



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. 9, No. 1

January 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात्।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम॥४॥

This Self cannot be won by any who is without strength, nor with error in the seeking, nor by an askesis without the true mark: but when a man of knowledge strives by these means his self enters into Brahman, his abiding place.

– Mundak Upanishad 3-2-4

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

January 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday 7 –7:30 pm Collective Meditation

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

Jan 05	<i>Poona Yog mein Sadhana</i> Musical offering	Mr. A.P. Khare Ms. Arunima Pathak
Jan 12	<i>The Incurrigible Veil</i> (Based on the Mother's <i>Prayers & Meditations</i> of 18-19 April 1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Jan 19	<i>The Inner Sovereign</i> (Based on Sri Aurobindo's Sonnets, p. 45) Musical Offering	Sh. Prashant Khanna Mr. Tapan Bhowmick
Jan 26	<i>The Indian Culture As Seen by Sri Aurobindo</i> Musical Offering	Dr. Ramesh Bijlani Ms. Premeela

Sundays : 05, 12, 26 11:30 am–12:30 pm Sri Aurobindo's Sonnets Shri Prashant Khanna

Venue: DAIVIC (Room 009, near Samadhi Lawns)

Thursdays: 02,09,16,23,30	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Fridays: 03,10,17,24,31	05:30 – 06:30 pm	Bhagvad Gita	Shri Prashant Khanna

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

January 1, 2020 – Happy New Year !

01:30 pm	Film	Venue: Hall of Joy
06:45 pm	Lights of Aspiration	Venue: Samadhi Lawn
07:00 pm	Meditation	Venue: Meditation Hall

Contact: 011-2656 7863

Orientation to Integral Yoga

January 18-19	08:00 am–12:30 pm	Yoga Hall	English	Dr. Ramesh Bijlani
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Contact: 011-2656 7863; <rambij@gmail.com>

Distribution of Certificates of 'Teaching Yoga' course

January 20	10:00 am	Yoga Hall	English	Dr. Ramesh Bijlani
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Contact: 011-2656 7863; <rambij@gmail.com>

Ashram Library (Knowledge)

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

SRI AUROBINDO ASHRAM-DELHI BRANCH'S SOCIAL MEDIA LINKS

YouTube :	https://youtube.com/sriurobindoashramdelhibranch
Facebook :	http://facebook.com/sriurobindoashramdelhibranch
Instagram :	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter :	https://twitter.com/sadelhibranch

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. Preamsheela
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	4:15-6:00 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 Kulwinder Singh/ Shri Pradeep Kumar

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

The Mother's Integral Health Centre Activities

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

2020 – 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>

January 2020: Schedule of Talks

Jan 05	To Be Good – 2020	Mr. Deepak Jhamb
Jan 12	Happiness is Health	Dr. S. Katoch
Jan 19	Offer Yourself to the Divine	Ms. Monika Sharma
Jan 26	Gear New Year with Ayurveda	Dr. S. Katoch

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

Speciality Clinics – By Appointment Only

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 6,13,20,27 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 (24)

Mother reads from *The Synthesis of Yoga*, “The Four Aids”.

Q.: Mother, I don't understand “Our sense of personal effort and aspiration comes from the attempt of the egoistic mind to identify itself in a wrong and imperfect way with the workings of the divine Force.

What is it that you do not understand? The sentence or the idea?

Q.: The idea, Mother.

It can be put in very familiar terms.

The individual being, and particularly the mind in it, have an instinctive repulsion to admitting that it's another force than their own small personal one which does things. There is a kind of instinct which makes you feel absolutely convinced that the effort of aspiration, the will to progress are things belonging to you by your own right and, therefore, that you have all the merit.

From the man of art or of literature or of science, who produces something, studies something, and is absolutely convinced that it is he himself who is doing it, to the aspirant yogi who is convinced that it is the ardour of his own aspiration, his personal need for realisation which push him—if someone tells these people (I have had this experience), if someone tells them a little too soon, “Why, no, it is the Divine who aspires in you, it is the divine Force which produces in you...”, they no longer do anything, they fall flat, it doesn't interest them at all any longer; they say, “Good, I have nothing to do then, let the Divine do it.”

