



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. 10, No. 7

July 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि।
दिव्ये ब्रह्मपुरे ह्येष व्योम्यात्मा प्रतिष्ठितः ॥७॥

The Omniscient, the All-wise, whose is this might and majesty upon the earth, is this self enthroned in the divine city of the Brahman, in his ethereal heaven.

– Mundak Upanishad 2-2-7

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

July 2021

IMPORTANT NOTICE

Now that the coronavirus pandemic in Delhi is under control and the Govt. has started the process of unlockdown, Sri Aurobindo Ashram – Delhi Branch has decided to start returning towards normalcy. Starting **Thursday, 17 June 2021**, the Ashram's main Gate (Gate no. 6) will remain **open from 9 am – 5 pm on Tuesday through Sunday (Monday closed)**.

Matri Store/ SABDA (the bookshop) would remain open from 10 am – 4:30 pm, 6 days a week (Tuesday through Sunday).

The **Library** would remain open from 10 am – 4:30 pm, 6 days a week (Tuesday through Sunday).

The **Dining Hall will continue to remain closed** to the visitors.

The Mother-willing, there would be further opening up, and resumption of more activities, in the near future. For that, please look out for our next announcement.

The precautions to minimize the spread of the coronavirus, which everybody is familiar with now, would of course continue to be observed.

With masked faces, we look forward to seeing you in the ashram.

In the service of the Mother,

– *The Ashram Family*

Sri Aurobindo Ashram – Delhi Branch

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 01,8,15,22,29 11:15 am–12:15 pm Bhagvad Gita

To join, please contact Dr. Sonia Gupta (+91 98103 05078)

Saturdays: 03,10,17,24,31 11:00 am - 12 noon Sri Aurobindo's Sonnets

To join, please contact Sri K.K. Sethi/Sri Satya Prakash (+91 88007 61046)

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
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

Ashram Library (Knowledge)

Tuesday to Sunday (Monday closed) Timing: 10:00 A.M. – 4:30 P.M.

Contact : 2656 7863

Notice

Precautions to minimize the spread of coronavirus to be observed

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Matri Kala Mandir (MKM) CLASSES

Corona Virus (COVID-19) outbreak has forced all Matri Kala Mandir classes in abeyance. Please make a status-check on the Ashram website, www.sriaurobindoashram.net.

The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, <tmihc2000@gmail.com>

FREE Virtual Medical Consultation with Dr. Tarun Baveja **ON COVID, LIFESTYLE, PHYSICAL, OR PSYCHOLOGICAL ISSUES**

Dr. Baveja, a general physician with over 30 years experience, has been working for The Mother's International School since 1996.

For appointment, pl. contact : Sanjeeb at 88005 52685; <tmihc2000@gmail.com>

Ongoing activities venue: ONLY on SKYPE (ID: tmihc2000)

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu	4:00-4:45 pm	Aparoksanubhuti	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	Tattva-Bodh	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita <i>Sadhana</i>	Discourse	Dr. Tarun Baveja
Sunday	4:00-4:45 pm	<i>Satsang</i>	Discourse	Dr. Tarun Baveja

Contact: 011-2685 8563; Ms. Swati Kohli <swatikohli3@gmail.com>

Corona Virus (COVID-19) pandemic has forced other Health Centre activities in abeyance. Please make a status-check on the Ashram website, www.sriaurobindoashram.net.

Note: Hence entry to the Ashram premises is severely restricted.

SUPPORT YOUTH PROGRAMS OF THE ASHRAM

Through the initiative and efforts of Tara Didi, Vocational Training program was started at the Ashram in 1989. Since then, thousands of youth, especially from remote underprivileged rural regions of the country, have been trained in multiple trades here and there is no dearth of success stories for the participants in their subsequent career. At its inception and for many years, the program was partly sponsored by the Govt. Of India's Department (presently Ministry) of Youth Affairs, but for over a decade now, the Ashram has borne total expenses of this beneficial program for the youth.

As you know, the economy has taken a bad hit during the pandemic, and the Ashram, too, has not been spared the brunt of this calamity. On July 5th, Tara Didi will be 85 years young. We propose, and appeal to you, to express your love for her and Ashram activities by making a donation to the Ashram. No amount is too small, but an amount such as Rs. 85 or 850 or 8500, and so on, will perhaps reflect a closer relationship to her birth anniversary.

