

Book 3 Canto Three

The House of the Spirit and the New Creation

“He (King Aswapati) goes beyond all past attempts to unite with the Supreme, because none of them satisfies him—he aspires for something more. So when everything is annulled, (The Mother probably means this line: “Annulled was the contact formed with time-born things,” Savitri-322) he enters a Nothingness, then comes out of it with the capacity to unite with the new Bliss.” (The Mother probably means this line: “A Bliss, a Light, a Power, a flame-white Love Caught all into a sole immense embrace;” Savitri-323)

The Mother

13th March, 1963

Some relevant quotes from the Lord’s work –The Synthesis of Yoga

“What then, when he so resumes his hold upon the universe and views no longer himself in the world **but the cosmos in himself**, will be the position of the Jiva or what will fill in his **new consciousness** the part of the ego-sense? There will be no ego-sense even if there is a sort of individualisation for the purposes of the **play of universal consciousness** in an individual mind and frame; and for this reason that **all will be unforgettably the One and every Person or Purusha will be to him the One in many forms or rather in many aspects and poises**, Brahman acting upon Brahman, one Nara-Narayana³ everywhere. In that larger play of the Divine the joy of the relations of **divine love**

also is possible without the lapse into the ego-sense,—just as the supreme state of human love likewise is described as the unity of one soul in two bodies. The ego-sense is not indispensable to the world-play in which it is so active and **so falsifies the truth of things**; the truth is always the One at work on itself, at play with itself, infinite in unity, infinite in multiplicity. ***When the individualised consciousness rises to and lives in that truth of the cosmic play, then even in full action, even in possession of the lower being the Jiva remains still one with the Lord,*** and there is no bondage and no delusion. He is in possession of Self and released from the ego.” TSY 366

“Spirit and material existence are highest and lowest rung of an orderly and progressive series.” TSY 369

“For integral self-possession we must be one not only with the Self, with God, ***but with all existences***. We must take back in the right relation and in the poise of an eternal Truth the world of our manifested existence peopled by our fellow beings from which we had drawn back because we were bound to them in a wrong relation and in the poise of a falsehood created in Time by the principle of divided consciousness with all its oppositions, discords and dualities. ***We have to take back all things and beings into our new consciousness but as one with all,*** not divided from them by an egoistic individuality. ***In other words, besides the consciousness of the transcendent Self pure, self-existent, timeless, spaceless we have to accept and become the cosmic consciousness, we have to identify our being with the Infinite who***

makes himself the base and continent of the worlds and dwells in all existences. This is the realisation which the ancient Vedantins spoke of as seeing all existences in the self and the self in all existences;...” TSY 369

“...our real self is cosmic, infinite, it is one with all existence and the inhabitant of all existences. The self behind our mind, life and body is the ***same as the self behind the mind, life and body of all our fellow-beings,*** and if we come to possess it, we shall naturally, when we turn to look out again upon them, ***tend to become one with them in the common basis of our consciousness.***” TSY 370

“The gnosis takes up not only our intelligent will, but our wishes, desires, even what we call the lower desires, the instincts, the impulses, the reachings out of sense and sensation and ***it transforms them.*** They cease to be wishes and desires, because they cease first to be personal and then cease to be that struggling after the ungrasped which we mean by craving and desire.” TSY 494

“In the *Vijnana* the right relation and action of Purusha and Prakriti are found, because there they become unified and the Divine is no longer veiled in Maya. All is his action. The Jiva no longer says “I think, I act, I desire, I feel”; he does not even say like the sadhaka striving after unity but before he has reached it, “As appointed by Thee seated in my heart, I act.” For the heart, the centre of the mental consciousness is no longer the centre of origination but only a blissful channel. He is rather aware of

the Divine seated above, lord of all, *adhithita*, as well as acting within him. And seated himself in that higher being, *para rdhe, paramasya m para vati*, he can say truly and boldly, "**God himself by his Prakriti knows, acts, loves, takes delight through my individuality and its figures and fulfils there in its higher and divine measures the multiple lila which the Infinite for ever plays in the universality which is himself for ever.**" TSY 496

Summary:

The main steps in this Canto are

1. The Canto continues from the previous canto where The King's consciousness ascends to the Transcendent/Supramental beyond the Universal/Cosmic consciousness –he has the darshan of the Supreme Mother and he asks for Her light and force to descend into earth to effect the transformation both in his being (**Self**) and Matter (**Nature**).
2. Before the force descends though the King removed all impediments to the descent of this Force in his lower nature. He uses his Supramental insight to search all the dark corners of his physical/vital and mental being and expunge anything that would counteract or deform the descending transformative force.
3. The Fiat goes from the Supreme for the transformation to occur in the King's adhara. He is physically/vitally/mentally and Spiritually united with all, the pinnacle of the cosmic realisation.

4. In this process the King, in his state of cosmic consciousness being united with all worlds, planes and beings sees the worlds of Supermind where everything lives without error or fragmentation housing the Divine Truth. It is perhaps a harbinger of things that will eventually be on earth. The King notes the great disparity between these worlds of Truth and the current state of the untransformed earth.
5. He asks for this state of Truth for the earth. The transformation of
inconscient sheath.

Detail:

A MIGHTIER task remained than all he had done. (all prior realisations of the King and in effect all earlier sadhaks/yogi are only initial steps to this yet unaccomplished mighty task of transformation)

*“For his Yoga is not limited to the realisation of the Transcendent beyond all world by the individual soul; **it embraces also the realisation of the Universal, “the sum-total of all souls”, and cannot therefore be confined to the movement of a personal salvation and escape. Even in his transcendence of cosmic limitations he is still one with all in God; a divine work remains for him in the universe.**” TSY 270*

“To participate in that divine work, to live for God in the world will be the rule of the Karmayogin; to live for God in the world and therefore so to act that the Divine may more and more manifest himself and the world go forward by whatever way of its obscure pilgrimage and move nearer to the divine ideal.” TSY 272

To That he turned from which all being comes, (Source of existence)

A sign attending from the Secrecy

Which knows the Truth ungrasped behind our thoughts

And guards the world with its all-seeing gaze.

The other complementary lines:

“He mastered the tides of Nature with a look:”

Savitri-219

“Its gaze controls the turbulent whirl of things.”

Savitri-571

In the unapproachable stillness of his soul,

*Intense, **one-pointed**, monumental, lone, (single-minded King)*

Patient he sat like an incarnate hope

Motionless on a pedestal of prayer.

A strength he sought that was not yet on earth (the descent of the Supermind and its transforming power), (A Supramental Power) (This power will act when one becomes God’s slave)

“This independent, once a **power supreme**,

Self-born before the universe was made,

Accepting cosmos, binds himself Nature’s serf

Till he becomes her freedman — or **God’s slave.**” Savitri-542

Help from a Power too great for mortal will, (faith in Supramental Power)

The light of a Truth now only seen afar,

*A **sanction** from his high omnipotent Source. (Sachchidananda Source)*

“Even when the little ego has been abolished, the true spiritual Person can still remain and God’s will and work and delight in him and the spiritual use of his perfection and fulfilment. Our works will then be divine and done divinely; our mind and life and will, devoted to the Divine, will be used to help fulfil in others and in the world that which has been first realised in ourselves,— all that we can manifest of the embodied Unity, Love, Freedom, Strength, Power, Splendour, immortal Joy which is the goal of the Spirit’s terrestrial adventure.” TSY 85

But from the appalling heights there stooped no voice;

*The timeless **lids** were closed; no opening came.*

A neutral helpless void oppressed the years.

In the texture of our bound humanity

He felt the stark resistance huge and dumb

*Of our **inconscious** and unseeing base,*

The stubborn mute rejection in life’s depths,

*The ignorant **No** in the origin of things.*

Its complementary line:

“Only the everlasting No has neared

And stared into thy eyes and killed thy heart.” Savitri-310

The king felt the untransformed parts of him that still harboured secretly an affinity for the darkness and collaborated/opened to all the forces from the inconscient. This probably refers to the more physical/grosser aspects of him. It also highlights how a sadhak who has reached the supramental heights and communed with the Divine has to continue to be vigilant for the inconscient's influence on his lower members have not been fully arrested and his members have not been fully transformed. These lower influences permeating up still try and distort the descent of the highest Truths. The highest Truth would not descend into his lower members till he flushed out all falsehood in his being and completely rejected desire....

A veiled collaboration with the Night

Even in himself survived and hid from his view:

Still something in his earthly being kept

*Its kinship with the **Inconscient** whence it came.*

A shadowy unity with a vanished past

Treasured in an old-world frame was lurking there,

Secret, unnoted by the illumined mind, (mother (Maa Krishna), why is it unnoted

by his illumined mind?...does it required a higher mind than illumined to discern

the effects of the subconscious on other sheaths) (Illumined Mind has no power

to discern the subconscious and inconscient problems and still less capable to

transform them. It is only through Supramental descent or through activation of

Subconscious Self and Inconscient Self, the transformation of these lower dark sheaths are possible.)

*And in **subconscious** whispers and in dream*

Still murmured at the mind's and spirit's choice.

Its treacherous elements spread like slippery grains

Hoping the incoming Truth might stumble and fall, (In this lower world

Supramental truth does not promise sure victory. One may stumble or experience Spiritual fall in the path.)

And old ideal voices wandering moaned (the ideal voices of the lower mind or reason, desire and physical mind – knowing their limitation but still wanting to continue their existence untransformed) (Yes)

And pleaded for a heavenly leniency

To the gracious imperfections of our earth

And the sweet weaknesses of our mortal state.

This now he willed to discover and exile,

The element in him betraying God. (The murmur of physical and vital mind can betray higher life.)

All Nature's recondite (little known) spaces were stripped bare,

All her dim crypts and corners searched with fire (mother (Maa Krishna) can this only be done with the supramental light?) (Yes and also partly with Psychic and Spiritual Light)

Where refugee instincts and unshaped revolts

Could shelter find in darkness' sanctuary

Against the white purity of heaven's cleansing flame. (with the aid of heaven's cleansing flame Subconscient and Inconscient sheaths can be purified.)

*All seemed to have **perished** that was undivine: (All that are unwilling to change by the pressure or Supramental force shall experience destruction.)*

Its complementary lines:

*“It (Savitri's heart) bore the stroke of That which **kills** (falsehood) and saves (truth)”
Savitri-20,*

“Her force that moves, her powers that save and slay,” Savitri-64,

“Between the slayer and the saviour fires;” Savitri-300,
“The soul’s ignorance (desire Soul) is slain but not the soul:” Savitri-311
“The covering **Nescience** was unmasked and slain;” Savitri-313,
“All that denies (Supreme Love) must be torn out and slain
And crushed the many longings (of desire) for whose sake
We lose the One (Divine) for whom our lives were made.” Savitri-316,
“All seemed to have **perished** that was undivine:” Savitri-318,
“A pressure of intolerable force

Weighed on his (Death’s) unbowed head and stubborn breast;

Light like a burning tongue licked up his thoughts,

Light was a luminous torture in his heart,

Light coursed, a splendid agony, through his nerves;

His darkness muttered perishing in her blaze.” Savitri-667,

Yet some minutest dissident might escape

*And still **a centre** lurk of the blind force. (This suggests that complete
elimination of dark forces are difficult task.)*

For the Inconscient too is infinite;

The more its abysses we insist to sound,

*The more it stretches, stretches endlessly. (Darkness of inconscient world seems
infinite and endless.)*

Then lest a human cry should spoil the Truth

He tore desire up from its bleeding roots (Mother (Maa Krishna) does it not
require the power of the supermind or a higher divine force descending into our
adhara to remove desire...is it possible for us to use our will to uproot
desire...(control partly) I would not think so?...for to be free from desire is also
to be free from ego is it not?) (Attachment of desire is identified as ego. Desire
has its root in the Subconscient/Inconscient and can be rooted out through
Supramental intervention by opening of Inconscient Self.)

