



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।  
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरुवे 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. 7, No. 1

January 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अद्या नो देव सवितः प्रजावत्सावीः सौभगम् ।  
परा दुःष्वप्यं सुव ॥४॥

Today, O divine Producer, send forth on us fruitful felicity, dismiss what belongs to the evil dream.

Rig Veda V.82-4

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; [www.sriurobindoashram.net](http://www.sriurobindoashram.net)

# Ongoing & Forthcoming Events

## January 2018

Meditation & Satsang venue : Meditation Hall

**Monday – Saturday**                      **7 –7:30 pm**                      **Collective Meditation**

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

Jan 07	Equanimity Musical offering		Ms. Poorva Ms. Premeela
Jan 14	Meditation and Concentration (Based on The Mother's <i>The Great Adventure</i> p. 144 onwards) Musical offering		Dr. Ramesh Bijlani Ms. Pagya Taneja
Jan 21	'The Pilgrim of the Night' – A sonnet by Sri Aurobindo Musical offering		Shri Prashant Khanna Ms. Sapna Mukherjee
Jan 28	The Consequences of the Consciousness behind a Decision (Based on The Mother's <i>Prayers &amp; Meditations</i> , p. 62) Musical offering		Dr. Mithu Pal Dr. Mithu Pal

**Sundays : 07, 14, 28**                      **11:30 am–12:30 pm**                      **Sri Aurobindo's Sonnets**                      **Shri Prashant Khanna**

**Thursdays: 04,11,18,25**                      **11:30 am–12:30 pm**                      **Bhagvad Gita**                      **Shri Prashant Khanna**

**Jan 06, Saturday**                      **6 : 30 pm**                      *Bhajan Sandhya*                      **Sarod Baba & Gayaki Mata**

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

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

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

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

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

## 2018 – Year of Spiritual Health

### Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 8am to 12 noon

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

**Outreach and Reverse Outreach Camps at :** Dehradun, Ramgarh, Rishikesh, Uttarkashi (Uttarakhand); Panchkula (Haryana); Jaipur (Rajasthan); Kechla, Cuttack (Odisha)

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

### January 2018: Schedule of Talks

January 07	Bhagvad Gita Parayan	Dr. Shreyansh Dwivedi
January 14	Adhyatmic Jeevan-Ayurvedic Perspective	Dr. S. Katoch
January 21	Muhurat-Starting your Spiritual Journey	Dr. Urvashi Anand
January 28	Body-A Temple of The Divine	Dr. Shardha Batra

# The Mother's Integral Health Centre Activities

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

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

## Speciality Clinics – By Appointment Only

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

**Mon-Fri 9 – 11 am Eye Exercise With Prior Appointment**  
**Contact: 011-2685 8563; Madhu 92683 84794**

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

## 5 Days Ayurveda Retreat

At Delhi Ashram Health Centre; January 10-14, 2018. Time: 7am to 1pm  
 Chanting, Yoga session, Traditional Games, *havan*; Parchakarma (any 2 from: Head Massage/Foot Massage/Shirodhara); Art of work-life Balance; Ayurveda for everyday living; Ayurvedic Cooking; Heal Yourself.  
**Registration limited to 30 seats on "First Come First Served" basis**  
**Contact: Dr Surinder Katoch; 98111 99167; Email: <docskatoch@gmail.com>**

## Matri Kala Mandir (MKM) CLASS SCHEDULE

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

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

# The Psychic Being (5)

You must remember that the inner beings are not in the third dimension. If you open up your body you will find only the viscera of the body which are in the third dimension. The inner beings are in another dimension, and when I say that some men do not have their psychic being within them, I do not mean that it is not at the centre of their being, but that their outer consciousness is so small, so limited, so obscure that it is not able to keep a contact, not only conscious but intimate, with the psychic being which extends beyond it in every way; it is so much higher and deeper than the other outer consciousness that there is no relation either of quality or of nature between them. Religions say that you have a divine spark in you—it is well they call it a “spark”, for it is so small indeed that it can be placed anywhere in the body without difficulty. But this does not mean that it is in the body: it is within the consciousness in another dimension, and there are beings who have a contact with it, others who haven't.

The psychic being is organised *around* the divine spark. The divine spark is one, universal, the same everywhere and in everything, one and infinite, of the same kind in all. You cannot say that it is a being—it is *the being*, if you like, but not *a* being. Naturally, if you go back to the origin, you may say that there is only one soul, for the origin of all souls is the same, as the origin of the whole universe is the same, as the origin of the entire creation is the same. But the psychic being is an individual, personal being with its own experience, its own development, its own growth, its own organisation; only, this organisation is the product of the action of a central divine spark.

But the day an external being (physical, mental, vital) enters into direct and constant contact with the psychic being, one may say in the same way that the *physical* being of this person is organised by the central divine consciousness. The moment you put yourself in contact with it, submit yourself to it, you are organised by it, by the central divine consciousness; one may say that the body is organised by it, but it is a *body*, not a soul. The fact of being organised by this divine spark does not make it a soul.

