



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. 5

May 2018

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

मनसावचसादृष्ट्यागृह्यते ऽन्यैरपीन्द्रियैः ।
अहमेवनमत्तो ऽन्यदितिबुध्यध्वमन्जसा ॥२४॥
Whatever is perceived by the mind and senses is
nothing but a manifestation of Me. This should be
understood by an unbiased examination of the truth.

– Uddhava Gita 7-24

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

May 2018

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

May 06	Practicing Sri Aurobindo's Yoga in Everyday Life Musical offering	Ms. Piyu Roy Ms. Preamsheela
May 13	Wisdom of the Gita in Today's World Musical offering	Acharya Navneet Dr. Mithu Pal
May 20	The Inconscient (Based on Sri Aurobindo's Sonnets, p. 26)) Musical Offering	Sh. Prashant Khanna Ms. Pragna Taneja
May 27	Keep Your Reason (Based on the Mother's <i>The Great Adventure</i> , pp. 199) Musical Offering	Dr. Ramesh Bijlani Ms. Sowmya Narayanan

Sundays : 06, 13, 27

11:30 am–12:30 pm

Sri Aurobindo's Sonnets

Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 03, 10, 17, 24, 31

11:30 am–12:30 pm

Bhagvad Gita

Shri Prashant Khanna

May 17-31 *Tana-Bana* : Music & Art Workshop for Children Preamsheela & Kamlesh

For details, please contact: 011-2656 7863

2018 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh

May 06-12	Sanskriti-Indian Scriptures in the light of Sri Aurobindo	Sans/Eng	Sampadananda Mishra
May 13-18	Spiritual Retreat	English	Swami Satchidananda
May 19-25	Yoga Retreat	English	Anurag Banerjee
May 19-25	Yoga Therapy Retreat	English	Mohan
May 25-31	Family Retreat	English	Rachna Bansal
May 31-Jun 06	The Secret of the Gita in the light of Sri Aurobindo	English	Dr. Ananda Reddy

Venue: Van Niwas, Nainital

Study Camps

May 06-12	Sri Arvind and <i>Purna Yog</i>	Gujarati	Dr. Bharatsinh Jhala
May 13-19	Savitri	Gujarati	Dr. Bharatsinh Jhala
May 20-26	Looking Inward to Grow Outward	English	Dr. Alok Pande
May 27-Jun 02	Spiritual Retreat	Oriya	Shanti
May 27-Jun 02	Cultural Values in Modern Times	Hindi	Dr. Bharat Gupta

Youth Camps

May 13-19	Youth Camp	The Mother's International School, New Delhi
May 20-26	Youth Camp	Auro School, Ratlam, M.P.
May 20-26	Youth Camp	Yuva Pragati Trek & Tours, Baroda
May 24-27	Youth Camp	Prakriti School
May 27-Jun 02	Youth Camp	Amarnath Vidya Ashram, Mathura

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

The Mother's Integral Health Centre Activities

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

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

Speciality Clinics – By Appointment Only

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

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

Contact: 011-2685 8563; Madhu 92683 84794

Sundays	8 am	Havan	
Tue/Thu/Sat	6:45-7:45	Yogasana class	Ms. Seema Dabi
Mon/Wed/Fri	8-9 am	Yogasana class	Mr. Vikrant Rana
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Henna Das Gupta
Mon/Wed/Fri	11 am-12 noon	Yogasana class	Ms. Promila Singh
Tue/Thu/Sat	4- 5 pm (Sat.: 5-6 pm)	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30-6:30 pm	Yogasana class	Ms. Seema Dabi

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

Monday	2:45-3:30 pm	Vivekachoodamani	Dr. Tarun Baveja
Wed/Fri	2:45-3:30 pm	Brihadaranyaka Upanishad	Dr. Tarun Baveja
Saturday	2:45-3:30 pm	Bhagvad Gita Sadhana	Dr. Tarun Baveja

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

(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

1. Online Course: Spiritual Health 2. Teerth Yatras 3. Spiritual Study

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

May 2018: Schedule of Talks

May 06	Non Violent Mind	Sh. Deepak Jhamb
May 13	Food for the Mind	Dr. S. Katoch
May 20	I see light in you: A Spiritual Partnership	Ms. Sonia Bhandari
May 27	Food for the Soul	Dr. Shardha Batra

ADVANCE NOTICE

COURSE ON TEACHING YOGA

August 14–December 21, 2018

Mon-Fri

10:00 am-12:30 pm

For details, please contact: <srimayoga@gmail.com>

Ashram Library (Knowledge)

Tuesday to Sunday Timings (Monday closed)

10:00 A.M. – 4:30 P.M.