“In other respects the process will be identical, — a supramental inflow from above, the descent of a gnostic being into the nature, and an emergence of the concealed supramental force from below; the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscient will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it, the hidden Light, into what it always was in reality, a sea of the secret Superconscience. A first formation of a gnostic consciousness and nature will be the consequence.” CWSA-22/The Life Divine-1003,
“A new consciousness is at work upon earth to prepare the coming of the superhuman being.

Open yourselves to this consciousness if you aspire to serve the Divine Work.

To come into contact with this new consciousness, the essential condition is no longer to have any **desires** and to be wholly sincere.” The Mother/ The Mother’s Agenda-9th April, 1969

“Free from desire and attachment, one with all beings, living in the infinite Truth and Purity and acting out of the profoundest deeps of his inner consciousness, governed by his immortal, divine and highest Self, all his works will be directed by the Power within through that essential spirit and nature in us which, knowing, warring, working, loving, serving, is always divine, towards the fulfilment of God in the world, an expression of the Eternal in Time.” The Synthesis of Yoga/p- 274/275

“The divine Nature, free and perfect and blissful, must be manifested in the individual in order that it may manifest in the world. Even in the Ignorance the individual lives really in the universal and for the universal Purpose, for in the very act of pursuing the purposes and desires of his ego, he is forced by Nature to contribute by his egoistic action to her work and purpose in the worlds; but it is without conscious intention, imperfectly done, and his contribution is to her half-evolved and half-conscient, her imperfect and crude movement. To escape from ego and be

united with the Divine is at once the liberation and the consummation of his individuality; so liberated, purified, perfected, the individual —the divine soul—lives consciously and entirely, as was from the first intended, in and for the cosmic and transcendent Divine and for his Will in the universe.” TSY 275

And offered to the gods (divine elements) the vacant place. (transformation of nature through consecration.)

*Thus could he **bear the touch immaculate** (of divine Love). (Through immaculate touch of Divine Love King Aswapati could tore desire up from its bleeding roots of Inconscient sheaths.) (It appears that the Divine Supramental touch through opening of the Inconscient Self is unbearable.)*

“We have to throw away the props of our weakness, the motives of the ego, the lures of our lower nature before we can deserve the divine union.” TSY 553

The removal of desire and the rejection of all falsehood in his being (Mother (Maa Krishna) the verses above suggest that the descent does not take place till all impurities are removed...I thought the Divine power descends and it is through this power that the removal and transformation takes place....?)

(Rejection is done through personal effort which is defined as ego trying to find the Divine in a wrong manner. This persistent rejection of lower nature results in equality; equality is the condition of true consecration; through consecration, the Divine union is experienced; prolongation of this Divine union dynamises the

static Brahman as dynamic Brahman or the Shakti descends to the lower Nature. This descent of Shakti is responsible for partial transformation of Nature.)

A last and mightiest transformation came. (With the purification of our Nature the intensity of Divine union increases and also corresponding descending Shakti also intensified. Thus, this increase culminates in mightiest transformation through opening of Inconscient Self.)

His soul was all in front like a great sea (Mother (Maa Krishna), 'His soul in front'..does this mean that his soul or Divine is acting directly rather than from behind the veil?) (He met his universal Self, so the direct Divine descent is not limited to the individual vessel but it has universal repercussion.)

Flooding the mind and body with its waves (the divine light acts directly on the mind and body (with and) without any intermediary planes ...);

His being, spread to embrace the universe, (experience of universalisation of the subtle body and meeting the Universal Self.)

United the within and the without (reconciliation of the Matter and Spirit.)

To make of life a cosmic harmony, (realisation of cosmic consciousness) **(Spirit alone has the power to harmonise Nature and life.)**

An empire of the immanent Divine. (The Lord uses an interesting term here...empire of the 'immanent Divine'...not transcendental or cosmic/universal Divine...because the immanent Divine is seeded in Matter, perhaps He is referring to the growth of consciousness/transformation of the body/vital/mind complex as its empire) (Psychic being is the immanent Divine, Spiritual Being is the universal or Cosmic Divine, Supramental Being is the transcendent Divine, transcending the Immanent and the Cosmic Divine.)

Its complementary line:

"A wanderer from the occult invisible suns
Accomplishing the fate of transient things,
A god in the figure of the arisen beast,
He raised his brow of conquest to the heavens

Establishing the empire of the soul

On Matter and its bounded universe
As on a solid rock in infinite seas." Savitri-348
"Then stretches the boundless finite's last expanse,
The cosmic empire of the Overmind,
Time's buffer state bordering Eternity,
Too vast for the experience of man's soul:" Savitri-660
"Her empire in the cosmos she has built,
He is governed by her subtle and mighty laws." Savitri-64
"He scanned the secrets of the Overmind,
He bore the rapture of the Oversoul.
A borderer of **the empire of the Sun**,
Attuned to the supernal harmonies,
He linked creation to the Eternal's sphere." Savitri-302
"Hide whilst thou canst thy treasure of separate self
Behind the luminous rampart of thy depths
Till of a vaster empire it grows part." Savitri-536

In this tremendous universality

Not only his soul-nature and mind-sense

Included every soul and mind in his,

But even the life of **flesh and nerve** was changed (*Experience of cellular transformation*)

And grew one flesh and nerve with all that lives; (**physical and vital oneness with others...not just in spirit**) (*Universalisation of Nature, which one attains after universalisation of Self.*)

(*Similar cellular transformation experience:*

“Our **body’s cells** must hold the Immortal’s flame.”

Savitri-35

“Alive with her yearning woke the **inert cell**,”

Savitri-133

“In our **body’s cells** there sits a hidden Power
That sees the unseen and plans eternity,
Our smallest parts have room for deepest needs;
There too the golden Messengers can come:”

Savitri-169-70

“The **body’s tissues** thrill apotheosised,
Its **cells** sustain bright metamorphosis.”

Savitri-171

“**And the slow Godhead shut within the cell**
Climbs from the plasm to immortality.”

Savitri-272

“But even the life of flesh and nerve was changed
And grew one flesh and nerve with all that lives;”

Savitri-318

“A divinising stream possessed his veins,
His **body’s cells** awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.”

Savitri-334

“A Power arose out of my slumber’s cell.”

Savitri-343

“Almighty powers are shut in Nature’s cells.”

Savitri-370

“And came back quivering with a nameless Force

Drunk with a wine of lightning in their cells;”

Savitri-383

“It (Light) waits to be kindled in our secret cells;”

Savitri-626

“Even the body shall remember God,

Nature shall draw back from mortality”

Savitri-707

“A divine force shall flow through tissue and cell

And take the charge of breath and speech and act”

Savitri-710

He felt the joy of others as his joy,

He bore the grief of others as his grief (the initial stage of the cosmic consciousness) ;

“For our real self is not the individual mental being, that is only a figure, an appearance; *our real self is cosmic, infinite, it is one with all existence and the inhabitant of all existences. The self behind our mind, life and body is the same as the self behind the mind, life*

and body of all our fellow-beings, and if we come to possess it, we shall naturally, when we turn to look out again upon them, tend to become one with them in the common basis of our consciousness.” TSY 369

“We shall come to feel all the consciousness of the physical world as one with our physical consciousness, feel all the energies of the cosmic life around as our own energies, feel all the heart-beats of the great cosmic impulse and seeking in our heart-beats set to the rhythm of the divine Ananda, feel all the action of the universal mind flowing into our mentality and our thought-action flowing out upon it as a wave into that wide sea. **This unity embracing all mind, life and matter in the light of a supramental Truth and the pulse of a spiritual Bliss will be to us our internal fulfilment of the Divine in a complete cosmic consciousness.**” TSY 373

His universal sympathy upbore,

Immense like ocean, the creation’s load

As earth upbears all beings’ sacrifice,

Thrilled with the hidden Transcendent’s joy and peace.(Sachchidananda’s bliss)

“A lonely power, peace and stillness is the last word of the philosophic equality of the sage; but the soul in its integral experience liberates itself from this self-created status and enters into the sea of a supreme and all embracing ecstasy of the beginningless and endless beatitude of the Eternal. Then we are at last capable of receiving all contacts with a blissful

equality, because we feel in them the touch of the imperishable Love and Delight, the happiness absolute that hides ever in the heart of things. The gain of this culmination in a universal and equal rapture is the soul's delight and the opening gates of the Bliss that is infinite, the Joy that surpasses all understanding." TSY 228

(King Aswapati's above mightiest transformation can be compared with Savitri's mighty transformation as described below.)

"A **mighty transformation** came on her.

A halo of the indwelling Deity,

The Immortal's lustre that had lit her face

And tented its radiance in her body's house,

Overflowing made the air a luminous sea (**no longer was it an oppressive air of death and loss**).

In a flaming moment of apocalypse

The Incarnation thrust aside its veil.

A little figure in infinity

Yet stood and seemed the Eternal's very house (**the body of Savitri houses the Eternal**),

As if the world's centre was her very soul

And all wide space was but its outer robe.

A curve of the calm hauteur of far heaven

Descending into earth's humility,

Her forehead's span vaulted the Omniscient's gaze,

Her eyes were two stars that watched the universe.

The Power that from her being's summit reigned,

The Presence chambered in lotus secrecy, (**in the heart**)

Came down and held the centre in her brow

Where the mind's Lord in his control-room sits; (**the Ajna chakra**)

There throned on concentration's native seat

He opens that third mysterious eye in man,

The Unseen's eye that looks at the unseen,

When Light with a golden ecstasy fills his brain

And the Eternal's wisdom drives his choice

And eternal Will seizes the mortal's will.
 It stirred in the lotus of her throat of song, (the throat chakra -Vishuddha)
 And in her speech throbbed the immortal Word,
 Her life sounded with the steps of the world-soul
 Moving in harmony with the cosmic Thought.
 As glides God's sun into the mystic cave
 Where hides his light from the pursuing gods,
 It glided into the lotus of her heart (Anahata chakra)
 And woke in it the Force that alters Fate.
 It poured into her navel's lotus depth, (Manipura chakra)
 Lodged in the little life-nature's narrow home,
 On the body's longings grew heaven-rapture's flower
 And made desire a pure celestial flame,
 Broke into the cave where coiled World-Energy sleeps (the lower chakras of Swadistana and
 Muladhara and the chakras in the subconscious and inconscient planes)
 And smote the thousand-hooded serpent Force
 That blazing towered and clasped the World-Self above, (Vedic sacrifice)
 Joined Matter's dumbness to the Spirit's hush
 And filled earth's acts with the Spirit's silent power." Savitri-664-665

There was no more division's endless scroll;

*One grew the Spirit's secret **unity**,*

All Nature felt again the single bliss.