**Is there a psychic being in the atom?**

No, it is not yet there. It can be said that there is a possibility of psychic consciousness in Matter—the diffusion of the divine Consciousness had only one object: to make possible an organisation which would be under the direct influence of the Divine. That is why it passes over all the worlds of disorder. (“Some parts of the vital are worlds of disorder and the beings inhabiting the vital have no psychic being. The psychic being exists only upon earth, in the physical world. That is why I said in brief that the divine spark, which organises the psychic, passed over the worlds of disorder and manifested itself directly in the physical world to create there this possibility of organisation around the

divine spark.”) It may hence be said that the Origin of the soul is also in the atom, in all the elements constituting the atom, but it is only the Origin.... I must tell you that when it is fully formed, the psychic being has a distinct form which corresponds to our physical form. It is not altogether similar, but it has a definite form. Every psychic being is different from another—they are not all cut out, modeled to one pattern. They are different, each has an individuality, a personality.

Below the human level there is, ordinarily, hardly any individual formation—there is only this presence, more or less. But when, by the growth of the body round the spark of Divine Consciousness, humanity began upon the earth, certain human organisms became in the course of this progressive growth sufficiently perfected, and by their opening and receptivity allowed a junction with certain beings descending from above. This gave rise to a kind of divine humanity, what may be called a race of the ‘elite. If only they had remained by themselves, these people would have continued as a race unique and superhuman. Indeed many races have made claims to be that: the Aryan, the Semitic and the Japanese have all in turn considered themselves the chosen race. But in fact there has been a general levelling of humanity, a lot of intermixture. For there arose the necessity of prolongation of the superior race, which drove it to intermix with the rest of humanity—with animal humanity, that is to say. Thus its value was degraded and led to that great Fall which is spoken of in the world’s scriptures, the coming out of Paradise, the end of the Golden Age. Indeed it was a loss from the point of view of consciousness, but not from that of material strength, since it was a tremendous gain to ordinary humanity. There were, certainly, some beings who had a very strong will not to mix, who resented losing their superiority; and it is just this that is the real origin of race-pride, race-exclusiveness, and a special caste distinction like that cherished by the Brahmins in India. But at present it cannot be said that there is any portion of mankind which is purely animal: all the races have been touched by the descent from above, and owing to the extensive intermixture the result of the Involution was more widely spread.

Of course one cannot say that every man has got a psychic being, just as one cannot refuse to grant it to every animal. Many animals that have lived near man have some beginnings of it, while so often one comes across people who do not seem to be anything else than brutes. Here, too, there has been a good deal of levelling. But on the whole, the psychic in the true sense starts at the human stage: that is also why the Catholic religion declares that only man has a soul. In man alone there is the possibility of the psychic being growing to its full stature even so far as to be able in the end to join and unite with a descending being, a godhead from above.

– *The Mother*

## Activities during November 16 – December 15, 2017

**EYE & GENERAL MEDICINE CAMP** was conducted at Madhuban, Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in the Kumaon Himalayas, on November 16, 2017 by a team of health professionals from Delhi including Dr. Kundan, Dr. Lopamudra, Mr. Nadim, ably assisted by three paramedics. In addition to blood pressure, blood sugar, and vision tests, deserving patients were given 100 pairs of reading glasses and appropriate medicines. Eyesight prescriptions of many additional patients were obtained for whom spectacles will be sent later. Twenty patients were diagnosed with cataract and they will undergo surgery at a specialized hospital. The camp was entirely free for the local population.



the paramedics in action



dispensing medicines and reading glasses

**THE MOTHER'S MAHASAMADHI DAY** : 17 November as usual was observed as a day of silence in the Ashram. In keeping with the Mother's teaching, the silence is not absolute, but the day is used as a reminder of her advice to talk only as much as is necessary. The day started with a *havan*. In the evening, lamps of aspiration were kindled around the Shrine followed by silent meditation in the Meditation Hall.

**LADY SHRI RAM COLLEGE STUDENTS' VISIT** : A group of 40 B.El.Ed. (3rd year) Students of Lady Shri Ram College for Women, New Delhi, led by a couple of teachers spent a day in the Ashram on 21 November 2017. Activities included an introduction by Dr. Ramesh Bijlani to the totality of the being and how it forms the basis of an integral education as well as that of a happy and meaningful life, a musical interlude and a meditation session. Participant comments include: "very reflective and useful", "extremely fruitful and thought provoking", "helped me be proud of my chosen profession", "will ground me, center me, to the things that really matter", "feel empowered and motivated to do my best", "was able to relate the session to my past experiences", "the environment was very peaceful", "the Ashram is really beautiful and lush green."



