



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं 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. 9, No. 10

October 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः॥२-२-११॥

Even as the Sun is the eye of all this world, yet it is not soiled by the outward blemishes of the visual, so there is one Spirit within all creatures, but the sorrow of this world soils it not, for it is beyond grief and his danger.

– Katha Upanishad 2-2-11

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

October 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

We would like to share with you the good news that after remaining closed to visitors for about six months, Sri Aurobindo Ashram – Delhi Branch has decided to keep the Meditation Hall of the Ashram open to visitors every Sunday from 8 am - 1 pm, starting October 2020.

Hence, Sunday Satsang and Shri Prashant Khanna's class on Sunday will resume from 4 October.

Oct 04	To Know How To Suffer (Based on the Mother's <i>Words of Long Ago</i> , p. 21) Musical offering	Dr. Dr. Ramesh Bijlani Ms. Preamsheela
Oct 11	Peaceful Acceptance (Based on the Mother's <i>Prayers & Meditations</i> of 23 April 1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Oct 18	I am In the Battle (Based on Sri Aurobindo's <i>Sonnets</i> , p. 48) Musical Offering	Sh. Prashant Khanna Dr. Maitreyee Karak
Oct 25	Self-conquest (Based on Sri Aurobindo's <i>Essays on Philosophy & Yoga</i> , pp. 441-444) Musical Offering	Dr. Ramesh Bijlani Ms. Preamsheela
Sundays : 04, 11, 25	11:30 am–12:30 pm	Sri Aurobindo's <i>Sonnets</i> Shri Prashant Khanna

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

With masked faces, we look forward to welcoming your masked faces on Sunday forenoons in October.

Talks on the Ashram's YouTube Channel

Oct 02	<i>Udaarta</i> (Generosity)	Dr. Aparna Roy
Oct 16	<i>Samata</i> (Equanimity)	Dr. Aparna Roy
Oct 30	<i>Shanti</i> (Peace)	Dr. Aparna Roy

Sri Aurobindo Ashram – Delhi Branch's SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

Ashram Library (Knowledge)

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

Note: Corona Virus (COVID-19) pandemic has forced all Ashram activities including Library in abeyance. Please make a status-check on the Ashram website, www.sriaurobindoashram.net.

Matri Kala Mandir (MKM) CLASSES

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

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

The Mother's Integral Health Centre Activities

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

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

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu	4:00-4:45 pm	<i>Sadhana Panchaam</i>	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	Vidyas in the Upanishads	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita <i>Sadhana</i>	Discourse	Dr. Tarun Baveja
Sunday	4:00-4:45 pm	<i>Satsang</i>	Discourse	Dr. Tarun Baveja

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

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

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

Ish and Jagat

The Isha Upanishad in its very inception goes straight to the root of the problem the Seer has set out to resolve; he starts at once with the two supreme terms of which our existence seems to be composed and in a monumental phrase, cast into the bronze of eight brief but sufficient words, he confronts them and sets them in their right & eternal relation. *Ishâ vâsyam idam sarvam yat kincha jagatyâm jagat*. Ish and Jagat, God and Nature, Spirit and World, are the two poles of being between which our consciousness revolves. This double or biune reality is existence, is life, is man. The Eternal seated sole in all His creations occupies the ever-shifting Universe and its innumerable whorls and knots of motion, each called by us an object, in all of which one Lord is multitudinously the Inhabitant. From the brilliant suns to the rose and the grain of dust, from the God and the Titan in their dark or their luminous worlds to man and the insect that he crushes thoughtlessly under his feet, everything is His temple and mansion. He is the veiled deity in the temple, the open householder in the mansion; for Him and His enjoyment of the multiplicity & the unity of His being, all were created and they have no other reason for their existence. For habitation by the Lord is all this, everything whatsoever that is moving thing in her that moves.