"It is like the message of *the Gita* as *Sri Aurobindo* explained it: not
 overmental, but Supramental. It is **Oneness**, the experience of **Oneness**."²³ (*The
 Mother* is probably saying of Oneness as indicated in the following verse.)

The Mother

"The Yogin who has taken his stand upon **Oneness** and loves Me in all beings,
 however and in all ways he lives and acts, lives and acts in Me."

The Gita-6.31

"Equal-visioned everywhere, he sees **the Self in all existences**
 (*sarvabhutastham atmanam, Akshara Purusha*) and **all existences in the Self**
 (*sarvabhutani chatmani, Kshara Purusha*). He who **sees Me everywhere** (*mam*

pasyati sarvatra, Akshara Purusha) and **all and each in Me** (*sarvam cha mayi pasyati, Kshara Purusha*), is never lost to Me nor I to him. He who has reached **oneness** (*Purushottama* consciousness) and loves Me in all beings, that Yogin, howsoever he lives and acts, is living and acting in Me (*mayi vartate*). O *Arjuna*, he who sees all equally everywhere as himself, whether it be happiness or suffering, I hold him to be **the supreme Yogin**.¹²⁵

Sri Aurobindo

There was no cleavage between soul and soul (experience of the cosmic self?),
(In supramental consciousness interfusion of Souls are possible without the aid of any external aid.)

“We cease also to judge other men and things by their outward appearances and are delivered from hostile and contradictory ideas and emotions; for it is the soul that we see, the Divine that we seek and find in every thing and creature, and the rest has only a secondary value to us in a scheme of relations which exist now for us only as self-expressions of the Divine and not as having any absolute value in themselves.” TSY 414

There was no barrier between world and God. (*gulf between Matter and Spirit is reconciled.*)

Its complementary line:

“For even her (Savitri’s) **gulfs** were secrecies of light.” Savitri-16,

“A **gap** was rent in the all-concealing vault (of King Aswapati);

The conscious ends of being went rolling back:

The landmarks of the little person fell,

The island ego joined its continent.” Savitri-25,

“Bridging the **gap** between man's force and Fate” Savitri-35, (Man’s Psychic, Spiritual and Supramental Force can change Fate.)

“In moments when the inner lamps are lit

And the life's cherished guests are left outside,
 Our spirit sits alone and speaks to its **gulfs**.
 A wider consciousness opens then its doors;
 Invading from spiritual silences" Savitri-47-48,
 "But who shall pierce into the **cryptic gulf**
 And learn what deep necessity of the soul
 Determined casual deed and consequence?" Savitri-52,
 "Because eternal eyes turned on earth's **gulfs**" Savitri-101
 "This world of bliss he (King) saw and felt its call,
 But found no way to enter into its joy;
 Across **the conscious gulf** there was no bridge." Savitri-128,
 "She hopes by the creative act's release
 To o'erleap sometimes **the gulf** she cannot fill,
 To heal awhile the wound of severance,
 Escape from the moment's prison of littleness
 And meet the Eternal's wide sublimities
 In the uncertain time-field portioned here." Savitri-177
 "Its (Supermind) might that **bridge** the gulf twixt man and God," Savitri-261,
 "There was no cleavage between soul and soul,
 There was no **barrier** between world and God." Savitri-319
 "To make thy life a **bridge** twixt earth and heaven;" Savitri-536,
 "But now a **silent gulf** between them (Savitri and Satyavan) came" Savitri-584,
 "In vain thou (Death) hast dug the **dark unbridgeable gulf**," Savitri-648,
 (Death asked) "What bridge can cross the **gulf** that she (Truth supreme) has left
 Between her (Truth supreme) and the dream-world she (Truth supreme) has made?"
 Savitri-663,
Overpowered were form and memory's limiting line;
The covering mind was seized and torn apart;

"Torn apart" is a phrasal verb that means to completely destroy something by tearing it into pieces.

It was dissolved and now no more could be,

The one Consciousness that made the world was seen;

All now was luminosity and force.

*Abolished in its last thin **fainting** trace*

The circle of the little self was gone; (Desire Soul surrounding the Psychic being)

*The separate being could no more be felt; (dissolution of the ego, which s
effected by (the universalisation of consciousness through extension of
subtle body.) the descent of the Divine force)*

*"The individual mind, life and body which we recoiled from as not our true being, we shall recover as a true becoming of the Self, but no longer in a purely individual narrowness. **We shall take up the mind not as a separate mentality imprisoned in a petty motion, but as a large movement of the universal mind, the life not as an egoistic activity of vitality and sensation and desire, but as a free movement of the universal life, the body not as a physical prison of the soul but as a subordinate instrument and detachable robe, realising that also as a movement of universal Matter, a cell of the cosmic Body.**" TSY*

373

"The ego person in us cannot transform itself by its own force or will or knowledge or by any virtue of its own into the nature of the Divine; all it can do is to fit itself for the transformation and make more and more its surrender to that which it seeks to become." TSY

It disappeared and knew itself no more,

Lost in the spirit's wide identity.

*His nature grew a movement of the All, **(Of Sachchidananda consciousness.)***

Exploring itself to find that all was He,

His soul was a delegation of the All *(Psychic being as a delegate of Supreme.)*

That turned from itself to join the one Supreme. *(King Aswapati's Experience of Psychic being's complete union with the Supreme.)*

Similar experience of complete union is also observed in Savitri's Yoga: They are:

"Here in this chamber of flame and light they met;

They looked upon each other, knew themselves,

The secret deity (Supreme Mother) and its human part (Psychic Being),

The calm immortal and the struggling soul.

Then with a magic transformation's speed

They rushed into each other and grew one." Savitri-527

*Transcended was the human formula; **(of disease, decay and death.)***

Man's heart that had obscured the Inviolable

Assumed the mighty beating of a god's;

*His seeking mind ceased in the Truth that knows; **(Mind has to be pacified and silenced in order to receive the Intuition and higher truth.)***

*His life was a flow of the universal life. **(With this experience suffering is annulled and Delight is possessed.)***

He stood fulfilled on the world's highest line (Mother (Maa Krishna) does this 'highest line' refer to the threshold of the cosmic consciousness, beyond which is the Transcendence?) **(Yes. The highest Overmind Consciousness of lower hemisphere.)**

Awaiting the ascent beyond the world (to the Transcendence),

Awaiting the descent the world to save (descent from the Transcendence with its power that alone can save). **(The above line represents the Vedantic Sacrifice, where ascent of Soul is experienced followed by the descent of Shakti.) Example of Vedic sacrifice where descent of Shakti is followed by ascent of Soul can be traced from following lines:**

“Here with the suddenness divine advents have,
Repeating the marvel of the **first descent (of Shakti)**,
Changing to rapture the dull earthly round,
Love came to her hiding the shadow, Death.
Well might he find in her his perfect shrine.
Since **first (ascent of Soul)** the earth-being's heavenward growth began,
Through all the long ordeal of the race,” (Vedic sacrifice of Savitri)

Savitri-14

“If we can break down the veil of the intellectual, emotional, sensational mind which our ordinary existence has built between us and the Divine, we can then take up through the Truth-mind all our mental, vital and physical experience and offer it up to the spiritual—this was the secret or mystic sense of **the old Vedic “sacrifice”**—to be converted into the terms of the infinite truth of Sachchidananda, and we can receive the powers and illuminations of the infinite Existence in forms of a divine knowledge, will and delight to be imposed on our mentality, vitality, physical existence till the lower members are transformed into the perfect vessel of the higher nature. This was the **double Vedic movement of (1) the descent and birth of the gods in the human creature** and

(2) *the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads,* the result of which was the possession of the One, the infinite, the beatific existence, the union with God, the Immortality.” TSY-417-418 **(In Vedic sacrifice, first the descent of Shakti is experienced followed by ascent of the Soul.)**

How the world can be saved through descent of Divine Shakti?

“He (King Aswapati) stood fulfilled on the world’s highest line
Awaiting the ascent (of Soul) beyond the world,
Awaiting the descent (of Shakti) the world to **save.**”
Savitri-319

“Earth is the chosen place of **mightiest souls**
Earth is the **heroic spirit’s** battle field”
Savitri-686

“**Some** shall be made the glory’s receptacles
And vehicles of the Eternal’s luminous power.
These are the high forerunners, **the heads of Time,**
The great deliverers of earth-bound mind,
The high transfigurers of human clay,
The first-born of a new supernal race.”
Savitri-705

“He who would save the world must be one with the world,”
Savitri-537

“He still must travel Hell the world to save.”
Savitri-450

“One man’s perfection still can save the world.”
Savitri-531

“One soul’s ambition lifted up the race;”
Savitri-44

“And guards the world with its all seeing gaze.”
Savitri-317

“He mastered the tides of Nature with a look:”
Savitri-219

“Man in the world’s life works out the dreams of God.”
Savitri-479

“Its gaze controls the turbulent whirl of things.”
Savitri-571

“Her aspiration called high destiny down;”

Savitri-358

“You (Savitri) are my Force at work to uplift earth’s fate,”

Savitri-702

“That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.”

The Mother

A Splendour and a Symbol wrapped the earth (Mother (Maa Krishna) does this allude to the descent of the (all pervading) Supermind (capturing) to the earth plane (from all sides, top, bottom and from the surrounding)?), (Supermind is the dynamic power of the Brahman, whose action is always to lean on earth, penetrate the Matter and its dynamisation brings not only hope of physical transformation but the result of its action on the Matter is concretely felt.)

“Heaven’s leaning down to embrace from all sides earth,

A quiet rapture, a vast security.” Savitri-716-17

Serene epiphanies looked and hallowed vasts

Surrounded, wise infinitudes were close

And bright remotenesses leaned near and kin.

Sense failed in that tremendous lucency;

Ephemeral voices from his hearing fell

And Thought potent no more sank large and pale

Like a tired god into mysterious seas.

The robes of mortal thinking were cast down

Leaving his knowledge bare to absolute sight (above the intuitive mind things are known by sight rather than thought and eventually/higher by identification of

consciousness); (all the possibilities of vision and sight of illumined mind attain their absolute state in the Supramental.)

(In Supramental) Fate's driving ceased and Nature's sleepless spur: (Another affirmative energy replaced fate.)

The athlete heavings of the will were stilled

In the Omnipotent's unmoving peace.

Life in his members lay down vast and mute;

Naked, unwalled, unterrified it bore

The immense regard of Immortality.

