



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. 9, No. 6

June 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।

यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत् कृणोति देवान् ॥१॥

How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flame? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods?

– Rig Veda I-77-1

Agni is at once a fire of aspiration, a fire of purification, a fire of tapasya, a fire of transformation.
– Sri Aurobindo

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

June 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Corona Virus (COVID-19) outbreak has forced all Ashram activities in abeyance. Please make a status-check on the Ashram website, www.sriurobindoashram.net.

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

However, do visit Ashram's YouTube channel for a recorded talk every weekend:

May 29 Uttarpara Speech

Dr. Ramesh Bijlani

https://www.youtube.com/watch?v=JsQs_2dt2Y

Jun 05 Vinamrata (Humility)

Ms. Aparna Roy

Jun 12 Why Individuality (Based on *The Great Adventure*, p.363)

Dr. Ramesh Bijlani

Jun 19 Kritagyata (Gratitude)

Ms. 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

2020 Camps in the Kumaon Himalayas

Corona Virus (COVID-19) outbreak has forced all camp activity at Sri Aurobindo Ashram-Delhi Branch's Himalayan Centres in Van Niwas and Madhuban in district Nainital of Uttarakhand in abeyance. Please make a status-check on the Ashram website, www.sriurobindoashram.net.

Advance Notice

Jul 31-Dec 23 Mon-Fri : 10am-12:30 pm COURSE ON 'TEACHING YOGA'
Details at: <srinayog@gmail.com>

Important Days in the Ashram 2020

7 June Anniversary of Relics Enshrinement at Madhuban, Talla Ramgarh

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>

Online course for Paramedic students by Dr. T. Baveja, Dr. S. Katoch, Dr. Pardeep Kaur & Ms. Harpreet Kaur Bhan

Telecounselling by Dr. Neha Bhimwal for psychology patients

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

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu/Sun	4:00-4:45 pm	Ramayan	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

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.

Agni, the Illumined Will (2)

Agni, then, is the god who has to become conscient in the mortal. Him the inspired Word has to express, to confirm in this gated mansion and on the altar-seat of this sacrifice.

“How must we give to Agni?” asks the Rishi. The word for the sacrificial giving, *dâshema*, means literally distribution; it has a covert connection with the root *dash* in the sense of discernment. The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic Powers to whose province they by right belong. Therefore the hymns repeatedly speak of the portions of the gods. It is the problem of the right arrangement and distribution of his works that presents itself to the sacrificer; for the sacrifice must be always according to the Law and the divine ordainment (*ritu*, the later *vidhi*). The will to right arrangement is an all-important preparation for the reign of the supreme Law and Truth in the mortal.

The solution of the problem depends on right realisation, and right realisation starts from the right illuminative Word, expression of the inspired Thought which is sent to the seer out of the Vast. Therefore the Rishi asks farther, “What word is uttered to Agni?” What word of affirmation, what word of realisation? Two conditions have to be satisfied. The Word must be accepted by other divine Powers, that is, it must bring out some potentiality in the nature or bring into it some light of realisation by which the divine Workers may be induced to manifest in the superficial consciousness of humanity and embrace openly their respective functions. And it must be illuminative of the double nature of Agni, this Lord of the lustrous flame. *Bhâma* means both a light of knowledge and a flame of action. Agni is a Light as well as a Force.

The Word arrives. *Yo martyeshu amrito ritâvâ*. Agni is, preeminently, the Immortal in mortals. It is this Agni by whom the other bright sons of Infinity are able to work out the manifestation and self-extension of the Divine (*devaveeti*, *devatâti*) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will which in all things is always present, is always destroying and constructing, always building and perfecting, supporting always the complex progression of the universe. It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth. In the last obscuration of Nature, in the lowest unintelligence of Matter, it is this Will that is a concealed knowledge and compels all these darkened movements to obey, as if mechanically, the divine Law and adhere to the truth of their Nature. It is this which makes the tree grow according to its seed and each action bear its appropriate fruit. In the obscurity of man’s ignorance,—less than material Nature’s, yet greater,—it is this divine Will that governs and guides, knows the sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him evolves the progressive manifestation of the cosmic Truth. Alone of the brilliant Gods, he burns bright and has full vision in the darkness of Night no less than in the splendours of day. The other gods are *usharbudhah*, wakers with the Dawn.