The best way to make the donation under the circumstances created by the coronavirus pandemic would be by direct bank transfer, for which our account details are attached. Please note that the account details are different for those paying in Indian Rupees and for those sending money from abroad in foreign currency.

BANK ACCOUNT DETAILS FOR DONATIONS IN INDIAN CURRENCY

Name of Account Holder: Sri Aurobindo Ashram-Delhi Branch Trust
Savings Bank Account No. 90030110002667

NAME OF BANK & BRANCH : UCO Bank

Sri Aurobindo Ashram Extension Counter IFSC– UCBA0009003

Sri Aurobindo Marg, New Delhi 110-016

IFS Code – UCBA0009003

IMPORTANT NOTE

1. If you are making direct deposit in our above bank accounts, kindly send an email to contact@aurobindoonline.in and a copy of same to ashram.delhi@gmail.com giving us the details of amount.

2. Please Provide Transaction No, Cheque No., Amount, Bank, Date of Deposit.

3. This will help us Reconcile your amount with our bank account and issuing official receipts.

In case you prefer sending a cheque, please make it payable to 'Sri Aurobindo Ashram – Delhi Branch Trust'

Those sending amounts of Rs. 3000/- or more as donation, should fill up the enclosed income tax form (given below) and return it to us.

CONTD.

TO WHOMSOEVER IT MAY CONCERN

I hereby certify that a sum of INR (Rupees)
was paid to Sri Aurobindo Ashram-Delhi Branch, Sri Aurobindo Marg, New Delhi 110-016, by Cash/
Cheque No. dated on Bank on ac-
count of donation. I further state that I am assessed to Income Tax and my permanent account no. (PAN)
is Name Address
..... PIN Email
Phone (Res.) Mobile

Dated Signature
Receipt No. Date

BANK ACCOUNT DETAILS FOR DONATIONS IN FOREIGN CURRENCY

Beneficiary: Sri Aurobindo Ashram – Delhi Branch Trust
Beneficiary’s Bank Account No. **40034542129** (FCRA Savings A/C)
Beneficiary’s Address: Sri Aurobindo Marg, New Delhi 110016
E-mail: contact@aurobindoonline.in
PAN: AAATS4031K

FOREIGN INWARD REMITTANCE
FCRA Cell, 4th Floor, **State Bank of India**
New Delhi Main Branch
11 Sansad Marg (Parliament Street)
New Delhi 110001
SWIFT CODE: **SBININBB104**

Further credit to Beneficiary Account No. 40034542129 with E/C (whose
IFSC Code is: **SBIN0000691**)
STATE BANK OF INDIA – Branch Address:
New Delhi Main Branch
FCRA Division
11 Sansad Marg (Parliament Street)
New Delhi 110001
(Branch Code 00691)

IMPORTANT NOTE

1. If you are making direct deposit in our above bank accounts, kindly send the copy of the SWIFT MESSAGE which is received at your Branch to contact@aurobindoonline.in
2. Please Provide Transaction, Cheque No., Amount, Bank, Date of Deposit.
3. Please provide your Name, Full Postal Address, Passport No. for issue of receipt.
4. This will help us Reconcile your amount with our bank account and issuing official receipt.

– The Ashram Family

The Philosophy of the Upanishads

Parabrahman (1)

So far the great Transcendent Reality has been viewed from the standpoint of the human spirit as it travels on the upward curve of evolution to culminate in the Supreme. It will now be more convenient to view the Absolute from the other end of the cycle of manifestation where, in a sense, evolution begins and the great Cause of phenomena stands with His face towards the Universe He will soon create. At first of course there is the Absolute, unconditioned, unmanifested, unimaginable, of Whom nothing can be predicated except negatives. But as the first step towards manifestation the Absolute—produces, shall we say? let the word serve for want of a better!—produces in Itself a luminous Shadow of Its infinite inconceivable Being,—the image is trivial and absurd, but one can find none adequate,—which is Parabrahman or if we like so to call Him, God, the Eternal, the Supreme Spirit, the Seer, Witness, Wisdom, Source, Creator, Ancient of Days. Of Him Vedanta itself can only speak in two great trilogies, subjective and objective, Sacchidanandam, Existence, Consciousness, Bliss; Satyam Jnanam Anantam, Truth, Knowledge, Infinity.

