

Book 1**Canto 3 – The Yoga of the King – The Yoga of the Soul’s Release**

“Previously, I used to translate (Savitri) three or four lines everyday; sometimes less, sometimes more, and it used to go very fast. But now, mon petit, (laughing) I have no time left for anything! It is traditional or agreed upon that I “must” take something in the afternoon to make a break between morning and evening—I never have the time! Those who are supposed to leave 4 o’clock leave at 4.45.”

The Mother

19th May, 1965

Summary – This canto describes in detail the Yoga of King Aswapathi (Savitri’s father), the ascent of his consciousness and the descent of the Divine’s force and consciousness into his body.

[The Integral Godhead’s seal is stamped in the soul and body by the ascent to static Oneness and by descent of dynamic Power.]

When he grew into the larger Universal Self, the frame of humanity’s movement was less visible, a greater being saw a greater world and the lines of safety of the reason was erased by the fearless will of knowledge and mind and soul dived into the infinite.

In his present he held his future and past, felt in seconds the uncounted years and hours like dots upon a page and present event as a story long

back written but acted now.

*Strange riches sailed to him from the Unseen, Knowledge spoke to the
inconscient stillnesses whose seconds illumined more than reason's
years; rivers poured down of bliss and beauty, storm-sweeps of delight
rained from the all-powerful Mystery above.*

*A swift intuitive discernment was revealed in which one glance could
separate the true from false or raise the rapid torch-fire in the dark to
detect the forged signatures of the gods or scan the apparent face of
thought and life.*

*Beyond life's arc in spirit's immensities he lived in his mind's solitude.
The human in him paced with the divine and one soul's ambition lifted
up the general consciousness of the race. His grasp surprised her
mightiest energies' springs and made great dreams a mould for coming
things and cast his deeds like a bronze to front the years. His walk
through time outstripped the human journey; lonely his days splendid
like the sun's.]*

Detail –

The canto starts by describing the earth's need that causes the manifestation of the Divine Mother's energy for it is She who is at the forefront of this mysterious immemorial quest, of the Divine searching/pursuing himself to know Himself through forms.

A world's desire compelled her mortal birth. (As Vibhuti and Avatara)

“These Emanations are the many divine forms and personalities in which men have

worshipped her under different names throughout the ages.” SABCL/25/The Mother-
23,

*One in the front of the immemorial quest,
Protagonist of the mysterious play
In which the Unknown pursues himself through forms
And limits his eternity by the hours
And the blind Void struggles to live and see,
A thinker and toiler in the ideal's air,
Brought down to earth's dumb need her radiant power.*

But this manifestation of the Divine Mother is not limited to just one center but in many center's in many forms. King Aswapathi's is one such form (Vibhuti) and vessel for Her manifestation, for his spirit was conscious and stooped from larger spheres – his birth was a symbol and sign that man is meant to live in a higher consciousness and a Diviner possibility (greater sonship). There is a part of us that although consenting to the earthly ignorance (as described in previous Cantos, one must share in the Earth's ignorance to raise/drag it out of the ignorance) shares a higher ineffable light. In him operated a consciousness that knew its origin and power.

*His was a spirit that stooped from larger spheres (descending Soul)
Into our province of ephemeral sight,
A colonist from immortality.(A descended Soul.)
A pointing beam on earth's uncertain roads,
His birth held up a symbol and a sign;
His human self like a **translucent** cloak*

Translucent: Permitting the light to pass but diffusing; semitransparent

Latin origin: translucent which means to shine through.

*Covered the **All-Wise** who leads the unseeing world.*

Affiliated to cosmic Space and Time

And paying here God's debt to earth and man (*King Aswapati was instrument of descent of Divine's Vast Light, Force, Love and Delight through which the God's debt of suffering to earth and men are paid.*)

Complementary lines are:

"An old account of suffering exhaust,

Strike out from Time the soul's long compound **debt**" Savitri-13

"This transfiguration is earth's **due** to heaven:

A mutual **debt** binds man to the Supreme:" Savitri-67

"The Son of God born as the Son of man

Has drunk the bitter cup, owned Godhead's **debt**,

The **debt** the Eternal owes to the fallen kind

His will has bound to death and struggling life

That yearns in vain for rest and endless peace.

Now is the **debt** paid, wiped off the original score.

The Eternal suffers in a human form,

He has signed salvation's testament with his blood:" Savitri-445

"It was as if she must pay now her **debt**,

Her vain presumption to exist and think,

To some brilliant Maya that conceived her soul." Savitri-599

"For most are built on Nature's early plan

And owe small **debt** to a superior plane;

The human average is their level pitch,

A thinking animal's material range." Savitri-689

*A greater sonship was his divine right.
Although **consenting** to mortal ignorance,
His knowledge shared the Light ineffable. (Overhead knowledge)
A strength of the original Permanence
Entangled in the moment and its flow,
He kept the vision of the Vasts behind:
A **power** was in him from the Unknowable.
An archivist of the symbols of the Beyond,
A treasurer of superhuman dreams,
He bore the stamp of mighty memories (of past Psychic, Spiritual and
Supramental experiences.)
And shed their grandiose ray on human life. (These memories open Psychic,
Spiritual and Supramental doors and hence inflow of Grand Divine rays to earth
and men.)*

The Kings' days were spent in sadhana (long growth to the Supreme – as should Auroprem's). **[Yes]** The Lord mentions that the body is a playground of the infinite and is a mask that hides celestial powers. The divine in man is a screened inhabitant of the obscure body and this inhabitant migrates from form

to form (from the worm to a God) till he arrives at the "frontiers of eternity".

His days were a long growth to the Supreme. **(Integral Yoga does not promise short term result.)**

A skyward being nourishing its roots (*the root of life is nourished through ascent of the Soul.*)

On sustenance from occult spiritual founts

Climbed through white rays to meet an unseen Sun. (*Man can begin climbing from moderate Spirituality where he can live in the ray and ascend in consciousness to meet the Sunlight of comprehensive Spirituality.*) Similar line is observed related with Satyavan's early sadhana which is:

"I lived in the ray but faced not the sun" Savitri-407

"A ray has touched him (moderate Thinker) from the eternal sun." Savitri-622

His soul lived as **eternity's delegate**, (*Vibhuti*)

His mind was like a fire assailing heaven, (*mind is purified and perfected and Supramentalised*)

His will a hunter in the trails of light. (*Will is purified and perfected and Supramentalised*)

An ocean impulse lifted every breath;

Each action left the footprints of a god, (Supramentalised Spiritual action.)

Its complementary line:

"And leaves its huge white stamp upon our lives." Savitri-48

Each moment was a beat of puissant wings.

The little plot of our mortality

Touched by this tenant from the heights became

A playground of the living Infinite.

This bodily appearance is not all;

The form deceives, the person is a mask;

*Hid deep in man **celestial powers** can dwell. (With the opening of King
Aswapati's Psychic being multiple overmental gods lived in his inner chambers.)*

Its complementary line:

*"A temple is shaped where the high gods could live." Savitri-531 (with the
opening of Savitri's Psychic being.)*

His fragile ship conveys through the sea of years

An incognito (disguise) of the Imperishable.

A spirit that is a flame of God abides,

A fiery portion of the Wonderful,

Artist of his own beauty and delight,

Immortal in our mortal poverty.

This sculptor of the forms of the Infinite,

This screened unrecognised Inhabitant,

Initiate of his own veiled mysteries,

Hides in a small dumb seed his cosmic thought.