— Sri Aurobindo

Activities during April 16 – May 15, 2020



Beauty galore at Sri Aurobindo's Shrine on the Foundation Day of The Mother's International School, 23-4-2020

CENTENARY OF THE MOTHER'S FINAL ARRIVAL IN PONDICHERRY, 24 APRIL 2020

The Mother's arrival in Pondicherry on 24 April 1920 was an event of great significance. During her short visit in 1914 lasting less than a year, the Mother acted as a trigger prompting Sri Aurobindo to unleash incomparable wisdom through the journal *Arya* which was published from 15 August 1914 through 1921. *Arya* by and large detailed the theory of the Integral



Yoga but a concrete founding of its practical aspect awaited the final arrival of the Mother on 24 April 1920. Until that time, Sri Aurobindo had been living in Pondicherry with several companions & friends, fellow collaborators in the freedom struggle. After the Mother's coming, the number of the community gradually increased to about 25 by 1926. In November 1926 after another major realization, in order to accelerate the pace of his yoga, Sri Aurobindo decided to withdraw into

seclusion and entrusted the complete spiritual and material charge of his 25 disciples to the Mother. The Mother was very practical and an extremely able

administrator. Back in 1919 when Gurudev Rabindra Nath Tagore met her in Japan on several occasions, he became so impressed with these qualities of the Mother that he wanted her to take charge of Shanti Niketan. Apropos of the concretization of his yoga for the earth, Sri Aurobindo once remarked, “*All my realizations were theoretical. It was she who showed the way and gave them a practical form. Otherwise nothing would have been done.*” By 1938 Sri Aurobindo Ashram had grown to 300 sadhaks. When World War II started, many devotees with their families joined the Ashram. The Mother then started a school which grew into the Sri Aurobindo International Centre of Education by 1952. After Sri Aurobindo left his body in 1950, the Mother continued his work. In 1956 the Mother announced that at long last the Supramental Consciousness, for the descent of which both of them had come, had manifested in the earth’s atmosphere, and that it had started working here as a force of the Supreme.

It was under the leadership of the Mother that the number in the Ashram community grew to more than a thousand by the time the Mother left her body in 1973. During the almost 50 years from 1926 to 1973, the Mother was the pivot around whom the Ashram revolved. She established the systems, rules and regulations of the Ashram, set up various departments depending on the need and availability of people with specific talents. She did what Sri Aurobindo envisioned, that is, translating his philosophy into action. This was not an ordinary event of merely local significance. It was a pioneering step in bringing spirituality into worldly life and action in the modern world, nearly a thousand years after India, the cradle of life-affirming spirituality, had itself forgotten it. The date of her final arrival, 24 April, in its hundredth anniversary year 2020, is therefore a landmark of great significance for the momentous spiritual endeavour begun by the masters.

The day in the Ashram started with an invocation for the divine Presence.

Due to the lockdown, no public events could be held, but with today’s technology, many events were recorded and posted on mass media, including:

Darshan of The Shrine	Facebook & YouTube
The Message of 24 April	Facebook, Instagram, Twitter
Readings from ‘The Great Adventure’ by Tara Didi	Facebook & YouTube
Talk by Dr Ramesh Bijlani on <i>The Significance of the Mother’s Final Arrival in Pondicherry</i>	Facebook & YouTube
Release of a Book ‘Learning Through Projects’ by Tara Didi	Facebook, Instagram, Twitter
Release of an album of devotional songs sung by Shantanu Bhattacharya, Durba Bhattacharya, Mitra Bhattacharya	
A short film on the Mother’s Symbol	Facebook & YouTube
Pictures of the Mother’ Symbol	Facebook, Instagram, Twitter
Devotional Music: Sada Namaami Maataram	Facebook & YouTube
Devotional Music: Invoking Matri Shakti	Facebook & YouTube
Devotional Music: Brahma lok se	Facebook & YouTube

The above events were uploaded on 24 April 2020, and may be accessed through:

YouTube:	https://www.youtube.com/sriaurobindoashramdelhibranch
Facebook:	https://www.facebook.com/sriaurobindoashramdelhibranch
Instagram:	https://www.instagram.com/sriaurobindoashramdelhibranch
Twitter:	https://twitter.com/SAADelhiBranch

Website : <http://sriaurobindoashram.net/>

Micro Website: <http://sriaurobindoashram.net/Mirra100/>

Please also look on these social media sites for the following:

Readings by Tara didi of:

- The Mother's *The Great Adventure*
- The Mother's *Prayers & Meditations*
- The Mother's *Dhammapada Meditation*

Recordings of:

- Bhajans by Late Karunamayee Didi
- Sunday Satsang (bhajan & talk)

Digital Library of Sri Aurobindo Ashram - Delhi Branch is on the anvil to be posted shortly; it will include its magazines, books, audios and videos.

