINITAL, UTTARAKHAND, ON 7 JUNE 2019**

**SMART PHONE ADDICTION :** A stimulating and participatory session on smart phone addiction was conducted for Ashram youngsters on 8 June 2019 by Ms Jahnvi Pandya. Being quite young herself, she could grasp fully the pull of the manifold attractions including movies, games, mass media and other information galore available on the phone today. Ms. Pandya said that though extremely useful as a judicial utility, an addiction to smart phone could be equally injurious. She then gave several practical tips to empower them to limit its use in the long run and how best to manage one's time so that more important things are not given short shrift.



**BHAJAN SANDHYA :** A Bhajan Sandhya packed with soulful lyrics sung with deep emotion was offered by Ms. Sapna Mukherjee in the Meditation Hall of the Ashram on 8 June 2019.

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.

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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*

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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, 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

\* \* \* \* \*

## TENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।  
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम्॥१०-४१॥

**Yadyad vibhootimat sattwam shreemadoorjitameva vaa;  
Tattadevaavagaccha twam mama tejom'shasambhavam. 10-41**

Whatever beautiful and glorious creature thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of my existence.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥१०-४२॥

**Athavaa bahunaitena kim jnaatena tavaarjuna;  
Vishtabhyaahamidam kritsnamekaamshena sthito jagat. 10-42**

But what need is there of a multitude of details for this knowledge, O Arjuna? Take it thus,\* that I am here in this world and everywhere, I support this entire universe with an infinitesimal portion of Myself.

\* All classes, general species, individuals are vibhuti of the One. But since it is through power in his becoming that he is apparent to us, he is especially apparent in whatever is of a pre-eminent value or seems to act with a powerful and pre-eminent force. And therefore in each kind of being we can see him most in those in whom the power of nature of that kind reaches its highest, its leading, its most effectively self-revealing manifestation. These are in a special sense Vibhuti. Yet the highest power and manifestation is only a very partial revelation of the Infinite; even the whole universe is informed by only one degree of his greatness, illumined by one ray of his splendour, glorious with a faint hint of his delight and beauty. This is in sum the gist of the enumeration, the result we carry away from it, the heart of its meaning.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे विभूतियोगो नाम  
दशमोऽध्यायः॥

**Iti Srimad Bhagavadgeetaasooapanishatsu Brahavidyaayaam Yogashaastre Sri  
Krishnaarjunasamvaade Vibhootiyogo Naama Dashamo'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 tenth discourse entitled: "The Yoga of the Divine Glories"

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## ELEVENTH CHAPTER - THE VISION OF THE WORLD-SPIRIT

I. *Time the Destroyer* (1-34)

II. *The Double Aspect* (35-55)

The Time figure of the Godhead is now revealed and from the million mouths of that figure issues the command for the appointed action to the liberated Vibhuti. This vision of the universal Purusha is one of the most powerfully poetic passages in the Gita.

एकादशोध्यायः  
विश्वरूपदर्शनयोगः  
ELEVENTH CHAPTER  
VISHWAROOP DARSHANAYOGAH

1. *TIME THE DESTROYER*

अर्जुन उवाच -

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम्।  
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥११-१॥

*Arjuna Uvaacha -*

**Madanugrahaaya paramam guhyamadhyaatmasamjnitam;  
Yattwayoktam vachastena moho'yam vigato mama. 11-1**

Arjuna said: This word of the highest spiritual secret of existence, Thou hast spoken out of compassion for me; by this my delusion\* is dispelled.

