



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. 11

November 2020

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्॥८॥

As rivers in their flowing reach their home in the ocean and cast off their names and forms, even so one who knows is delivered from name and form and reaches the Supreme beyond the Most High, even the Divine Person.

— Mundak Upanishad 3-2-8

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

November 2020

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Nov 01	Bhay/ Dar (Fear)	Dr. Aparna Roy
	Musical offering	Ms. Preamsheela
Nov 08	Perfect Contemplation	Dr. Mithu Pal
	(Based on Mother's <i>Prayers & Meditations</i> , May 2-4, 1914)	
	Musical offering	Dr. Mithu Pal
Nov 15	Man the Despot of Contraries (Based on Sri Aurobindo's Sonnets, p. 71)	Sh. Prashant Khanna
	Musical Offering	Dr. Maitreyee Karak
Nov 22	Universal Consciousness & Behaviour	Dr. Ramesh Bijlani
	(Based on Sri Aurobindo's <i>Essays in Philosophy & Yoga</i> , p. 453)	
	Musical offering	Ms. Sowmya Narayanan
Nov 29	How Much Can Yoga Do For Health?	Dr. Ramesh Bijlani
	Musical offering	Ms. Preamsheela

Sundays : 01,08,22,29 11:30 am–12:30 pm Sri Aurobindo's Sonnets Shri Prashant Khanna

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

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>Manas Puja</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.

Important Days in the Ashram

17 November Anniversary of the Mother's *Mahasamadhi* Day

Day of silent aspiration and invocation for her Presence within

20 November Anniversary of the Mother's *Samadhi* Day

The Mother's body was laid to rest in the courtyard of Sri Aurobindo Ashram, Pondicherry

24 November Anniversary of the *Siddhi* Day – *Darshan* Day



दर्शन (*Darshan*)

Beyond all preferences and limitations, there is a ground of mutual understanding where all can meet and find their harmony: it is the aspiration for a divine consciousness.

24 November 1972

– *The Mother*

Program details will be available on <www.sriaurobindoashram.net>

The Upanishad

The Upanishads stand out from the dim background of Vedic antiquity like stupendous rock cathedrals of thought hewn out of the ancient hills by a race of giant builders the secret of whose inspiration and strength has passed away with them into the Supreme. They are at once Scripture, philosophy and seer-poetry; for even those of them that dispense with the metrical form, are prose poems of a rhythmically mystic thought. But whether as Scripture, philosophical theosophy or literature, there is nothing like them in ancient, mediaeval or modern, in Occidental or Oriental, in Egyptian, Chaldean, Semitic or Mongolian creation; they are unique in style, structure and motive, entirely *sui generis* [unique]. After them there were philosophic poems, aphorisms, verse and prose treatises in great number, Sutras, Karikas, Gitas, their intellectual children; but these are a human progeny very different in type from their immortal ancestors. Pseudo-Upanishads there have been in plenty, a hundred or more of them; some have arrived at a passable aping of the more external features of the type, but always betray themselves by the pseudo-style, the artificial falsetto, the rasping creak of the machine; others are pastiches; others are fakes. The great Upanishads stand out always serene, grand, inimitable with their puissant and living breath, with that phrase which goes rolling out a thousand echoes, with that faultless spontaneous sureness of the inevitable expression, with that packed yet easy compression of wide and rich wisdom into a few revelatory syllables by which they justify their claim to be the divine word. Neither this inspiration nor this technique has been renewed or repeated in later human achievement.

And if we look for their secret, we shall find it best expressed in the old expression of them as the impersonal *shabdabrahman*. They are that is to say, the accents of the divine Gnosis, —a revelatory word direct and impersonal from the very heart of a divine and almost superconscious self-vision. All supreme utterance which is the inspired word and not merely speech of the mind, does thus come from a source beyond the human person through whom it is uttered; still it comes except in rare moments through the personal thought, coloured by it, a little altered in the transit, to some extent coloured by the intellect or the temperament. But these seers seem to have possessed the secret of the rapt passivity in which is heard faultlessly the supreme word; they speak the language of the sons of Immortality. Its truth is entirely revelatory, entirely intuitive; its speech altogether a living breath of inspiration; its art sovereignly a spontaneous and unwilld discerning of perfection.