**BAUL VIRTUOSO AT THE ASHRAM**: Renowned Baul singer, Parvati Baul, mesmerized the audience in the Meditation Hall with her soulful rendering of devotional music in the tradition of Baul singers of Bengal on 22 November 2017. The outpouring of devotion was so intense that one was transported into another world altogether without understanding or even paying attention to the words.



**AN EVENING OF KABIR'S SONGS:** An unusual offering of Kabir's mystic creations was made in the Meditation Hall on 23 November 2017 by Prof. Sehdev Kumar, author of *The Vision of Kabir*, and the accomplished singer Ms. Sukriti Sen with accompaniment on tabla by Mr. Shambhunath Bhattacharya and on harmonium by Mr. Manish Sharma. Prof. Sehdev Kumar recited couplets of Kabir elucidating them with the gist and brief commentaries before they were melodiously sung by Ms. Sen. The result of the fusion was that Kabir's 500-year old Hindi,



which is only poorly understood today, became truly meaningful. While each couplet was a masterpiece, a few of them elicited especially striking emotions: 'God's presence in the world is like that of a few grains of sugar in a heap of sand. While an elephant cannot find it, an ant can easily find its way to the sugar', 'Not scholarship but a few words of love for God give the true Knowledge', 'Guru is like a potter while the disciple is the pot; the Guru strikes the pot from the outside while supporting it from the inside.'

**SIDDHI DAY :** On 24th November, Km. Srila began the day's program early in the morning with melodious invocation of the Divine in the Meditation Hall. She



was accompanied by Mss. Rangamma, Jayanthi and Minati. After a March-past in the evening and recital of Vande Mataram, lamps of aspiration were kindled on the *Samadhi* lawn. Subsequent to devotional musical offering by the Ashram Choir in the Meditation Hall and reading by Tara didi, the auspicious day's events concluded with distribution of *prasad* to all attendees.



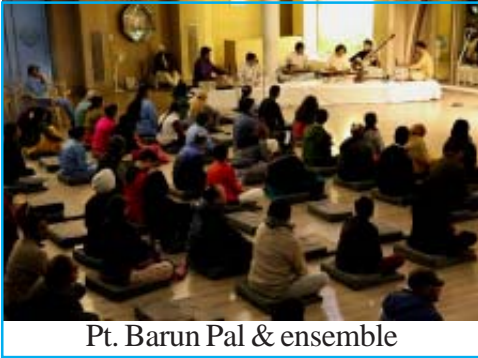
**SAROD RECITAL :** During the group meditation in the evening of 25 November 2017, Russian musician Mr. Evgenii Krasilnikov, a disciple of Pt. Mukesh Sharma, offered a soothing *sarod* recital.

**60TH ANNIVERSARY OF RELICS ENSHRINEMENT :** The Ashram observed the 60<sup>th</sup> Anniversary of the first enshrinement of the relics of Sri Aurobindo between 2-9 December 2017.

The theme for this occasion was his vision for India based on the 'Renaissance in India.' Renaissance is commonly understood as the beginning of Hu-



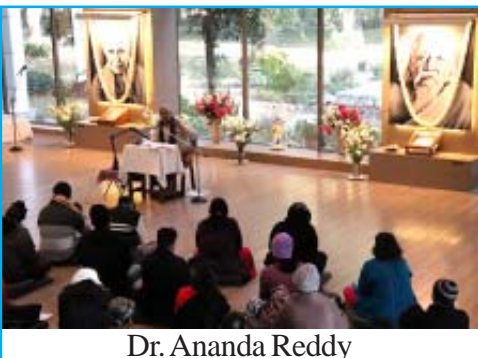
Tara didi kindling lamp of aspiration



Pt. Barun Pal & ensemble



Ms. Preamsheela & Dr. Bijlani



Dr. Ananda Reddy

manism and a scientific and evidence based understanding, and with it, a revival of the arts and literature which led to the consequent change in the quality of life, polity and the social order of Europe.

Sri Aurobindo's view is elucidated in 'The Renaissance in India', published in the journal *Arya* in 1918. By Renaissance he alluded to a reawakening of the national spirit, not only in the arts and literature, but in the very life-energy and pulse of India first and then the entire humanity.

Commemoration of the 60<sup>th</sup> Anniversary of the Relics Enshrinement at Sri Aurobindo Ashram – Delhi Branch offered the opportunity of bringing together people who

faithfully believe in Sri Aurobindo's vision. This was a golden opportunity to collectively contemplate and reflect upon how we can actively participate in the great movement of reawakening sweeping across the globe; to showcase a reawakened India

through the unfolding of new expressions in various avenues such as in the arts, music, dance, design and architecture, science and technology and the religious, and ultimately a seamless integration and expression of all these guided by the Spirit.