\* The illusion which so persistently holds man's sense and mind, the idea that things at all exist in themselves or for themselves apart from God or that anything subject to Nature can be self-moved and self-guided, has passed from Arjuna,—that was the cause of his doubt and bewilderment and refusal of action.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।  
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम्॥११-२॥

**Bhavaapyayau hi bhootaanaam shrutau vistarasho mayaa;  
Twattah kamalapatraaksha maahaatmyamapi chaavyayam. 11-2**

The birth and passing away of existences have been heard by me in detail from Thee, O Lotus-eyed, and also the imperishable greatness of the divine con- scious Soul.\*

\* All is a Yoga of this great eternal Spirit in things and all happenings are the result and expression of that Yoga; all Nature is full of the secret Godhead and in labour to reveal him in her. But Arjuna would see too the very form and body of this Godhead, if that be possible. The vision of the universal Purusha is one of the best known and most powerfully poetic passages in the Gita, but its place in the thought is not altogether on the surface. It is evidently intended for a poetic and revelatory symbol and we must see how it is brought in and for what purpose and discover to what it points in its significant aspects before we can capture its meaning. It is invited by Arjuna in his desire to see the living image, the visible greatness of the unseen Divine, the very embodiment of the Spirit and Power that governs the universe. For this greatest all-comprehending vision he is made to ask because it is so, from the spirit revealed in the universe, that he must receive the command to his part in the world-action.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥११-३॥

**Evametadyathaattha twamaatmaanam parameshwara;  
Drashtumicchaami te roopamaishwaram purushottama. 11-3**

So it is, as Thou hast declared Thyself, O Supreme Lord; I desire to see Thy divine form and body, O Purushottama.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।  
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥११-४॥

**Manyase yadi tacchakyam mayaa drashtumiti prabho;  
Yogeshwara tato me twam darshayaatmaanamavyayam. 11-4**

If Thou thinkest that it can be seen by me, O Lord, O Master of Yoga, then show me Thy imperishable Self.

श्रीभगवानुवाच -

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥११-५॥

*Sri Bhagavaan Uvaacha -*

**Pashya me paartha roopaani shatasho'tha sahasrashah;  
Naanaavidhaani divyaani naanaavarnaakriteeni cha. 11-5**

The Blessed Lord said: Behold, O Partha, my hundreds and thousands of divine forms, various in kind, various in shape and hue.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा।  
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत॥११-६॥

**Pashyaadityaan vasoon rudraan ashwinau marutastathaa;  
Bahoonyadrishtapoorvaani pashyaashcharyaani bhaarata. 11-6**

Behold the Adityas, the Vasus, the Rudras, the two Aswins and also the Maruts; behold many wonders that none has beheld, O Bharata.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।  
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि॥११-७॥

**Ihaikastham jagatkritsnam pashyaadya sacharaacharam;  
Mama dehe gudaakesha yachchaanyad drashtumicchasi. 11-7**

Here, to-day, behold the whole world, with all that is moving and unmoving, unified\* in my body, O Gudakesha, and whatever else thou willest to see.

\* This then is the keynote, the central significance. It is the vision of the One in the Many, the Many in the One,—and all are the One. It is this vision that to the eye of the divine Yoga liberates, justifies, explains all that is and was and shall be. Once seen and held, it lays the shining axe of God at the root of all doubts and perplexities and annihilates all denials and oppositions. If the soul can arrive at unity with the Godhead in this vision,—Arjuna has not yet done that, therefore we find that he has fear when he sees,—all even that is terrible in the world loses its terror.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥११-८॥

**Na tu maam shakyase drashtum anenaiva swachakshushaa;  
Divyam dadaami te chakshuh pashya me yogamaishwaram. 11-8**

What thou hast to see, this thy human\* eye cannot grasp; but there is a divine eye (an inmost seeing) and that eye I now give to thee. Behold Me in My divine Yoga.

\* For the human can see only the outward appearances of things or make out of them separate symbol forms, each of them significant of only a few aspects of the eternal Mystery.