Contact: 2656 7863

Matri Kala Mandir (MKM) CLASS SCHEDULE

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

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

29 May

Anniversary of Relics Enshrinement at Van Niwas, Nainital

The Reversal of Consciousness (4)

Sweet Mother, what is the meaning of “spirituality... helps mind... to escape from itself”?

As long as the mind is convinced that it is the summit of human consciousness, that there is nothing beyond and above it, it takes its own functioning to be a perfect one and is fully satisfied with the progress it can make within the limits of this functioning, and with an increase of clarity, precision, complexity, suppleness, plasticity in its movements.

It always has a spontaneous tendency to feel very satisfied with itself and with what it can do, and if there were no greater force than its own, a higher power which irrefutably shows it its own limitations, its poverty, it would never make any effort to find its way out of all that by the right door: liberation into a higher and truer mode of being.

When the spiritual force is able to act, when it begins to have an influence, it jolts the mind's self-satisfaction and, by continuous pressure, begins to make it feel that beyond it there is something higher and truer; then a little of its characteristic vanity gives way under this influence and as soon as it realises that it is limited, ignorant, incapable of reaching the true truth, liberation begins with the possibility of opening to something beyond. But it must *feel* the power, the beauty, the force of this beyond to be able to surrender. It must be able to perceive its incapacity and its limitations in the presence of something higher than itself, otherwise how could it ever feel its own weakness!

Sometimes one single contact is enough, something that makes a little rent in that self-satisfaction; then the yearning to go beyond, the need for a purer light awakens, and with this awakening comes the aspiration to win them, and with the aspiration liberation begins, and one day, breaking all limits, one blossoms in the infinite Light. If there were not this constant Pressure, simultaneously from within and without, from above and from the profoundest depths, nothing would ever change.

Even with that, how much time is required for things to change! What obstinate resistance in this lower nature, what blind and stupid attachment to the animal ways of the being, what a refusal to liberate oneself!

In the whole manifestation there is an infinite Grace constantly at work to bring the world out of the misery, the obscurity and the stupidity in which it lies. From all time this Grace has been at work, unremitting in its effort, and how many thousands of years were necessary for this world to awaken to the need for something greater, more true, more beautiful.

Everyone can gauge, from the resistance he meets in his own being, the tremendous resistance which the world opposes to the work of the Grace. And it is only when one understands that *all* external things, all mental constructions, all material efforts are vain, futile, if they are not entirely consecrated to this Light and Force from above, to this Truth which is trying to express itself, that one is ready to make decisive progress. So the only truly effective attitude is a perfect, total, fervent giving of our being to That which is above us and which alone has the power to change everything.

When you open to the Spirit within you it brings you a first foretaste of that higher life which alone is worth living, then comes the will to rise to that, the hope of reaching it, the certitude that this is possible, and finally the strength to make the necessary effort and the resolution to go to the very end.

First one must wake up, then one can conquer.

– *The Mother*

Activities during March 16 – April 15, 2018

MUSIC, SANSKRIT & TAEKWONDO WORKSHOP FOR KECHLA SCHOOL : A fortnight long workshop was conducted for twenty five 11-14 year old children and four teachers of Auro-Mira Vidya Mandir, a school run by Auro-Mira Service Society, of Kechla (Dt. Koraput, Odisha) from March 16-30, 2018, at Sri Aurobindo Ashram-Delhi Branch campus. Pt. Barun Pal not only gave lessons but also supervised the entire workshop and was ably assisted by Radhika and Sachin. Children were taught music by a number of adepts on several instruments: flute by Shri Sujeet, tabla by Shri Kowshik, keyboard by Shri Ramanan and violin by Shri Ravi.