In the mute strength of the occult Idea

Determining predestined shape and act,

Passenger from life to life, from scale to scale,

Changing his imaged self from form to form,

He regards the icon growing by his gaze (*Through human adoration the power of the Deity multiplies*)

And in the **worm foresees the coming god.** (*King Awapati's consciousness goes million years ahead.*)

Its complementary line:

"For He who Is grows manifest in the years

And the slow Godhead (*Annamaya Purusha*) shut within the cell

Climbs from the plasm to immortality." Savitri-272

"“An insect crawl preludes our glorious flight;
Our human state cradles the future god,
Our mortal frailty an immortal force.” Savitri-240

At last the traveller in the paths of Time

Arrives on the frontiers of eternity. (Through Ignorance tracing the path of Knowledge.)

In the transient symbol of humanity draped,

*He feels his substance of **undying self***

And loses his kinship to mortality. (*Experience of union of Soul with the Divine is the first step towards immortality.*) (*With the discovery of Psychic being attachment to transient things and creatures reduces.*)

"I shall now describe that which is to be known, and by knowing which one gets immortality; the beginningless supreme Brahman, called neither Sat (Existence) nor *Asat* (Non-existence). With His hands and feet everywhere, with eyes, heads and mouths on all sides, with ears everywhere, He dwells enveloping all in this world. Without any senses, but reflected in all the senses and their qualities; unattached and yet all-supporting; beyond all *gunas* (qualities), and yet the enjoyer of the *gunas*. Inside all beings and outside, the moving and the unmoving, the far and the very

near, all this He is at once; He is too subtle to be perceptible. He stands undivided in beings and yet as if divided. He is to be known as the Creator, Preserver and Devourer of beings. That, the Light of all lights, is said to be beyond darkness. That Knowledge of the Unknowable, the object of knowledge, *jneya*, is seated in the heart of all being. Thus the knowledge of the Field, Knowledge and object of Knowledge have been briefly told by Me. My devotee knowing this attains to my Divine Nature, *Madbhava*. ”

The Gita-13.13, 14, 15, 16, 17, 18

On arriving at this frontier of eternity (Mother (Maa Krishna), is this the Supramental plane?), the King comes face to face with the Divine Mother and she manifests in him. *[In Supramental plane the Divine Mother is no longer veiled, She is revealed.] (This line is not found in the book CWSA/33/Savitri-23.) (similar line is available just above four lines. So probably Auroprem has constructed this line.)*

*A beam of the Eternal smites his **heart**, (experience of Psychic being receiving Spiritual/Supramental energy.) (This is also King's experience of Supramentalised Psychic being.)*

His thought stretches into infinitude;

All in him turns to spirit vastnesses.

His soul breaks out to join the Oversoul,

His life is oceaned by that superlife.

He has drunk from the breasts of the Mother of the worlds;

*A topless **Supernature** fills his frame: (supernature is Para-prakriti)*

She adopts his spirit's everlasting ground

As the security of her changing world

And shapes the figure of her unborn mights.

Immortally she conceives herself in him,

In the creature the unveiled Creatrix works:

Her face is seen through his face, her eyes through his eyes;

*Her being is his through a **vast identity**.*

Then is revealed in man the overt Divine.

A static Oneness and dynamic Power (They are Paramatma and Paraprakriti descended into Psychic heart centre.)

*Descend in him, **the integral Godhead's seals;***

His soul and body take that splendid stamp.

A long dim preparation is man's life,

The Gita hints, "A seeker of truth, *jijnasu*, after many births of preparation, purification of impurity and sin, endeavouring with sincerity becomes a *Yogi* and attains the highest goal or a Soul who fell from Yoga, *yogabhrasta*, from the past birth, in this birth strives with sincerity to overcome the *samskara* of many births and attains the highest goal... After many births of preparation, a *Jnana Yogi* with strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudeva sarvamiti*. Such great Soul or integral Yogi is very rare." The Gita-6.45/7.19

A circle of toil and hope and war and peace

Tracked out by Life on Matter's obscure ground.

In his climb to a peak no feet have ever trod,

Its complementary line:

“A few have dared the last supreme ascent
 And break through borders of blinding light above,
 And feel a breath around of mightier air,
 Receive a vaster being’s messages
 And bathe in its immense intuitive Ray.” Savitri, Book-10, Canto-4,

He seeks through a penumbra shot with flame

A veiled reality half-known, ever missed,

A search for something or someone never found,

Cult of an ideal never made real here,

But this arrival and descent is not an overnight process...it is a long and dim preparation with

An endless spiral of ascent and fall (This is Spiritual fall or descent into material plane with Spiritual Consciousness)

Until at last is reached the giant point [That is why ancient Vedantic seers gave equal importance to Matter and the Spirit. Rise in to Spirit and descent into Matter are equally utilized for the discovery of the Unknown.]

Through which his Glory shines for whom we were made

And we break into the infinity of God.

Across our nature's border line we escape

Into Supernature's arc of living light.

This now was witnessed in that son of Force; (The King recollects all his past lives (of the ascent and falls))

The descent of the Divine Force in him started the process of transformation changing all his instruments into Diviner counterparts...

In him that high transition laid its base.

Original and supernal Immanence

Of which all Nature's process is the art,

The cosmic Worker set his secret hand (Universal Divine action)

To turn this frail mud-engine to heaven-use.

A Presence wrought behind the ambiguous screen:

It beat his soil to bear a Titan's weight,

Refining half-hewn blocks of natural strength

*It built his soul into a **statued** god. (cataleptic trance.)*

The Craftsman of the magic stuff of self

Who labours at his high and difficult plan (Supramental action)

In the wide workshop of the wonderful world,

Modelled in inward Time his rhythmic parts.

Example of Psychic action:

“Even the smallest and meanest work became

A sweet or glad and glorious sacrament,

An offering to the self of the great world

Or a service to the One in each and all.” Savitri-532,

Example of Spiritual action:

“The Immobile stands behind each daily act,” Savitri-662,

“Illumine common acts with the Spirit’s ray” Savitri-710

This transformation works behind the veil and abruptly reveals itself at the appropriate time...as a miracle of transformation....

Then came the **abrupt transcendent miracle: Savitri-25**

Its complementary line:

"He made of miracle a normal act" Savitri-26

The masked immaculate Grandeur could outline,

At travail in the occult womb of life,

His dreamed magnificence of things to be.

A crown of the architecture of the worlds,

A mystery of married Earth and Heaven (This is the marriage between perfect Spirit and imperfect Matter or relation between Purusha and Prakriti worked out in Tantric Schools of thought and their true relation will dynamise Divine life on earth.)

Annexed divinity to the mortal scheme.

The Lord then describes in detail the inner experience that the King undergoes on the ascent of his consciousness, the merging of it with its divine source and the descent of the Mother's force into him...

A Seer was born, a shining Guest of Time (suggests the birth of or the stepping forward into the manifestation of a new consciousness, that is not limited by the physical/vital mind) ***[Yes]***.

For him mind's limiting firmament ceased above ***[In spiritual Self]***

*In the **griffin** forefront of the Night and Day*

(Griffin: In Greek mythology, a formidable creature, half lion and half eagle, the griffin is said to be one thousand times stronger than the lion and five thousand times as far sighted as eagle.)

A gap was rent in the all-concealing vault;

The conscious ends of being went rolling back:

The landmarks of the little person fell,

The island ego joined its continent. (Describes the melting of the separateness of

the ego or the vessel with the water/ocean around it) (*The Island ego joined its source.*)

[its complementary lines are as follows.]

"The elimination of all egoistic activity and of its foundation, the egoistic consciousness, is clearly the key to the consummation we desire." *The Synthesis of Yoga -101*

"Her mortal ego perished in God's night." Savitri-552

"Then the small bodily ego thins and falls;" Savitri-47

"Our purpose in Yoga is to exile the limited outward-looking ego and to enthrone God in its place as the ruling Inhabitant of the nature." CWSA-23/The Synthesis of Yoga-90-91

Overpassed was this world of rigid limiting forms:

Life's barriers opened into the Unknown.