The plan and structure of their thought corresponds; it has a perfection of supra-intellectual cohesion in its effortless welling of sound and thought, a system of natural and unsystematic correspondences. There is no such logical development, explicitly or implicitly satisfying the demands of the intellect, such as we find in other philosophical thought or the best architectonic poetry; but there is at the same time a supreme logic, only it is the logic of existence expressing itself self-luminously rather than of thought carefully finding out its own truth. It is the logic of the Himalayas or of a causeway of giants, not the painful and meticulous construction effected with labour by our later intellectual humanity. There is in the whole a unity of vision; the Upanishad itself rather than a human mind sees with a single glance, hears the word that is the natural body of the truth it has seen, perceives and listens again, and still again, till all has been seen and heard: this is not the unity of the intellect carefully weaving together its connections of thought, choosing, rejecting, pruning to get terseness, developing to get fullness. And yet there is a perfect coherence; for every successive movement takes up the echoes of the old and throws out new echoes which are taken up in their turn. A wave of seeing rises and ends to rise into another wave and so on till the final fall and natural ceasing of the whole sea of thought on its shore. Perhaps the development of a great and profound strain of music is the nearest thing we have to this ancient poetry of pure intuitive thought. This at least is the method of the metrical Upanishads; and even the others approximate to it, though more pliant in their make.

– *Sri Aurobindo*

Ashram Activities

“Physical culture is the process of infusing consciousness into the cells of the body.”

– *The Mother*

Integral Education, Health and Fitness workshop (online) : A 6-day Sport Workshop was conducted online between September 21-26, 2020 by Sri Aurobindo Ashram-Delhi Branch on the digital platform – Zoom for a total of 25 schools from across India, viz. one school each from Arunachal Pradesh, Bihar, Jharkhand, Karnataka, Maharashtra, Telangana, Tamilnadu and Uttar Pradesh; two schools each from Madhya Pradesh, Delhi and Rajasthan; three schools each from Uttarakhand and West Bengal; and five schools from Odisha. This program was made possible by a generous grant from The Boston Consulting Group (India) Pvt. Ltd. of Mumbai. The 200 beneficiaries, most of them from rural regions of India, of the workshop included sports teachers as well as management personnel.

The workshop was designed in conformity to the teachings of Sri Aurobindo and the Mother regarding Integral Education as well as the National Education Policy 2020 by focusing attention on ‘experiential learning and critical thinking’. Thus activities aimed for a holistic development of the students including cardiovascular exercises, sensory enhancement, skill development and team spirit.

The workshop was inaugurated by Tara Didi’s kindling of the lamp of aspi-



ration amid mantra chanting by the Ashram Choir. Following meditation everyday at 1:30 pm, sessions of the workshop began. Dr. Aparna Roy gave talks on significance of Integral Education which encompasses the totality of the being: physical, vital, mental, psychic and spiritual. Ms. Puneeta Puri focused on development of pranic energy and its constructive expressions through singing, dance, sports, and other human activities. Dr. Surinder Katoch expounded on the acronym ‘BALANCED’ (Brahmacharya, Acceptance, Lifestyle, *Aahar* [diet], *Nidra* [sleep], Commitment with sincerity, Endurance and Discipline) in Ayurveda. Dr. Ramesh Bijlani talked about self evaluation of lifestyle and how mental

peace can be imbibed by surrender to the Divine. Each session was followed by an opportunity for queries by the participants.

All game sessions began with warm-up exercises. In addition to traditional games such as kho-kho and Mountain & Valley games, dancing with a varied number of traditional dance forms from different regions as well as rhythmic music was demonstrated by Mr. Hira Das, the sports coach of the Ashram, and enthusiastically followed by the participants. Indoor games such as physical features e.g. map of India including name and location of various states & their capitals, rivers and such were shown to be presented to students in an attractive and enjoyable manner to sharpen the mental skills. Post game sessions, the coordinator of the workshop, Mr. Baren Roul, discussed the reaction of the participants. One welcome feedback from teachers was their appreciation of the fact that ‘the games were organized in such a way that the players played for the sake of enjoyment, involvement & socialization, and not merely for the sake of the general win-lose attitude.’ Towards the end, Tara Didi apprised the participants about the ongoing activities and programs of the Ashram, and Ms Puneeta Puri demonstrated a relaxation-meditation technique.



All in all, the workshop was a huge success. Sports materials worth Rs.15,000/- were donated (via courier) to each school for them to play the games efficiently as per the instructions given by the Ashram Sports coach live on Zoom.

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

EIGHTEENTH CHAPTER

I. (1-39) *The Gunas, Mind and Works* – The Gita enters into a summary psychological analysis of the mental powers before it proceeds to its great “finale, the highest secret which is that of a spiritual exceeding of all *dharmas*.