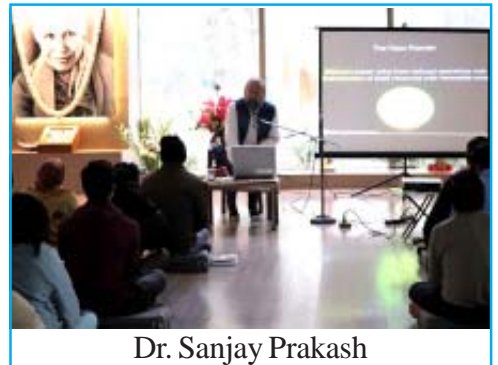
On this onward journey, we had with us individuals practicing integral yoga in their lives and who have influenced ashrams, centres of learning



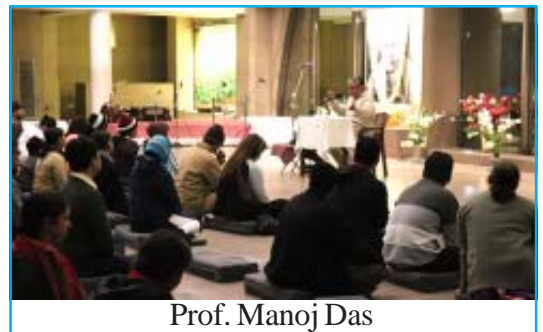
Ms. Ameeta Mehra



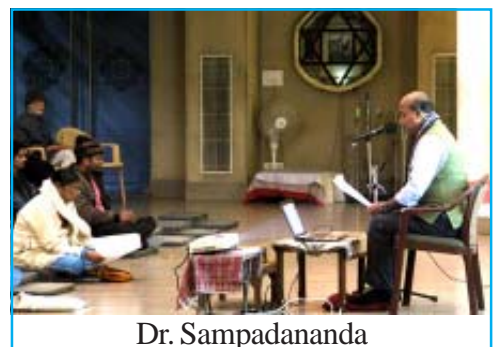
Ms. Anuradha



Dr. Sanjay Prakash



Prof. Manoj Das



Dr. Sampadananda





Invocation by M.I.S. family

and medical spaces with their aspirations and endeavours guided by a higher and wider vision.

Dr. Ramesh Bijlani welcomed the guests from all parts of India and gave the keynote address on the Inaugu-



Prof. Deepti Mehrotra; Dr. Bijlani, Dr. Sanjay Prakash; Ms. Suparna, Prof. Poonam Batra at *Education Forum*



M.I.S. play *A Life Divine*



M.I.S. play *A Life Divine*



Dr. Bijlani & Dr. Pandey at Integral Health Forum

ration day. The team of resource persons consisted of established educationists, illustrious writers, linguists, eloquent philosophers



Dr. Karan Singh at M.I.S. play

keen in the depth of any field of knowledge, medical practitioners, erudite scholars and

path-breaking architects and engineers. Amongst the



Dr. Vijaya Ramaswamy

stalwarts, we had Prof. Manoj Das offering two talks, 'The Rishi' and 'Signals for the Next Renaissance.' Dr. Ananda Reddy spoke on 'India –



Shri Prashant Khanna

The Land of Sri Aurobindo' and 'The Significance of Relics', Dr. Alok Pandey on 'Integral Health', Dr. Sampadananda on 'A Key to the



Ms. Neeltje Huppes



Workshop group with Mrinomayee & Matthieu



Dr. Alok Pandey

Heart of India’ and ‘Importance & Relevance of India’s Cultural Heritage’, Ms. Ameeta Mehra on ‘Key Practices in the Yoga for the Future’, Shri. Prashant Khanna on ‘Thee, Only Thee-Meditation on the Gita, the Mother and Sri Aurobindo’, Dr. Vijaya Ramaswamy on ‘Crafting Beauty, Crafting Gods-Craft Renaissance in India’, and Dr. Sanjay Prakash on ‘Integral Design, Engineering and Architecture.’



Expressive Art Towards a New Creation II

A number of workshops and forums also formed part of the diverse activities.



Ms. Mrinomayee

Thus Ms. Anuradha conducted a workshop on the theme ‘Connecting the Dots... Pattern behind Patterns’; Mrinomayee & Mathieu on ‘Expressive Art: Towards a New Creation I & II’; Dr. Ramesh Bijlani on ‘Integral Health’; Ms. Neeltje Huppel on ‘Self-observation and



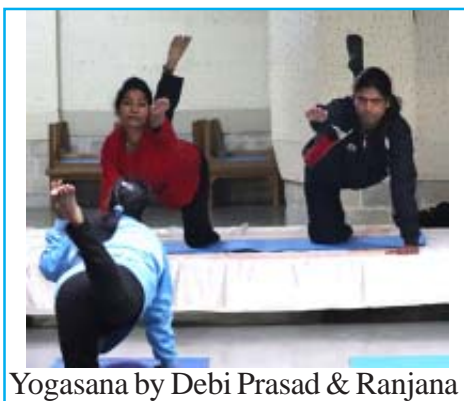
Ms. Miti Desai

Reflection in Integral Psychology I’ and ‘The Quest for Constant Remembrance’. Contributors in a forum on ‘Art, Design, Engineering and Education’, chaired by Prof. Poonam Batra, included Prof. Deepthi Mehrotra, Dr. Bijlani, Dr. Sanjay Prakash, and Ms. Suparna.