*The **last** movement died and all at once grew still.*

*A weight that was the unseen **Transcendent's hand** (descent of the supramental power into his physical)*

Laid on his limbs the Spirit's measureless seal,

*Infinity swallowed him into **shoreless trance**.*

More examples of Intense waking trance:-

"As when one slips in a deep moment's trance"

Savitri-211

"In absolute silence sleeps an absolute Power.

Awake, it can wake the trance-bound soul"

Savitri-311

"A weight that was the unseen Transcendent's hand

Laid on his limbs the Spirit's measureless seal,

Infinity swallowed him into shoreless trance."

Savitri-320

“His (Supermind) slumber is an Almightyness in things,
Awake, he is the eternal and Supreme.”

Savitri-682

As one who **sets his sail towards mysteried shores**

Driven through huge oceans by the breath of God,

The fathomless below, the unknown around,

His soul abandoned the blind star-field, Space (Mother (Maa Krishna) is this going
beyond space means going beyond the cosmic consciousness into

Transcendent?). **(Abandoned the attraction of the false material world.)**

Afar from all that makes the measured world,

Plunging to hidden eternities it withdrew

Back from mind's foaming surface to the Vasts

Voiceless within us in omniscient sleep. **(non-waking intense trance.)**

Above the imperfect reach of word and thought,

Beyond the sight that seeks support of form, (sound, thought and sight make life
outward.)

Lost in deep tracts of superconscient Light,

Or voyaging in blank featureless Nothingness,

Sole in the trackless Incommensurable,

Or past not-self and self and selflessness,

Transgressing the dream-shores of conscious mind

He reached at last his sempiternal (eternal and unchanging) base.

On sorrowless heights no winging cry disturbs,

Pure and untouched above this mortal play

Is spread the spirit's hushed immobile air.

There no beginning is and there no end;

There is the stable force of all that moves;

There the aeonic labourer is at rest.

There turns no keyed creation in the void,

No giant mechanism watched by a soul;

There creaks no fate-turned huge machinery;

The marriage of evil with good within one breast, (Reconciliation of antagonist powers)

The clash of strife in the very clasp of love,

The dangerous pain of life's experiment

In the values of Inconsequence and Chance,

*The peril of **mind's gamble**, throwing our lives*

As stake in a wager of indifferent gods

And the shifting lights and shadows of the idea

*Falling upon the **surface consciousness**,*

And in the dream of a mute witness soul

Creating the error of a half-seen world

Where (mental) knowledge is a seeking ignorance,

Its complementary line:

"And (Mental) consciousness left in seeking ignorance" Savitri-618

Life's steps a stumbling series without suit,

Its aspect of fortuitous design,

Its equal measure of the true and false

In that immobile and immutable realm (all contradictions are harmonised in the cosmic self and above)

Find no access, no cause, no right to live:

*There only reigns the **spirit's motionless power***

Poised in itself through still eternity

And its omniscient and omnipotent peace.

Thought clashes not with thought and truth with truth (this only happens in the lower hemisphere of Ignorance), (In the higher hemisphere of Supramental knowledge all contraries reconcile.)

There is no war of right with rival right;

There are no stumbling and half-seeing lives

Passing from chance to unexpected chance,

No suffering of hearts compelled to beat

In bodies of the inert Inconscient's make.

Armed with the immune occult unsinking Fire

*The **guardians of Eternity** keep its law (Supramental Beings)*

For ever fixed upon Truth's giant base

In her magnificent and termless home.

Its complementary line:

*"Only the **Immortals** on their deathless heights*

Dwelling beyond the walls of Time and Space,

Masters of living, free from the bonds of Thought,

*Who are **overseers** of Fate and Chance and Will*

And experts of the theorem of world-need,

Can see the Idea, the Might that change Time's course,

Come maned with light from undiscovered worlds,

Hear, while the world toils on with its deep blind heart," Savitri-53-54

There Nature on her dumb spiritual couch (Prakriti in the upper hemisphere is not the seemingly blind force of chance as it is seen in our world)

Immutably transcendent knows her source

And to the stir of multitudinous worlds

Assents unmoved in a perpetual calm.

All-causing, all-sustaining and aloof,

The Witness looks from his unshaken poise, (As per TSY pg 414 this appears to be the initial stage of the cosmic realisation, where the mind on this realisation of the cosmic consciousness splits existence into 2 – a higher and lower hemisphere. Those that stop at this realisation without taking it further have the experience below...)

“They have the liberation of the divine rest, but not the liberty of the divine action; they enjoy the peace of the Transcendent, but not the cosmic bliss of the Transcendent. Their liberty depends upon abstention from the cosmic movement, it cannot dominate and possess cosmic existence itself. But it is also possible for them to realise and participate in the immanent as well as the transcendent peace. Still the division is not cured. **The liberty they enjoy is that of the silent unacting Witness,** *not* the liberty of the divine Master-consciousness which possesses all things, delights in all, casts itself into all forms of existence without fear of fall or loss or bondage or stain.” TSY 415

An Eye immense regarding all things done.

Apart, at peace above creation's stir,

Immersed in the eternal altitudes,

He abode defended in his shoreless self,

Companioned only by the all-seeing One.

A Mind too mighty to be bound by Thought, (Supramentalised Mind)

A Life too boundless for the play in Space, (Supramentalised Life)

A Soul without borders unconvinced of Time, (Supramentalised Psychic being)

He felt the extinction of the world's long pain, (In this Supramental state there can exist no pain.)

He became the unborn Self that never dies,

He joined the sessions of Infinity.

On the cosmic murmur primal loneliness fell,

Annulled was the **contact formed with time-born things**, (Annulling all external contacts to unite with the Supreme is the Vedantic approach and good for developing Soul seekers.) The Tantric way of uniting with the Supreme is "In the world's (all) contacts meet his (Divine's) single touch" Savitri-476. This is applicable for developed Soul seekers in Supramental plane.

Empty grew Nature's wide community.

All things were brought back to their formless seed,

The world was silent for a cyclic hour (his mind remained in the upper hemisphere ignoring the lower members which have yet to benefit from this realisation).

Although the afflicted Nature he had left

Maintained beneath him her broad numberless fields,

Her enormous act, receding, failed remote

As if a soulless dream at last had ceased.

No voice came down from the high Silences,

None answered from her desolate solitudes.

A stillness of cessation reigned, the wide

Immortal hush before the gods are born; (this ties back to book 1 canto 1..first

verse...both reflect a great moment pregnant with the pending descent of a

Divine Supramental Force..) *"It was the hour before the God's awake." Savitri-1*

A universal Force awaited, mute,

The veiled Transcendent's ultimate decree.

Man's future is 'Decreed (to become God) since the beginning of the worlds.'

Savitri-708

After the experience of the Supramental Truth and ...the fiat from the supreme goes out for the transformation, the seizing of his lower members by the Supramental consciousness.

"But there is possible the attempt at a kind of cosmic consciousness by dwelling on the lower planes themselves after breaking their limitations laterally, as we have said, and then calling down into them the light and largeness of the higher existence." TSY 415

Then suddenly there came a downward look. (Supramental action is a downward look.)

As if a sea exploring its own depths,

*A living **Oneness** widened at its core*

And joined him to unnumbered multitudes. (subsequent stages of the cosmic realisation)

A Bliss, a Light, a Power, a flame-white Love

Caught all into a sole immense embrace;

Existence found its truth on Oneness' breast

And each became the self and space of all.

“It is like the message of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is **Oneness**, the experience of **Oneness**.”²³ (*The Mother* is probably saying of Oneness as indicated in the following verse.)

The Mother

“The Yogin who has taken his stand upon **Oneness** and loves Me in all beings, however and in all ways he lives and acts, lives and acts in Me.”

The Gita-6.31

“Equal-visioned everywhere, he sees **the Self in all existences** (*sarvabhutastham atmanam, Akshara Purusha*) and **all existences in the Self** (*sarvabhutani chatmani, Kshara Purusha*). He who **sees Me everywhere** (*mam pasyati sarvatra, Akshara Purusha*) and **all and each in Me** (*sarvam cha mayi pasyati, Kshara Purusha*), is never lost to Me nor I to him. He who has reached **oneness** (*Purushottama* consciousness) and loves Me in all beings, that Yogin, howsoever he lives and acts, is living and acting in Me (*mayi vartate*). O *Arjuna*, he who sees all equally everywhere as himself, whether it be happiness or suffering, I hold him to be **the supreme Yogin**.”¹²⁵

Sri Aurobindo

The great world-rhythms were heart-beats of one Soul,

To feel was a flame-discovery of God,

All mind (mental) (*Overmental to physical mind*) was a single harp of many strings,

All life (vital) (*Past, present and future births*) a song of many meeting lives;

For **worlds were many** (physical) (*ten sheaths*), but the Self (*Supreme Self*) was one.

This knowledge now was made a cosmos' seed:

This seed was cased in the safety of the Light,

*It needed not a **sheath** of Ignorance.*

“Not only Spirit is one, but Mind, Life, Matter are one. **There is one cosmic Mind, one cosmic Life, one cosmic Body.**” TSY 415

*Then from the **trance** of that tremendous clasp*

And from the throbbings of that single Heart

And from the naked Spirit's victory

A new and marvellous creation rose.

Mother (Maa Krishna), it seems to me that as the King has perfected and is stable in his cosmic consciousness, the universe is now effectively within him...as the Lord has stated in TSY 366 below. So am I am to understand that all the verses in the canto below that talk about the creation of new worlds of Truth actually allude to the creation of new worlds within the now cosmic and Supramental consciousness of the King? (Yes)

“What then, when he so resumes his hold upon the universe and views no longer himself in the world **but the cosmos in himself**, will be the position of the Jiva or what will fill in his new consciousness the part of the ego-sense?” TSY 366

Incalculable outflowing infinitudes

Laughing out an unmeasured happiness

Lived their innumerable unity;

Worlds where the being is unbound and wide

Bodied unthinkably **the egoless Self**;

Rapture of beatific energies

Joined Time to the Timeless, poles of a single joy;

White vasts were seen where all is wrapped in all.

There were no contraries, no sundered parts,

All by spiritual links were joined to all **(in the subtle and universal Sheath)**

And bound indissolubly to the One:

“And if we can by the mind and heart get at the touch of the Spirit, **receive the powerful inrush of the Divine into this lower humanity** and change our nature into a reflection of the divine nature by love, by universal joy, by oneness of mind with all Nature and all beings, we can break down the walls. Even our bodies are not really separate entities and **therefore our very physical consciousness is capable of oneness with the physical consciousness of others** and of the cosmos. The Yogin is able to **feel his body one with all bodies**, to be aware of and even to participate in their affections; he can feel constantly the unity of all Matter and be aware of his physical being as only a movement in its movement. Still more is it possible for him to feel constantly and normally the whole sea of the infinite life as his true vital existence and his own life as only a wave of that boundless surge. And **more easily yet is it possible for him to unite himself in mind and heart with all existences, be aware of their desires, struggles, joys, sorrows, thoughts, impulses, in a sense as if they were his own**, at least as occurring in his larger self hardly less intimately or quite as intimately as

the movements of his own heart and mind. This too is a realisation of cosmic consciousness." TSY-415-16

*Each was unique, but took **all lives** as his own,
And, following out these tones of the Infinite,
Recognised in himself the universe.*

*A **splendid centre** of infinity's whirl (Divine Centre)*

*Pushed to its zenith's height, its last expanse,
Felt the divinity of its own self-bliss*

Repeated in its numberless other selves:

The principal Teaching, *The Synthesis of Yoga* hints about the creation of multiple impersonal 'Divine Centre' (TSY-58-59) in order to generalise Spiritual truth into the mankind. Each member/inmate of the ideal Divine Centre is linked inwardly only with the Divine and outwardly only with its Soul Centre. It may be noted that without realising former condition it is impossible to realise the latter. Or the collectivity, the multiple liberating Souls, the spoke, the radiating bar is rightly and strongly connected to the wheel, **the Divine Centre** and its nave, the Central representative, the individual liberated Soul centre consciously governed by the Infinite, whose Spiritual evolution in an unchanged environmental existence is intensified to experience the double movement of Divine union and transformation of nature. The circle without circumference or the wheel with limitless circumference is identified as the all-inclusive Divine who is having strong subtle link with the wheel, the nave and the spoke.