Smt. Nalini Ghanekar gave lessons on Hindustani Classical Vocal music which included practice of *sargam*, Raag Durga and a prayer to Lord Krishna, Madhurashtakam.

In the Sanskrit workshop conducted by Dr. Savitri, children learnt about time, number counting, opposite words, using conjunctions and several aspects of tenses. Children were encouraged to converse in Sanskrit all through simulation, activities and games. Children also read Durga Stotra in Sanskrit and chanted verses as well.

During the time set aside for games, for an hour the children learned and practiced basic jumps, kicks, positions, tactics and defence mechanism of the martial art Taekwondo.

On March 30th, children offered orchestra presentation of an exclusive piece of Flute and Tabla, followed by My Music (orchestra) *Jugalbandi* and *Prabhuji Daya Karoaji* supported by Keyboard and Violin. Children delighted the audience with several songs and



a role-play dialog in Sanskrit to conclude the event.

A

Taekwondo

demonstration was the final item of the eventful day.



2018–YEAR OF SPIRITUAL HEALTH OF THE CLEAN MIND PROGRAMME: Under this program, on five Sundays, The Mother’s Integral Health Centre of Delhi Ashram

conducted manifold activities including Maha Mrityunjay *Havan* & Gita *path*, and yogasanas. A number of talks and workshops were additional features of



this program. Thus Mr. Debi Prasad gave a talk on ‘Awareness through the Body’ to 31 attendees on 18 March; Dr. Shardha Batra on ‘Prana’ to 29 participants on 25 March; Mr. Deepak Jhamb on ‘Let us work as we Pray’ to 39 participants on 1 April; Ms. Neha Bhimwal on ‘Sowing seed of Spiritual Health’ to 32 participants

on 8 April, and Dr. Surinder Katoch on ‘Fat to Fit by Ayurveda’ to 40 participants on 15 April, 2018. Distribution of used clothes and distribution of Prasad comprised some other activities of the program.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, several camps



were conducted in Panchkula, Haryana: at Ananda Foundation on 23 March 2018 for 84 individuals and at Asiana Children Home on 24 & 25 March for 134 and 50 children respec-



tively. Activities of the programme comprised of Integral health Checks, Art and Craft, Awareness through the body, Yoga session, and Integral Health questionnaire. Team of resource persons for above activities comprised of Dr. P. Kaushal, Dr. Pardeep Kaur, Mrs.C. Bhatia, Ms. Seema, Mr. Debi Prasad, Mr. Jeeten, and Mr. Shahjahan.

KM. KARUNAMAYEE (1930-2017) – IN MEMORIAM : On March 20, a date on which Karuna ji first came to Sri Aurobindo Ashram-Delhi Branch in 1966, Pt. Barun Pal, maestro of Hans Veena, played beautifully as always Raag Yaman Kalyan, Raag Charukesi and Dhun in the Meditation Hall.

Birth anniversary of Km. Karunamayee on March 24 was celebrated with a

3-day ‘*Swar Ganga*’ program from March 23-25, 2018. On 23rd March renowned Dhrupad singer Pt. Uday Kumar Mallick gave a soulful rendition in Raag Puria and Raag Patdeep. Dr. Ranjan Kumar, the famous violinist, brought the Dhrupad gaayan into his violin. This is ‘AVATAARANA’ of Dhrupad through Violin. The evening program in the Meditation Hall began with *Devi-Stuti* followed by *Dev-Vandana*.



On the 24th of March 2018, Pt. Madhup Mudgal, principal of Gandharva Maha Vidyalaya, New Delhi, charmed the audience with his rendition of Raag Puria Dhanashree set in Jhap taal - “Tere daras ki kamana sab kare” and a bandish set in Teen taal - Piya kahan chal ho re mukh feri lo” followed by a bandish “baithee hoon akeli piya bin” set in Teen taal and a Tarana “dir dir tanana derena deem.” He ended his program with a Kabir Bhajan - ‘Mo kou taar le rama taar le’. He was ably assisted by his daughter Sushree Savani and his disciple Shri Bhola in his soulful rendition.