And this is what Sri Aurobindo means—that the mind is something so egoistic and so proud that if you take away from it the satisfaction it seeks, it no longer collaborates; nor the vital either. And as the physical is very obedient to the vital and the mind, it too collaborates no longer. Then one is before an inert mass which says, “Good, if it isn't I, well, let the Divine do what He likes, I am not going to do anything at all any more.”

I knew people who had truly made a lot of progress, who were very close to the moment when one emerges into the truth of things, and who were held back simply by this. Because this need to be the source of the action, to have the merit of the effort, this need is so deeply rooted that they cannot take the last step. Sometimes it takes years. If they are told, “No, it isn't you, this energy which is in you, this will which is in you, this knowledge which is in you, all this is the Divine; it is not what you call yourself”, this makes them so miserable that they can't do anything any more. That's what Sri Aurobindo wants to say in this sentence.

There are people who have such a need to keep the sense of their separate personality that if they are forced to admit that all that springs upwards is inspired by the Divine or even done by Him, they keep for their little person the whole side of defects, faults, errors, and they cherish their defects, so that at least something remains theirs, which is indeed their own, their personal property: “Yes, all that is beautiful, luminous, is the Divine; all horrible things—that's myself.” But a self... a big self; one must not touch it!...

Q.: Mother, why does one have a particular defect and not other defects?

This is the work of Nature.

Why are there some plants of one kind and others of another, some animals of one sort and others of another? There are no two exactly alike combinations in the universe. All the combinations are different. There are no two movements exactly similar in the universe. There is nothing which is reproduced exactly. There are analogies, there are similarities, there are families — there are families of movements which may be called families of vibrations—but there are no two identical things; neither in time nor in space. Nothing is repeated. Otherwise there would be no manifestation, there would be only one single thing.

Manifestation is simply diversity. It is the One deploying Himself in the innumerable, indefinitely...

– The Mother

Activities during November 16 – December 15, 2019

Workshop on Integral Education : Thirty seven third year BEEd (Bachelor of Elementary Education) students of Shyama Prasad Mukherji College for



Women, New Delhi, attended a workshop on Integral Education in the Ashram on 16 November 2019. The group was introduced to the totality of the being in light of the precepts of Sri Aurobindo and the Mother and familiarized with practical methodology to impart Integral Education at the level of elementary school age children especially through stories and plays. Feedback comments from the participants included: “a place

of love and peace,” “the ashram was full of positive energy,” “absolutely loved the environment of the ashram and the food which was served with much love,” “interactive and engaging,” “helped me reflect upon my thoughts and actions,” “learnt some golden rules of life,” “I’ve never done Yoga so peacefully,” “now I realise teaching is such a golden job.”

Anniversary of the Mother’s Mahasamadhi Day : The day, 17 November 2019, was observed as a day of ‘silence’, a day on which everybody was conscious of speaking only as much as is absolutely necessary. This is something that the Mother recommended more than once for us to do all the time. Lights of Aspiration were kindled in the evening by the Ashram community as well as the visitors at Sri Aurobindo’s Shrine and the Samadhi Lawn, followed by silent meditation in the Meditation Hall. *Prasad* and a card bearing the following message was distributed to all attendees:

Keep faith in your spiritual destiny, draw back from error and open more the psychic being to the direct guidance of the Mother’s light and power. If the central will is sincere, each recognition of a mistake can become a stepping-stone to a truer movement and a higher progress.

– Sri Aurobindo

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*, yogasanas and talks/workshops. During this period, Mr. Deepak Jhamb gave a talk on ‘Emotional Health’ to 17 participants on 17 November; Dr. S. Katoch to 19 attendees on “Management of Obesity by Ayurveda” on 24 Novem-



ber; Ms. Monika Sharma on ‘Small Steps in the Right Direction’ to 12 participants on 1 December; Dr. S. Katoch to 27 attendees on ‘*Prasad Buddhi*’ on 8 December; and Mr. Deepak Jhamb to 18 attendees on ‘Learn to Relish Perseverance’ on 15 December 2019. Distribution of used clothes and *Prasad* comprised additional activities of the program.

