



ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥

The focal point of meditation is Guru's form, the core of worship are Guru's feet,
the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.

Realization

Vol. 8, No. 12

December 2019

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

हरिः ॐ सह नावतु। सह नौ भुनक्तु। सह वीर्यं करवावहै।
तेजस्वि नावधीतमस्तु मा विद्विषावहै। ॐ शान्तिः शान्तिः शान्तिः॥

Hari OM. Together may He protect us, together may He possess us, together may we make unto us strength and virility. May our study be full to us of light and power. May we never hate. OM! Peace, peace, peace.

– Taittiriya Upanishad, Brahmananda Valli

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

December 2019

Meditation & Satsang venue : Meditation Hall

Monday - Saturday

7 -7:30 pm

Collective Meditation

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

Dec 01	Mental Fasting Musical offering	Dr. Tarun Baveja Ms. Premeheela
Dec 08	Is Death the End? Musical offering	Acharya Navneet Ms. Triparna Basuroy
Dec 15	The Guest (Based on Sri Aurobindo's Sonnets, p. 44) Musical Offering	Sh. Prashant Khanna Ms. Nibha Gulati
Dec 22	Paradox of the Fatal Illusion (Based on Mother's <i>Prayers & Meditations</i> , p. 126, Prayer of 17 Apr 1914) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Dec 29	The Atheist and the Believer (Based on Mother's <i>The Great Adventure</i> , p. 353)	Dr. Ramesh Bijlani Mss. Puneeta & Sifat Kaur
Sundays : 01,08, 22,29	11:30 am-12:30 pm Sri Aurobindo's Sonnets	Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 05,12,19,26	11:30 am-12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays: 06,13,20,27	05:30 - 06:30 pm	Bhagvad Gita	Shri Prashant Khanna

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

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. - 4:30 P.M.
(Monday closed) Contact : 2656 7863

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube : <https://youtube.com/sriaurobindoashramdelhibranch>
Facebook : <http://facebook.com/sriaurobindoashramdelhibranch>
Instagram : <https://www.instagram.com/sriaurobindoashramdelhibranch>
Twitter : <https://twitter.com/saadelhibranch>

Matri Kala Mandir (MKM) CLASS SCHEDULE

Mon/Fri	3:30-6:30 pm	Hindusthani Classical Vocal	Shri Smt. B.S. Rathna
Mon/Wed/Fri	3:00-6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Premeheela
Wed/Fri	4:00-6:00 pm	Hindusthani Classical Vocal	Shri Vikas Kumar Jha
Wed/Sat	3:30-6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00-6:30 pm	Tabla	Shri Vijay Shankar Mishra
Mon/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/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	4:30-6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00-6:30 pm	Kathak Nritya	Km. Anjali Saini
Tue/Sat	3:00-5:30 pm	Odissi Nritya	Ms. Kalyani Behera
Tue/Thu	4:00-6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Wed/Sat	4:00-6:00 pm	Painting	Ms. Sarita
Tue/Thu/Sat	4:30-6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00-6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	4:30-5:30 pm	Basketball (M.I.S. students)	Shri Kulwinder Singh/ Shri Pradeep Kumar

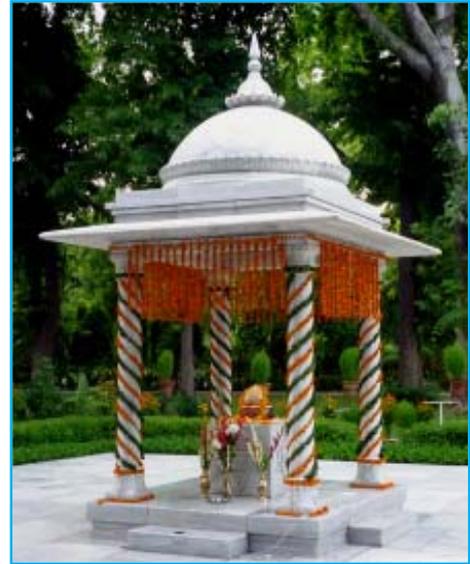
Contact: 78270 30932; 2656 7863; <matrikalamandir67@gmail.com>

Important Days in the Ashram

5 December Anniversary of Sri Aurobindo's *Mahasamadhi* Day



Sri Aurobindo left his body on 5 December 1950



Sri Aurobindo's Sacred Relics enshrined 5 December 1957

I made danger my helper
I made danger my helper and chose pain for thy black anvil my
strength hammering to sheen,
And have reckoned the snare and the pit as nought for
the hope of one lonely ray;
I turned evil into good, drew out of grief force and returned
love to the hate in men:
I have dared the abyss, I have climbed the night, I
have cloven the perfect Way.