The problem of a perfect life upon earth, a life free from those ills of which humanity seems to be the eternal and irredeemable prisoner & victim, can only be solved, in the belief of the Vedantins, if we go back to the fundamental nature of existence; for there alone can we find the root of the evil and the hint of the remedy. They are here in the two words Ish & Jagat. The Inhabitant is the Lord; in this truth, in the knowledge of it by our minds, in the realisation of it by our whole nature and being is the key of escape for the victim of evil, the prisoner of limitation and death. On the other hand, Nature is a fleeting & inconstant motion preserved by the harmonious fixity of the laws which govern its particular motions. This subjection and inconstancy of Nature is the secret of our bondage, death, limitation and suffering. We who entangle ourselves in the modalities of Nature, must, if we would escape from her confounding illusions, realise the other pole of our existence, unqualified Spirit or God. By rising to the God within us, we become free, liberated from the bondage of the world and the snare of death. For God is freedom, God is immortality. *Mrityum tirtwâ amritam asnute*. Crossing over death, we enjoy immortality.

This relation of Nature & Spirit, World & God, on which the Seer fixes, Nature the mansion, God the occupant, is their practical, not their essential relation. Conscious existence is Brahman, single & indivisible; Spirit & Nature, World and God are one; *anejad ekammanaso javiyas*,—they are One unmoving swifter than mind. But for life, whether bound or free, and for the movement from bondage to freedom, this One must always be conceived as a double or biune term in which God is the reverse side of Nature, Nature the obverse side

of God. The distinction has been made by Spirit itself in its own being for the object which the Seer expresses in the single word *vâsyam*. God has thrown out His own being in the spatial & temporal movement of the Universe, building up forms in His mobile extended self consciousness which He conceives as different from His still & eternal, regarding, occupying & enjoying self-consciousness, so that He as soul, the subject, may have an objective existence which it can regard, occupy & enjoy, the householder of its self mansion, the god of its self-temple, the king of its self-empire. In this cosmic relation of Spirit to Nature the word *Ishâ* expresses the perfect and absolute freedom, eternally unfringed, with which the Spirit envisages its objects and occupies its kingdom. World is not a material shell in which Spirit is bound, nor is Spirit a roving breath of things ensnared to which the object it inspires is a prison-house. The indwelling God is the lord of His creations and not their servant or prisoner; as a householder is lord of his dwelling-places to enter them and go forth from them at his will and to pull down what he has built up whenever it ceases to please him or be serviceable to his needs, so the Spirit is free to enter or go forth from its bodies and has power to build, destroy and rebuild whatever it pleases in this universe. The very universe itself It is free at any moment to destroy and recreate. God is not bound; He is the free and unopposed master of His creations.

This word *Ishâ*, the Lord, is placed designedly at the opening of this great strain of Vedantic thought to rule as with a mastertone all its rhythms. It is the key to everything that follows in the eighteen verses of the Upanishad. Not only does it contradict all mechanical theories of the Universe and assert the preexistence, omnipotence, majesty and freedom of the transcendent Soul of things within, but by identifying the Lord of the universe with the Spirit in all bodies it asserts the greatness, freedom and secret omnipotence of the soul of man that seems here to wander thus painfully entangled and bewildered. Behind all the veils of his nature, the soul in man also is master, not slave, not bound, but free. Grief, death and limitation are instruments of some activity it is here to fulfil for its own delight, and the user is not bound to his instruments; he can modify them, he can reject, he can change. If, then, we appear as though bound, by the fixed nature of our minds and bodies, by the nature of the visible universe, by the dualities of grief & joy, pleasure and pain, by the chain of cause and effect or by any other chain, shackle or tie whatsoever, the bondage is a semblance and can be nothing more. It is *Maya*, a willed illusion of bondage, or it is *Lila*, a self-chosen play at bondage. Like a child pretending to be this or that and identifying itself with its role the *Purusha*, this divine inhabitant within, may seem to forget his freedom, but even when he forgets, the freedom is still there, self-existent, therefore inalienable. Never lost except in appearance, it is recoverable even in appearance. The game of the world-existence is not a game of bondage alone, but equally of freedom & the liberation from bondage.

– *Sri Aurobindo*

Ashram Activities

CHACHAJI'S PUNYATITHI : On 2nd September 2020, the day Shri Surendra Nath Jauhar (fondly called Chachaji) left his body in 1986, the day's events began with an Invocation for the divine Presence and Mother's blessings by Km. Srila Basu in the Meditation Hall. Later in the forenoon, a *havan* was conducted at Chachaji's *samadhi*, and the Ashram community paid floral tributes at his



samadhi. In the evening, Lights of Aspiration were kindled at the Shrine of Sri Aurobindo and near Chachaji's *samadhi*. Then Tara Didi read a few passages from Sri Aurobindo's epic, *Savitri*, accompanied by a musical offering by the Ashram choir in the Meditation Hall.