There exists an inner and subtle Divine Centre of which *Sri Aurobindo Ashram* is an objective manifestation. In this subtle *Ashram* disciples and devotees are linked only with Their all-inclusive Consciousness inwardly through Psychic, Spiritual and Supramental ascension and linked only with Them in the outer *Ashram* through Their Divine Action, Divine Presence and live Their Teachings spontaneously.

If other Divine Centres/Gnostic Centres are to evolve in other parts of the world on the basis of impersonal and universal Consciousness then its broad modalities are hinted in *The Synthesis of Yoga* and *The Life Divine*. It 'matters little for them of what aspect of personal or impersonal Divine they adore or even what guide

they choose.’ The ‘free individual spirit who is the soul centre of its’ (TSY) multiple liberating Souls is the basis of formation of Divine Centre. When his consciousness is raised towards Supramental Consciousness then a Gnostic Centre is born. Thus the community of Divine Centre can act as energy centre of the world of its sole responsibility of calling down the Transcendent Divine force to earth and man.

“We have to recognise once more that the individual exists not in himself alone but in the collectivity and that individual perfection and liberation are not the whole sense of God’s intention in the world. The free use of our liberty includes also the liberation of others and of mankind; the perfect utility of our perfection is, having realised in ourselves the divine symbol, to **reproduce**, multiply and ultimately universalise it in others.”⁸⁷

Sri Aurobindo

“...the extension of our liberty and of its results in others would be the inevitable outcome as well as the broadest utility of our liberation and perfection. And the constant and inherent attempt of such an extension would be towards its increasing and ultimately complete generalisation in mankind.”⁸⁶

Sri Aurobindo

“The divine soul **reproduces** itself in similar liberated souls as the animal reproduces itself in similar bodies. Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity...”⁸⁸

Sri Aurobindo

“So also one may say that the perfection of the integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature.”⁸⁹

Sri Aurobindo

*It took up tirelessly into its scope
Persons and figures of the Impersonal,
As if prolonging in a ceaseless count,
In a rapturous multiplication’s sum,*

The recurring decimals of eternity.

None was apart, none lived for himself alone,

Each lived for God in him and God in all,

Each soleness inexpressibly held the whole.

There Oneness was not tied to monotone;

It showed a thousand aspects of itself,

Its calm immutable stability

Upbore on a changeless ground for ever safe, (the unchanging/Passive aspect of the Divine)

Compelled to a spontaneous servitude,

The ever-changing incalculable steps,

The seeming-reckless dance's subtle plan

Of immense world-forces in their perfect play.

Appearance looked back to its hidden truth (surface prakriti identifying itself with its hidden source in Chit)

And made of difference oneness' smiling play;

*It made **all persons fractions** of the Unique,*

*Yet all were being's **secret integers**.*

All struggle was turned to a sweet strife of love

In the harmonised circle of a sure embrace.

Identity's reconciling happiness gave

A rich security to difference (in our world in ignorance all differences are cause for strife and conflict – no security).

On a meeting line of hazardous extremes

*The game of games was played to its breaking-point,
Where through self-finding by divine self-loss
There leaps out unity's supreme delight
Whose blissful undivided sweetness feels
A communality of the Absolute.
There was no sob of suffering anywhere;
Experience ran from point to point of joy:
Bliss was the pure undying truth of things. (The All Bliss pervading the Matter.)
All Nature was a conscious front of God (rather than a seemingly unconscious
mask of darkness):
A wisdom worked in all, self-moved, self-sure (the immanent Divine),
A plenitude of illimitable Light,
An authenticity of intuitive Truth,
A glory and passion of creative Force.
Infallible, leaping from eternity,
The moment's thought inspired the passing act. (A thought descended from
higher plane can elevate the quality of Divine work.)
A word, a laughter, sprang from Silence' breast,
A rhythm of Beauty in the calm of Space,
A knowledge in the fathomless heart of Time.
All turned to all without reserve's recoil:
A single ecstasy without a break,
Love was a close and thrilled identity
In the throbbing heart of all that luminous life.
A universal vision that unites,
A sympathy of nerve replying to nerve,*

Hearing that listens to thought's inner sound

And follows the rhythmic meanings of the heart,

A touch (of Divine Love) that needs not hands to feel, to clasp, (A Divine touch can fulfil while the human touch can make up our emotional deficiencies.) (This line symbolically represents Lord Sri Jagannath.)

Were there the native means of consciousness (the above lines describe the full scope of cosmic consciousness) (Through the movement of Consciousness the life can be fulfilled.) (Through movement of Consciousness Divine Love can be activated which needs no hand to feel and clasp but this mighty vibration can heighten the intimacy of Soul with Soul which no human love can imagine.)

And heightened the intimacy of soul with soul.

A grand orchestra of spiritual powers,

A diapason (a grand swelling burst of harmony) of soul-interchange

Diapason: entire range

Harmonised a Oneness deep, immeasurable.

In these new worlds projected he became

A portion of the universal gaze,

A station of the all-inhabiting light, (each transformed being now becomes a conscious station for the manifestation) (Divine Centre)

“There must be, (1) first, the effort towards at least an initial and enabling self-transcendence and contact with the Divine; (2) next, the reception of that which transcends, that with which we have gained communion, into ourselves for the transformation of our whole conscious being; (3) last, the utilisation of our transformed humanity as a **divine centre** in the world... But in proportion as this contact establishes itself, the *sadhaka* must become conscious that a force other than his own, a force transcending his egoistic endeavour and capacity, is at work in him and to this Power he learns progressively to submit himself and delivers up to it the charge of his Yoga. In the end his own will and force become one with the higher

Power; he merges them in the divine Will and its transcendent and universal Force. He finds it thenceforward presiding over the necessary transformation of his mental, vital and physical being with an impartial wisdom and provident effectivity of which the eager and interested ego is not capable. It is when this identification and this self-merging are complete that **the divine centre** in the world is ready.”
CWSA/23/The Synthesis of Yoga-58-59,

A ripple on a single sea of peace.

His mind answered to countless communing minds,

His words were syllables of the cosmos’ speech,

His life a field of the vast cosmic stir.

He felt the footsteps of a million wills

Moving in unison to a single goal.

“In the night, I am always given a state of human consciousness to put right, one after another—there are millions of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”

The Mother

“The sorrow of all living things shall come
And knock at his (*Avatara*’s) doors and live within his house;”

Savitri-446

A **stream** ever new-born that never dies, (*Soul saving truth experienced by King.*)

"Such is the life earth’s travail has conceived,

A constant **stream** that never is the same.” Savitri-638 (*Soul slaying truth uttered by Death*)

Caught in its thousandfold current’s ravishing flow,

With eddies of immortal sweetness thrilled,

He bore coiling through his members as they passed

Calm movements of interminable delight,

The bliss of a myriad myriads who are one.

In this vast outbreak of perfection's law

Imposing its fixity on the flux of things

He saw a hierarchy of lucent planes

Enfeoffed to this highest kingdom of God-state.

Its complementary line:

“To seize the absolute in shapes that pass,
To fix the eternal's touch in time-made things,
This is **the law of all perfection** here.”

Savitri-108

“For by the form the Formless is brought close
And **all perfection** fringes the Absolute.”

Savitri-179

“A glorious shining Angel of the Way
Presented to the seeking of the soul
The sweetness and the might of an idea,
Each (idea) deemed Truth's intimate fount and summit force,
The heart of the meaning of the universe,
Perfection's key, passport to Paradise.”

Savitri-281

“Carving perfection from a bright world-stuff,”

Savitri-301

“This **bright perfection** of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine.”

Savitri-532

Attuning to one Truth their own right rule

Each housed the gladness of a bright degree,

*Alone in beauty, perfect in self-kind,
An image cast by one deep truth's absolute,*

Married to all in happy difference.

"The calm delight that weds one soul to all," Savitri-6, (second marriage of a Spiritual man)

"His inner self grew near to others' selves

And bore a kinship's weight, a common tie,

Yet stood untouched, king of itself, alone." Savitri-27, (second marriage of a Spiritual man)

*"A virgin unity, a luminous spouse,
Housing a multitudinous embrace*

To marry all in God's immense delight," (Savitri-695) (second marriage of a Spiritual man)

"And fills his (King's) days with her celestial clasp, (Meeting of Jivatma with Paraprakriti.) Savitri-130, (second marriage of a Spiritual man)

"An image cast by one deep truth's absolute,

Married to all in happy difference." Savitri-326 (second marriage of a Spiritual man)

Each gave its powers to help its neighbours' parts,

But suffered no diminution by the gift;

Profiteers of a mystic interchange,

They grew by what they took and what they gave,

All others they felt as their own complements,

One in the might and joy of multitude.

Even in the poise where Oneness draws apart

To feel the rapture of its separate selves,

The Sole in its solitude yearned towards the All

And the Many turned to look back at the One.

An all-revealing all-creating Bliss,

Seeking for forms to manifest truths divine,

Aligned in their significant mystery

The gleams of the symbols of the Ineffable

Blazoned like hues upon a colourless air

On the white purity of the Witness Soul.

These hues were the very prism of the Supreme,

His beauty, power, delight creation's cause.

A vast Truth-Consciousness took up these signs (Supramental Consciousness is the established consciousness of consecrated Divine Child.)

*To pass them on to some divine **child** Heart*

That looked on them with laughter and delight

And joyed in these transcendent images

Living and real as the truths they house.

The Spirit's white neutrality became

A playground of miracles, a rendezvous

For the secret powers of a mystic Timelessness:

It made of Space a marvel house of God,

It poured through Time its works of ageless might,

Unveiled seen as a luring rapturous face

The wonder and beauty of its Love and Force.

The eternal Goddess moved in her cosmic house

Sporting with God as a Mother with her child:

"...I am waiting—I am millions of years old and I am waiting (to complete the Divine task)."

The Mother
The Mother's Agenda-6/347

"Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there."