Songs and Vision of Kabir : In an evening dedicated to the commemoration of the great *bhakta* Kabir in the Meditation Hall on 18 November 2019, Prof. Sehdev Kumar, the author of

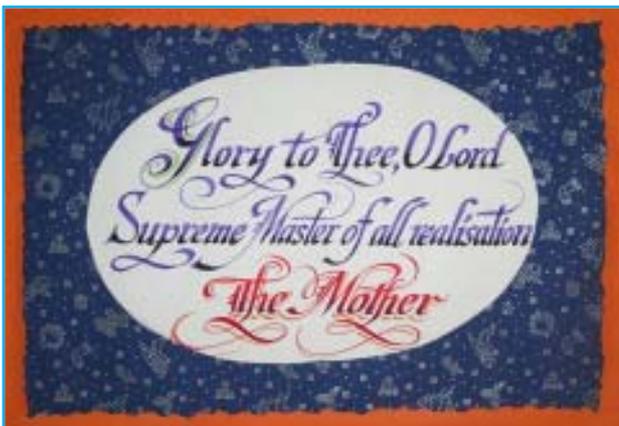


The Vision of Kabir, gave a talk about the great influence Kabir continues to have even after 500 years, and then recited a few of

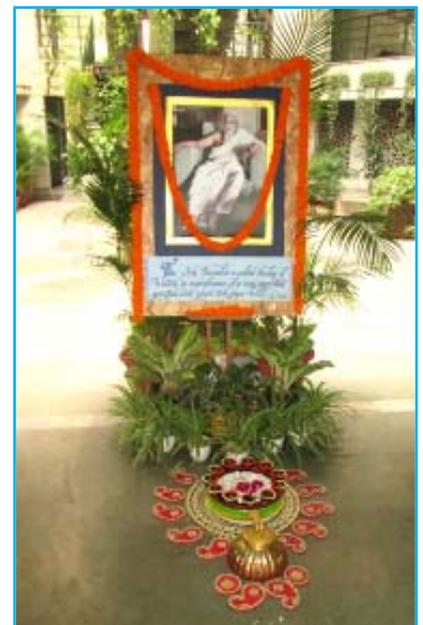


his couplets. This was followed by a musical offering based on the enlightening poetry of Kabir by the founder of *SurManjari*, Ms. Ruma Chakravarty, and her students.

SIDDHI DAY : On Siddhi Day 24 November 2019, one of the four Darshan Days celebrated in the Ashram, Km. Srila Basu led the



invocation for the Presence of the Divine in the Meditation Hall in the morning. Later in the forenoon, Dr. Ramesh Bijlani spoke on the ‘‘Process of Evolution’’, a talk primarily based on one of the



early writings of Sri Aurobindo and now a part of *Essays in Philosophy and Yoga* (pp. 33-37), in the Sunday *Satsang* in the Meditation Hall. Thereafter, Dr. Mithu Pal made a musical offering of devotional songs dedicated to Sri Aurobindo. In the evening the traditional march-past took place to the accompaniment of Sri Aurobindo’s *Gayatri*, *Om Anandamayee Chaitanyamayee Satyamayee Parame*, and *VandeMataram* and subsequently the lamps of aspiration were kindled at the Shrine and in the Samadhi Lawn. Thereafter, the Ashram Choir made a musical offering in the Meditation Hall



and Tara Didi read from *The Life Divine* and also about events related to the Siddhi Day from Shri A.B. Purani's *The Life of Sri Aurobindo*. At the end along with *prasad*, a message-card was distributed to all participants:

“The 24th November is called the day of Victory in remembrance of a very important spiritual event which took place in 1926.”

– The Mother

“It was the descent of Krishna into the physical.”

– Sri Aurobindo

“The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing, the descent of Supermind and Ananda.”

– Sri Aurobindo

“The Ashram was founded or rather founded itself in 1926.”