SACCHIDANANDAM. The Supreme is Pure Being, Absolute Existence, SAT. He is Existence because He alone *Is*, there being nothing else which has any ultimate reality or any being independent of His self-manifestation. And He is *Absolute* Existence because since He alone is and nothing else exists in reality, He must necessarily exist by Himself, in Himself and to Himself. There can be no cause for His existence, nor object to His existence; nor can there be any increase or diminution in Him, since increase can only come by addition from something external and diminution by loss to something external, and there is nothing external to Brahman. He cannot change in any way, for then He would be subject to Time and Causality; nor have parts, for then He would be subject to the law of Space. He is beyond the conceptions of Space, Time and Causality which He creates phenomenally as the conditions of manifestation but which cannot condition their Source. Parabrahman, then, is Absolute Existence.

The Supreme is also Pure Awareness, Absolute Consciousness, CHIT. We must be on our guard against confusing the ultimate consciousness of Brahman with our own modes of thought and knowledge, or calling Him in any but avowedly metaphorical language the Universal Omniscient Mind and by such other terminology; Mind, Thought, Knowledge, Omniscience, Partial Science, Nescience are merely modes in which Consciousness figures under various conditions and in various receptacles. But the Pure Consciousness of the Brahman is a conception which transcends our modes of thinking. Philosophy has done well to point out that consciousness is in its essence purely subjective. We are not conscious of external objects; we are only conscious of certain perceptions and impressions in our brains which by the separate or concurrent operation of our senses we are able to externalise into name and form; and in the very nature of things and to the end of Time we cannot be conscious of anything except these impressions & perceptions. The fact is indubitable, though Materialism and Idealism explain it in diametrically opposite directions. We shall eventually know that this condition is imperative precisely because consciousness *is* the fundamental thing from which all phenomenal existence proceeds, so much so that all phenomena have been called by a bold metaphor distortions or corruptions (*vikaras*) of the absolute consciousness. Monistic philosophers tell us however that the true explanation is not corruption but illation (*adhyaropa*), first of the idea of not-self into the Self, and of externality into the internal, and then of fresh and ever more complex forms by the method of Evolution. These metaphysical explanations it is necessary indeed to grasp, but even

when we have mastered their delicate distinctions, refined upon refinement and brought ourselves to the verge of infinite ideas, there at least we must pause; we are moored to our brains and cannot in this body cut the rope in order to spread our sails over the illimitable ocean. It is enough if we satisfy ourselves with some dim realisation of the fact that all sentience is ultimately self-sentience.

The Upanishads tell us that Brahman is not a blind universal Force working by its very nature mechanically, nor even an unconscious Cause of Force; He is conscious or rather is Himself Consciousness, CHIT, as well as SAT. It necessarily follows that SAT and CHIT are really the same; Existence is Consciousness and cannot be separated from Consciousness. Phenomenally we may choose to regard existence as proceeding from sentience or culminating in it or being in and by it; but culmination is only a return to a concealed source, an efflorescence already concealed in the seed, so that from all these three standpoints sentience is eventually the condition of existence; they are only three different aspects of the mental necessity which forbids us to imagine the great Is as essentially unaware that He Is. We may of course choose to believe that things are the other way about, that existence proceeds from insentience through sentience back again to insentience. Sentience is then merely a form of insentience, a delusion or temporary corruption (*vikara*) of the eternal and insentient. In this case Sentience, Intelligence, Mind, Thought and Knowledge, all are Maya and either insentient Matter or Nothingness the only eternal reality. But the Nihilist's negation of existence is a mere *reductio ad absurdum* of all thought and reason, a metaphysical *harakiri* by which Philosophy rips up her own bowels with her own weapons. The Materialist's conclusion of eternal insentient Matter seems to stand on firmer ground; for we have certainly the observed fact that evolution seems to start from inanimate Matter, and consciousness presents itself in Matter as a thing that appears for a short time only to disappear, a phenomenon or temporary seeming. To this argument also Vedanta can marshal a battalion of replies. The assertion of eternally insentient Matter (*Prakriti*) without any permanently sentient reality (*Purusha*) is, to begin with, a paradox far more startling than the Monistic paradox of Maya and lands us in a conclusion mentally inconceivable. Nor is the materialistic conclusion indisputably proved by observed facts; rather facts seem to lead us to a quite different conclusion, since the existence of anything really insentient behind which there is no concealed Sentience is an assumption (for we cannot even positively say that inanimate things are absolutely inanimate,) and the one fact we surely and indisputably know is our own sentience and animation. In the workings of inanimate Matter we everywhere see the operations of Intelligence operating by means and adapting means to an end and the intelligent use of means by an unconscious entity is a thing paradoxical in itself and unsupported by an atom of proof; indeed the wider knowledge of the Universe attainable to Yoga actually does reveal such a Universal Intelligence everywhere at work.