The Mother

To him the universe was her bosom of love,
His toys were the immortal verities (*a true principle*).
All here self-lost had there its divine place. (*the difference between this world
and the supramental world.*)

The Powers that here betray our hearts and err,
Were there sovereign in truth, perfect in joy,
Masters in a creation without flaw, (*creations of the Supermind*)
Possessors of their own infinitude.

"Whatever is here (gross physical) of visible charm and grace
Finds there (subtle physical) its faultless and immortal lines;
All that is beautiful here is there divine." Savitri-104

"All that we seek for is prefigured there
And all we have not known nor ever sought
Which yet one day must be born in human hearts
That the Timeless may fulfil itself in things."

Savitri-176

There (in Supramental) Mind, a splendid sun of vision's rays,
Shaped substance by the glory of its thoughts
And moved amidst the grandeur of its dreams.
Imagination's great ensorcelling (*enchant/fascinate*) rod
Summoned the unknown and gave to it a home,
Outspread luxuriantly in **golden air**
Truth's iris-coloured wings of fantasy,
Or sang to the intuitive heart of joy

Wonder's dream-notes that bring the Real close.

Its power that makes the unknowable near and true,

In the temple of the ideal shrined the One:

It peopled thought and mind and happy sense

Filled with bright aspects of the might of God

And living persons of the one Supreme,

The speech that voices the ineffable,

The ray revealing unseen Presences,

The virgin forms through which the Formless shines,

The Word that ushers divine experience

And the Ideas that crowd the Infinite.

There (in the Supramental) was no gulf between the thought and fact,

Ever they replied like bird to calling bird;

(In Supramental) The will obeyed the thought, the act the will.

There was a harmony woven twixt soul and soul.

A marriage with eternity divinised Time.

There Life pursued, unwearied of her sport,

Joy in her heart and laughter on her lips,

The bright adventure of God's game of chance.

In her ingenious ardour of caprice,

Caprice: changed mood

In her transfiguring mirth she mapped on Time

A fascinating puzzle of events,

Lured at each turn by new vicissitudes

To self-discovery that could never cease. (self-discovery is a ceaseless action.)

Ever she framed stark bonds for the will to break,

Brought new creations for the thought's surprise

And passionate ventures for the heart to dare,

Where Truth recurred with an unexpected face

Or else repeated old familiar joy

Like the return of a delightful rhyme.

*At hide-and-seek on a **Mother-Wisdom's breast,***

An artist teeming with her world-idea,

She never could exhaust its numberless thoughts

*And **vast adventure** into thinking shapes*

And trial and lure of a new living's dreams.

Untired of sameness and untired of change,

Endlessly she unrolled her moving act,

A mystery drama of divine delight,

A living poem of world-ecstasy,

*A **kakemono** of significant forms,*

[Kakemono: A Japanese silk painting hung from a wall by means of a roller.](#)

A coiled perspective of developing scenes,

A brilliant chase of self-revealing shapes,

An ardent hunt of soul looking for soul,

A seeking and a finding as of gods.

There Matter is the Spirit's firm density,

An artistry of glad outwardness of self,

A treasure-house of lasting images

Where sense can build a world of pure delight:

The home of a perpetual happiness,

It lodged the hours as in a pleasant inn.

The **senses** there were outlets of the soul;
Even the youngest child-thought of the mind
Incarnated some touch of highest things.
There substance was a resonant harp of self,
A net for the constant lightnings of the spirit,
A magnet power of love's intensity
Whose yearning throb and adoration's cry
Drew God's approaches close, sweet, wonderful.
Its solidity was a mass of heavenly make;
Its fixity and sweet permanence of charm
Made a bright pedestal for felicity.
Its bodies woven by a divine sense
Prolonged the nearness of soul's clasp with soul;
Its warm play of external sight and touch
Reflected the glow and thrill of the heart's joy,
Mind's (*mental*) climbing brilliant thoughts, the spirit's bliss;
Life's (*vital*) rapture kept for ever its flame and cry.
All that now passes (*physical*) lived immortal there
In the proud beauty and fine harmony

Of Matter plastic to spiritual light. (Plasticity in all level is necessary and at higher Supramental consciousness it is more easily realisable.)

Its ordered hours proclaimed the eternal Law (*rather than the Iron law*);

Vision reposed on a safety of deathless forms;

(*In Supramental*) Time was Eternity's transparent robe. **(Man forgets this truth and his sole motive towards time is to call down the Timeless into the boundary of Time.)**

*An architect hewing out self's living rock,
Phenomenon built Reality's summer-house
On the beaches of the sea of Infinity.*

The King's cosmic consciousness now holds all the transformed and yet to be transformed worlds within his being. He clearly can see the bifurcation between the worlds of light that house the Divine in its unsullied Truth and the lower worlds...our fallen worlds of matter

*Against this glory of spiritual states,
Their parallels and yet their opposites,
Floated and swayed, eclipsed and shadowlike
As if a doubt made substance, flickering, pale,
This other scheme two vast negations found.*

*(1)A world that knows not its inhabiting Self (Psychic Being) (Not to know the
Psychic being is our temporal Ignorance.)*

Labours to find its cause and need to be;

*(2)A spirit ignorant of the world it made, (Spiritual being) (Not to know our
Spiritual being is our cosmic Ignorance.)*

Obscured by Matter, travestied by Life,

Struggles to emerge, to be free, to know and reign;

These were close-tied in one disharmony,

Yet the divergent lines met not at all.

Three Powers governed its irrational course,

In the beginning an unknowing Force (1), (the three forces of tamasic, rajasic and sattwic energy.) (Not knowing the constitution of three inconscient energy of tamas, rajas and sattwa is the cause of constitutional Ignorance.)

In the middle an embodied striving soul (2), (Psychic energy)

In its end a silent spirit denying life (3). (Spiritual energy)

(1) A dull and infelicitous interlude (description inconscient energy)

Unrolls its dubious truth to a questioning Mind

Compelled by the ignorant Power to play its part

And to record her inconclusive tale,

The mystery of her inconscient plan

And the riddle of a being born from Night

By a marriage of Necessity with Chance.

This darkness hides our nobler destiny.

(2) A chrysalis of a great and glorious truth, (description of Psychic energy)

*It stifles the winged marvel in its **sheath***

Lest from the prison of Matter it escape

And, wasting its beauty on the formless Vast,

Merged into the Unknowable's mystery,

Leave unfulfilled the world's miraculous fate.

(3) As yet thought only some high spirit's dream (description of Spiritual energy)

Or a vexed illusion in man's toiling mind,

A new creation from the old shall rise,

A Knowledge inarticulate find speech,

Beauty suppressed burst into paradise bloom,

*Pleasure and pain dive into **absolute bliss.** (from opposites to existence without opposites)*

*A **tongueless oracle** shall speak at last,
The Superconscient conscious grow on earth,
The Eternal's wonders join the dance of Time.*

Oracle (noun):(especially in ancient Greece) an utterance, often ambiguous or obscure, given by priest or priestess at a shrine as response of a god to the inquiry. A divine communication and revelation. Origin of Oracle from Latin: Oraculum which is equivalent to plead.

“Oracles that break out from behind the shrine,” Savitri-86

*“Resolve its **oracle** and its paradox,” Savitri-75*

*“His sentences savoured the **oracle**.” Savitri-498*

*“And intercepts the **oracles** of the Sun.” Savitri-626*

*“A tongueless **oracle** shall speak at last,*

The Superconscient conscious grow on earth,

The Eternal's wonders join the dance of Time.” Savitri-330

*“It captured the **oracles** of the occult gods,” Savitri-203*

*“His wisdom's **oracles** are made our bonds;” Savitri-225*

*After survey from his Transcendental heights the mystery of the play, the descent of the Divine into matter secretly supporting it, he holds onto his deep aspiration asking for **that singular power that can transform the Earth**. He does not recede away into moksha or nirvana or treat the world as an illusion to be cast aside. He lives and continues to act in the world, but now **as a divine centre of action**.*

But now all seemed a vainly teeming vast

Upheld by a deluded Energy

To a spectator self-absorbed and mute,

Careless of the unmeaning show he watched,

Regarding the bizarre procession pass

Like one who waits for an expected end.

He saw a world that is from a world to be. (watched the lower hemisphere worlds of ignorance – 'world that is' from his station among the worlds of the Supermind – world to be')

There he divined rather than saw or felt, (*Supramental has the capacity to divinise the Matter.*)

Far off upon the rim of consciousness,

Transient and frail this little whirling globe

And on it left like a lost dream's vain mould,

A fragile copy of the spirit's shell,

His body gathered into **mystic sleep**.

A foreign shape it seemed, a mythic shade.

Alien now seemed that dim far universe,

Self and eternity alone were true.

Then memory climbed to him from the striving planes

Bringing a cry from once-loved cherished things,

And to the cry as to its **own lost call**

A ray replied from the **occult Supreme**. (*occult Supreme is the source of integral Tantra Yoga.*)

Integral Tantra Yoga is a many-sided supernormal Spiritual science and it has developed a great and powerful system of self-discipline and self-realisation. It has accepted methods of traditional Occultism as dispensable self-discipline and relied on its own pure Spiritual truth and strength, discourages the occult knowledge and powers as dangerous lures and entangling obstacles and seeks mystic inward Psychisization and Spiritualization and sheer contact to the Spiritual Reality.

All life is Yoga of absolute adoration of the Divine Mother, the worship of *Shakti*, Energy, the movement of dynamic Consciousness by which one will arrive at the perfection of Self, perfection of Nature and perfection of Life. Integral Yoga accepts the aims of Tantra wholly while rejects its methods in the preliminary state, but after the Yoga is established on a safe spiritual foundation an Integral Yogi can return upon the methods of Tantra or the Psycho-Physical Sciences as the special means of integration. An Integral Tantra Yogi will be preoccupied with the secret of subtle mental, subtle vital, subtle physical and their hidden energies and knowledge of this Supraphysical science is necessary for the completion of physical knowledge. For even there the boundless Oneness dwells (the Sacchidananda is immanent in the ignorance).

To its own sight unrecognisable,

It lived still sunk in its own tenebrous (dark shadowy or obscure) seas,

*Upholding the world's **inconscious** unity*

Hidden in Matter's insentient multitude.

This seed-self sown in the Indeterminate (the Divine that has descended into matter and secretly supports the evolution)

(Inconscious) Forfeits its glory of divinity,

Concealing the omnipotence of its Force,

Concealing the omniscience of its Soul;

An agent of its own transcendent Will,

*It merges knowledge in the **inconscious** deep;*

Accepting error, sorrow, death and pain,

It pays the ransom of the ignorant Night,

Redeeming by its substance Nature's fall.

Himself he knew and why his soul had gone

Into earth's passionate obscurity

To share the labour of an errant Power

Which by division hopes to find the One.

Two beings he was, one wide and free above, (Spiritual being)

One struggling, bound, intense, its portion here. (Psychic being)

A tie between them still could bridge two worlds; (A long movement of consciousness between Psychic and Spiritual being opens the Supramental being which alone can bridge the gulf between Matter and Spirit.)

There was a dim response, a distant breath;

All had not ceased in the unbounded hush.