Abolished were conception's covenants

And, striking off subjection's rigorous clause,

Annulled the soul's treaty with Nature's nescience.

*All the **grey inhibitions** were torn off (twilight thoughts are illumined.)*

The experience took his being (release or liberation...is this Moksha?) above the limits of the mental and vital sheaths. Mother (Maa Krishna) is this the center of consciousness above the head that the Mother/Lord talks about? **[Yes]**

*["There is another **basic realization**, the most extreme of all, that yet comes sometimes as the first decisive opening or an early turn of the Yoga. (1) **[the first fundamental siddhi of Integral Yoga]** It is the awakening to an ineffable high*

transcendent Unknowable above myself and above this world in which I seem to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in me, the one thing that is to it overwhelmingly real. (2) **[the second fundamental siddhi of Integral Yoga]** This experience is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around me may seem to be a moving of cinematographic shadow forms or surface figures and my own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside me. To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the **goal** of dissolution of self and world in the Unknowable, --**Moksha, Nirvana**. (3) **[the third fundamental siddhi of Integral Yoga]** But this is not the only line of issue; it is possible, on the contrary, for me **to wait** till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet **ungrasped Source** of myself and my actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all our being an absolute, a fathomless, almost an abysmal peace and silence...If there were not that source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible." **The Synthesis of Yoga-117-118]**

And broken the intellect's hard and lustrous lid; **(This is possible by Spirit's touch or invasion.)**

Truth unpartitioned found immense sky-room;

An empyrean vision saw and knew;

Empyrean: heavenly

The bounded mind became a boundless light,

The finite self mated with infinity.

His march now soared into an eagle's flight.

Out of apprenticeship to Ignorance

Wisdom upraised him to her master craft

And made him an archmason of the soul,

A builder of the Immortal's secret house,

An aspirant to supernal Timelessness:

Freedom and empire called to him from on high;

Above mind's twilight and life's star-led night

Its complementary line:

"A mind delivered from all twilight thoughts," Savitri-638 (the symbol of mental virginity.)

2, What is the goal of Nature in her terrestrial evolution? The Life Divine-4

Ans: (1) To know, possess and be the divine being in an animal and egoistic consciousness, (2) to convert **twilit** or obscure **physical mentality** into the plenary of Supramental illumination, (3) to build peace and (4) self-existent bliss where there is stress of transitory satisfactions besieged by physical pain and emotional suffering, (5) to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, (6) to discover and realize the immortal life in a body subjected to death and constant mutation, -- this is offered to us as the manifestation of God in Matter and **the goal of Nature** in her terrestrial evolution.

There gleamed the dawn of a spiritual day.

*As so he grew into his **larger self**, (Realisation of Cosmic Self)*

Humanity framed his movements less and less; (With the opening of universal

Self the outer wandering reduced and inner wandering multiplied.)

A greater being ([universal Self](#)) saw a greater world.

A fearless will for knowledge dared to erase

The lines of safety Reason draws that bar

Mind's soar, soul's dive into the Infinite.

Even his first steps broke our small earth-bounds ([from this we understand that after realisation of cosmic self, its initial working can break the limits of tamasic mind.](#))

And loitered in a vaster freer air.

In hands sustained by a transfiguring Might

He caught up lightly like a giant's bow

*Left slumbering in **a sealed and secret cave***

The powers that sleep unused in man within. ([These powers are tenfold](#)

***Selves within.*)** ([These powers are four fold Soul forces within of Brahma Shakti, Kshetra Shakti, Vaisya Shakti and Shudra Shakti.](#))

He made of miracle a normal act ([When one is established in the higher/highest planes of Consciousness, miracles become common event.](#))

And turned to a common part of divine works,

Magnificently natural at this height,

Efforts that would shatter the strength of mortal hearts,

Pursued in a royalty of mighty ease

Aims too sublime for Nature's daily will:

“The minute you are in the other consciousness, all these things which seem so real, so concrete, change INSTANTLY! A number of material conditions of my body-

MATERIAL conditions—changed instantly. It didn't last long enough for everything to change, but some things changed and never came back. That is to say if that consciousness were kept constantly, there would be a perpetual miracle (what we call a miracle), a perpetual and fantastic miracle! But from the Supramental point of view, it would not be a miracle at all, it would be the most normal thing."

The Mother

10.05.1958

"As Sri Aurobindo points out, for a spiritual person, who performs what we call miracles, they are not miracles at all. They are a natural use of the faculties, and powers that unveil themselves. Such persons are not aware that they are doing anything extraordinary. It just happens."

Sri M. P. Pandit (Satsang/IX/4)

The gifts of the spirit crowding came to him; (Spiritual awakening makes life opulent.)

They were his life's pattern and his privilege.

A pure perception lent its lucent joy:

Its intimate vision waited not to think;

It enveloped all Nature in a single glance,

It looked into the very self of things;

Deceived no more by form he saw the soul. . [Soul in heart.](Or truth within the

Matter)

In beings it knew what lurked to them unknown;

It seized the idea in mind, the wish in the heart;

It plucked out from grey folds of secrecy

The motives which from their own sight men hide.

He felt the beating life in other men

Invade him with their happiness and their grief;

(Mother, (Maa Krishna) is this universal consciousness experience or the loss of a separate consciousness experience?) **[This is the preliminary stage of universal consciousness.]**

[There are three grades of universalisation; in the first stage Yogin is identified with lower sheaths of universal mind, life and body; he is depressed by the cosmic suffering and elated by cosmic joy and

'this oneness can be carried even to the body, as in the story of the Indian saint who, seeing a bullock tortured in the field by its cruel owner, cried out with the creature's pain and the weal of the lash was found reproduced on his own flesh.'
(CWSA-23/The Synthesis of Yoga-416-417)

In the second stage this subjection of the lower sheath to the reaction of Prakriti is added with new faculty of freedom and oneness with Sachchidananda. The soul becomes

'free and superior to the cosmic reactions; the soul understands, accepts the experience, sympathises, but is not overpowered or affected, so that at last even mind and body learn also to accept without being overpowered or even affected except on their surface.' **(CWSA-23/The Synthesis of Yoga-416-417)**

In the third stage the Yogin attains a

'spiritual supremacy and freedom which enables him to understand perfectly, put the right values on things, and heal from above instead of struggling from below. It does not inhibit the divine compassion and helpfulness, but it does inhibit the human and animal sorrow and suffering.' CWSA-23/The Synthesis of Yoga-416-417]

Their love, their anger, their unspoken hopes

Entered in currents or in pouring waves

Into the immobile ocean of his calm.

“In this self-development the soul finds that it has accomplished on this line the object of the whole integral Yoga, union with the Supreme in its self and in its universalised individuality (This means Jivatma’s union with Paramatma and with Paraprakriti) . So long as he remains in the world-existence, this perfection must radiate out from him, — for that is the necessity of his oneness with the universe and its beings, — in an influence and action which help all around who are capable of it to rise to or advance towards the same perfection, and for the rest in an influence and action which help, as only the self-ruler and master man can help, in leading the human race forward spiritually towards this consummation and towards some image of a greater divine truth in their personal and communal existence. He becomes a light and power of the Truth to which he has climbed and a means for others’ ascension.” CWSA/24/The Synthesis of Yoga-642

He heard the inspired sound of his own thoughts

Re-echoed in the vault of other minds;

The world's thought-streams travelled into his ken;

His inner self grew near to others' selves

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

Yet stood untouched, king of itself, alone. (Mother (Maa Krishna), is this the experience of the Self/Jivatma?) ***[This is the continuation of experience Universal Self]***

(In Savitri’s sadhana first the Psychic being/ jivatma or soul in the heart opened then the soul in mind or spiritual being and universal being opened. In King Aswapati, first the

Spiritual being or the soul in mind above the head opened and by its pressure the Psychic being opened and concurrently universal Self opened.](With the aid of universal Self one can enter true relation with the brother Souls and yet remain untouched and pure.)