– Sri Aurobindo

“[In 1926] Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation

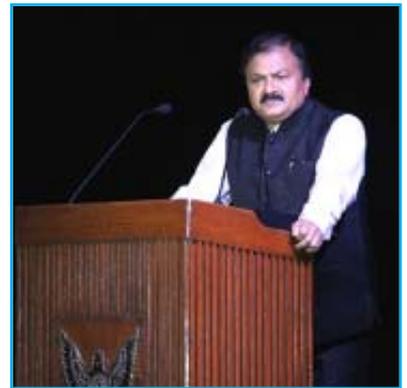
of the Supramental consciousness and he had announced to the few people who were there that he was entrusting to me the work of helping and guiding them, that I would remain in contact with him, naturally, and that through me he would do the work.”

– The Mother

“There was no Ashram at first, only a few people came to live near Sri Aurobindo and practice Yoga. It was only some time after the Mother came from Japan that it took the form of the Ashram, more from the wish of the sadhaks who desired to entrust their whole inner and outer life to the Mother than from any intention or plan of hers or of Sri Aurobindo.”

– Sri Aurobindo

ANNUAL DAY FUNCTION OF MIS : The Annual Day of The Mother’s International School titled ‘*Ganga Avtaran*’ was held on Saturday, 30th November 2019. Shri Guruprasad Mohapatra, IAS, Secretary, Ministry of Industries graced the occasion as the Chief Guest.



The Welcome song ‘*Abhinandan Shubh Swagatam*’ set the tone for the evening. The Principal, Ms. Sanghamitra Ghosh welcomed the



gathering and introduced the Chief Guest. She mentioned in her speech that the most important pa-



rameter for her to gauge the success of a school would be to measure the happiness index of the students. A group of students shared with



the audience ‘What makes the school a happy space for them’. They described the many activities at school which are a source of immense joy for them and keep them constructively engaged. These activities aim at the holistic development



of every student. Their anecdotes were supplemented by a power-point presentation which showcased the different aspects of school life.



The dance-drama ‘*Ganga Avataran*’, conceived and directed by Pt. Jai Kishan Maharaj and his team, presented the legend of the descent of Ma Ganga, worshipped as a goddess. She began her earthly sojourn to cleanse and liberate the souls of 60,000 sons of the great monarch Sagar, following the hard penance and entreaty of prince Bhagirath to the God

Siva as narrated in the *Bhagavat Purana*. Her holy waters have spawned the dynamic coming together of races and cultures whose united flow continues unabated in colourful hues. However, humans have been quite remiss in mindlessly polluting her waters, heralding our potential doom in the process.

The audience was highly appreciative of the performances put up by over 120 students, each doing full justice to their role. The uninterrupted applause at the end did show that the message to save our rivers had created positive vibrations in one and all. It is surely high time that we not only express our concern but also do something about it. Let us all pledge ourselves to restore our mother Ganga to her pristine original status!



SRI AUROBINDO'S MAHASAMADHI DAY : Anniversary of Sri Aurobindo's *mahasamadhi* Day in the Ashram was observed on 5 December, 2019, beginning by invocation of the divine Presence led by Km. Srila Basu in the Meditation Hall in the morning. In the fore-



noon 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 programme began with a presentation of the significance of the Mahasamadhi Day through vivid recollections of a few close disciples of Sri Aurobindo and the Mother. Reciting the prayer inscribed on the Samadhi at Pondicherry, the students reiterated their infinite



gratitude towards the Master. The recitations, interspersed with ‘bhajans’ and chantings, made the atmosphere ethereal and the students renewed their resolve to be ‘Hero Warriors’ as exhorted by the Mother. A dance recital on selected couplets of Sri Aurobindo’s sonnets was beautifully enacted by the students.

All then shall change, a magic order come...

A mightier race shall inhabit the mortal’s World...

Nature shall live to manifest secret God,

The Spirit shall take up the human play,

This earthly life become the Life Divine.