– Sri Aurobindo

PROGRAM

07:00 am
09:00 am

Invocation
Musical Programme by M.I.S. students
Flower Offering
Lights of Aspiration
Music Offering by Ashram Choir
Reading by Tara didi
Prasad

Meditation Hall
Samadhi Lawn
Sri Aurobindo's Shrine
Samadhi Lawn
Meditation Hall

06:15 pm
06:45 pm
07:40 pm

9 December Anniversary of Sri Aurobindo's *Samadhi* Day



Samadhi at Pondicherry Ashram

To Thee who hast been the material envelop of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

– The Mother

31 December 11:30 pm Welcome New Year ! Meditation Hall

For program details please visit : www.sriarobindoashram.net

The Mother's Integral Health Centre Activities

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

2019 – Year of Ayurveda

Clean Mind Programme

(24x7 Helpline: cmpyosh2018@gmail.com)

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

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

For information and registration contact: 011 2685 8563; <tmihc2000@gmail.com>

December 2019: Schedule of Talks

Dec 01	Small Steps in the Right Direction	Ms. Monika Sharma
Dec 08	<i>Prasad Buddhi</i>	Dr. S. Katoch
Dec 15	Learn to Relish Perseverance	Mr. Deepak Jhamb
Dec 22	Hemant Ritu - Ayurvedic Guidelines	Dr. S. Katoch
Dec 29	Cultivate Special Relation with God	Mr. Mukesh Batra

Daily 10am-2pm Ayurveda-General O.P.D.& Panchakarma
Tue/Thu/Sat Holistic Wellness – Ayurveda
Mind-Body Servicing Packages - Weekends/7 days/14 days

Speciality Clinics – By Appointment Only

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

NEW BATCH STARTS Mondays 2,9,16,23,30 9:00–11:00am Eye Exercise

Contact: 011-2685 8563; 88005 52685; Mrs. Bhatia 93122 65447

Sundays	9 am	Havan	
Tue/Thu/Sat	6:45-7:45 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Anita Balasubramanian
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Kavita Mongia
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
Tue/Thu/Sat	4– 5 pm (Sat.: 5-6 pm)	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	5:30–6:30 pm	Yogasana class	Ms. Deepa Bisht

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

Monday	3:30–4:15 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Wed/Fri	3:30–4:15 pm	Svetasvatara Upanishad	Discourse	Dr. Tarun Baveja
Saturday	3:30–4:15 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

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

The Reversal of Consciousness (23)

Yoga is communion with God for knowledge, for love or for work. The Yogin puts himself into direct relation with that which is omniscient and omnipotent within man and without him. He is in tune with the infinite, he becomes a channel for the strength of God to pour itself out upon the world whether through calm benevolence or active beneficence. When a man rises by putting from him the slough of self and lives for others and in the joys and sorrows of others;—when he works perfectly and with love and zeal, but casts away the anxiety for results and is neither eager for victory nor afraid of defeat;—when he devotes all his works to God and lays every thought, word and deed as an offering on the divine altar;—when he gets rid of fear and hatred, repulsion and disgust and attachment, and works like the forces of Nature, unceasing, unceasing, inevitably, perfectly;—when he rises above the thought that he is the body or the heart or the mind or the sum of these and finds his own and true self;—when he becomes aware of his immortality and the unreality of death;—when he experiences the advent of knowledge and feels himself passive and the divine force working unresisted through his mind, his speech, his senses and all his organs;—when having thus abandoned whatever he is, does or has to the Lord of all, the Lover and Helper of mankind, he dwells permanently in Him and becomes incapable of grief, disquiet or false excitement,—that is Yoga. Pranayam and Asans, concentration, worship, ceremonies, religious practice are not themselves Yoga but only a means towards Yoga. Nor is Yoga a difficult or dangerous path, it is safe and easy to all who take refuge with the Inner Guide and Teacher. All men are potentially capable of it, for there is no man who has not strength or faith or love developed or latent in his nature, and any one of these is a sufficient staff for the Yogin. All cannot, indeed, reach in a single life the highest in this path, but all can go forward; and in proportion as a man advances he gets peace, strength and joy. And even a little of this *dharma* delivers man or nation out of great fear.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्। [Bhagvad Gita 2-40]