Brahman, then, is Consciousness, and this once conceded, it follows that He must be in His transcendental reality Absolute Consciousness. His Consciousness is from itself and of itself like His existence, because there is nothing separate and other than Him; not only so but it does not consist in the knowledge of one part of Himself by another, or of His parts by His whole, since His transcendental existence is one and simple, without parts. His consciousness therefore does not proceed by the same laws as our consciousness, does not proceed by differentiating subject from object, knower from known, but simply *is*, by its own right of pure and unqualified existence, eternally and illimitably, in a way impure and qualified existences cannot conceive.

– Sri Aurobindo

To be contd.

Activities during May 16 – June 15, 2021

ANNIVERSARY OF RELICS ENSHRINEMENT AT VAN NIWAS : Sacred Relics of Sri Aurobindo were enshrined at Van Niwas, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in the Kumaon Himalayas at Nainital, on May 29, 1989. Commemorating the event, Km. Srila Basu began the day with an invocation for the divine Presence in the Meditation Hall in the forenoon. This was followed by an uninterrupted reading from *Savitri* in 30-minute slots by the Ashram community.



The series concluded with Tara Didi's reading from Book 2, Canto 12 (The Heavens of the Ideal) and Book 2, Canto 15 (The Kingdoms of the Greater Knowledge) at 7 pm.



ANNIVERSARY OF RELICS ENSHRINEMENT AT MADHUBAN : Sacred Relics of Sri Aurobindo were enshrined at Madhuban, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in the Kumaon Himalayas at Talla Ramgarh in district Nainital, on June 7, 2014. Commemorating the event, a special meditation was held in the Meditation Hall and, a video of the Enshrinement ceremony was screened on June 8.

NEW YOUTUBE POSTINGS : 16 May to 15 June, 2021

Title	Link
<i>Prem Udadhi Ki</i> by Shantanu Bhattacharyya	https://www.youtube.com/watch?v=pHu8KIIgA1Q
<i>Parameshwatee Bhaavane teree jay jay</i> Devi Karunamayee	https://www.youtube.com/watch?v=EHQJRHuLlfc
<i>Raho Tum</i> by Durba Bhattacharyya	https://www.youtube.com/watch?v=3yxAsx7iTJU
आपदा : एक अवसर (A Spiritual Perspective) मनोज शर्मा	https://www.youtube.com/watch?v=l7bVhRTQVjg
<i>Savitri</i> by Sri Aurobindo <i>Savitri</i> Book I Canto IV section I	https://www.youtube.com/watch?v=N_ClqSyIjIY&t=770s
<i>Maanasa Hoto Vahee Rasakhan</i> Devi Karunamayee	https://www.youtube.com/watch?v=euHqKEUD_gI
<i>Meri Jeevanroopi Naiya Ke</i> by Shantanu Bhattacharyya	https://www.youtube.com/watch?v=wFBdxDfyMk
<i>Jaya ho! Maa teree jaya ho!</i> Devi Karunamayee	https://www.youtube.com/watch?v=KvEb_SNiClg
<i>Chatuswaroopdharineem</i> by Mitra, Durba and Shantanu Bhattacharyya	https://www.youtube.com/watch?v=L_j2Xm0JcBo
श्री अरविंद नाम परमात्मा का (१९२० से १९२६ के कुछ प्रेरक प्रसंग) विनोद मारोदिया	https://www.youtube.com/watch?v=esS6s1_6A24
Enshrinement of the Relics of Sri Aurobindo at Madhuban, Talla Ramgarh	https://www.youtube.com/watch?v=jbhxfRtdAz4&t=1399s
<i>Bas Ab Mere Dil Me</i> Sufi Ghazal Devi Karunamayee	https://www.youtube.com/watch?v=riSTrwBEkec

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*

* * * * *

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**

* * * * *

EIGHTEENTH CHAPTER (CONTD.)