The event ended with flower offerings at the Shrine by all present. In the evening, the devotees and the Ashram community kindled lamps of aspiration, followed by devotional songs by the Ashram Choir in the Meditation Hall. Thereafter Tara Didi read out ‘The Mystery of 5 December 1950’ from Prof. K.R.S. Iyenger’s biography of Sri Aurobindo. That Sri Aurobindo and The Mother knew what was coming seems clear in retrospect from the facts that The Mother broke a long-standing rule by allowing Sri Aurobindo to be photographed in April 1950, and Sri Aurobindo accelerated the pace of revising his epic poem *Savitri*. Finally, Sri Aurobindo decided to leave the body after making sure that the Sports Day function of the School concluded without a hitch. After he left the body, his earthly remains stayed without a blemish for over 100 hours in the tropical climate of Pondicherry, giving an opportune blessing to disciples and devotees from far and near to have the last Darshan. The body was eventually interned in a Samadhi on the evening of 9 December 1950. The eventful day ended with distribution of *Prasad* and a card bearing the following message:

The one object to which the mind of spiritual knowledge must be turned is the Eternal by fixity in whom the soul clouded here and swathed in the mists of Nature recovers and enjoys its native and original consciousness of immortality and transcendence.

– Sri Aurobindo

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

* * * * *

THIRTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान्॥१३-२०॥

Prakritim purusham chaiva viddhyaanaadee ubhaavapi;
Vikaaraamshcha gunaamshchaiva viddhi prakritisambhavaan. 13-20

Know thou that Purusha (the Soul) and Prakriti (Nature) are both without origin and eternal;* but the modes of Nature and the lower forms she assumes to our conscious experience have an origin in Prakriti (in the transactions of these two entities).

* The Soul and Nature are only two aspects of the eternal Brahman, an apparent duality which founds the operations of his universal existence. These operations, the modes of Nature and their derivative formations, constantly change and the Soul and Nature seem to change with them, but in themselves these two powers are eternal and always the same.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥१३-२१॥

Kaaryakaaranakartrutwe hetuh prakritiruchyate;
Purushah sukhadukhaanaam bhoktritwe heturuchyate. 13-21

The chain* of cause and effect and the state of being the doer are created by Prakriti; Purusha enjoys pleasure and pain.

* Nature creates and acts, the Soul enjoys her creation and action; but in this inferior form of her action she turns this enjoyment into the obscure and petty figures of pain and pleasure.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु॥१३-२२॥

Purushah prakritistho hi bhungkte prakritijaan gunaan;
Kaaranam gunasango'sya sadasadyoni janmasu.

Purusha involved* in Prakriti enjoys the qualities born of Prakriti; attachment to the qualities is the cause of his birth in good and evil wombs.

* Forcibly the soul, the individual Purusha, is attracted by her qualitative workings and this attraction of her qualities draws him constantly to births of all kinds in which he enjoys the variation and vicissitudes, the good and evil of birth in Nature. But this is only the outward experience of the soul mutable in conception by identification with mutable Nature. Seated in this body is her and our Divinity, the supreme Self, Paramatman, the supreme Soul, Para Purusha.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥१३-२३॥

Upadrashtaanumantaa cha bhartaa bhoktaa maheshwarah;
Paramaatmeti chaapyukto dehe'smin purushah parah.

Witness, source of the consent, upholder of the work of Nature, her enjoyer, almighty Lord and supreme Self is the Supreme Soul* seated in this body.

* That is the self-knowledge to which we have to accustom our mentality before we can truly know

ourselves as an eternal portion of the Eternal. Once that is fixed, no matter how the soul in us may comport itself outwardly in its transactions with Nature, whatever it may seem to do or however it may seem to assume this or that figure of personality and active force and embodied ego, it is in itself free, no longer bound to birth because one through impersonality of self with the inner unborn spirit of existence. That impersonality is our union with the supreme egoless I of all that is in cosmos.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥१३-२४॥

**Ya evam veti purusham prakritim cha gunaih saha;
Sarvathaa vartamaano'pi na sa bhooyo'bhijaayate. 13-24**

He who thus knows Purusha and Prakriti with her qualities, howsoever he lives and acts, he shall not be born again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥१३-२५॥