II. (40-48) *Swabhava and Swadharma* – In this section the Gita deals with an incidental question of great importance— the ancient social idea of *chaturvarnya*, which was a very different thing from the present day caste system.

III. (49-56) *Towards the Supreme Secret* – In this section the Gita restates the body of its message.

IV. (57-78) *The Supreme Secret* – The essence of the teaching and the Yoga has thus been given to the disciple and the divine Teacher now proceeds to apply it to his action. Attached to a crucial example, spoken to the protagonist of Kurukshetra, the words bear a much wider significance and are a universal rule for all who are ready to ascend above the ordinary mentality and to live and act in the highest spiritual consciousness.

अष्टादशो ऽध्यायः

मोक्षसंन्यासयोगः

EIGHTEENTH CHAPTER

MOKSHASANNYAASAYOGAH

The Gunas, Mind and Works

अर्जुन उवाच -

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन॥१८-१॥

Arjuna Uvaacha –

Sannyaasasya mahaabaaho tattwamicchaami veditum;
Tyaagasya cha hrishkeesha prithak keshinishoodana. 18-1

Arjuna said: I desire, O mighty-armed, to know the principle of Sannyasa and the principle of Tyaga, O Hrishikesha, and their difference,* O Keshinisudana.

* The last question of Arjuna demands a clear distinction between the outer and inner renunciation, *Sannyasa* and *Tyaga*. The frequent harping, the reiterated emphasis of the Gita on this crucial distinction has been amply justified by the subsequent history of the later Indian mind, its constant confusion of these two very different things and its strong bent towards belittling any activity of the kind taught by the Gita as at best only a preliminary to the supreme inaction of Sannyasa. As a matter of fact, when people talk of Tyaga, of renunciation, it is always the physical renunciation of the world which they understand by the word or at least on which they lay emphasis, while the Gita takes absolutely the opposite view that the real Tyaga has action and living in the world as its basis and not a flight to the monastery, the cave or the hill-top. The real Tyaga is action with a renunciation of desire and that too is the real Sannyasa.

श्रीभगवानुवाच -

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः॥१८-२॥

Sri Bhagavaan Uvaacha –

**Kaamyanaam karmanaam nyaasam sannyasam kavayoviduh;
Sarvakarmaphalatyaagam praahustyaagam vichakshanaah. 18-2**

The Blessed Lord said: Sages have known as Sannyasa* the physical depositing (or laying aside) of desirable actions; Tyaga is the name given by the wise to an entire abandonment of all attached clinging to the fruit of works.

* Sannyasa in the standing terminology of the sages means the laying aside of desirable actions. In that sense Tyaga, not Sannyasa, is the better way. It is not the desirable actions that must be laid aside, but the desire which gives them that character has to be put away from us. The fruit of the action may come in the dispensation of the Master of works, but there is to be no egoistic demand for that as a reward and condition of doing works. Or the fruit may not at all come and still the work has to be performed as the thing to be done, *kartavyam karma*, the thing which the Master within demands of us. The success, the failure are in his hands and he will regulate them according to his omniscient will and inscrutable purpose. Action, all action has indeed to be given up in the end, not physically by abstention, by immobility, by inertia, but spiritually to the Master of our being by whose power alone can any action be accomplished. There has to be a renunciation of the false idea of ourselves as the doer; for in reality it is the universal Shakti that works through our personality and our ego. The spiritual transference of all our works to the Master and his Shakti is the real Sannyasa in the teaching of the Gita.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥१८-३॥
**Tyaajyam doshavadityeke karma praahurmaneeshinah;
Yajnadaanatapah karma na tyaaajyamiti chaapare. 18-3**

“All action should be relinquished as an evil”, declare some learned men; “acts of sacrifice, giving and askesis ought not to be renounced”, say others.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः॥१८-४॥
**Nishchayam shrinu me tatra tyaaage bharatasattama;
Tyaago hi purushavyaaghra trividhah samprakeertitah. 18-4**

Hear my conclusions as to renunciation (Tyaga), O best of the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥१८-५॥
**Yajnadaanatapah karma na tyaaajyam kaaryameva tat;
Yajno daanam tapashchaiva paavanaani maneeshinaam. 18-5**

Acts of sacrifice, giving and askesis ought not to be renounced at all, but should be performed, for they purify the wise.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥१८-६॥
**Etaanyapi tu karmaani sangam tyaktvaa phalaani cha;
Kartavyaaneeti me paartha nishchitam matamuttamam. 18-6**

Even these actions* certainly ought to be done, O Partha, leaving aside attachment and fruit.