It is an error, we repeat, to think that spirituality is a thing divorced from life. “Abandon all” says the Isha Upanishad “*that thou mayst enjoy all*, neither covet any man’s possession. But verily *do thy deeds in this world* and wish to live thy hundred years; no other way is given thee than this to escape the bondage of thy acts.” It is an error to think that the heights of religion are above the struggles of this world. The recurrent cry of Sri Krishna to Arjuna insists on the struggle; “Fight and overthrow thy opponents!” “Remember me and fight!” “Give up all thy works to me with a heart full of spirituality, and free from craving, free from selfish claims, fight! let the fever of thy soul pass from thee.” It is an error to imagine that even when the religious man does not give up his ordinary activities, he yet becomes too sattwic, too saintly, too loving or too passionless for the rough work of the world. Nothing can be more extreme and uncompromising than the reply of the Gita in the opposite sense, “Whosoever has his temperament purged from egoism, whosoever suffers not his soul to receive the impress of the deed, though he slay the whole world yet he slays not and is not bound.” The Charioteer of Kurukshetra driving the car of Arjuna over that field of ruin is the image and description of Karmayoga; for the body is the chariot and the senses are the horses of the driving and it is through the bloodstained and mire sunk ways of the world that Sri Krishna pilots the soul of man to Vaicuntha.

– Sri Aurobindo

Activities during October 16 – November 15, 2019

VISITORS FROM THE USA : A group of 14 yoga enthusiasts led by Mr. Jogi Bhagat stayed in the Ashram from 15-19 October 2019. During this period, the group toured Ashram' activities in its departments; was introduced to the life-affirming philosophy of Sri Aurobindo and the Mother and its role in living a meaningful life of love, peace and joy and received a set of relevant literature. On the health-wellness front, the group listened to a talk on Ayurveda followed by an interactive session conducive to evaluating their own *prakriti* and current lifestyle. They also had an option of taking advantage of practical Ayurvedic rejuvenating therapies. Additionally they attended several sessions of physical practices of yoga led by various teachers, joined in a few classes of an ongoing 'Teaching Yoga' course, and also participated in guided meditation in the Meditation Hall.



CLEAN MIND PROGRAMME: Under this program, on four Sundays, The Mother's Integral Health Centre of Delhi Ashram conducted manifold activities including Maha Mrityunjay *Havan* & *Gita path*, *yogasanas* and talks/workshops. During this period, Dr. Bharti gave a talk on 'Interesting Consistency' to 15 participants on 20 October; Dr. S. Katoch to 26 attendees on "Seasonal Dietetics" on 27 October; Ms. Monika Sharma on 'Mental First-aid' to 38 participants on 3 November; and Dr. S. Katoch to 16 attendees on 'Sincerity is the Real Intelligence' on 10 November, 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Under **CLEAN MIND PROGRAMME IN ITS OUTREACH** dimension, a camp was conducted at Upper Primary School, Bhatal, Bhiwadi (Dt. Alwar), Rajasthan for 130 students on 13 November 2019. In all, the students were divided into 3 batches for the purpose of activities which included health check-ups, Eye Exercise routines, and *hatha yoga* posture sessions. From feedback it is apparent



that the program was much appreciated by the children. Resource persons included Dr. P. Kaushal, Dr. Pardeep Kaur, Mr. Deepak Jhamb, Ms. Akanksha Jaisali, Mr. Vimal Arya and



Ajay Singh Rana.

TALK ON RANGOLI FOR DIPAWALI : Ms. Aparna Roy gave an enlightening talk in the Hall of Joy on 25 October 2019 to the aspirants and vocational trainees of the Ashram on celebrating Dipawali with creative depictions of rangoli around the campus. She also dwelt on the importance of lighting diyas with particular emphasis on the entrances, *dehri ka diya*, and making both inside and outside of our homes brighter and superior by the warmth of love and joy.