Its complementary line:

“The calm delight that weds one soul to all,” Savitri-6,
 “A virgin unity, a luminous spouse,
 Housing a multitudinous embrace
 To marry all in God’s immense delight,” (Savitri-695)

“But, most often, the sacrifice is done unconsciously, egoistically and without knowledge or acceptance of the true meaning of the great world-rite. It is so that the vast majority of earth-creatures do it; and, when it is so done, the individual derives only a mechanical minimum of natural inevitable profit, achieves by it only a slow painful progress limited and tortured by the smallness and suffering of the ego. **Only when the heart, the will and the mind of knowledge associate themselves with the law (of sacrifice) and gladly follow it, can there come the deep joy and the happy fruitfulness of divine sacrifice.** The mind’s knowledge of the law and the heart’s gladness in it culminate in the perception that it is to our own Self and Spirit and the one Self and Spirit of all that we give. And this is true even when our self-offering is still to our fellow-creatures or to lesser Powers and Principles and not yet to the Supreme. “Not for the sake of the wife,” says Yajnavalkya in the Upanishad, “but for the sake of the Self is the wife dear to us.” This in the lower sense of the individual self is the hard fact behind the coloured and passionate professions of egoistic love; but in a higher sense it is the inner significance of that love too which is not egoistic but divine. **All true love and all sacrifice are in their essence Nature’s contradiction of the primary egoism and its separative error; it is her attempt to turn from a necessary first fragmentation towards a recovered oneness.** All unity between creatures is in its essence a self-finding, a fusion with that from which we have separated, a discovery of one’s self in others.” The Synthesis of Yoga-107

A magical accord quickened and attuned

To ethereal symphonies the old earthy strings;

It raised the servitors of mind and life

To be happy partners in the soul's response, (this talks about the psychic/higher mind’s influence [soul in heart]) on its lower members and the

creation of a psychic centre around which all the other lower instruments feel the influence and act under the influence)

*Tissue and nerve were turned to sensitive chords,
Records of lustre and ecstasy; it made
The body's means the spirit's acolytes.*

Acolytes: assistant

*A heavenlier function with a finer mode
Lit with its grace man's outward earthliness;*

The soul's experience of its deeper sheaths

No more slept drugged by Matter's dominance.

(Mother (Maa Krishna), Is this the Vijnana maya kosha?)

[The deeper sheaths are five in numbers of which Vijnanamaya kosha is one of them.]

For the purpose of total transformation, in integral Yoga the One Divine and the Power of the One Divine are fragmented into ten selves or Purushas and ten sheaths or Koshas; whereas first five koshas are para Prakriti or higher Nature and last five koshas are apara Prakriti or lower Nature. They are:

1) Bliss Self or Anandamaya Purusha & Bliss sheath or Anandamaya kosha.

2) Supramental Self or Vijnanamaya Purusha and Supramental sheath or Vijnanamaya kosha.

3) Higher mental or spiritual self or Manomaya Purusha & higher mental or spiritual sheath or Manomaya kosha.

4) Universal Self or Viswa atma and Universal sheath.

5) *Psychic Being or Chaitya Purusha & Psychic sheath, Chaitya kosha.*

6) *Lower mental Self or Truth mind or soul in mind & lower mental sheath or subtle mind.*

7) *Pranamaya Purusha or True vital or soul in the vital & Pranamaya kosha or subtle vital.*

8) *Annamaya Purusha or True physical or soul in the physical & Annamaya kosha or subtle physical*

9) *Subconscient self or soul in the subconscient & Subconscient sheath.*

10) *Inconscient self or soul in the inconscient and Inconscient sheath.]*

*In the dead wall closing us from wider self,
 Into a secrecy of apparent sleep,
 The mystic tract beyond our **waking thoughts**,
 A door parted, built in by Matter's force,
 Releasing things unseized by earthly sense:
 A world unseen, unknown by outward mind
 Appeared in the silent spaces of the soul.*

He sat in secret chambers looking out (the psychic or inner heart) [King

Aswapati was moving in the above multiple centres.]

Into the luminous countries of the unborn [the five gradations of para Prakriti
are luminous countries.]

Where all things dreamed by the mind are seen and true [Here the mind
represents the higher mind, illumined mind, intuitive mind and overmind]

And all that the life longs for is drawn close.

He saw the Perfect in their starry homes

Wearing the glory of a deathless form,

Lain in the arms of the Eternal's peace,

Rapt in the heart-beats of God-ecstasy.

He lived in the mystic space where thought is born(*higher Intuitive thought*)

And will is nursed by an ethereal Power (*Divine will*)

And fed on the white milk of the Eternal's strengths

"milk is always a symbol of the flow of consciousness from Above;" CWSA-

30/152

Till it grows into the likeness of a god.(*Sadrisya Mukti*) (*The Supramental state.*)

In the Witness's occult rooms with mind-built walls

On hidden interiors, lurking passages

Opened the windows of the inner sight.(*subtle vision/sight of Psychic, Spiritual and Supramental plane.*)

*He owned the house of **undivided Time.*** (*experience of triple time.*)

Lifting the heavy curtain of the flesh

He stood upon a threshold serpent-watched,

(Mother (Maa Krishna), what is this threshold serpent watched – does it represent the borderline where sentinels of ignorance stay watch to ensure man continues to be asleep and not escape/liberate into higher consciousness?)

[*the serpent is there in the Muladhara chakra, it opens with the practice of Yoga. In*

integral Yoga double experience related with seven Chakras of traditional Yoga are

experienced. The Mother had experience of twelve planes of consciousness and twelve

centres, so in Integral Yoga two more Chakras are discovered below the Muladhara

chakra, that of subconscious and inconscient and three more centres above the Sahasradala of Supramental plane, they are Ananda, Chit and Sat. In Integral yoga out of these twelve chakras ten are taken into consideration as two chakras of Chit and Sat are considered distant and remote from our spiritual experience and are not considered or are excluded.]

(Example of Vedantic experience of ascent and followed by descent and opening of chakras from above downward.)

"Out of the Inconscient's soulless mindless night

*A **flaming Serpent rose** released from sleep.*

It rose billowing its coils and stood erect

And climbing mightily, stormily on its way

It touched her centres with its flaming mouth;

As if a fiery kiss had broken their sleep,

They bloomed and laughed surcharged with light and bliss.

Then at the crown it joined the Eternal's space.

In the flower of the head, in the flower of Matter's base,...

*In the country of **the lotus of the head***

Which thinking mind has made its busy space,

*In the castle of **the lotus twixt the brows***

Whence it shoots the arrows of its sight and will,

*In the passage of **the lotus of the throat***

Where speech must rise and the expressing mind

And the heart's impulse run towards word and act...

*In the kingdom of **the lotus of the heart***

Love chanting its pure hymeneal hymn

Made life and body mirrors of sacred joy
 And all emotions gave themselves to God.
 In the **navel lotus'** broad imperial range
 Its proud ambitions and its master lusts
 Were tamed into instruments of a great calm sway
 To do a work of god in earthly soil.
 In the narrow nether centre's petty parts
 Its childish game of daily dwarf desires
 Was changed into a sweet and boisterous play,
 A romp of little gods with life in Time."

Savitri-528-30

**[Example of Vedic experience of descent followed by ascent of Consciousness and opening
 of Chakras from above downward.]**

"The Power that from her being's summit reigned,
 The Presence chambered in **lotus secrecy**,
 Came down and held the **centre in her brow**
 Where the mind's Lord in his control-room sits;
 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,

And in her speech throbbled 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**
 And woke in it the Force that alters Fate.
 It poured into her **navel's lotus depth**,
 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**
 And smote **the thousand-hooded serpent Force**
 That blazing towered and clasped the World-Self above,
 Joined Matter's dumbness to the Spirit's hush
 And filled earth's acts with the Spirit's silent power."