श्रीभगवान् उवाच -

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥१८-६५॥

Manmanaa bhava madbhakto madyaajee maam namaskuru;
Maamevaishyasi satyam te pratijaane priyo'si me. 18-65

Become my-minded, my lover and adorer, a sacrificer to Me, bow thyself to Me, to Me thou shalt come, this is my pledge and promise to thee, for dear art thou to Me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥१८-६६॥

Sarvadharmaan parityajya maamekam sharanam vraja;
Aham twaa sarvapaapebhyo mokshayishyaami maa shuchah. 18-66

Abandon all dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.*

* The Gita throughout has been insisting on a great and well- built discipline of Yoga, a large and clearly traced philosophical system, on the Swabhava and the Swadharma, on the sattwic law of life as leading out of itself by a self-exceeding exaltation to a free spiritual dharma of immortal existence utterly wide in its spaces and high-lifted beyond the limitation of even this highest guna, on many rules and means and injunctions and conditions of perfection, and now suddenly it seems to break out of its own structure and says to the human soul, "Abandon all dharmas, give thyself to the Divine alone, to the supreme Godhead above and around and within thee: that is all that thou needest, that is the truest and greatest way, that is the real deliverance." The Master of the worlds in the form of the divine Charioteer and Teacher of Kurukshetra has revealed to man the magnificent realities of God and Self and Spirit and the nature of the complex world and the relation of man's mind and life and heart and senses to the Spirit and the victorious means by which through his own spiritual self-discipline and effort he can rise out of mortality into immortality and out of his limited mental into his infinite spiritual existence. And now speaking as the Spirit and Godhead in man and in all things he says to him, "All this personal effort and self-discipline will not in the end be needed, all following and limitation of rule and dharma can at last be thrown away as hampering encumbrances if thou canst make a complete surrender to Me, depend alone on the Spirit and Godhead within thee and all things and trust to his sole guidance. Turn all thy mind to Me and fill it with the thought of Me and my presence. Turn all thy heart to Me, make thy every action, whatever it be, a sacrifice and offering to Me. That done, leave Me to do my will with thy life and soul and action; do not be grieved or perplexed by my dealings with thy mind and heart and life and works or troubled because they do not seem to follow the laws and dharmas man imposes on himself to guide his limited will and intelligence. My ways are the ways of a perfect wisdom and power and love that knows all things and combines all its movements in view of a perfect eventual result; for it is refining and weaving together the many threads of an integral perfection. I am here with thee in thy chariot of battle revealed as the Master of existence within and without thee and I repeat the absolute assurance, the infallible promise that I will lead thee to myself through and beyond all sorrow and evil. Whatever difficulties and perplexities arise, be sure of this that I am leading thee to a complete divine life in the universal and an immortal existence in the transcendent Spirit."

The Gita indicates that in order that that may wholly be, the surrender must be without reservations; our Yoga, our life, our state of inner being must be determined freely by this living Infinite, not predetermined by our mind's insistence on this or that dharma or any dharma. The divine Master of the Yoga, *yogeshwarah*

Krishnah, will then himself take up our Yoga and raise us to our utmost possible perfection, not the perfection of any external or mental standard or limiting rule, but vast and comprehensive, to the mind incalculable. It will be a perfection developed by an all-seeing Wisdom according to the whole truth, first indeed of our human swabhava, but afterwards of a greater thing into which it will open, a spirit and power illimitable, immortal, free and all-transmuting, the light and splendour of a divine and infinite nature.