INTEGRAL HEALTH, YOGA & PHYSICAL FITNESS WORKSHOP: A 7-day camp was conducted for 57 teachers of 23 rural schools across India from 25-31



October, 2019 in the Ashram campus, with an objective to promote and create an understanding about Integral Health that can subsequently be shared with students. Integral Health is a state of being in which the individual's body (the physical), emotions and life energies (the vital), and

thoughts (the mental) are in harmony with their inmost self, the Soul. Absence of such harmony manifests as disease or illness. Objectives of the camp were: to enhance physical fitness and agility; to help build concentration, stamina and strength, to learn to diminish stress, and to infuse a spirit of team-work and leadership through sports & games. Additional goals were to train in providing first-aid and to facilely monitor various parameters such as running speed, jumping heights & lengths, and body height/weight, etc. Activities included: yoga, guided meditation & Chanting; Classroom training on Integral Health and Education; various practices to achieve a balanced life; self-defense skills training; ways to enhance body awareness; river-crossing &



Classroom training on Integral Health and Education; various practices to achieve a balanced life; self-defense skills training; ways to enhance body awareness; river-crossing &



rappelling to overcome fear; creative games to develop physical & mental



faculties; and routines to cultivate self-reflection. In addition to the paraphernalia of the training, sports kits were given to the partici-

pants for utilization in their respective schools. A five lakh rupees grant from the Boston Consulting Group was instrumental in partially sharing in the expenditure of the camp.

Feedback comments at the end included: “The program was very enriching. I learnt or rather experienced Integral Classroom, ways to become an Ideal Teacher and project based method to teach our students.” (A.S.); “The environment of the Ashram was tranquil, motivating and inspiring... Resource persons were amicable and very knowledgeable.” (S.K.); “The workshop was an enriching experience. It has given me clear ideas about the concept of Integral Teaching. Now I will teach my children by implementing more innovative ideas with all the techniques and methods I have learnt from the workshop” (A.S.)

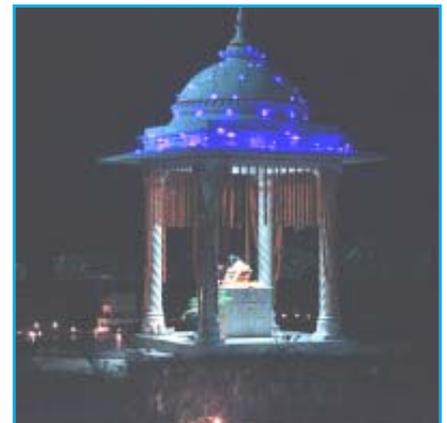
“Physical education for the body to be effective must be rigorous and detailed, far sighted and methodological. This will be translated into habits.”

– Sri Aurobindo

DIPAWALI CELEBRATIONS 2019 : Dipawali, the festival of light, was celebrated without crackers, as usual, in the campus on 27 October.



The Ashram wore a festive look with creative rangolis painted on the floors in front of the Reception, the Dining Hall, and at the entrance of Tapasya by scores



of Ashram residents and devotees. Youngsters had a lot of fun games in the

forenoon. In the Sunday Satsang, in keeping with the occasion, the discourse was based on Sri Aurobindo's talks and writings about the 'Ramayana'. Lights of Aspiration were kindled at the Shrine in the evening, and diyas were lit all over the campus by Ashram residents, devotees and visitors. Subsequently, a program of musical offering led by Preamsheela and reading on Mahakali from Sri Aurobindo's 'The Mother' and on the triple soul forces from 'Savitri' by Tara Didi ensued in the Meditation Hall. The joyous day ended with distribution of *Prasad*.

DHAMMAPADA CHANTING : *Continuing a tradition of the past several years,* an international group of Buddhist monks from India, Nepal, Sri Lanka,



Myanmar, Malaysia, Thailand, Vietnam and the USA devoted themselves to an entire day of chanting from the Dhammapada in the Meditation Hall on 31 October 2019. Soothing chants with an elaborate floral decoration created an extremely peaceful and inspiring atmosphere in the premises.

CURRENT TRENDS IN YOGA RESEARCH: Dr. Satbir Khalsa, Assistant Professor of Medicine at Harvard Medical School, Boston MA, USA, who is a leading researcher on yoga, spoke about the need for research on yoga to the current



and former students of the Course on 'Teaching Yoga' as well as sundry guests including yoga researchers from All India Institute of Medical Sciences (AIIMS) and the Indian Institute of Technology (IIT-Delhi) on 6 November 2019 in the Yoga Hall. Dr. Khalsa said that further research was necessary because while the popularity of yoga is growing, it is predominantly confined to edu-

cated and affluent young women. In order to take it to schools, hospitals and workplaces, research was necessary to demonstrate the beneficial effects of yoga on variables that these institutions are interested in. Based on his own research, he elaborated on the beneficial effects of yoga on school students which included better academic performance, more meaningful interpersonal relationships, an enhanced capacity to deal with emotions and a wider perspective on life in general.