Savitri-665

"Sri Aurobindo cannot undertake to guide you as your Guru, for the reason that he takes as disciples only those who follow his special path of Yoga; your experiences follow a different line. In his Yoga there may be an occasional current in the spine as in other nerve channels or different parts of the body, **but no awakening of the Kundalini in this particular and powerful fashion.** There is only a quiet uprising of the consciousness from the lower centres to join the spiritual consciousness above and a descent of the Divine Force from above which does its own work in the mind and body — the manner and stages varying in each sadhak. A perfect confidence in the Divine Mother and a vigilance to repel all wrong suggestions and influences is the main law of this Yoga. Your opening having once been so powerful on the more usual Tantric lines (even without your own will intervening), it is hardly probable that it could now change easily to other lines — any such effort might create a serious disturbance. In speaking of a competent Guru Sri Aurobindo meant one who had himself practised this opening

of the centres and become siddha in that line of Yoga. It should not be impossible to find one — when one has the call for the Guru, the Guru sooner or later comes. Meanwhile to put away fear and have confidence in the Divine working is indispensable — but no effort should be made to force the pace by concentrated meditation unless you have a guide whom you can trust — a clear guidance from within or a guide from without. The inspiration about the Ida nadi and the subsequent waking of the Shakti show that there was an intervention at a critical moment and that the call to it whenever needed is likely to be effective.” Sri Aurobindo/CWSA-29/Letters on Yoga-II/p-462-463

And peered into gleaming endless corridors,

Silent and listening in the silent heart

For the coming of the new and the unknown.

He gazed across the empty stillnesses

And heard the footsteps of the undreamed Idea

In the far avenues of the Beyond.

He heard the secret Voice, the Word that knows,

And saw the secret face that is our own.

The inner planes uncovered their crystal doors; (Opening of ten selves.)

Strange powers and influences touched his life.

A vision came of higher realms than ours,

A consciousness of brighter fields and skies,

Of beings less circumscribed than brief-lived men

And subtler bodies than these passing frames, [Subtler bodies represent the ten or nine koshas or sheaths.]

Objects too fine for our material grasp,

Acts vibrant with a superhuman light

And movements pushed by a superconscious force,

And joys that never flowed through mortal limbs,

And lovelier scenes than earth's and happier lives.

A consciousness of beauty and of bliss,

A knowledge which became what it perceived,

Replaced the separated sense and heart

And drew all Nature into its embrace. (experience of higher planes.)

The mind leaned out to meet the hidden worlds: (Hidden worlds are higher mind, illumined mind, Intuitive mind and over mind.)

Air glowed and teemed with marvellous shapes and hues,

*In the nostrils quivered **celestial fragrances,***

On the tongue lingered the honey of paradise.

*A channel of **universal harmony,***

Hearing was a stream of magic audience,

A bed for occult sounds earth cannot hear. (with mortal ear.)

*Out of a covert tract of **slumber self***

The voice came of a truth submerged, unknown

That flows beneath the cosmic surfaces,

Only mid an omniscient silence heard,

Held by intuitive heart and secret sense.

It caught the burden of secrecies sealed and dumb,

It voiced the unfulfilled demand of earth

And the song of promise of unrealised heavens

*And all that hides in an **omnipotent Sleep.** (Supramental state.)*

In the unceasing drama carried by Time

On its long listening flood that bears the world's

Insoluble doubt on a pilgrimage without goal,

A laughter of sleepless pleasure foamed and spumed

And murmurings of desire that cannot die:

*A cry came of the world's delight to be,
The grandeur and greatness of its will to live,*

Recall of the soul's adventure into space, (Soul is now preparing for inner adventure of Consciousness.)

Its complementary line:

"Calling the adventure of consciousness and joy" Savitri-2

"Adventure leaped an unexpected friend," Savitri-30

"This is our "original sin", or rather let us say in a more philosophical language, the deviation from the Truth and Right of the Spirit, from its oneness, integrality and harmony that was the necessary condition for the great plunge into the Ignorance which is the **soul's adventure** in the world and from which was born our suffering and aspiring humanity." The Life Divine-169

A traveller through the magic centuries (A traveller through all life.)

And being's labour in Matter's universe,

Its search for the mystic meaning of its birth

And joy of high spiritual response,

Its throb of satisfaction and content

In all the sweetness of the gifts of life,

Its large breath and pulse and thrill of hope and fear,

Its taste of pangs and tears and ecstasy,

Its rapture's poignant beat of sudden bliss,

The sob of its passion and unending pain.

In the verse below the Lord poignantly describes the Diviner forces that attempt to influence our lives but in many cases with much futility....

*The murmur and whisper of the unheard sounds
Which crowd around our hearts but find no window
To enter, swelled into a **canticle***

Canticle: hymn or chant

*Of all that suffers to be still unknown
And all that labours vainly to be born
And all the sweetness none will ever taste
And all the beauty that will never be.
Inaudible to our deaf mortal ears
The wide world-rhythms wove their stupendous chant
To which life strives to fit our rhyme-beats here,
Melting our limits in the illimitable,
Tuning the finite to infinity.*

“The second sin of a Spiritual man is to limit the Illimitable and divide the Indivisible through activation of divisible consciousness of three modes of nature and this sin either of separative personal life or of separative collective life can be dissolved and corrected by endless unfolding of the opulence of the Spirit. Thus he realises utter oneness with the Self, Divine, collectivity and humanity.” Refer ‘The Mother’s Manifestation’ book

*A low muttering rose from the **subconscious caves,**
The stammer of the primal ignorance;
Answer to that inarticulate questioning,
There stooped with lightning neck and thunder's wings
A radiant hymn to the Inexpressible*

*And the anthem of the **superconscient light**.*

All was revealed there none can here express;

Vision and dream were fables spoken by truth

Or symbols more veridical than fact,

*Or were truths enforced by **supernatural seals**.*

Immortal eyes approached and looked in his,

And beings of many kingdoms neared and spoke: (The King after being liberated from body consciousness comes into contacts with(fore fathers)/ higher beings/Devas who communed with him)

The ever-living whom we name as dead (liberated Souls, Seers, Saints, ancient Rishis.)

Could leave their glory beyond death and birth

To utter the wisdom which exceeds all phrase:

"I've been focusing on this lately. I've been looking at the difference between similar events in the lives of human beings and the lives of animals. If you identify with animals, you clearly see that they don't take things tragically at all – except for those which have come into contact with man. (But then they're not in their natural state; it's a transitional state, they are beings in transition between animal and man.) And naturally the first things they pick up from man are his defects – that's always what's easiest to pick up! And then they make themselves unhappy ... for nothing.

So many things, so many things.... Human beings have made an appalling tragedy out of death. And I saw, with all these recent experiences, I saw how many, many poor human beings have been destroyed by the very people they loved the most! Under the pretext that they were dead.

People give them a very bad time.

Destroyed?

Yes, burned. Or shut up in a box without air and light – while FULLY CONSCIOUS. And just because they can no longer express themselves, people say they are "dead." They don't waste any time declaring them dead! But they are conscious. They are conscious. Imagine someone who can no longer speak or move – according to human laws, he is "dead." He is dead but he is conscious. He is conscious, so he sees the people around him: some of them are weeping, some of them are ... if he's a bit clairvoyant, he also sees that some of them are rejoicing. And

then he sees himself put into a box, sees the lid nailed down, shutting him in: "Ah, now it's all over, they're going to cover me with earth!" Or he's taken over there [to the cremation ground], and then it's fire in the mouth – FULLY conscious.