This then is the supreme word and most secret thing of all, *guhyaatamam*, that the spirit and Godhead is an Infinite free from all dharmas and though he conducts the world according to fixed laws and leads man through his dharmas of ignorance and knowledge, sin and virtue, right and wrong, liking and disliking and indifference, pleasure and pain, joy and sorrow and the rejection of these opposites, through his physical and vital, intellectual, emotional, ethical and spiritual forms and rules and standards, yet the Spirit and Godhead transcends all these things, and if we too can cast away all dependence on dharmas, surrender our self to this free and eternal Spirit and taking care only to keep ourselves absolutely and exclusively open to him, trust to the light and power and delight of the Divine in us and, unafraid and ungrieving, accept only his guidance, then that is the truest, the greatest release and that brings the absolute and inevitable perfection of our self and nature. This is the way offered to the chosen of the Spirit,—to those only in whom he takes the greatest delight because they are nearest to him and most capable of oneness and of being even as he, freely consenting and concordant with Nature in her highest power and movement, universal in soul consciousness, transcendent in the spirit.

इदं ते नातपस्काय नाभक्ताय कदाचन।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥१८-६७॥

Idam te naatapaskaaya naabhaktaaya kadaachana;
Na chaashushrooshave vaachyam na cha maam yo'bhyasooyati. 18-67

Never is this to be spoken by thee to one without askesis, not to one that is not devoted and not to him who does no service; nor yet to him who despises and belittles Me (lodged in the human body).

य इदं परमं गुह्यं मद्भक्तैष्वभिधास्यति।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥१८-६८॥

Ya imam paramam guhyam madbhakteshvabhidhaasyati;
Bhaktim mayi paraam kritwaa maamevaishyatyasamshayah. 18-68

He who with the highest devotion for Me, shall declare this supreme secret among My devotees, without doubt he shall come to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः।
भविता न च मे तस्मादन्यः प्रियतरो भुवि॥१८-६९॥

Na cha tasmaanmanushyeshu kashchinme priyakrittamah;
Bhavitaa na cha me tasmaadanyah priyataro bhuvi. 18-69

And there is none among men that does more than he what is most dear to Me; and there will be none else dearer to Me in the world.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥१८-७०॥

Adhyeshyate cha ya imam dharmyam samvaadamaavayoh;
Jnaanayajnena tenaaham ishtah syaamiti me matih. 18-70

And he who shall study this sacred discourse of ours, by him I shall be worshipped with the sacrifice of knowledge.

श्रद्धावाननसूयश्च श्रृणुयादपि यो नरः।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥१८-७१॥

Shraddhaavaan anasooyashcha shrinuyaadapi yo narah;
So'pi muktah shubhaamllokaan praapnuyaat punyakarmanaam. 18-71

The man also who, full of faith and uncarping, listens to this, even he, being liberated, attains to the happy worlds of the righteous.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनंजय॥१८-७२॥

Kacchid etacchrutam paartha twayaikaagrena chetasaa;
Kacchid ajnaanasammohah pranastaste dhananjaya. 18-72

Hath this been heard by thee, O son of Pritha, with a concentrated mind? Has thy delusion, caused by ignorance, been destroyed, O Dhananjaya ?

अर्जुन उवाच -

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥१८-७३॥

Arjuna Uvaacha -

Nashto mohah smritirlabdhaha twatprasaadaanmayaachyuta;
Sthito'smi gata sandehah karishye vachanam tava. 18-73

Arjuna said: Destroyed* is my delusion, I have regained memory through Thy grace, O Infallible One. I am firm, dispelled are my doubts. I will act according to Thy word.

* The whole Yoga is revealed, the great word of the teaching is given and Arjuna the chosen human soul is once more turned, no longer in his egoistic mind but in this greatest self-knowledge, to the divine action. The Vibhuti is ready for the divine life in the human, his conscious spirit for the works of the liberated soul, *muktasya karma*. Destroyed is the illusion of the mind; the soul's memory of its self and its truth concealed so long by the misleading shows and forms of our life has returned to it and become its normal consciousness: all doubt and perplexity gone, it can turn to the execution of the command and do faithfully whatever work for God and the world may be appointed and apportioned to it by the Master of our being, the Spirit and Godhead self-fulfilled in Time and Universe.