We also had a fair deal of exposure to the views and works of artists, including performing artistes such as Pandit Barun Pal on Hansveena, Ms. Shabnam Virmani’s call to the Divine through Kabir’s couplets, Ms. Miti Desai’s display of the way to live life through dance, and much more. The Mother’s International School (MIS) students presented a play, ‘A Life Divine’ on the life of Sri Aurobindo. The performance was also graced by the presence of Dr. Karan Singh who did his doctorate on Sri Aurobindo’s political contribution to the freedom struggle of India.



Prof. Manoj Das



Yogasana by Debi Prasad & Ranjana

Other activities included mantra chanting, Hatha Yogasanas, Invocation of the Divine by M.I.S. students and music teachers on all days, body awareness ses-



Awareness of the Body workshop

sions



Ms. Jayanthi conducting *The Awareness of the Body* workshop

sions, outdoor play, meditation with the Mother's Music, Tara didi's readings during the evening meditation sessions, and multiple presentations by the Ashram Choir.

The last session was devoted to reflection where participants were given some time to share their experiences. Subsequently, a written reflection session



Chanting with Dr. Sampadananda

found everyone deeply engrossed in putting their thoughts and feelings onto paper. Importantly, the reflections motivated the participants to concentrate on aspirations for their further growth. The 8-days of grand offering ended with Vedic chanting.

### SRI AUROBINDO'S MAHASAMADHI DAY : Sixty-seventh anniversary of Sri

Aurobindo's *mahasamadhi* Day in the Ashram was observed on 5 December, 2016, beginning by invocation of the divine Presence in the Meditation Hall in the morning. In the forenoon students & staff of The Mother's International School (MIS) along with the Ashram community, and visitor-devotees



gathered on the *Samadhi Lawn* to pay homage to Sri Aurobindo. MIS presented an elaborate program of bhajans, anecdotes & recitations from the life of Sri

Aurobindo and his works, and an aspired dance with lamps of aspiration around the Shrine. At the culmination, all present made flower offerings at the Shrine.



Ashram Choir on 5th December



Lamps of aspiration 5th December

In the evening, the devotees and the ashram community lit lamps of aspiration, followed by singing of devotional songs and a reading by Tara Didi in the Meditation Hall.

Note: Pictures can be viewed up to 200% size for finer detail

## Editor's Note

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

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

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

– *The Mother*

\* \* \* \* \*

The world abounds with scriptures sacred and profane, with revelations and half-revelations, with religions and philosophies, sects and schools and systems. To these the many minds of a half-ripe knowledge or no knowledge at all attach themselves with exclusiveness and passion and will have it that this or the other book is alone the eternal Word of God... It may therefore be useful in approaching an ancient Scripture, such as the... Gita, to indicate precisely the spirit in which we approach it and what exactly we think we may derive from it that is of value to humanity and its future... In the Gita there is very little that is merely local or temporal and its spirit is so large, profound and universal that even this little can easily be universalised without the sense of the teaching suffering any diminution or violation; rather by giving an ampler scope to it than belonged to the country and epoch, the teaching gains in depth, truth and power. Often indeed the Gita itself suggests the wider scope that can in this way be given to an idea in itself local or limited... the principal ideas suggestive and penetrating which are woven into its complex harmony, are eternally valuable and valid; for they are not merely the luminous ideas or striking speculations of a philosophic intellect, but rather enduring truths of spiritual experience, verifiable facts of our highest psychological possibilities...

We do not belong to the past dawns, but to the noons of the future. A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world... but to take full account of the potent though limited revelations of modern knowledge and seeking... All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future. But just as the past syntheses have taken those which preceded them for their starting-point, so also must that of the future... proceed from what the great bodies of realised spiritual thought and experience in the past have given. Among them the Gita takes a most important place.

– Sri Aurobindo in *Essays on the Gita*

\* \* \* \* \*

## Preface to *THE MESSAGE OF THE GITA*

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

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

– ANILBARAN, Editor

THE MESSAGE OF THE GITA  
With Text, Translation and Notes AS INTERPRETED BY  
SRI AUROBINDO

Edited by ANILBARAN ROY

\* \* \* \* \*

THIRD CHAPTER Contd.

अर्जुन उवाच -

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥३-३६॥

Arjuna Uvaacha --

Atha kena prayukto'yam paapam charati poorushah;  
Anicchann api vaarshneya balaad iva niyojita. 3-36

Arjuna said: But (if there is no fault in following our Nature) what is this in us that drives a man to sin, as if by force, even against his own struggling will, O Varshneya?