*His **heart** lay somewhere conscious and alone*

Far down below him like a lamp in night;

Abandoned it lay, alone, imperishable,

Immobile with excess of passionate will,

His living, sacrificed and offered heart

Absorbed in adoration mystical,

Turned to its far-off fount of light and love.

In the luminous stillness of its mute appeal

It looked up to the heights it could not see;

It yearned from the longing depths it could not leave.

*In **the centre of his vast and fateful trance***

Half-way between his free and fallen selves,

Interceding twixt God's day and the mortal's night,

Accepting worship as its single law, (by seeing and serving the Divine in All)

Accepting bliss as the sole cause of things,

Refusing the austere joy which none can share, (he did not want to live only for himself, as the pure witness – he wanted the joy for the world as well)

Parallel of this line in Savitri:

*“In me the spirit of immortal love
Stretches its arms out to embrace mankind.
Too far thy heavens for me from suffering men
Imperfect is the **joy not shared by all.**”*

Refusing the calm that lives for calm alone,

To her it turned for whom it willed to be (He wanted to be a true fully transformed instrument of the Divine Mother).

In the passion of its solitary dream

It lay like a closed soundless oratory (A small chapel specially for private worship.)

Where sleeps a consecrated argent (silver) floor

Lit by a single and untrembling ray

And an invisible Presence kneels in prayer.

On some deep breast of liberating peace

All else was satisfied with quietude;

This only knew there was a truth beyond.

*All other parts were dumb in **centred sleep***

Consenting to the slow deliberate Power

Which tolerates the world's error and its grief,

Consenting to the cosmic long delay,

Timelessly waiting through the patient years

Her coming they had asked for earth and men; (The Divine Mother's

incarnation is necessary and Her physical Presence is the symbol of largest development in shortest possible path....)

This was the fiery point that called her now.

Extinction could not quench that lonely fire (extinction in the form of moksha or Nirvana could not put out the aspiration of his soul...for he sought the Divine Mother's force, light and bliss for the World); **(Those who are not satisfied with the extinction of the Nirvana will meet the Divine Mother.)**

Its seeing filled the blank of mind and will; (with Divine Shakti)

Thought dead, its changeless force abode and grew.

Armed with the intuition of a bliss

To which some moved tranquillity was the key,

*It persevered through life's **huge emptiness***

Amid the blank denials of the world.

It sent its voiceless prayer to the Unknown; (True need of prayer, mortal prayers are full of motives.)

It listened for the footsteps of its hopes

Returning through the void immensities,

It waited for the fiat (sanction) of the Word

That comes through the still self from the Supreme. (The descent of the Divine Knowledge, Idea, Formula, Sutra and Mission that King Aswapati must fulfil in order to meet the comprehensive problem of earth.)

"Let's see, open a page at random, I want to see if you find something interesting – concentrate a moment and open the book, I'll read it to you.

Just put your finger.... Do you want a blade? (*Mother gives Satprem a letter opener*)

(Satprem concentrates and opens the book)

Oh!

In the passion of its solitary dream

It lay [the heart of the King] like a closed soundless oratory

Where sleeps a consecrated argent floor

Lit by a single and untrembling ray

And an invisible Presence kneels in prayer

Pretty lovely!

Oh, it's good.... Let me go back a little:

In the luminous stillness of its mute appeal

It looked up to the heights it could not see;

It yearned from the longing depths it could not leave.

In the centre of its vast and fateful trance

Half way between his free and fallen selves,

Interceding twixt God's day and the mortal night,

Accepting worship as its single law,
 Accepting bliss as the sole cause of things,
 Refusing the austere joy which none can share,
 Refusing the calm that lives for calm alone,
 To her it turned for whom it willed to be.
 In the passion of its solitary dream
 It lay like a closed soundless oratory
 Where sleeps a consecrated argent floor
 Lit by a single and untrembling ray
 And an invisible Presence kneels in prayer.
 On some deep breast of liberating peace
 All else was satisfied with quietude;
 This only knew there was a truth beyond.
 All other parts were dumb in centred sleep
 Consenting to the slow deliberate Power
 Which tolerates the world's error and its grief,
 Consenting to the cosmic long delay,
 Timelessly waiting through the patient years
 Her coming they had asked for earth and men;
 This was the fiery point that called her now.
 Extinction could not quench that lonely fire;
 Its seeing filled the blank of mind and will;
 Thought dead, its changeless force abode and grew....

I can't see clearly any more.... But I know what this is about: it's when the King³⁰
 makes his last *surrender* to the universal Mother – he annuls himself before the
 universal Mother, and She gives him the mission he must f
 Its seeing filled the blank of mind and will;

Thought dead, its changeless force abode and grew.
 Armed with the intuition of a bliss
 To which some moved tranquillity was the key,
 It persevered through life's huge emptiness
 Amid the blank denials of the world.
 It sent its voiceless prayer to the Unknown;
 It listened for the footsteps of its hopes
 Returning through the void immensities,
 It waited for the fiat of the Word
 That comes through the still self from the Supreme.

(III.III.332)

Well, this is certainly a beautiful choice!

That's it, there's no doubt.

When he wakes up from that state, he has a vision of the universal Mother, and receives his mission.

This is very good, a very good indication.

It's captivating, *Savitri*!

I believe it's his Message – all the rest is preparation, while

Savitri is the Message. Unfortunately, there were two morons here who fancied correcting him – while he was alive! (A. especially, he's a poet.) Hence all those *Letters on Poetry* Sri Aurobindo wrote. I've always refused to read them – I find it outrageous. He was forced to explain a whole "poetic technique" – the very idea! It's just the contrary: it comes down from above, and AFTERWARDS you explain. Like a punch in sawdust: inspiration comes down, and afterwards you explain why it's all arranged as it is – but that just doesn't interest me!

(silence)

So you came (you see, it's the answer) to manifest (it's very good, I like this answer very much), to manifest *the bliss above*. You understand? He goes beyond all past attempts to unite with the Supreme, because none of them satisfies him – he aspires for something more. So when everything is annulled, he enters a Nothingness, then comes out of it with the capacity to unite with the new Bliss.

That's it, it's good!" The Mother/ **March 13, 1963**

END OF CANTO THREE

Om Namo Bhagavateh

*"But I know what this is about: it is when the King (Aswapati) makes his last surrender to the universal Mother—he **annuls** before the universal Mother, and She gave him the mission he must fulfil."*

The Mother

16th March-1963

Sri Matriniketan Ashram
09.04.2019

Divine Amar Atman!
Blessed Divine Child Guruprasad,

My all love and blessings to you. Your question from Book-3, Canto-3: "Three Powers governed its irrational course," Your question: What are these three powers? Ans: They are (1) in the beginning three inconscient energies of *tamas, rajas and sattwa*, (2) in the middle *Psychic energy* and (3) lastly *static aspect of Spiritual energy denying life*.

This Canto-3 hints about the 'last and mightiest transformation' of King Aswapati, which is identified as the transformation of Inconscient Sheath which is again continuation of his Supramental action. These transformations are:

"He felt the stark resistance huge and dumb
Of our **inconscient** an unseeing base,

The stubborn mute rejection in life's depths,
The ignorant No in the origin of things." Savitri-317
"He tore desire up from its bleeding roots" Savitri-318

Supramental is the 'white purity of heaven's cleansing flame.' By its immaculate pressure (1) 'All seemed to have perished that was undivine.' (2) 'But even the life of flesh and nerve was changed And grew one flesh and nerve with all that lives.' (3) Finally, the King was 'swallowed into shoreless trance' by this Supramental Consciousness which has created this world.

The King also ascended the last eternal base from where he could experience sorrowless heights, untouched Divine Presence, marriage between evil and good, love's clasp with strife, no clash of thought with thought, truth with truth, right with rival right. Here all contacts of time born things are annulled.

After this ascent of Soul the King experienced the descent of Dynamic Divine known as Shakti. 'A Bliss, a Light, a Power, a flame-white Love Caught all into a sole immense embrace.' From the naked Spirit's victory in Matter 'A new and marvelous creation rose' and in this splendid Divine Centre numberless other brother selves awoke. There the sense of Oneness in varied diversity is not a white monotone. In this divine Centre all struggle and hazardous extremes turned to a sweet strife of love and harmonized oneness.

Then the King discovered the perfection's law by white purity or Supramental influx: they are hinted as below:

"On the **white purity** of the Witness Soul." Savitri-326

"The Spirit's **white neutrality** became

A playground of miracles, a rendezvous

For the secret powers of a mystic Timelessness:" Savitri-326

"The **virgin** forms through which the Formless shines," Savitri-327

A **marriage** with eternity divinised Time." Savitri-327

Where **sense** can build a world of pure delight:" Savitri-328

A net for the **constant lightnings** of the spirit," Savitri-329

"Of Matter plastic to spiritual light." Savitri-329

"Time was Eternity's **transparent robe.**" Savitri-329

There exists an experience of Supramental Time and Space which are different from experience of mental time and space. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

Then King Aswapati experienced three governing Powers. They are Supra-rational Powers of Psychic, Spiritual and Supramental energy and three infra-rational powers of *tamas*, *rajas* and *sattwa*. The former is responsible for miraculous change of fate and the latter is responsible for ‘darkness (which) hides our nobler destiny.’ ‘Thus a new (Psychic, Spiritual and Supramental) creation from the old (triple inconscient energies) shall rise.’

Lastly King experienced transformation of Inconscient sheath by the intervention of Divine Mother’s Supramental *Mahashakti*. The turning points of these experiences are:

“Upholding the world’s **inconscient** unity” Savitri-331

“(Inconscient) Forfeits its glory of divinity” Savitri-331

“It merges knowledge in the **inconscient** deep;” Savitri-331

“In the centre of his vast and fateful trance

Half-way between his free and fallen selves,

Interceding twixt God’s day and the mortal’s night,” Savitri-332

“Timelessly waiting through the patient years

Her coming they had asked for earth and men;” Savitri-332

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your ever loving Mother

S.A. Maa Krishna

The Post Thesis

Each line of Savitri is equally important. Here below a division is made for the purpose of Sadhana, for the purpose of concentration, contemplation and meditation and tracing a path of Unknowable.

The Important Secret of this chapter:

“And from the naked Spirit’s victory

A new and marvellous creation rose.” Savitri-323

“In these new worlds projected he became” Savitri-325

“A stream ever new-born that never dies,” Savitri-325

“Lured at each turn by new vicissitudes

To self-discovery that could never cease.” Savitri-328

“Ever she framed stark bonds for the will to break,

Brought new creations for the thought’s surprise

And passionate ventures for the heart to dare,

Where Truth recurred with an unexpected face

Or else repeated old familiar joy

Like the return of a delightful rhyme.” Savitri-328

*“And **vast adventure** into thinking shapes*

And trial and lure of a new living’s dreams.” Savitri-328

*“**A new creation from the old shall rise,***

A Knowledge inarticulate find speech,

Beauty suppressed burst into paradise bloom,

*Pleasure and pain dive into **absolute bliss.**” Savitri-330*

The More Important Secret of this chapter:

“No suffering of hearts compelled to beat” Savitri-321

“He felt the extinction of the world’s long pain,” Savitri-322

“All struggle was turned to a sweet strife of love” Savitri-324

“There was no sob of suffering anywhere;

Experience ran from point to point of joy:

Bliss was the pure undying truth of things.