I have lived this in recent days. I have seen it. Last night or the night before, I spent at least two hours in a world – the subtle physical world – where the living mingle with the dead with no sense of difference, it makes absolutely no difference there. For instance, when Mridu was in her body I used to see her at night maybe once a year (maybe not even that much). For years she was utterly nonexistent in my consciousness ... but since she left her body, I see her almost every night! There she is, just as she was, you know (*rotund gesture*), but no longer troubled, that's all. No longer troubled. And there were both living and ... what we call the "living" and the "dead" – they were both there together, eating together, moving around together, having fun together; and all in a lovely, tranquil light – pleasant, very pleasant. "There! " I thought, "and humans have drawn a sharp line, saying, 'Now he's dead!'" Dead! And what really takes the cake is the way they treat the body like an unconscious object, and it's still conscious!

It's treated like an object: "Now then! Let's get rid of this just as quickly as we can: it's a nuisance and it gets in the way." And even those who feel the most sorrow don't want to see it; it's too painful for them.

(silence)

Where, where is the Error? Where is the Error?

In fact there's no such thing as error. There are only things that seem impossible because we don't know that the Lord is all possibility and can do whatever He wants, any way He wants. We just can't get it through our heads: "This can be, but that can't," we keep saying. But it's not true! Everything is possible, and only our own stupidity says that something "can't be."

Difficult to say anything reasonable for the *Bulletin*.

(silence)

So you see, the only one who's not worried is the one watching the show, because he knows everything that's going to happen. He has an absolute knowledge of everything, everything that is happening, has happened or will happen – for him, it's all ONE presence. And then there are the actors, the poor actors, who don't even know their roles very well. They worry and fret because they're being made to play something and they don't know what it is. I've just had a very strong sense of this: we're all playing parts in the comedy, but we don't know what the comedy is, nor where it's going, where it's coming from, nor what it's all about. We just barely know (and poorly, at that) what we're supposed to do at a given moment. And knowing it so poorly, we worry about it. But when you know everything, you can't worry any more – you smile. He must be having great fun, but for us.... And yet we are given the FULL POWER to have just as much fun as He does.

We just don't take the trouble to do it.

It's not easy!

Easy! If it were easy, we'd get tired of it.

One does sometimes wonder why, why is this life so tragic?

But in the first place, if it were a perpetual enchantment we wouldn't even appreciate it, because it would be completely natural – that's mainly it: we wouldn't appreciate it because it would just be completely natural. And nothing says we wouldn't long for a little hullabaloo for a change! We just might.

This may be what the story of the earthly paradise is all about. People in that paradise had a spontaneous knowledge: they lived with the same sort of consciousness animals have, just enough of it to get a little joy out of life, to feel the joy of life. But then they started wanting to know the why and the how and where they were going and what they were supposed to do and so forth – and so all their worries began they got tired of being peacefully happy.

(silence)

I think Sri Aurobindo wanted to say that error is an illusion like everything else, that there is no such thing as error: all possibilities are present, and since they ARE all present, they are often – they are NECESSARILY contradictory. Contradictory in their appearance. But all you have to do is look at yourself and ask, "What do I call error?" And if you face the thing squarely and ask, "What do I call error?" you immediately see how stupid it is – there is no error, you simply can't put your finger on it." The Mother/ 12th October 1962

The verses below suggest the "intermediate zone" between the lower and higher planes where it is easy for the *sadhaka* to go astray without a guide. In this plane/regions both Divine and less Divine forces try and influence one. As both the Deivic and Asuric forces can appear lustrous and enigmatic, it is important that a *sadhaka* can differentiate between the two...both forces fight for the soul of the King, through honeyed pleadings and proclaiming their gospel as the right one....it is a region of **twilight** that every soul that ascends must pass through...and being a region of wonder and delight has the ability to slow the process of ascent as it is likely that many will stop and pause in their journey to the Supreme here, distracted by the relative wonders of this region. *[Your understanding is best presented, So I am very happy with my child].....*

"There are however two different kinds of action of these inner ranges of

consciousness. (1) The first is a more outer and confused activity of the awakening subliminal mind and life which is clogged with and subject to the grosser desires and illusions of the mind and vital being and (2) vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and impulses, the latter often even depraved and perverse, and vitiated too by interference of the physical mind and its obscurities. This is an **inferior activity** to which **clairvoyants, psychists, spiritists, occultists, seekers of powers and siddhis are very liable** and to which all **the warnings against the dangers and errors of this kind of seeking are more especially applicable**. The **seeker of spiritual perfection has to pass as quickly as possible**, if he cannot altogether avoid, **this zone of danger**, and **the safe rule here is to be attached to none of these things**, but to make spiritual progress one's sole real objective and to put no sure confidence in other things until the mind and life soul are purified and the light of the spirit and the supermind or at least of the spiritually illumined mind and soul are shed on these inner ranges of experience. For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of **the desire soul**, **these experiences are free from any serious danger**, --except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualization and light. The **complete power and truth, however, can only come by the**

*opening of the supermind and the supramentalizing of the mental and psychological experience." **The Synthesis of Yoga-874-75***

The **kings of evil** and **the kings of good**,
Appellants at the reason's judgment seat,
Proclaimed the gospel of their opposites,
And all believed themselves spokesmen of God:

The **gods of light** and **titans of the dark**
Battled for his soul as for a costly prize.

In every hour loosed from the quiver of Time

There rose a song of **new discovery**,

A bow-twang's hum of **young** experiment.

Each day was a spiritual romance,

As if he was born into a bright new world;

**Adventure leaped an unexpected friend, (If one will adventure in
Consciousness, he will receive help through unexpected noble Soul.)**

And danger brought a keen sweet tang of joy;

Each happening was a deep experience.

There were high encounters, epic colloquies,

Colloquies: A gathering for discussion of theological questions.

And counsels came couched in celestial speech,

And honeyed pleadings breathed from occult lips

To help the heart to yield to rapture's call,

And sweet temptations stole from beauty's realms

And sudden ecstasies from **a world of bliss**.

It was a region of wonder and delight.

The verses below describe the zone after the intermediate zone has been safely passed, a plane of formless and loss of body consciousness (Mother (Maa Krishna) is this the plane of Nirvana or Nirvikalpa Samadhi?) *[Yes, these are experiences of Nirvikalpa Samadhi. In this state largest spiritual development is possible but is discouraged because those who fail to return meet death.]*

*"It is sufficient to note its (Yogic trance) **double utility in the integral Yoga**. It is true that up to a point difficult to define or delimit almost all that Samadhi can give, can be acquired without recourse to Samadhi. But still there are certain heights of spiritual and psychic experience of which the direct as opposed to a reflecting experience can only be acquired deeply and in its fullness by means of the Yogic trance. And even for that which can be otherwise acquired, it offers a ready means, a facility which becomes more helpful, **if not indispensable**, the higher and more difficult of access become the planes on which the heightened spiritual experience is sought. Once attained, it has to be brought **as much as possible** into the waking consciousness. For in a Yoga which embraces **all life** completely and without reserve, the full use of Samadhi comes only when its gain can be made the normal possession and experience for an **integral waking** of the embodied soul in the human being." **The Synthesis of Yoga-526-27***

*"For the integral Yoga this **method of Samadhi** may seem to have the disadvantage that when it ceases, the thread is broken and the soul returns into the distraction and imperfection of the outward life, with only such an elevating effect upon that outer life as the general memory of these deeper experiences*

may produce. But this **gulf**, this **break** is not inevitable. In the **first place**, it is only in the untrained psychic being that the experiences of the trance are a blank to the waking mind; as it becomes the master of its Samadhi, it is able to pass without any gulf of oblivion from the inner to the outer waking. **Secondly**, when this has been once done, what is attained in the inner state, becomes easier to acquire by the waking consciousness and to turn into the normal experience, powers, mental status of the waking life. The subtle mind which is normally eclipsed by the insistence of the physical being, becomes powerful even in the waking state, until even there the enlarging man is able to live in **his several subtle bodies** as well as in his physical body, to be aware of them and in them, to use their senses, faculties, powers, to dwell in possession of supraphysical truth, consciousness and experience." **The Synthesis of Yoga-525**