श्रीभगवानुवाच -

काम एष क्रोध एष रजोगुणसमुद्भवः।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥३-३७॥

Sri Bhagavaan Uvaacha --

Kaama esha krodha esha rajoguna samudbhavah;  
Mahaashano mahaapaapmaa viddhyenam iha vairinam. 3-37

The Blessed Lord said: This is desire\* and its companion wrath, children of rajas, all-devouring, all-polluting, know thou this as the soul's great enemy (which has to be slain).

\* The kinetic man is not satisfied with any ideal which does not depend upon the fulfilment of this cosmic nature, this i play of the three qualities of that nature, this human activity of mind and heart and body. The highest fulfilment of that activity, he might say, is my idea of human perfection, of the divine possibility in man. Each being is bound to his nature and within it he must seek for his perfection. According to i our human nature must be our human perfection; and each ' man must strive for it according to the line of his personality, his *swadharma*, but in life, in action, not outside life and action. Yes, there is a truth in that, replies the Gita; the fulfilment of God in man, the play of the Divine in life is part of the ideal perfection. But if you seek it only in the external, in life, in the principle of action, you will never find it; for you will then not only act according to your nature, which is in itself a rule of perfection, but you will be—and this is a rule of the imperfection—eternally subject to its modes, its dualities of liking and dislike, pain and pleasure and especially to the rajasic mode with its principle of desire and its snare of wrath and grief and longing.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥३-३८॥

Dhoomenaavriyate vahnir yathaadarsho malena cha;  
Yatholbenaavrito garbhas tathaa tenedam aavritam. 3-38

As a fire is covered over by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so this (knowledge) is enveloped by it.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥३-३९॥

Aavritam jnaanam etena jnaanino nityavairinaa;  
Kaamaroopena kaunteya dushpoorenaanalena cha. 3-39

Enveloped is knowledge, O Kaunteya, by this eternal enemy of knowledge in the form of desire which is an insatiable fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥३-४०॥

**Indriyaani mano buddhir asyaadhishtaanam uchyaate;  
Etair vimohayatyasha jnaanam aavritya dehinam. 3-40**

The senses, mind and intellect are its seat;\* enveloping knowledge by these it bewilders the embodied soul.

\* And yet it is within this sense, mind and intellect, this play of the lower nature that you would limit your search for perfection! The effort is vain. The kinetic side of your nature must first seek to add to itself the quietistic; you must uplift yourself beyond this lower nature to that which is above the three gunas, that which is founded in the highest principle, in the soul. Only when you have attained to peace of soul, can you become capable of a free and divine action.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभा।  
पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम्॥३-४१॥

**Tasmaat twam indriyaanyaadau niyamyaharshabha;  
Paapmaanam prajahi hyenam jnaana vijnaana naashanam. 3-41**

Therefore, O Best of the Bharatas controlling first the senses, do thou slay this thing of sin destructive of knowledge (in order to live in the calm, clear, luminous truth of the Spirit).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥३-४२॥

**Indriyaani paraanyaahur indriyebhyah param manah;  
Manasastu paraa buddhir yo buddheh paratastu sah. 3-42**

Supreme, they say, (beyond their objects) are the senses, supreme over the senses the mind, supreme over the mind the intelligent will: that which is supreme over the intelligent will, is he (the Pusrusha).\*

\* We must remember the psychological order of the Sankhya which the Gita accepts. First in order come Buddhi, discriminative or determinative power evolving out of Nature- force, and its subordinate power of self-discriminative ego. Then as a secondary evolution there arises out of these the power which seizes the discriminations of objects, sense-mind or Manas. As a tertiary evolution out of sense-mind we have the specialising organic senses, ten in number, five of perception, five of action. In the evolution of the soul back from Prakriti towards Purusha, the reverse order has to be taken to the original Nature-evolution, and that is how the Upanishads and the Gita following and almost quoting the Upanishads state the ascending order of our subjective powers.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।  
जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥३-४३॥

**Evam buddheh param buddhwa samstabhyaatmaanam aatmanaa;  
Jahi shatrum mahaabaaho kaamaroopam duraasadam. 3-43**

Thus awakening by the understanding to the Highest\* which is beyond even the discerning mind, putting force on the self by the self to make it firm and still, slay thou, O mighty-armed, this enemy in the form of desire, who is so hard to assail.