* Some would have it that all works must be excised from our life, as if that were possible. But it is not possible so long as we are in the body and alive; nor can salvation consist in reducing our active selves by trance to the lifeless immobility of the clod and the pebble. The silence of Samadhi does not abrogate the difficulty, for as soon as the breath comes again into the body, we are once more in action and have toppled down from the heights of this salvation by spiritual slumber. But the true salvation, the release by an inner

renunciation of the ego and union with the Purushottama remains steady in whatever state, persists in this world or out of it or in whatever world or out of all world, is self-existent, *sarvatha vartamano'pi*, and does not depend upon inaction or action. What then are the actions to be done? The thoroughgoing ascetic answer, not noted by the Gita—it was perhaps not altogether current at the time—might be that solely begging, eating and meditation are to be permitted among voluntary activities and otherwise only the necessary actions of the body. But the more liberal and comprehensive solution was evidently to continue the three most sattwic activities, sacrifice, giving and askesis. And these certainly are to be done, says the Gita, for they purify the wise. But more generally, and understanding these three things in their widest sense, it is the rightly regulated action, *niyatam karma*, that has to be done, action regulated by the Shastra, the science and art of right knowledge, right works, right living, or regulated by the essential nature, *swabhava-niyatam karma*, or, finally and best of all, regulated by the will of the Divine within and above us. The last is the true and only action of the liberated man, *muktasya karma*.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः॥१८-७॥

**Niyatasya tu sannyaasah karmano nopapadyate;
Mohaattasya parityaagas taamasah parikeertitah. 18-7**

Verily, renunciation of rightly regulated actions is not proper, to renounce them from ignorance is a tamasic renunciation.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥१८-८॥

**Duhkhamityeva yat karma kaayakleshabhayaat tyajet;
Sa kritvaa raajasam tyaagam naiva tyaagaphalam labhet. 18-8**

He who gives up works because they bring sorrow or are a trouble to the flesh, thus doing rajasic renunciation, obtaineth not the fruit of renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।
संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥१८-९॥

**Kaaryamityeva yat karma niyatam kriyate'rjuna;
Sangam tyaktvaa phalam chaiva sa tyaagah saattwiko matah. 18-9**

He who performs a rightly regulated action, because it has to be done, without any attachment either to the action or to the fruit of the action, that renunciation is regarded as sattwic.*

* The sattwic principle of renunciation is to withdraw not from action, but from the personal demand, the ego factor behind it. It is to do works not dictated by desire but by the law of right living or by the essential nature, its knowledge, its ideal, its faith in itself and the Truth it sees, its *shraddha*. Or else, on a higher spiritual plane, they are dictated by the will of the Master and done with the mind in Yoga, without any personal attachment either to the action or to the fruit of the action. There must be a complete renunciation of all desire and of all self-regarding egoistic choice and impulse and finally of that much subtler egoism of the will which either says, “The work is mine, I am the doer”, or even “The work is God’s, but I am the doer.” There must be no attachment to pleasant, desirable, lucrative or successful work and no doing of it because it has that nature; but that kind of work too has to be done,—done totally, selflessly, with the assent of the spirit,—when it is the action demanded from above and from within us, *kartavyam karma*. There must be no aversion to unpleasant, undesirable or ungratifying action or work that brings or is likely to bring with it suffering, danger, harsh conditions, inauspicious consequences; for that too has to be accepted, totally, selflessly, with a deep understanding of its need and meaning, when it is the work that should be done, *kartavyam karma*.

— To be continued

The Island Sun

I have sailed the golden ocean
And crossed the silver bar;
I have reached the Sun of knowledge,
The earth-self's midnight star.

Its fields of flaming vision,
Its mountains of bare might,
Its peaks of fiery rapture,
Its air of absolute light,

Its seas of self-oblivion,
Its vales of Titan rest,
Became my soul's dominion,
Its Island of the Blest.

Alone with God and silence,
Timeless it lived in Time;
Life was His fugue of music,
Thought was Truth's ardent rhyme.

The Light was still around me
When I came back to earth
Bringing the Immortal's knowledge
Into man's cave of birth.

– Sri Aurobindo

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Publisher: Sri Aurobindo Ashram-Delhi Branch, New Delhi

Editor: Nirankar Agarwal, Ph.D.

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