"**Samadhi** is not so all-important in the Yoga of devotion, but it still has its place there as swoon of being into which the ecstasy of divine love casts the soul. To enter into it is the supreme step of the ladder of Yogic practice in Rajayoga and Hathayoga." **The Synthesis of Yoga-519**

"The old Indian psychology expressed this fact by **dividing consciousness** into three provinces, waking state, dream state, sleep state, jagrat, svapna, suspti; and it supposed in the human being a waking self, a dream self, a sleep self, with **the supreme or absolute self being**, the fourth or Turiya, beyond of which all these are derivations for the enjoyment of relative experience in the world." **The Synthesis of Yoga-520**

All now his bright clairaudience could receive;

A contact thrilled of mighty unknown things.

“Annulled was the contact formed with time-born things,” Savitri-322 Annulling all external contacts to unite with the Supreme is the Vedantic approach and good for developing Soul seekers to experience non-waking trance. The Tantric way of uniting with the Supreme is “In the world’s (all) contacts meet his (Divine’s) single touch” Savitri-476. Or “All contacts it assumes into its trance,” Savitri-356. This is Supramental/integral tantric way of approaching life in intense waking trance.

Awakened to new unearthly closenesses,

*The **touch** replied to subtle infinities,*

And with a silver cry of opening gates

Sight's lightnings leaped into the invisible.

Ever his consciousness and vision grew;

They took an ampler sweep, a loftier flight;

He passed the border marked for Matter's rule

And passed the zone where thought replaces life.

Out of this world of signs suddenly he came

Into a silent self where world was not

And looked beyond into a nameless vast.

These symbol figures lost their right to live,

*All tokens dropped our **sense** can recognise;*

There the heart beat no more at body's touch,

There the eyes gazed no more on beauty's shape. (King entered cataleptic trance.)

[similar experiences below]

Absorbed in the (absolute) trance from which no soul returns,

Savitri-384

He dared to live when breath and thought were still (cataleptic trance).

Savitri-74

And rigid golden statue of motionless trance (absolute trance).

Savitri-474

In rare and lucent intervals of hush

Into a signless region he could soar

Packed with the deep contents of formlessness

.....There was no perception of a separate world at all, there was no duality in this plane of consciousness...

Where world was into a single being rapt

*And all was known by the **light of identity***

And Spirit was its own self-evidence.

The Supreme's gaze looked out through human eyes

And saw all things and creatures as itself

And knew all thought and word as its own voice.

There unity is too close for search and clasp

And love is a yearning of the One for the One,

It was the realm of pure knowledge...Mother (Maa Krishna) was this the Intuitive plane (before the overmind plane)? *[This is a state beyond Susupti or Supramental.*

These are experiences of Turiya state, absolute state of the Spirit.]

And beauty is a sweet difference of the Same

And oneness is the soul of multitude.

Its complementary line:

"To live, to love are signs of infinite things,

Love is a glory from eternity's spheres.

Abased, disfigured, mocked by baser might

That steal his name and shape and ecstasy,

He (Divine Love) is still the godhead by which all can change." Savitri-397

"Awakened to the meaning of my heart

That to feel love and oneness is to live

And this the magic of our golden change,

Is all the truth I know or seek, O sage." Savitri-724

There all the truths unite in a single Truth,

And all ideas rejoin Reality.

There knowing herself by her own termless self,

*Wisdom supernal, wordless, **absolute***

Sat unaccompanied in the eternal Calm,

All-seeing, motionless, sovereign and alone.

*There knowledge needs not words to embody Idea; (*Impersonal and Absolute state*)*

Idea, seeking a house in boundlessness,

Weary of its homeless immortality,

Asks not in thought's carved brilliant cell to rest

Whose single window's clipped outlook on things

Sees only a little arc of God's vast sky.

The boundless with the boundless there consorts;

While there, one can be wider than the world;

While there, one is one's own infinity.

*His **centre** was no more in earthly mind; (The centre of living is shifted from surface to within and above.)*

A power of seeing silence filled his limbs:

Caught by a voiceless white epiphany

Into a vision that surpasses forms,

Into a living that surpasses life,

The verses below details the widening of the Spirit into larger and more subtle (superconscious) realms beyond thought (unconceived), the realms of Silence and the Absolute. Mother (Maa Krishna) I am not sure what planes these are...I note in the verses yet to come,, the Lord talks about the Overmind (as the golden shimmering ridge), so this experience must be before that overmind plane is reached?

[These are experiences of the Spirit's absolute state. One can go to these states through meditation and trance. These spiritual experiences are born out of World Negation, leading to Nirvana and Brahma Nirvana. One can return from this absolute state of Spirit to Supramental, Overmental and Intuitive planes. In traditional yoga those who enter the absolute state of the Spirit or the Sachchidananda consciousness returns to ordinary

consciousness without the intermediate planes of consciousness, on their return they miss the intermediate planes. But spiritual experience born out of Positive Affirmation of World or considering world as the body of the Divine, Vasudev Sarvamiti, and in this experience one will arrive at cosmic consciousness or Overmind through Higher, Illumined and Intuitive mind and overmind is a passage to Supermind and beyond Supermind to the absolute state of the Spirit. An Integral Yogi in waking state can move in all these planes of consciousness which happened to Sri Aurobindo.]

He neared the still consciousness sustaining all. (This is Supramental Consciousnes.)

*The voice that only by speech can move the mind
Became a silent knowledge in the soul;
The strength that only in **action** feels its truth
Was lodged now in a mute omnipotent peace.
A leisure in the labour of the worlds,
A pause in the joy and anguish of the search
Restored the stress of Nature to God's calm.
A vast unanimity ended life's debate.
The war of thoughts that fathers the universe,
The clash of forces struggling to prevail
In the tremendous shock that lights a star
As in the building of a grain of dust,
The grooves that turn their dumb ellipse in space
Ploughed by the seeking of the world's desire,
The long regurgitations of Time's flood,
The torment edging the dire force of lust*

That wakes kinetic in earth's dullard slime

And carves a personality out of mud,

The sorrow by which Nature's hunger is fed,

*The **oestrus** which creates with fire of pain,*

Oestrus: recurring period of sexual receptivity in the female mammals.

The fate that punishes virtue with defeat,

The tragedy that destroys long happiness,

The weeping of Love, the quarrel of the Gods,

*Ceased in a truth which lives in its own light. (All opposition reconciles in the
Supramental and Cosmic Consciousness.)*

His soul stood free, a witness and a king.

*Absorbed no more in the moment-ridden flux (absorbed no more in second
exclusive concentration but in essential concentration.)*

Where mind incessantly drifts as on a raft

Hurried from phenomenon to phenomenon,

*He abode at rest in **indivisible Time**. (This line suggests a Yogi to live in All*

*Time of all life where past, present and future co-exists and he is not touched by
the time experience of three gunas.) (Indivisible time is the triple time)*

"So there is a period when you are in suspense: no longer this, not yet that, just in between. It's a difficult period when you have to be very quiet, very patient, and above all – above all – never become afraid or irritated or impatient, because that's catastrophic. And the difficulty is that from all quarters and without letup come all the idiotic suggestions of ordinary thinking: age, deterioration, the possibility of death, the constant threat of illness, of the slightest thing – illness, dotage ... decay. It comes all the time, all the time, all the time; and all the time this poor harried body has to remain very quiet and not to listen, preoccupied only with maintaining its vibrations in a harmonious state.