\* The Akshara is the self higher than the buddhi—it exceeds even that highest subjective principle of Nature in our being, the liberating intelligence, through which man, returning beyond his restless mobile mental to his calm eternal spiritual self, is at last free from the persistence of birth and the long chain of action, of Karma. Therefore, says the Gita, it is this Purusha, this supreme cause of our subjective life which we have to understand and become aware of by the intelligence; in that we have to fix our will.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुन संवादे कर्मयोगो नाम तृतीयोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmavidyaayaam Yogashaastre  
Sri Krishnaarjunasamvaade Karmayogo Naama Tritiyo'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 third discourse entitled: "The Yoga of Action"

## CONSPECTUS

### FOURTH CHAPTER

I. (1-15) *The Possibility and Purpose of Avatarhood* : The divine Teacher, the Avatar, gives his own example, his own standard to Arjuna. In India the belief in the reality of the Avatar, the descent into form, the revelation of the Godhead in humanity has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race.

II. (16-23) *The Divine Worker* : Equality, impersonality, peace, joy and freedom -these are the signs which distinguish a divine worker; they are all profoundly subjective and do not depend on so outward a thing as doing or not doing works.

III. (24-42) *The Significance of Sacrifice* : The Gita brings out the inner meaning of the Vedic sacrifice, interpreting the secret symbolism of the ancient Vedic mystics.

चतुर्थोऽध्यायः

ज्ञानकर्मसन्यासयोगः

Chaturtho'dhyaayah

Jnanakarmasanyaasa yogah

FOURTH CHAPTER

## JNAANAKARMASANYAASAYOGAH

### I. THE POSSIBILITY AND PURPOSE OF AVATARHOOD

श्रीभगवानुवाच -

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥४-१॥

Sri Bhagavaan Uvaacha --

Imam vivaswate yogam proktavaan aham avyayam;  
Vivaswaan manave praaha manur ikshwaakave'braveet. 4-1

The Blessed Lord said: This imperishable Yoga\* I gave to Vivasvan (the Sun-God), Vivasvan gave it to Manu (the father of men), Manu gave it to Ikshvaku (head of the Solar line).

\* In speaking of this Yoga in which action and knowledge become one, the Yoga of the sacrifice of works with knowledge, in which works are fulfilled in knowledge, knowledge supports, changes and enlightens works and both are offered to the Purushot-tama, the supreme Divinity who becomes manifest within us as Narayana, Lord of all our being and action seated secret in our hearts for ever, who becomes manifest even in the human form as the Avatar, the divine birth taking possession of our humanity, Krishna declares in passing that this was the ancient and original Yoga which he gave to Vivasvan and is now renewed for Arjuna, because he is the lover and devotee, friend and comrade of the Avatar.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः।  
स कालेनेह महता योगो नष्टः परंतप॥४-२॥  
Evam paramparaa praaptam imam raajarshayo viduh;  
Sa kaaleneha mahataa yogo nashtah parantapa. 4-2

And so it came down from royal sage to royal sage till it was lost in the great lapse of Time, O Parantapa.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥४-३॥

**Sa evaayam mayaa te'dya yogah proktah puraatanaah;**  
**Bhakto'si me sakhaa cheti rahasyam hyetad uttamam. 4-3**

This same ancient and original Yoga has been today declared to thee by Me, for thou art My devotee and My friend; this is the highest secret.\*

\* It is superior to all other forms of Yoga, because those others lead to the impersonal Brahman or to a personal Deity, to a liberation in actionless knowledge or a liberation in absorbed beatitude, but this gives the highest secret and the whole secret; it brings us to divine peace and divine works, to divine knowledge, action and ecstasy unified in a perfect freedom; it unites into itself all the Yogic paths as the highest being of the Divine reconciles and makes one in itself all the different and even contrary powers and principles of its manifested being. Therefore this Yoga of the Gita is not, as some contend, only the Karmayoga, one and the lowest, according to them, of the three paths, but a highest Yoga synthetic and integral directing Godward all the powers of our being.

अर्जुन उवाच -

अपरं भवतो जन्म परं जन्म विवस्वतः।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति॥४-४॥

Arjuna Uvaacha --

**Aparam bhavato janma param janma vivaswatah;**  
**Katham etadvijaaneeyaam twam aadau proktavaan iti. 4-4**

Arjuna said: The Sun-God\* was one of the first-born of beings (ancestor of the solar dynasty) and Thou art only now born into the world; how am I to comprehend that Thou declaredst it to him in the beginning ?

\* The practical intelligence of Arjuna is baffled by Krishna's assertion that it was he who in ancient times revealed to Vivasvan this Yoga, since lost, which he is now again revealing to Arjuna, and by his demand for an explanation he provokes the famous and oft-quoted statement of Avatarhood and its mundane purpose.