संजय उवाच -

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः।
संवादमिममश्रौषमद्भुतं रोमहर्षणम्॥१८-७४॥

Sanjaya Uvaacha -

Ityaham vaasudevasya paarthasya cha mahaatmanah;
Samvaadam imam ashrausham adbhutam romaharshanam. 18-74

Sanjaya said : I heard this wonderful discourse of Vasudeva and of the great-souled Partha, causing my hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम्।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्॥१८-७५॥

Vyaasaprasaadaacchrutavaan etadguhyamaham param;
Yogam yogeshwaraat krishnaat saakshaat kathayatah swayam. 18-75

Through the grace of Vyasa I heard this supreme secret, this Yoga directly from Krishna, the divine Master of Yoga, who himself declared it.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम्।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः॥१८-७६॥

Raajan samsmritya samsmritya samvaadam imam adbhutam;
Keshavaarjunayoh punyam hrishyaami cha muhurmuuhuh. 18-76

O King, remembering, remembering this wonderful and sacred discourse of Keshava and Arjuna, I rejoice again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः॥१८-७७॥

Taccha samsmritya samsmritya roopamatyadbhutam hareh;
Vismayo me mahaan raajan hrishyaami cha punah punah. 18-77

Remembering, remembering also that most marvellous form of Hari, great is my wonder, O King. I rejoice, again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥१८-७८॥

Yatra yogeshwarah krishno yatra paartho dhanurdharah;
Tatra shreervijayo bhootirdhruvaa neetirmatirmama. 18-78

Wherever is Krishna, the Master of Yoga, wherever is Partha, the archer, assured are there glory, victory and prosperity, and there also is the immutable Law of Right.*

* Sanjaya was given by the great sage Vyasa the occult power of directly seeing and hearing from a distance all that transpired on the battlefield of Kurukshetra, so that he might report that to the blind king Dhritarashtra. This is the framework of the Gita and the author concludes by referring to it once more.

“The secret of action”, so we might summarise the message of the Gita, the word of its divine Teacher, “is one with the secret of all life and existence. Existence is not merely a machinery of Nature, a wheel of law in which the soul is entangled for a moment or for ages; it is a constant manifestation of the Spirit. Life is not for the sake of life alone, but for God, and the living soul of man is an eternal portion of the Godhead. Action is for self-finding, for self-fulfilment, for self-realisation and not only for its own external and apparent fruits of the moment or the future. There is an inner law and meaning of all things dependent on the supreme as well as the manifested nature of the self; the true truth of works lies there and can be represented only incidentally, imperfectly and disguised by ignorance in the outer appearances of the mind and its action. The supreme, the faultless largest law of action is therefore to find out the truth of your own highest and inmost existence and live in it and not to follow any outer standard and dharma. All life and action must be till then an imperfection, a difficulty, a struggle and a problem. It is only by discovering your true self and living according to its true truth, its real reality that the problem can be finally solved, the difficulty and struggle overpassed and your doings perfected in the security of the discovered self and spirit turn into a divinely authentic action. Know then your self; know your true self to be God and one with the self of all others; know your soul to be a portion of God. Live in what you know; live in the self, live in your supreme spiritual nature, be united with God and Godlike. Offer, first, all you actions as a sacrifice to the Highest and the One in you and to the Highest and the One in the world; deliver last all you are and do into his hands for the supreme and universal Spirit to do through you his own will and works in the world. This is the solution that I present to you and in the end you will find that there is no other.”

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooanishatsu Brahmaavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade
Mokshasannyaasayogo Naama Ashtaadasho'dhyaayah.

Thus in the *Upanishad* of the glorious *Bhagavad Gita*, the science of the Eternal, the Scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighteenth discourse entitled:

“The Yoga of Liberation by Renunciation”

Om Shanti! Shanti! Shanti!

The Cosmic Spirit

I am a single Self all Nature fills.

Immeasurable, unmoved the Witness sits:
He is the silence brooding on her hills,
The circling motion of her cosmic might.

I have broken the limits of embodied mind
And am no more the figure of a soul.
The burning galaxies are in me outlined;
The universe is my stupendous whole.

My life is the life of village and continent,
I am earth's agony and her throbs of bliss;
I share all creatures' sorrow and content
And feel the passage of every stab and kiss.

Impassive, I bear each act and thought and mood:
Time traverses my hushed infinitude.

– Sri Aurobindo

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