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*

* * * * *

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

* * * * *

CONSPECTUS

SIXTEENTH CHAPTER

Deva and Asura – The Gita now proceeds to give the psychological discipline by which our human and earthly nature can be transmuted. But first it prefaces the consideration of this enlightening movement by a distinction between two kinds of being, the Deva and the Asura.

षोडशो ऽध्यायः

दैवासुरसम्पद्विभागयोगः

SIXTEENTH CHAPTER

DAIVAASURASAMPADVIBHAAGAYOGAH

Deva and Asura

(The Gita has “insisted on doing all actions, *sarvani karmani, kritsnakrit*; it has said that in whatever way the perfected Yogin lives and acts, he lives and acts in God (The liberated man has the complete and total knowledge, *kritsnavid*, and does all works without any restrictions made by the mind, *kritsnakrit*, according to the force and freedom and infinite power of the divine will within him). This can only be, if the nature also in its dynamics and workings becomes divine, a power imperturbable, intangible, inviolate, pure and untroubled by the reactions of the inferior Prakriti. How and by what steps is this most difficult transformation to be effected? What is this last secret of the soul’s perfection? What the principle or the process of this transmutation of our human and earthly nature?

The sattvic quality is a first mediator between the higher and the lower nature. It must indeed at a certain point transform or escape from itself and break up and dissolve into its source; its conditioned derivative seeking light and carefully constructed action must change into the free direct dynamics and spontaneous light of the spirit. But meanwhile a high increase of sattvic power delivers us largely from the tamasic and the rajasic disqualification; and its own disqualification, once we are not pulled too much downward by rajas and tamas, can be surmounted with a greater ease. To develop sattwa till it becomes full of spiritual light and calm and happiness is the first condition of this preparatory discipline of the nature.

That, we shall find, is the whole intention of the remaining chapters of the Gita. But first it prefaces the consideration of this enlightening movement by a distinction between two kinds of being, the Deva and the Asura; for the Deva is capable of a high self-transforming sattvic action, the Asura incapable. We must see what is the object of this preface and the precise bearing of this distinction. The general nature of all human beings is the same, it is a mixture of the three gunas; it would seem then that in all there must be the capacity to develop and strengthen the sattvic element and turn it upward towards the heights of the divine transformation. That our ordinary turn is actually towards making our

reason and will the servants of our rajasic or tamasic egoism, the ministers of our restless and ill-balanced kinetic desire or our self-indulgent indolence and static inertia, can only be, one would imagine, a temporary characteristic of our undeveloped spiritual being, a rawness of its imperfect evolution and must disappear when our consciousness rises in the spiritual scale. But we actually see that men, at least men above a certain level, fall very largely into two classes, those who have a dominant force of sattwic nature turned towards knowledge, self-control, beneficence, perfection and those who have a dominant force of rajasic nature turned towards egoistic greatness, satisfaction of desire, the indulgence of their own strong will and personality which they seek to impose on the world, not for the service of man or God, but for their own pride, glory and pleasure. These are the human representatives of the Devas and Danavas or Asuras, the Gods and the Titans.

The ancient mind, more open than ours to the truth of things behind the physical veil, saw behind the life of man great cosmic Powers or beings representative of certain turns or grades of the universal Shakti, divine, titanic, gigantic, demoniac, and men who strongly represented in themselves these types of nature were themselves considered as Devas, Asuras, Rakshasas, Pisachas. The Gita for its own purposes takes up this distinction and develops the difference between these two kinds of beings, *dvau bhutasargau*. It has spoken previously of the nature which is Asuric and Rakshasic and obstructs God-knowledge, salvation and perfection; it now contrasts it with the Daivic nature which is turned to these things.

श्रीभगवानुवाच -

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥१६-१॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥१६-२॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता।
भवन्ति सम्पदं दैवीमभिजातस्य भारत॥१६-३॥

Sri Bhagavaan Uvaacha -

Abhayam sattwasamshuddhijnaanayogavyavasthitih;
Daanam damashcha yajnascha swaadhyayaastapa aarjavam. 16-1
Ahimsaa satyamakrodhas tyaagah shaantirapaishunam;
Dayaa bhooteshvaloluptwam maardavam hreerachaapalam. 16-2
Tejah kshamaa dhritih shauchamadroho naatimaanitaa;
Bhavanti sampadam daiveem abhijaatasya bhaarata. 16-3

The Blessed Lord said: Fearlessness, purity of temperament, steadfastness in the Yoga of Knowledge, giving, self-control, sacrifice, the study of Scripture, askesis, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, absence of fault-finding, compassion to all beings, absence of greed, gentleness,* modesty, freedom from restlessness, energy, forgiveness, patience, cleanness, absence of envy and pride—these are the wealth of the man born into the Deva nature.