On the 25th, Smt. Nalini Joshi started with “*Om namo bhagavate Vasudevaye*” and continued with Ganesh Vandana, Devi Vandana and then Classical Music in Raag Shankara praising Lord Shiva - Deva Deva Mahadeva in vilambit Ek taal and then in Drut Teen taal. The last three items consisted of, “*Man laagyo yaar fakeeri me,*” a bhajan from her guru Padma Bhushan Prabha Atre - “*Nisi din gaavun tero naam*” and Raag Bhairavi “*Jagat jananee Bhava Tarini.*” She was skillfully accompanied on tabla by Shri Uday Shankar Mishra, on sarangi by Shri Shanawaz Khan and on tanpura by Ms. Preamsheela.



VISITORS FROM ABROAD : A group of 26 yoga enthusiasts from USA, Canada, Australia and Germany on a ‘Himalayan Yatra’, during their stay at the Ashram on 22 March, were introduced to the life and work of Sri Aurobindo and the Mother by Dr. Ramesh Bijlani, which thereafter led to a session of interactive discussion on topics related to spiritual odyssey.





CHILD PRODIGY ON TABLA : Shalakya aged 11 from Kolkata is a disciple of Pandit Samar Saha, (disciple of Acharya Krishna Kumar Ganguly aka Natu Babu of Benares Gharana) entranced everyone in the Meditation Hall on 28 March 2018 with his cool & confidence while playing master strokes on Tabla. Before each item, he would give a short introduction and tell the audience the kind of sound he was going to mimic on tabla, for example of a pigeon, lightning, or exploding cannonball.



ANNIVERSARY OF MOTHER'S FIRST ARRIVAL IN PONDICHERRY IN 1914 : The day of Mother's first arrival in Pondicherry was commemorated on 29 March 2018 with invocation for the Presence by Jayanthy, Minati and Rasmita in the morning in Meditation Hall. Lamps of aspiration were kindled at Sri Aurobindo's Shrine in the evening followed by a musical offering by Vidushi Nalini Ghanekar in the Meditation Hall.

ANNIVERSARY OF SRI AUROBINDO'S ARRIVAL IN PONDICHERRY ON 4 APRIL 1910 : Sri Aurobindo's arrival in Pondicherry was commemorated on 4th April with invocation for divine Presence by Srila, Jayanthy and Minati in the Meditation Hall. In the evening, in an open air function in the Ashram courtyard fronting Tapasya (Tapasya section of the building was inaugurated on 4 April also), Ms. Swati Mulugu presented a bevy of



sufi ghazals with explanation in English provided by her husband, Shri Srinivas. Notable presentations included *ab na dost*

ki garaz hai na dushman se kam hai, dono ko dono hathon se salaam hai, Allah ko pukar agar koi kaam hai (Now I care neither for friend nor foe, I simply ask God for whatever I want), and an aspiration for total transformation by getting dyed in hue of the Divine (*rangai*) for which he is willing to pledge even his youth (*mera yauvan girvi rakh le*).



VOCATIONAL TRAINING COURSE APRIL-SEPTEMBER 2018 : A new batch of vocational trainees beginning April was given a welcome on 6 April 2018 in the Meditation Hall. Sri Aurobindo Institute of Vocational Training runs 6-month long full time residential courses for youth from all parts of India for which no fee is charged. They even get a monthly allowance for incidental expenses. They not only learn a trade during their stay but also learn English, computers, and music. Regular sports and meditation form some other activities of the program. The program is conducted on the campus of Sri Aurobindo Ashram-Delhi Branch and their sojourn also gives them an opportunity to imbibe discipline, punctuality, and time-management with the help of scores of mentors residing in the Ashram.