श्रीभगवानुवाच -

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप॥४-५॥

Sri Bhagavaan Uvaacha --

**Bahooni me vyateetaani janmaani tava chaarjuna;**  
**Taanyaham veda sarvaani na twam vettha parantapa. 4-5**

The Blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।  
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया॥४-६॥

**Ajo'pi sannavyayaatmaa bhootaanaam eeshwaro'pi san;**  
**Prakritim swaam adhishtaaya sambhavaamyatmamaayayaa. 4-6**

Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya.\*

\* To the modern mind Avatarhood is one of the most difficult to accept or to understand of all the ideas that are streaming in from the East upon the rationalised human consciousness. The rationalist objects that if God exists, he is extracosmic or supracosmic and does not intervene in the affairs of the world, but allows them to be governed by a fixed machinery of law; he is pure Spirit and cannot put on a body, infinite and



cannot be finite as the human being is finite, the ever unborn creator and cannot be the-creature born into the world, — these things are impossible even to his absolute omni- potence. These objections, so formidable at first sight to the reason, seem to have been present to the mind of the Teacher , in the Gita when he says that although the Divine is unborn, ‘ imperishable in his self-existence, the Lord of all beings, yet he assumes birth by a supreme resort to the action of his Nature and by force of his self-Maya; that he whom the deluded despise because lodged in a human body, is verily in his supreme being the Lord of all; that he is in the action of the divine conscious- ness the creator of the fourfold Law and the doer of the works of the world and at the same time in the silence of the divine consciousness the impartial witness of the works of his own Mature,—for he is always beyond both the silence and the action, the supreme Purushottama. And the Gita is able to meet all these oppositions and to reconcile all these contraries because it starts from the Vedantic view of existence, of God and the universe. For all here is God, is the Spirit or Self- existence, is Brahman, *ekamevadwitiyam*,—there is nothing else, . nothing other and different from it and there can be nothing else, can be nothing other and different from it. Far from the unborn being unable to assume birth, all beings are even in their individuality unborn spirits, eternal without beginning or end, and in their essential existence and their universality all are the one unborn Spirit of whom birth and death are only a phenomenon of the assumption and change of forms. The assumption of imperfection by the perfect is the whole mystic phenomenon of the universe; but the imperfection appears in the form and action of the mind or body assumed, subsists in the phenomenon,—in that which assumes it there is no imperfection, even as in the Sun which illumines all there is no defect of light or of vision, but only in the capacities of the individual organ of vision.

It is notable that with a slight but important variation of language the Gita describes in the same way both the action of the Divine in bringing about the ordinary birth of creatures and his action in his birth as the Avatar. “Leaning upon my own Nature, *prakritim svain avashtabhya*” it will say later “ I loose I forth variously, *visrijami*, this multitude of creatures helplessly subject owing to the control of Prakriti, *avasham prakriter vashat.*” “ Standing upon my own Nature “ it says here, “ I am born by-my self-Maya, *prakritim svam adhishtaya... atmamayaya* I loose forth myself, *atmanam srijami.*” The action implied in the word *avashtabhya* is a forceful downward pressure by which the object controlled is overcome, oppressed, blocked or limited in its movement or working and becomes helplessly subject to the controlling power, *avasham vashat*; Nature in this action becomes mechanical and its multitude of creatures are held helpless in the mechanism, not lords of their own action. On the contrary the action implied in the word *adhishtaya* is a dwelling in, but also a standing upon and over the Nature, a conscious control and government by the indwelling Godhead, *adhishtatri, devata*, in which the Purusha is not helplessly driven by the Prakriti through ignorance, but rather the Prakriti is full of the light and the will of the Purusha.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥४-७॥

**Yadaa yadaa hi dharmasya glaanir bhavati bhaarata;  
Abhyutthaanam adharmasya tadaatmaanam srijaamyaham. 4-7**

Whensoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे॥४-८॥

**Paritraanaaya saadhoonaam vinaashaaya cha dushkritaam;  
Dharma samsthaapanarthaya sambhavaami yuge yuge. 4-8**

For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right, I am born from age to age.

— To be continued

A being stood immortal in transience,  
Deathless dallying with momentary things,  
In whose wide eyes of tranquil happiness  
Which pity and sorrow could not abrogate  
Infinity turned its gaze on finite shapes:  
Observer of the silent steps of the hours,  
Eternity upheld the minute's acts  
And the passing scenes of the Everlasting's play.  
In the mystery of its selecting will,  
In the Divine Comedy a participant,  
The Spirit's conscious representative,  
God's delegate in our humanity,  
Comrade of the universe, the Transcendent's ray,  
She had come into the mortal body's room  
To play at ball with Time and Circumstance.  
A joy in the world her master movement here,  
The passion of the game lighted her eyes:  
A smile on her lips welcomed earth's bliss and grief,  
A laugh was her return to pleasure and pain.  
All things she saw as a masquerade of Truth  
Disguised in the costumes of Ignorance,  
Crossing the years to immortality;  
All she could front with the strong spirit's peace.  
But since she knows the toil of mind and life  
As a mother feels and shares her children's lives,  
She puts forth a small portion of herself,  
A being no bigger than the thumb of man  
Into a hidden region of the heart  
To face the pang and to forget the bliss,  
To share the suffering and endure earth's wounds  
And labour mid the labour of the stars.

— From *Savitri* by *Sri Aurobindo*

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