BHAJAN SANDHYA: Ms Sapna Mukherjee made an offering of devotional songs in her melodious voice on the evening of 9 November 2019 in the Meditation Hall. She was adroitly accompanied on *Tabla* by Shri Fateh Singh.



SITAR RECITAL : Sushree Radhika Sampson offered a captivating sitar recital of *Dhrupad ang* as a gesture of gratitude on her guru, Pt. Barun Pal's, birthday in the Meditation Hall on 14 November 2019. She was skillfully assisted by Shri Pradeep Chatterjee on *Pakhwaj* and Nitya on *Tabla*.



GURU NANAK'S BIRTH ANNIVERSARY : From November 12th onwards, Guru Nanak's 550th birth anniversary has been widely celebrated as *Prakash Parv*. In this milieu, Sardar Balvant Singh ji Ragi sang '*SABAD*' and '*Ardaas*' in the Ashram Meditation Hall on 15 November 2019. He was adeptly accompanied on *Tabla* by Sardar Lakhvinder Singh.

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

Editor's Note

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

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

* * * * *

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

– *The Mother*

* * * * *

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

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

– Sri Aurobindo in *Essays on the Gita*

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Preface to *THE MESSAGE OF THE GITA*

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

Sri Aurobindo Ashram,
Pondicherry, 21st February, 1938

–ANILBARAN, Editor

THE MESSAGE OF THE GITA

With Text, Translation and Notes AS INTERPRETED BY

SRI AUROBINDO

Edited by ANILBARAN ROY

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THIRTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३-३॥

**Kshetrajnam chaapi maam viddhi sarvakshetreshu bhaarata;
Kshetrakshetrajnayor jnaanam yattat jnaanam matam mama. 13-3**

Understand Me as the Knower of the Field in all* Fields, O Bharata; it is the knowledge at once of the Field and its Knower which is the real illumination and only wisdom.

* The world exists to us as it is seen in our single mind; even this seemingly small embodied consciousness can so enlarge itself that it contains in itself the whole universe, *atmani vishvadarshanam*. But, physically, it is a microcosm in a macrocosm, and the macrocosm too, the large world too, is a body and field inhabited by the spiritual knower.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु॥१३-४॥

**Tat kshetram yaccha yaadrik cha yadvikaari yatashcha yat;
Sa cha yo yatprabhaavashcha tatsamaasena me shrinu. 13-4**

What* that Field is and what are its character, nature, source, deformations, and what He is and what His powers, hear that now briefly from Me.

* From the description which follows it becomes evident that it is the whole working of the lower Prakriti that is meant by the *kshetra*. That totality is the field of action of the embodied spirit here within us, the field of which it takes cognizance.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः॥१३-५॥

**Rishibhirbahudhaa geetam cchandobhirvidhah prithak;
Brahmasootrapadaishchaiva hetumadbhirvinishchitaih. 13-5**

It has been sung by the Rishis* in manifold ways in various inspired verses, and also by the Brahma Sutras which give us the rational and philosophic analysis.

* For a varied and detailed knowledge of all this world of Nature in its essential action as seen from the spiritual point of view we are referred to the Veda and Upanishads and to the Brahma Sutras. The Gita contents itself with a brief practical statement of the lower nature of our being in the terms of the Sankhya thinkers.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पंच चेन्द्रियगोचराः॥१३-६॥

**Mahaabhootaanyahankaaro buddhiravyaktameva cha;
Indriyaani dashaikam cha pancha chendriyagocharaah. 13-6**

The indiscriminate unmanifest Energy; the five elemental states of matter, the ten senses and the one (mind), intelligence and ego; the five objects of the senses (This is the constitution of the *kshetra*).

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥१३-७॥

**Icchaa dweshah sukham dukkham sanghaatashchetanaa dhritih;
Etat kshetram samaasena savikaaramudaahritam. 13-7**

Liking and disliking, pleasure* and pain (these are the principal deformations of the *kshetra*); consciousness,** collocation, persistence; these,*** briefly described, constitute the Field and its deformations.