VISITORS FROM EUROPE : A group of 12 visitors from Austria while staying in the Ashram were introduced by Dr. Ramesh Bijlani to the activities of Sri Aurobindo Ashram-Delhi Branch, and the life-affirming spiritual philosophy of Sri Aurobindo and the Mother and its role in living a life of love, peace and joy



RELEASE OF MUSIC ALBUM BY MS. PREMSHEELA : An album entitled ‘*Sapne*’ with a collection of children’s songs composed and sung by Ms. Preamsheela was released by Km. Tara Jauhar, Chairperson of Sri Aurobindo Ashram-Delhi Branch, on 14 April 2018 in the Meditation Hall. Ms. Preamsheela has been closely associated with the Ashram for over a decade, and is one of the foremost disciples of late Km. Karunamayee. Ms. Preamsheela has dedicated this audio CD album to her guru, Km. Karunamayee.



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

Editor's Note

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

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

* * * * *

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

– *The Mother*

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

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

– Sri Aurobindo in *Essays on the Gita*

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Preface to *THE MESSAGE OF THE GITA*

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

Sri Aurobindo Ashram,
Pondicherry, 21st February, 1938

– ANILBARAN, Editor

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

Edited by ANILBARAN ROY

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FIFTH CHAPTER Contd.

श्रीभगवानुवाच -

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम्॥५-४॥
Saankhyayogau prithagbaalaah pravadanti na panditaah;
Ekam apyaasthitah samyag ubhayor vindate phalam. 5-4

Children speak of Sankhya and Yoga apart from each other, not the wise; if a man applies himself integrally to one, he gets the fruit of both.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं सांख्यं च योगं च यः पश्यति स पश्यति॥५-५॥
Yatsaankhyaih praapyate sthaanam tad yogair api gamyate;
Ekam saankhyam cha yogam cha yah pashyati sa pashyati. 5-5

The status which is attained by the Sankhya, to that the men of the Yoga also arrive; who sees Sankhya and Yoga as one, he sees.

सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति॥५-६॥
Sannyaasastu mahaabaaho duhkham aaptuma yogatah;
Yogayukto munir brahma na chirenaadhigacchati. 5-6

But renunciation, O mighty-armed, is difficult* to attain without Yoga; the sage** who has Yoga attains soon to the Brahman.

* The painful process of outward Sannyasa, 'duhkham upturn', is an unnecessary process. It is perfectly true that all actions, as well as the fruit of action, have to be given up, to be renounced, but inwardly, not outwardly, not into the inertia of Nature, but to the Lord in sacrifice, into the calm and joy of the Impersonal from whom all action proceeds without disturbing his peace. The true Sannyasa of action is the reposing of all works on the Brahman. (See sloka 10-12.)

** He knows that the actions are not his, but Nature's and by that very knowledge he is free; he has renounced works, does no actions; though actions are done through him; he becomes the Self, the Brahman, *brahmabhufa*, he sees all existences as becomings (*bhutani*) of that self-existent Being, his own only one of them, all their actions as only the development of cosmic Nature working through their individual nature and his own actions also as a part of the same cosmic activity.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥५-७॥
Yogayukto vishuddhaatmaa vijitaatmaa jitendriyah;
Sarvabhootaatmabhootaatmaa kurvannapi na lipyate. 5-7

He who is in Yoga, the pure soul, master of his self, who has conquered the senses, whose self becomes the self of all existences (of all things that have become), even though he does works, he is not involved in them.

नैव किं चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यन्शृण्वन्स्पृशन्निघ्नन्नश्नन्गच्छन्स्वपन्श्वसन्॥५-८॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥५-९॥

**Naiva kinchit karomeeti yukto manyeta tattwavit;
Pashyan shrunvan sprishan jighran nashnan gacchan swapan shwasan. 5-8
Pralapan visrijan grihnan numishan nimishannapi;
Indriyaaneendriyaartheshu vartanta iti dhaarayan. 5-9**

The man who knows the principles of things thinks, his mind in Yoga (with the inactive Impersonal)., “I am doing nothing”; when he sees, hears, tastes, smells, eats, moves, sleeps, breathes, speaks, takes, ejects, opens his eyes or closes them, he holds that it is only the senses acting upon the objects of the senses.

**ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥५-१०॥**

**Brahmanyaadhaaya karmaani sangam tyaktwaa karoti yah;
Lipyate na sa paapena padmapatram ivaambhasaa. 5-10**

He who, having abandoned attachment, acts reposing* (or founding) his works on the Brahman, is not stained by sin even as water clings not to the lotus-leaf.