संजय उवाच -

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।  
दर्शयामास पार्थाय परमं रूपमैश्वरम्॥११-९॥  
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥११-१०॥  
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्॥  
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥११-११॥  
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।  
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥११-१२॥  
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।  
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥११-१३॥



ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः।  
प्रणम्य शिरसा देवं कृतांजलिरभाषत॥११-१४॥

**Sanjaya Uvaacha –**

**Evamuktwaata tato raajan mahaayogeshwaro harih;  
Darshayaamaasa paarthaaya paramam roopamaishwaram. 11-9  
Anekavaktra nayanam anekaadbhuta darshanam;  
Anekadivyaabharanam divyaanekodyataayudham. 11-10  
Divyamaalyaambaradharam divyagandhaanulepanam;  
Sarvaashcharyamayam devam anantam vishwatomukham. 11-11  
Divi sooryasahasrasya bhavedyugapadutthitaa;  
Yadi bhaah sadrishee saa syaadbhaasastasya mahaatmanah. 11-12  
Tatraikastham jagatkritsnam pravibhaktamanekadhaa;  
Apsyaddevadevasya shareere paandavastadaa. 11-13  
Tatah sa vismayaavishto hrishtaromaa dhananjayah;  
Pranamy shirasaa devam kritaanjalirabhaashata. 11-14**

Sanjaya said: Having thus spoken, O King, the Master of the great Yoga, Hari, showed to Partha His supreme Form. It is that of the infinite Godhead whose faces are everywhere and in whom are all the wonders of existence, who multiplies unendingly all the many marvellous revelations of His being, a world-wide divinity seeing with innumerable eyes, speaking from innumerable mouths, armed for battle with numberless Divine uplifted weapons, glorious with divine ornaments of beauty, robed in heavenly raiment of deity, lovely with garlands of divine flowers, fragrant with divine perfumes. Such is the light of this body of God as if a thousand suns had risen at once in heaven. The whole world multitudinously divided and yet unified is visible in the body of the God of Gods. Arjuna sees him (God magnificent and beautiful and terrible, the Lord of souls who has manifested in the glory and greatness of his spirit this wild and monstrous and orderly and wonderful and sweet and terrible world) and overcome with marvel and joy and fear he bows down and adores with words of awe and with clasped hands the tremendous vision.

**अर्जुन उवाच –**

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसंघान्।  
ब्रह्माण्मीशं कमलासनस्थम् ऋषींश्च सर्वानुरगांश्च दिव्यान्॥११-१५॥

**Arjuna Uvaacha –**

**Pashyaami devaamstava deva dehe Sarvaamstathaa bhootavisheshasanghaan;  
Brahmaanameesham kamalaasanasthamrisheemshcha sarvaanuragaamshcha divyaan. 11-15**

Arjuna said: I see all the gods in Thy body, O God, and different companies of beings, Brahma the creating Lord seated in the Lotus, and the Rishis and the race of the divine Serpents.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्।  
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम्॥११-१६॥

**Anekabaahoodaravaktranetram Pashyaami twaam sarvato'nantaroopam;  
Naantam na madhyam na punastavaadim Pashyaami vishweshwara vishwaroopam. 11-16**

I see numberless arms and bellies and eyes and faces, I see Thy infinite forms on every side, but I see not Thy end nor Thy middle nor Thy beginning, O Lord of the universe, O Form universal.

*– To be continued*

## MONSOON

Next through its fiery swoon or clotted knot  
Rain-tide burst in upon torn wings of heat,  
Startled with lightnings air's unquiet drowse,  
Lashed with life-giving streams the torpid soil,  
Overcast with flare and sound and storm-winged dark  
The star-defended doors of heaven's dim sleep,  
Or from the gold eye of her paramour  
Covered with packed cloud-veils the earth's brown face...  
A traveller from unquiet neighbouring seas,  
The dense-maned monsoon rode neighing through earth's hours:  
Thick now the emissary javelins:  
Enormous lightnings split the horizon's rim  
And, hurled from the quarters as from contending camps,  
Married heaven's edges steep and bare and blind:  
A surge and hiss and onset of huge rain,  
The long straight sleet-drift, clamours of winged storm-charge,  
Throngs of wind-faces, rushing of wind-feet  
Hurrying swept through the prone afflicted plains:  
Heaven's waters trailed and dribbled through the drowned land.  
– From *Savitri* by Sri Aurobindo

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