**Dhyaanenaatmani pashyanti kechidaatmaanamaatmanaa;
Anye saankhyena yogena karmayogena chaapare. 13-25**

This knowledge comes by an inner meditation through which the eternal Self becomes apparent to us in our self-existence. Or it comes by the Yoga of the Sankhyas (the separation of the soul from nature). Or it comes by the Yoga of works.*

* In which the personal will is dissolved through the opening up of our mind and heart and all our active forces to the Lord who assumes to himself the whole of our works in nature.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥१३-२६॥

**Anye tvevamajaanantah shrutwaanyebhya upaasate;
Te'pi chaatitarantyeva mrityum shrutiparaayanaah. 13-26**

Others, who are ignorant of these paths of Yoga, may hear of the truth from others and mould the mind into the sense of that to which it listens with faith and concentration. But however arrived at, it carries us beyond death to immortality.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम्।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥१३-२७॥

**Yaavat sanjaayate kinchit sattwam sthaavarajangamam;
Kshetrakshetrajnasamyogaat tadviddhi bharatarshabha. 13-27**

Whatever* being, moving or unmoving, is born, know thou, O best of the Bharatas, that it is from the union between the Field and the Knower of the Field.

* The whole of existence must be regarded as a field of the soul's construction and action in the midst of Nature. All life, all works are a transaction between the soul and Nature.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥१३-२८॥

**Samam sarveshu bhooteshu tishthantam parameshwaram;
Vinashyatswavinashyantam yah pashyati sa pashyati. 13-28**

Seated equally in all beings, the supreme Lord unperishing within the perishing—he who thus sees, he sees.*

* Knowledge shows us high above the mutable transactions of the soul with the mortality of nature our highest Self as the supreme Lord of her actions, one and equal in all objects and creatures, not born in the taking up of a body, not subject to death in the perishing of all these bodies. That is the true seeing, the seeing of that in us which is eternal and immortal. As we perceive more and more this equal spirit in

all things, we pass into that equality of the spirit; as we dwell more and more in this universal being, we become ourselves universal beings; as we grow more and more aware of this eternal, we put on our own eternity and are for ever. We identify ourselves with the eternity of the self and no longer with the limitation and distress of our mental and physical ignorance.

Then we see that all our works are an evolution and operation of Nature and our real self not the executive doer, but the free witness and lord and unattached enjoyer of the action.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥१३-२६॥
Samam pashyan hi sarvatra samavasthitameeshwaram;
Na hinastyaatmanaa'tmaanam tato yaati paraam gati. 13-29

Perceiving the equal Lord as the spiritual inhabitant in all forces, in all things and in all beings, he does not injure himself (by casting his being into the hands of desire and passions), and thus he attains to the supreme status.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथात्मानमकर्तारं स पश्यति॥१३-३०॥
Prakrityaiva cha karmaani kriyamaanaani sarvashah;
Yah pashyati tathaa'tmaanam akartaaram sa pashyati. 13-30

He who sees that all action is verily done by Prakriti, and that the Self is the inactive witness, he sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा॥१३-३१॥
Yadaa bhootaprithagbhaavam ekastham anupashyati;
Tata eva cha vistaaram brahma sampadyate tadaa. 13-31

When he perceives the diversified* existence of beings abiding in the one eternal Being, and spreading forth from it, then he attains to Brahman.

* All this surface of cosmic movement is a diverse becoming of natural existences in the one eternal Being, all is extended, manifested, rolled out by the universal Energy from the seeds of her Idea deep in his existence; but the spirit even though It takes up and enjoys her workings in this body of ours, is not affected by its mortality.

अनादित्वाग्निर्गुणत्वात्परमात्मायमव्ययः।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥१३-३२॥
Anaaditwaan nirgunatwaat paramaatmaayam avyayah;
Shareerastho'pi kaunteya na karoti na lipyate. 13-32

Because it is without origin and eternal, not limited by the qualities, the imperishable supreme Self, though seated in the body, O Kaunteya, does not* act, nor is affected.