* Its gentleness and self-denial and self-control are free from all weakness: it has energy and soul-force, strong resolution, the fearlessness of the soul that lives in the right and according to the truth as well as its harmlessness, *tejah, abhayam, dhritih, ahimsa, satyam*. The whole being, the whole temperament is integrally pure; there is a seeking for knowledge and a calm and fixed abiding in knowledge.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥१६-४॥

**Dambho darpo'bhimaanashcha krodhah paarushyameva cha;
Ajnaanam chaabhijaatasya paartha sampadamaasureem. 16-4**

Pride, arrogance, excessive self-esteem, wrath, harshness, ignorance, these, O Partha, are the wealth of the man born into the Asuric nature.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव॥१६-५॥

**Daivee sampadvimokshaaya nibandhaayaasuree mataa;
Maa shuchah sampadam daiveem abhijaato'si paandava. 16-5**

The Daivic qualities lead towards liberation, the Asuric towards bondage. Grieve* not, thou art born in the Deva nature, O Pandava.

* He need not grieve with the thought that by acceptance of battle and slaughter he will be yielding to the impulses of the Asura. The action on which all turns, the battle which Arjuna has to fight with the incarnate Godhead as his charioteer at the bidding of the Master of the world in the form of the Time-Spirit, is a struggle to establish the kingdom of the Dharma, the empire of Truth, Right and Justice. He himself is born in the Deva kind; he has developed in himself the sattvic being, until he has now come to a point at which he is capable of a high transformation and liberation from the *traigunya* and therefore even from the sattvic nature.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे श्रुणु॥१६-६॥

**Dwau bhootasargau loka'smin daiva aasura eva cha;
Daivo vistarashah proktah aasuram paartha me shrinu. 16-6**

There are two creations* of beings in this material world, the Daivic and the Asuric; the Daivic hath been described at length: hear from Me, O Partha, the Asuric.

* The distinction between the Deva and the Asura is not comprehensive of all humanity, not rigidly applicable to all its individuals, neither is it sharp and definite in all stages of the moral or spiritual history of the race or in all phases of the individual evolution. The tamasic man who makes so large a part of the whole, falls into neither category as it is here described, though he may have both elements in him in a low degree and for the most part serves tepidly the lower qualities. The normal man is ordinarily a mixture; but one or the other tendency is more pronounced, tends to make him predominantly rajaso-tamasic or sattwo-rajasic and can be said to be preparing him for either culmination, for the divine clarity or the titanic turbulence. For here what is in question is a certain culmination in the evolution of the qualitative nature, as will be evident from the descriptions given in the text. On one side there can be a sublimation of the sattvic quality, the culmination or manifestation of the unborn Deva, on the other a sublimation of the rajasic turn of the soul in nature, the entire birth of the Asura. The one leads, towards that movement of liberation on which the Gita is about to lay stress; it makes possible a high self-exceeding of the sattwa quality and a transformation into the likeness of the divine being. The other leads away from that universal potentiality and precipitates towards an exaggeration of our bondage to the ego. This is the point of distinction.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥१६-७॥

**Pravrittim cha nivrittim cha janaa na viduraasuraah;
Na shaucham naapi chaachaaro na satyam teshu vidyate. 16-7**

Asuric men have no true knowledge of the way of action or the way of abstention; truth is not in them, nor clean doing, nor faithful observance.

– To be continued

Now I have borne

Now I have borne Thy presence and Thy light,
Eternity assumes me and I am
A vastness of tranquillity and flame,
My heart a deep Atlantic of delight.
My life is a moving moment of Thy might
Carrying Thy vision's sacred oriflamme
Inscribed with the white glory of Thy name
In the unborn silence of the Infinite.

My body is a jar of radiant peace,
The days a line across my timelessness,
My mind is made a voiceless breadth of Thee,
A lyre of muteness and a luminous sea;
Yet in each cell I feel Thy fire embrace,
A brazier of the seven ecstasies.

– Sri Aurobindo

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