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

* * * * *

SEVENTEENTH CHAPTER (CONTD.)

श्रीभगवानुवाच -

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।

भावसंशुद्धिरित्यतत्तपो मानसमुच्यते॥१७-१६॥

Manahprasaadah saumyatwam maunamaatmavinigrahah;

Bhaavasamshuddhirityetat tapo maanasamuchyate. 17-16

A clear and calm gladness of mind, gentleness, silence, self-control, the purifying of the whole temperament—this is called the askesis of the mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः।

अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥१७-१७॥

Shraddhayaa parayaa taptam tapastattrividham naraih;

Aphalaakaangkshibhiryuktaih saattwikam parichakshate. 17-17

This threefold askesis, done with a highest enlightened faith, with no desire for fruit, harmonised, is said to be sattwic.*

* Here comes in all that quiets or disciplines the rajasic and egoistic nature and all that replaces it by the happy and tranquil principle of good and virtue. This is the askesis of the sattwic dharma so highly prized in the system of the ancient Indian culture. Its greater culmination will be a high purity of the reason and will, an equal soul, a deep peace and calm, a wide sympathy and preparation of oneness, a reflection of the inner soul's divine gladness in the mind, life and body. There at that lofty point the ethical is already passing away into the spiritual type and character. And this culmination too can be made to transcend itself, can be raised into a higher and freer light, can pass away into the settled godlike energy of the supreme nature. And what will remain then will be the spirit's immaculate Tapas, a highest will and luminous force in all the members, acting in a wide and solid calm and a deep and pure spiritual delight, Ananda. There will then be no farther need of askesis, no tapasya, because all is naturally and easily divine, all is that Tapas. There will be no separate labour of the lower energism, because the energy of Prakriti will have found its true source and base in the transcendent will of the Purushottama. Then, because of this high initiation, the acts of this energy on the lower planes also will proceed naturally and spontaneously from an innate perfect will and by an inherent perfect guidance. There will be no limitation by any of the present dharmas; for there will be a free action far above the rajasic and tamasic nature, but also far beyond the too careful and narrow limits of the sattwic rule of action.

As with tapasya, all giving also is of an ignorant tamasic, an ostentatious rajasic or a disinterested and enlightened sattwic character.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥१७-१८॥

Satkaaramaanapoojaartham tapo dambhena chaiva yat;

Kriyate tadiha proktam raajasam chalamadhruvam. 17-18

The askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic, unstable and fleeting.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥१७-१९॥

**Moodhagraahenaatmano yat peedayaa kriyate tapah;
Parasyotsaadanaartham vaa tattaamasamudaahritam. 17-19**

That askesis which is pursued under a clouded and deluded idea, performed with effort and suffering imposed on himself or else with a concentration of the energy in a will to do hurt to others, that is said to be tamasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥१७-२०॥

**Daatavyamiti yaddaanam deeyate'nupakaarine;
Deshe kaale cha paatre cha taddaanam saattwikam smritam. 17-20**

The sattwic way* of giving is to do it for the sake of the giving and the beneficence and to one who does no benefit in return; and it is to bestow in the right conditions of time and place and on the right recipient (who is worthy or to whom the gift can be really helpful).

* The culmination of the sattwic way of *dana* will bring into the action an increasing element of that. wide self-giving to others and to the world and to God, *atma-dana*, *atma-samarpana*, which is the high consecration of the sacrifice of works enjoined by the Gita. And the transcendence in the divine nature will be a greatest completeness of self-offering founded on the largest meaning of existence. All this manifold universe comes into birth and is constantly maintained by God's giving of himself and his powers and the lavish outflow of his self and spirit into all these existences; universal being, says the Veda, is the sacrifice of the Purusha. All the action of the perfected soul will be even such a constant divine giving of itself and its powers, an outflowing of the knowledge, light, strength, love, joy, helpful shakti which it possesses in the Divine and by his influence and effluence on all around it according to their capacity of reception or on all this world and its creatures. That will be the complete result of the complete self-giving of the soul to the Master of our existence.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥१७-२१॥
Yattu pratyupakaaraartham phalamuddishya vaa punah;
Deeyate cha pariklishtam taddaanam raajasam smritam. 17-21