* It does not act even in action *kartaram api akartaram*, because it supports natural action in a perfect spiritual freedom from its effects, it is the originator indeed of all activities, but in no way changed or affected by the play of its Nature.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥१३-३३॥
Yathaa sarvagatam saukshmyaadaakaasham nopalipyate;
Sarvatraavasthito dehe tathaatmaa nopalipyate. 13-33

As the all-pervading ether* is not affected by reason of its subtlety, so seated everywhere in the body, the Self is not affected.

* As the ether is not affected or changed by the multiple forms it assumes, but remains always the same pure subtle original substance, even so this spirit when it has done and become all possible things,

remains through it all the same pure immutable subtle infinite essence. That is the supreme status of the soul, *para gatih*, that is the divine being and nature, *madbhava*, and whoever arrives at spiritual knowledge, rises to that supreme immortality of the Eternal.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥१३-३४॥

**Yathaa prakaashayatyekah kritsnam lokamimam ravih;
Kshetram kshetree tathaa kritsnam prakaashayati bhaarata. 13-34**

As the one sun illumines the entire earth, so the Lord* of the Field illumines the entire Field, O Bharata.

* This Brahman, this eternal and spiritual knower of the field of his own natural becoming, this Nature, his perpetual energy, which converts herself into that field, this immortality of the soul in mortal nature,—these things together make the whole reality of our existence. The spirit within, when we turn to it, illumines the entire field of Nature with his own truth in all the splendour of its rays. In the light of that sun of knowledge the eye of knowledge opens in us and we live in that truth and no longer in this ignorance. Then we perceive that our limitation to our present mental and physical nature was an error of the darkness, then we are liberated from the law of the lower Prakriti, the law of the mind and body, then we attain to the supreme nature of the spirit. That splendid and lofty change is the last, the divine and infinite becoming, the putting off of mortal nature, the putting on of an immortal existence.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥१३-३५॥
**Kshetrakshetrajnayor evam antaram jnaanachakshushaa;
Bhootaprakritimoksham cha ye vidur yaanti te param. 13-35**

They who with the eye of knowledge perceive this difference between the Field and the Knower of the Field and the liberation of beings from Prakriti, they attain to the Supreme.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः॥

**Iti Srimad Bhagavadgeetaasooanishatsu Brahmaavidyaayaam
Yogashaastre Sri Krishnaarjunasamvaade
Kshetrakshetrajnavibhaagayogo Naama Trayodasho'dhyaayah**

Thus in the Upanishad of the glorious Bhagavad Gita, the science of the Eternal, the Scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the thirteenth discourse entitled: "The Yoga of the Distinction Between The Field and the Knower of the Field"

– To be continued

Earth's eyes half-see, her forces half-create;
 Her rarest works are copies of heaven's art.
 A radiance of a golden artifice,
 A masterpiece of inspired device and rule,
 Her forms hide what they house and only mime
 The unseized miracle of self-born shapes
 That live for ever in the Eternal's gaze.
 Here in a difficult half-finished world
 Is a slow toiling of unconscious Powers;
 Here is man's ignorant divining mind,
 His genius born from an inconscient soil.
 To copy on earth's copies is his art.
 For when he strives for things surpassing earth,
 Too rude the workman's tools, too crude his stuff,
 And hardly with his heart's blood he achieves
 His transient house of the divine Idea,
 His figure of a Time-inn for the Unborn.
 Our being thrills with high far memories
 And would bring down their dateless meanings here,
 But, too divine for earthly Nature's scheme,
 Beyond our reach the eternal marvels blaze.
 Absolute they dwell, unborn, immutable,
 Immaculate in the Spirit's deathless air,
 Immortal in a world of motionless Time
 And an unchanging muse of deep self-space.
 Only when we have climbed above ourselves,
 A line of the Transcendent meets our road
 And joins us to the timeless and the true;
 It brings to us the inevitable word,
 The godlike act, the thoughts that never die.
 A ripple of light and glory wraps the brain,
 And travelling down the moment's vanishing route
 The figures of eternity arrive.

– Sri Aurobindo

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