All Nature was a conscious front of God:” Savitri-324

The Most Important Secret of this chapter:

“There was no more division’s endless scroll;

*One grew the Spirit's secret unity,
All Nature felt again the single bliss." Savitri-319*

"A living Oneness widened at its core" Savitri-322

"A Bliss, a Light, a Power, a flame-white Love

Caught all into a sole immense embrace;

*Existence found its truth on **Oneness'** breast*

And each became the self and space of all." Savitri-322-23

*"The great world-rhythms were heart-beats of one Soul,
To feel was a flame-discovery of God,
All mind was a single harp of many strings,
All life a song of many meeting lives;
For worlds were many, but the Self was one.
This knowledge now was made a cosmos' seed:" Savitri-323*

"Lived their innumerable unity;" Savitri-323

"There were no contraries, no sundered parts,

All by spiritual links were joined to all

And bound indissolubly to the One:" Savitri-323

"There Oneness was not tied to monotone;" Savitri-324

"Appearance looked back to its hidden truth

And made of difference oneness' smiling play;

It made all persons fractions of the Unique,

Yet all were being's secret integers." Savitri-324

"On a meeting line of hazardous extremes

The game of games was played to its breaking-point,

Where through self-finding by divine self-loss

There leaps out unity's supreme delight

Whose blissful undivided sweetness feels

A communality of the Absolute." Savitri-324

"A grand orchestra of spiritual powers,

A diapason of soul-interchange

Diapason: entire range

Harmonised a Oneness deep, immeasurable." Savitri-325

"A stream ever new-born that never dies,

Caught in its thousandfold current's ravishing flow,

With eddies of immortal sweetness thrilled,

He bore coiling through his members as they passed

Calm movements of interminable delight,

*The bliss of a myriad myriads who are **one**." Savitri-325*

*"An image cast by **one** deep truth's absolute,*

Married to all in happy difference.

Each gave its powers to help its neighbours' parts,

But suffered no diminution by the gift;

Profiteers of a mystic interchange,

They grew by what they took and what they gave,

All others they felt as their own complements,

One in the might and joy of multitude.

*Even in the poise where **Oneness** draws apart*

To feel the rapture of its separate selves,

The Sole in its solitude yearned towards the All

*And the Many turned to look back at the **One**." Savitri-326*

"In the temple of the ideal shrined the One:

It peopled thought and mind and happy sense

Filled with bright aspects of the might of God

And living persons of the one Supreme,

The speech that voices the ineffable,

The ray revealing unseen Presences,

The virgin forms through which the Formless shines," Savitri-327

*"For even there the boundless **Oneness** dwells*

To its own sight unrecognisable,

It lived still sunk in its own tenebrous (dark shadowy or obscure) seas,

*Upholding the world's **inconscious unity***

Hidden in Matter's insentient multitude." Savitri-331

Om Namo Bhagavateh

"A Mind too mighty to be bound by Thought, (Supramentalised Mind)

A Life too boundless for the play in Space, (Supramentalised Life)

A Soul without borders unconvinced of Time, (Supramentalised Psychic being)

He felt the extinction of the world's long pain, (In this Supramental state there can exist no pain.)

He became the unborn Self that never dies,

He joined the sessions of Infinity." Savitri-322

"The great world-rhythms were heart-beats of one Soul,

To feel was a flame-discovery of God,

All mind was a single harp of many strings,

All life a song of many meeting lives;

For worlds were many, but the Self was one.

This knowledge now was made a cosmos' seed:" Savitri-323

"Its bodies woven by a divine sense

Prolonged the nearness of soul's clasp with soul;

Its warm play of external sight and touch

Reflected the glow and thrill of the heart's joy,

Mind's (mental) climbing brilliant thoughts, the spirit's bliss;

Life's (vital) rapture kept for ever its flame and cry.

All that now passes (physical) lived immortal there

In the proud beauty and fine harmony

Of **Matter** plastic to spiritual light." Savitri-329

Sri Matriniketan Ashram

23.03.2021

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you. In the Book-3, Canto-3, King was able to dynamise the Supramental Force of having four consequences through ‘downward look’ and by embracing all existence. They are identified as (1) new creation, (2) extinction of suffering, (3) oneness with the existence and (4) transformation of Subconscious and inconscient sheath.

(1) Supramental touch/embrace will equip life with new creation and new manifestation which may be identified as extension of integral Karma Yoga. The source of all action is Consciousness or ‘The one Consciousness that made the world was seen’ Savitri-318 These new creations are:

A new and marvellous creation rose.” Savitri-323
“In these new worlds projected he became” Savitri-325
“A stream ever new-born that never dies,” Savitri-325
“Lured at each turn by new vicissitudes
To self-discovery that could never cease.” Savitri-328
“Brought new creations for the thought’s surprise” Savitri-328
“And **vast adventure** into thinking shapes
And trial and lure of a new living’s dreams.” Savitri-328
“**A new creation from the old shall rise,**” Savitri-330

(2) Supramental touch/embrace can annul the suffering of the life. This can be identified as the extension of integral Bhakti Yoga. They are:

“No suffering of hearts compelled to beat” Savitri-321
“He felt the extinction of the world’s long pain,” Savitri-322
“All struggle was turned to a sweet strife of love” Savitri-324
“There was no sob of suffering anywhere;
Experience ran from point to point of joy:
Bliss was the pure undying truth of things.
All Nature was a conscious front of God:” Savitri-324

(3) Supramental touch/embrace can give the experience of Oneness with all existence. This is identified as extension of integral Jnana Yoga and this perfection is identified as sajujya mukti. We can observe them from following lines:

“There was no more division’s endless scroll;
One grew the Spirit’s secret unity,
All Nature felt again the single bliss.” Savitri-319
“His soul was a delegation of the All (Psychic being as a delegate of Supreme.)
That turned from itself to join the **one Supreme.**” Savitri-319
“A living Oneness widened at its core” Savitri-322
“Existence found its truth on **Oneness’** breast” Savitri-322-23
“The great world-rhythms were heart-beats of **one** Soul,” Savitri-323
“Lived their innumerable **unity;**” Savitri-323
“There were no contraries, no sundered parts,

All by spiritual links were joined to all
And bound indissolubly to the **One**:" Savitri-323
"There **Oneness** was not tied to monotone;" Savitri-324
"And made of difference **oneness**' smiling play;
It made all persons fractions of the **Unique**, " Savitri-324
"There leaps out **unity**'s supreme delight " Savitri-324
"Harmonised a **Oneness** deep, immeasurable." Savitri-325
"The bliss of a myriad myriads who are **one**." Savitri-325
"An image cast by **one** deep truth's absolute,
Married to all in happy difference...
One in the might and joy of multitude.
Even in the poise where **Oneness** draws apart
To feel the rapture of its separate selves,
The Sole in its solitude yearned towards the All
And the Many turned to look back at the **One**." Savitri-326
"In the temple of the ideal shrined the **One**:...
The virgin forms through which the Formless shines," Savitri-327
(4) Supramental touch/embrace or 'constant lightnings of the spirit' can
penetrate the Subconscient and inconscient sheath. This is identified as
extension of integral Yoga of Self-perfection. They are:
"And in **subconscious** whispers and in dream
Still murmured at the mind's and spirit's choice.
Its treacherous elements spread like slippery grains
Hoping the incoming Truth might stumble and fall," Savitri-317
"All Nature's recondite (**little known**) spaces were stripped bare,
All her dim crypts and corners searched with fire
Where refugee instincts and unshaped revolts
Could shelter find in darkness' sanctuary
Against the white purity of heaven's cleansing flame." Savitri-318
"All seemed to have perished that was undivine:
Yet some minutest dissident might escape
And still a centre lurk of the blind force.
For the **Inconscient** too is infinite;
The more its abysses we insist to sound,
The more it stretches, stretches endlessly." Savitri-318
"For even there (**dim far universe**) the boundless **Oneness** dwells
To its own sight unrecognisable,
It lived still sunk in its own **tenebrous** (**dark shadowy or obscure**) seas,
Upholding the world's **inconscient unity**
Hidden in Matter's insentient multitude." Savitri-331
"It merges knowledge in the **inconscient** deep;
Accepting error, sorrow, death and pain,
It pays the ransom of the ignorant Night,
Redeeming by its substance Nature's (**Spiritual**) fall." Savitri-331
"Himself he knew and why his soul had gone
Into earth's **passionate obscurity**

To share the labour of an errant Power
 Which by division hopes to find the One.” Savitri-331
 : His **heart** lay somewhere conscious and alone
 Far down below him like a lamp in night;
 Abandoned it lay, alone, imperishable,
 Immobile with excess of passionate will,
 His living, sacrificed and offered heart
 Absorbed in adoration mystical,
 Turned to its far-off fount of light and love.” Savitri-331-332
**“In the centre of his vast and fateful trance
 Half-way between his free and fallen selves,
 Interceding twixt God’s day and the mortal’s night,
 Accepting worship as its single law,
 Accepting bliss as the sole cause of things,
 Refusing the austere joy which none can share,
 Refusing the calm that lives for calm alone,
 To her (*Paraprakriti*) it turned for whom it willed to be.”** Savitri-332
**“Armed with the intuition of a bliss
 To which some moved tranquillity was the key,
 It persevered through life’s huge emptiness
 Amid the blank denials of the world.”** Savitri-332-33

This Inconscient transformation is very crucial in deciding earth’s future. For such transformation to be active individual must be established in Supramental Consciousness through Yoga of Self-perfection. This outbreak of Yoga of perfection’s law promises movement in between ‘hierarchy of lucent planes’ of Consciousness and swift Spiritual evolution. So we can conclude this letter with two of the Mother’s observations:

“And actually, to do Sri Aurobindo’s work is to realize the Supramental on earth.”

**The Mother
 10th May, 1958**

“One must accept infirmity and even accept looking like an imbecile, one must accept everything, and there is not one person in fifty millions who has the courage to do it (*Sri Aurobindo* told me I was the only one!...*[laughing]* It may be so!). Many have also gone off elsewhere, into other, more or less subtle worlds— you see, there are millions of ways to escape, but only one way to stay: that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of truth. But if one does not accept that, nothing will ever change. As for those who want to go on being great, luminous, strong, powerful and so on and so forth, well, let them stay where they are, they cannot do anything for earth.”⁷¹

The Mother
 Sep-25/1965

The above passage indicates that those who have Supramental force at their disposal can enter the Subconscious and Inconscious domain to face all infirmity, powerlessness and negations and transform them. Others will be ambitious of their outer glory and cannot extend any real benefit to humanity.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B. In this study (third review) *Auroprem's* observations are marked red, *Guruprasad's* observations are marked maroon and *S.A. Maa Krishna's* observations are marked in blue script.

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