* From the Vedantic point of view we may say that pleasure and pain are the vital or sensational deformations given by the lower energy to the spontaneous Ananda or delight of the spirit when brought into contact with her workings. These dualities are the positive and negative terms in which the ego-soul of the lower nature enjoys the universe.

** There is a general consciousness that first informs and then illumines the Energy in its works; there is a faculty of that consciousness by which the Energy holds together the relations of objects; there is too a continuity, a persistence of the subjective and objective relations of our consciousness with its objects. These are the necessary powers of the field; all these are common and universal powers at once of the mental, vital and physical Nature.

*** All these things taken together constitute the fundamental character of our first transactions with the world of Nature, but it is evidently not the whole description of our being; it is our actuality but not the limit of our possibilities. There is something beyond to be known, *jneyam*, and it is when the knower of the field turns from the field itself to learn of himself within it and of all that is behind its appearances that real knowledge begins, *jnanam*,—the true knowledge of the field no less than of the knower. For both soul and nature are the Brahman, but the true truth of the world of Nature can only be discovered by the liberated sage who possesses also the truth of the Spirit. One Brahman, one reality in Self and Nature is the object of all knowledge.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥१३-८॥

**Amaanitwam adambhitwam ahimsaa kshaantiraarjavam;
Aachaaryopaasanam shaucham sthairyamaatmavinigrahaah. 13-8**

A total absence of worldly pride and arrogance harmless, a candid soul, a tolerant, long-suffering and benignant heart, purity of mind and body, tranquil firmness and steadfastness, self-control and a masterful government of the lower nature and the heart's worship given to the Teacher.*

* Whether to the divine Teacher within or to the human Master in whom the divine Wisdom is embodied,—for that is the sense of the reverence given to the Guru.

Then there is a nobler and freer attitude of perfect detachment and equality.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥१३-९॥
असक्तिरनभिष्वंगः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥१३-१०॥

**Indriyaartheshu vairaagyamanahankaara eva cha;
Janmamrityujaraavyaadhi dukhadoshaanu darshanam. 13-9**

**Asaktiranabhishwangah putradaaragrihaadishu;
Nityam cha samachittatwam ishtaanishtopapattishu. 13-10**

A firm removal of the natural being's attraction to the objects of the senses, a radical freedom from egoism, absence of clinging to the attachment and absorption of family and home, a keen perception of the defective nature of the ordinary life of physical man with its aimless and painful subjection to birth and death and disease and age, a constant equalness to all pleasant or unpleasant happenings.*

* For the soul is seated within and impervious to the shocks of external events.

Finally, there is a strong turn within towards the things that really matter.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि॥१३-११॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥१३-१२॥

Mayi chaananyayogena bhaktiravyabhicharinee;
Viviktadesha sevitwam aratir janasamsadi. 13-11
Adhyaatma jnaana nityatwam tattwa jnaanaartha darshanam;
Etajjnaanamiti proktam ajnaanam yadato'nyathaa. 13-12

A meditative mind turned towards solitude and away from the vain noise of crowds and the assemblies of men, a philosophic perception of the true sense and large principles of existence, a tranquil continuity of inner spiritual knowledge and light, the Yoga of an unswerving devotion, love of God, the heart's deep and constant adoration of the universal and eternal Presence; that is declared to be the knowledge; all against it is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥१३-१३॥

Jneyam yattat pravakshyaami yajjnatvaa'mritamashnute;
Anaadimatparam brahma na sattannaasaduchyate. 13-13

I will declare the one object to which the mind of spiritual knowledge must be turned, by fixity in which the soul clouded here recovers and enjoys its nature and original consciousness of immortality,* — the eternal supreme Brahman** called neither Sat (existence) nor Asat (non-existence).

* The soul, when it allows itself to be tyrannised over by the appearances of Nature, misses itself and goes whirling about in the cycle of the births and deaths of its bodies. There, passionately following without end the mutations of personality and its interests, it cannot draw back to the possession of its impersonal and unborn self-existence. To be able to do that is to find oneself and get back to one's true being, that which assumes these births but does not perish with the perishing of its forms. To enjoy the eternity to which birth and life are only outward circumstances, is the soul's true immortality and transcendence.