The rajasic kind of giving is that which is done with unwillingness or violence to oneself or with a personal and egoistic object or in the hope of a return of some kind.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥१७-२२॥
Adeshakaale yaddaanamapaatrebhyashcha deeyate;
Asatkritamavajnaatam tattaamasamudaahritam. 17-22

The tamasic gift is offered with no consideration of the right conditions of time, place and object; it is offered without regard for the feelings of the recipient and despised by him even in the acceptance.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥१७-२३॥

**Om tatsaditi nirdesho brahmanas trividhah smritah;
Brahmanaastena vedaashcha yajnaashcha vihitaah puraa. 17-23**

The formula OM,* Tat, Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old.

* Tat, That, indicates the Absolute. Sat indicates the supreme and universal existence in its principle. OM is the symbol of the triple Brahman, the outward-looking, the inward or subtle and the superconscient causal Purusha. Each letter A, U, M indicates one of these three in ascending order and the syllable as a whole brings out the fourth state, Turiya, which rises to the Absolute.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥१७-२४॥

Tasmaadomityudaahritya yajnadaanatapahkriyaah;
Pravartante vidhaanoktaah satatam brahmavaadinaam. 17-24

Therefore with the pronunciation* of OM the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman.

* It is a reminder that our work should be made an expression of the triple Divine in our inner being and turned towards him in the idea and motive.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः॥१७-२५॥

Tadityanabhisandhaaya phalam yajnatapah kriyaah;
Daanakriyaashcha vividhaah kriyante mokshakaangshibhih. 17-25

With the pronunciation of Tat and without desire of fruit are performed the various acts of sacrifice, askesis and giving by the seekers of liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते॥१७-२६॥

Sadbhaave saadhubhaave cha sadyetatprayujyate;
Prashaste karmani tathaa sacchabdah paartha yujyate.

Sat means good and it means existence; likewise, O Partha, the word Sat is used in the sense of a good work (for all good works prepare the soul for the higher reality of our being).

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थाय सदित्येवाभिधीयते॥१७-२७॥

Yajne tapasi daane cha sthithih saditi chochyate;
Karma chaiva tadartheeyam sadyeivaabhidheeyate.

All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis, are Sat (for they build the basis for the highest truth of our spirit).

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥१७-२८॥

Ashraddhayaa hutam dattam tapastaptam kritam cha yat;
Asadyuyuchyate paartha na cha tatpretya no iha.

Whatever is wrought, without faith,* oblation, giving, askesis or other work, Asat it is called, O Partha; it is nought, here or hereafter.

* Because, *shraddha* is the central principle of our existence, any of these things done without *shraddha* is a falsity and has no true meaning or true substance on earth or beyond, no reality, no power to endure or create in life here or after the mortal life in greater regions of our conscious spirit. The soul's faith, not a mere intellectual belief, but its concordant will to know, to see, to believe and to do and be according to its vision and knowledge, is that which determines by its power the measure of our possibilities of becoming, and it is this faith and will turned in all our inner and outer self, nature and action towards all that is highest, most divine, most real and eternal that will enable us to reach the supreme perfection.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmavidyaayaam Yogashaastre Sri Krishnaarjunasamvaade
Shraddhaatrayavibhaagayogo Naama Saptadasho'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 seventeenth discourse entitled: "The Yoga of the Division of the Threefold Faith"

– To be continued

The Witness and the Wheel

Who art thou in the heart comrade of man who sitst
August, watching his works, watching his joys and griefs,
Unmoved, careless of pain, careless of death and fate?
Witness, what hast thou seen watching this great blind world
Moving helpless in Time, whirled on the Wheel in Space,
That yet thou with thy vast Will biddest toil our hearts,
Mystic,—for without thee nothing can last in Time?
We too, when from the urge ceaseless of Nature turn
Our souls, far from the breast casting her tool, desire,
Grow like thee. In the front Nature still drives in vain
The blind trail of our acts, passions and thoughts and hopes;
Unmoved, calm, we look on, careless of death and fate,
Of grief careless and joy,—signs of a surface script
Without value or sense, steps of an aimless world.
Something watches behind, Spirit or Self or Soul,
Viewing Space and its toil, waiting the end of Time.
Witness, who then art thou, one with thee who am I,
Nameless, watching the Wheel whirl across Time and Space?

— Sri Aurobindo

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