* The Gita says that the Yoga of works is better than the physical renunciation of works (Sloka 2). That Yoga of works is, we have seen, the offering of all action to the Lord, which induces as its culmination an inner and not an outer, a spiritual, not a physical giving up of works into the Brahman, into the being of the Lord, *brahmani adhaya karmani, mayi s'annyasya*. When works are thus “reposed on the Brahman,” the personality of the instrumental doer ceases; though he acts, he does nothing; for he has given up’ not only the fruits of his works, but the works themselves and the doing of them to the Lord. The Divine then takes the burden of works from him; the Supreme becomes the doer and the act and the result.

**कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये॥५-११॥**

**Kaayena manasaa buddhya kevalair indriyair api;
Yoginah karma kurvanti sangam tyaktwaatmashuddhaye. 5-11**

Therefore the Yogins do works with the body, mind, understanding, or even merely with the organs of action, abandoning attachment, for self-purification.

**युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते॥५-१२॥**

**Yuktah karmaphalam tyaktwaa shaantim aapnoti naishtikeem;
Ayuktah kaamakaarena phale saktto nibadhyate. 5-12**

By abandoning attachment to the fruits of works, the soul in union with Brahman attains to peace of rapt foundation in Brahman, but the soul not in union is attached to the fruit and bound by the action of desire.

**सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥५-१३॥**

**Sarvakarmaani manasaa sannasyaaste sukham vashee;
Navadwaare pure dehee naiva kurvan na kaarayan. 5-13**

The embodied soul perfectly controlling its nature, having renounced all its actions by the mind (inwardly, not outwardly), sits serenely in its nine-gated* city neither doing nor causing to be done.

* Seven gates in the upper body—the two eyes, the two ears, the two nostrils and the mouth, and the two gates in the lower body for ejection—these are the nine gates.

**न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥५-१४॥**

**Na kartritvam na karmaani lokasya srijati prabhuh;
Na karmaphala samyogam swabhaavas tu pravartate. 5-14**

The Lord neither creates the works of the world nor the state of the doer nor the joining of the works to the fruit; nature works out these things.

**नादत्ते कस्य चित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥५-१५॥
Naadatte kasyachit paapam na chaiva sukritam vibhuh;
Ajnaanenaavritam jnaanam tena muhyanti jantavah. 5-15**

The all-pervading Impersonal accepts neither the sin nor the virtue of any; knowledge is enveloped by ignorance; thereby creatures are bewildered.

**ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥५-१६॥
Jnaanena tu tad ajnaanam yeshaam naashitam aatmanah;
Tesdaam aadityavaj jnaanam prakaashayati tatparam. 5-16**

Verily, in whom ignorance is destroyed by self-knowledge, in them knowledge* lights up like a sun the supreme Self (within them).

* This knowledge of which the Gita speaks, is not an intellectual activity of the mind; it is a luminous growth into the highest state of being by the outshining of the light of the divine sun of Truth, “that Truth, the Sun lying concealed in the darkness” of our ignorance of which the Rigveda speaks, *tat satyam smyam tamasi kshiyantam*. The immutable Brahman is there in the spirit’s skies above this troubled lower nature of the dualities, untouched either by its virtue or by its sin, accepting neither our sense of sin nor our self-righteousness, untouched by its joy and its sorrow, indifferent to our joy in success and our grief in failure, master of all, supreme, all-pervading, *prabhu, vibhu*, calm, strong, pure, equal in all things, the source of Nature, not the direct doer of our works, but the witness of Nature and her works, not imposing on us either the illusion of being the doer, for that illusion is the result of the ignorance of this lower Nature. But this freedom, mastery, purity we cannot see; we are bewildered by the natural ignorance which hides from us the eternal self-knowledge of the Brahman secret within our being. But knowledge comes to its persistent seeker and removes the natural self-ignorance; it shines out like a long- hidden sun and lights up to our vision that self-being supreme beyond the dualities of this lower existence.

The result is says the Gita, a perfect equality to all things and all persons; and then only can we repose our works completely in the Brahman.

**तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥५-१७॥
Tadbuddhayas tadaatmaanas tannishthaas tatparaayanaah;
Gacchantyapunaraavrittim jnaana nirdhoota kalmashaah. 5-17**

Turning their discerning mind to That, directing their whole conscious being to That, making That their whole aim and the sole object of their devotion, they go whence there is no return, their sins washed by the waters of knowledge.

**विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥५-१८॥
Vidyaavinaya sampanne braahmane gavi hastini;
Shuni chaiva shvapaake cha panditaah samadarshinah. 5-18**

Sages see with an equal eye* the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste.

* He has at heart for all the same equal kindness, the same divine affection. Circumstances may determine the out- ward clasp or the outward conflict, but can never affect his equal eye, his open heart, his inner embrace of all.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥५-१६॥

**Ihaiva tairjitah sargo yeshaam saamyeh sthitam manah;
Nirdosham hi samam brahma tasmaad brahmani te sthitaah. 5-19**

Even here on earth they have conquered the creation whose mind is established in equality; the equal Brahman* is faultless, therefore they live in the Brahman.

*The Brahman is equal, *samam Brahma*, and it is only when we have this perfect equality seeing with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste and knowing all as one Brahman, that we can, living in that oneness, see like the Brahman our works proceed[^]ing from the nature freely without any fear of attachment, sin or bondage. Sin and stain then cannot be; for we have overcome that creation full of desire and its works and reactions which belongs to the ignorance, *tairjitah sargah*, and living in the supreme and divine nature there is no longer fault or defect in our works; for these are created by the inequalities of the ignorance. The equal Brahman is faultless, beyond the confusion of good and evil, and living in the Brahman we too rise beyond good and evil; we act in that purity, stainlessly, with an equal and single purpose of fulfilling the welfare of all existences. (See sloka 25).

The Gita after speaking of the perfect equality of the Brahman-knower who has risen into the Brahman-consciousness, *brahmavid brahmani sthitah*, develops in nine verses that follow its idea of Brahmayoga and of Nirvana in the Brahman.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः॥५-२०॥
**Na prahrishyet priyam praapya nodwijet praapya chaapriyam;
Sthirabuddhir asamoodho brahmavid brahmani sthitah. 5-20**

With intelligence stable, unbewildered, the knower of Brahman, living in the Brahman, neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते॥५-२१॥
**Baahyasparsheshwasaktaatmaa vindatyaatmani yat sukham;
Sa brahma yoga yuktaatmaa sukham akshayam ashnute. 5-21**

When the soul is no longer attached* to the touches of outward things, then one finds the happiness that exists in the Self; such a one enjoys an imperishable happiness, because his self is in Yoga, yukta, by Yoga with the Brahman.

* The non-attachment is essential, the Gita says, in order to be free from the attacks of desire and wrath and passion, a freedom without which true happiness is not possible. That happiness and that equality are to be gained entirely by man in the body: he is not to suffer any least remnant of the subjection to the troubled lower nature to remain in the idea that the perfect release, will come by a putting off of the body; a perfect spiritual freedom is to be won here upon earth and possessed.” and enjoyed in the human life.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥५-२२॥
**Ye hi samsparshajaa bhogaa dukkhayonaya eva te;
Aadyantavantah kaunteya na teshu ramate budhah. 5-22**

The enjoyments born of the touches of things are causes of sorrow, they have a beginning and an end; therefore the sage, the man of awakened understanding, budhah, does not place his delight in these.

– To be continued

Man the Mediator

A dumb Inconscient drew life's stumbling maze,
A night of all things, packed and infinite:
It made our consciousness a torch that plays
Between the Abyss and a supernal Light.
Our mind was framed a lens of segment sight
Piecing out inch by inch the world's huge mass,
And reason a small hard theodolite
Measuring unreally the measureless ways.
Yet is the dark Inconscient whence came all
The self-same Power that shines on high unwon:
Our Night shall be a sky purpureal,
Our torch transmute to a vast godhead's sun.
Rooted in mire heavenward man's nature grows,—
His soul the dim bud of God's flaming rose.

— Sri Aurobindo

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