** That Eternal or that Eternity is the Brahman. Brahman is That which is transcendent and That which is universal: it is the free spirit who supports in front the play of soul with nature and assures behind their imperishable oneness; it is at once the mutable and the immutable, the All that is the One. In his highest supracosmic status Brahman is a transcendent Eternity without origin or change far above the phenomenal opposition between which the outward world moves. But once seen in the substance and light of this eternity, the world also becomes other than it seems to the mind and senses; for then we see the universe no longer as a whirl of mind and life and matter or a mass of the determinations of energy and substance, but as no other than this eternal Brahman.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥१३-१४॥
Sarvatah paanipaadam tat sarvato'kshishiromukham;
Sarvatah shrutimalloke sarvamaavritya tishthati. 13-14

His hands and feet are on every side of us, his heads and eyes and faces are those innumerable visages which we see wherever we turn, his ear is everywhere, he immeasurably fills and surrounds all this world with himself, he is the universal Being in whose embrace we live.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥१३-१५॥
Sarvendriyagunaabhaasam sarvendriyavivarjitam;
Asaktam sarvabhricchaiva nirgunam gunabhoktru cha. 13-15

All* the senses and their qualities reflect him but he is without any senses; he is unattached, yet all-supporting; he is enjoyer of the gunas, though not limited by them.

* All relations of Soul and Nature are circumstances in the eternity of Brahman; sense and quality, their reflectors and constituents, are this supreme Soul's devices for the presentation of the workings that his own energy in things constantly liberates into movement. He is himself beyond the limitation of the senses, sees all things but not with the physical eye, hears all things but not with the physical ear, is aware of all things but not with the limiting mind—mind which represents but cannot truly know.

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥१३-१६॥

Bahirantashcha bhootaanaam acharam charameva cha;
Sookshmatwaat tadavijneyam doorastham chaantike cha tat. 13-16

That which is in us is he and all that we experience outside ourselves is he. The inward and the outward, the far and the near, the moving and the unmoving, all this he is at once. He is the Subtlety of the subtle which is beyond our knowledge.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभृत् च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥१३-१७॥

Avibhaktam cha bhooteshu vibhaktamiva cha sthitam;
Bhootabhartri cha tajjneyam grasishnu prabhavishnu cha. 13-17

He is indivisible and the One, but seems to divide himself in forms and creatures and appears as all the separate existences. All things are eternally born from him, upborne in his eternity, taken eternally back into his oneness.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्॥१३-१८॥

Jyotishaamapi tajjyotistamasah paramuchyate;
Jnaanam jneyam jnaanagamyam hridi sarvasya vishthitam. 13-18

He is the light of all lights and luminous beyond all the darkness of our ignorance. He is knowledge* and the object of knowledge. He is seated in the hearts** of all.

* The spiritual supramental knowledge that floods the illumined mind and transfigures it is this spirit manifesting himself in light to the force-obscured soul which he has put forth into the action of Nature.

** This eternal Light is in the heart of every being; it is he who is the secret knower of the field, *kshetrajna*, and presides as the Lord in the heart of things over this province and over all these kingdoms of his manifested becoming and action.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥१३-१९॥

Iti kshetram tathaa jnaanam jneyam choktam samaasatah;
Madbhakta etadvijnaaya madbhaavaayopapadyate. 13-19

Thus the Field, Knowledge and the Object of Knowledge, have been briefly told. My devotee, thus knowing,* attains to My *bhava* (the divine being and divine nature).

* When man sees this eternal and universal Godhead within himself, when he becomes aware of the soul in all things and discovers the spirit in Nature, when he feels all the universe as a wave mounting in this Eternity and all that is as the one existence he puts on the light of Godhead and stands free in the midst of the worlds of Nature. A divine knowledge and a perfect turning with adoration to this Divine is the secret of the great spiritual liberation. Freedom, love and spiritual knowledge raise us from mortal nature to immortal being.

– To be continued

Immortality

I have drunk deep of God's own liberty
From which an occult sovereignty derives:
Hidden in an earthly garment that survives,
I am the worldless being vast and free.
A moment stamped with that supremacy
Has rescued me from cosmic hooks and gyves;
Abolishing death and time my nature lives
In the deep heart of immortality.

God's contract signed with Ignorance is torn;
Time has become the Eternal's endless year,
My soul's wide self of living infinite Space
Outlines its body luminous and unborn
Behind the earth-robe; under the earth-mask grows clear
The mould of an imperishable face.

– Sri Aurobindo

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