Sometimes I catch it (that must be something quite common among human beings) in a sort of haste – a haste, a kind of impatience, and also, I can't say fear or anxiety, but a sense of uncertainty. The two together: impatience to get out of the present moment to the immediately next, and at the same time uncertainty as to what

that immediately next moment is going to bring. The whole thing makes a vibration of *restlessness* – *what's* the word in French?

Febrility, agitation?

That's too much – "agitation" is too much, it's rather a lack of rest. Not agitation really, but something that lacks the rest of certainty. I constantly catch my cells being like that. Naturally I react, but for them it's a very normal state: always straining after the next moment, never the quietude of the present moment. The result (the words I use give a very concrete character to something rather fluid), the result is the feeling that you have to bear or endure, and the haste to get out of that enduring, along with the hope (a very faint and flimsy hope) that the next moment will be better. That's how it is from moment to moment, from moment to moment, from moment to moment. As soon as the Consciousness comes (*gesture of descent*) and concentrates, as soon as I bring the Consciousness into the present moment, everything becomes quiet, immobile, eternal. But if I am not CONSTANTLY attentive, the other condition [of restlessness] comes almost as a subconsciousness: it's always there. And VERY tiring – it must be one of the most important sources of fatigue in mankind. Especially here (*Mother touches her forehead and temples*), it's very tiring. Only when you can live in the eternity of the present minute does it all stop – everything becomes white, immobile, calm, everything is fine.

But it means constant vigilance – constant. It's infinitely more difficult than when one worked even in the vital; in the vital, it's nothing, it's child's play in comparison. But here, phew! ... Because, you see, in the mind or the vital, it's all movements of organization, of action, of choice, of decision – it's very easy to decide, to rule! But that cellular tension is there EVERY SECOND: it's the activity inherent in material existence. It's only when you go into samadhi that it stops. That is, when outwardly you are in trance. Then it stops.

From time to time – two, three times a day – I am given a few minutes of it. It's a marvelous relaxation. But I always come out of it (I mean the BODY comes out of it) with an anxiety, in the sense that it says, "Oh, I've forgotten to live!" Very odd. Only one second, but a second of anxiety: "Oh, I've forgotten to live!" –and the drama starts all over again.

No, it's no fun. It's interesting only for someone who finds interest in EVERYTHING, to whom EVERYTHING is interesting, that is to say, who has the sort of will for perfection that neglects no detail – otherwise, it isn't ... As soon as you enter the mental realm, of course, the mind says, "Ah, no! No, it's a waste of time." It isn't, but the mind regards all that as twaddle.

(silence)

I said just now that when I come out of those moments of trance, the body feels, "Oh, I've forgotten to live..." It isn't "live," it's the feeling: I've forgotten to act or concentrate, or to do the thing needed; the feeling of a servant who for a minute has stopped his work – that's it. It's just a flash, then at once comes the sense of the divine Presence, and it's all over." *The Mother/ July 20, 1963*

As if a story long written but acted now, *(This indicates that all earthly events including death are decided long before in the subtle world. And nothing takes place accidentally.)*

(Now this is the hour to live only with the Divine. In the Divine no earthly worry can touch. Everything takes place by a Divine plan. Present happening is a story written long back in the occult world. This is also the hour of world sacrifice in which Divine grace is entering earth's atmosphere in abundance. Those who can open towards it can draw large benefit and change the content of the story.)

*“A thinking being in an unthinking world,
An island in the sea of the Unknown,
He is a smallness trying to be great,
An animal with some instincts of a god,
His life a **story** too common to be told,
His deeds a number summing up to nought,
His consciousness a torch lit to be quenched,
His hope a star above a cradle and grave.” Savitri-78*

*“Life stared at him with vague confused outlines
Offering a picture the eyes could not keep,
A **story** that was yet not written there.” Savitri-192*

In his present he held his future and his past,

Felt in the seconds the uncounted years

And saw the hours like dots upon a page. (the vision of three times and removal of temporal ignorance.) (In Supramental Consciousness the uncounted years of mind is experienced as a second and the hours experienced by mind in Supramental consciousness is experienced as space occupying a small dot.) (In Supramental consciousness the experience of time and space changes radically and impatience is completely annulled.)

"There's one very interesting example I always give. The man involved told me about it himself. A long time ago (you must have been a baby), every day the newspaper *Le Matin* published a small cartoon of a boy dressed like a *lift* attendant (he told me the story in English), or a sort of bellboy, pointing with his finger to the date or whatever. This man was traveling and staying at a big hotel in some city (I don't remember which), a big city. And he told me that one night or early one morning he had a dream: he saw this bellboy showing him a hearse (you know, what they use in Europe for taking people to the cemetery) and inviting him to step inside! He saw that. And when he got ready that morning and left his room (which was on the top floor) there on the landing was ... the same boy, identically dressed, inviting him to go down in the elevator. It gave him a shock. He refused: "No, thanks!" The elevator fell to the ground. It was smashed to pieces, and the people inside were all killed.

After this, he said, he believed in dreams!

It was a vision. He saw the bellboy, but instead of the elevator, the boy showed him his hearse. Then, when he saw the same boy making the very same gesture (really just like the cartoon), he said, "No, thanks! I'll walk down." And the elevator (a hydraulic one) broke. It crashed down, crushing all those inside it.

He asked me about it and my explanation was that an entity had forewarned him. The image of the bellboy indicates an intelligent, conscious intermediary – it doesn't seem to come from the man's subconscious.⁵⁸ Or else he had seen it in the subtle physical and his subconscious knew – but then why did it present him with such an image? I don't know. Perhaps something in his subconscious knew, because **the accident already existed in the subtle physical**. Before it occurred here, the accident – "the law of the accident" – existed.

Of course, in every case there is invariably a time-lag, sometimes a few hours (that's the maximum), sometimes a few seconds. Quite frequently things announce their presence, but to come in contact with your consciousness, it may take them a couple of minutes or just seconds. I am constantly, constantly aware of what's going to happen – utterly uninteresting things, as a matter of fact; knowing them in advance changes nothing. But they exist all around us, and with a wide enough consciousness we can know it all. For example, I know that so and so is going to bring me a parcel, that someone is about to come, and so forth. And it's like this every day. Because my consciousness is spread far and wide – it comes into contact with things." *The Mother's Agenda*-27.02.1962

An aspect of the unknown Reality

Altered the meaning of the cosmic scene. (Through large descent of Divine force cosmic scene can change.)

This huge material universe became

A small result of a stupendous force: (material universe is a small manifestation of a stupendous force.) (Enlargement and universalisation of the inner kingdom is identified as the self-expansion of developed Soul of which expansion of outer kingdom is only its small fragments.)

“I (the Lord) support this entire external universe with an infinitesimal portion of Myself.” The Gita-10.42

*Overtaking the moment the eternal Ray
Illumined That which never yet was made.
Thought lay down in a mighty voicelessness;
The toiling Thinker widened and grew still,*

Wisdom transcendent touched his quivering heart:*(The descent of Supramental knowledge.)(This line hints that the King’s Psychic being is supramentalised.)*

Its complementary line:

*“The All-Blissful sat unknown **within the heart**” Savitri-43 (The bliss Mother sat in the Psychic heart centre.)*

*His soul could sail beyond thought's luminous bar;(Illumined mind.)
Mind screened no more the shoreless infinite.
Across a void retreating sky he glimpsed
Through a last glimmer and drift of vanishing stars
The **superconscious** realms of motionless Peace (Of Spiritual Self)
Where judgment ceases and the word is mute
And the Unconceived lies pathless and alone.
There came not form or any mounting voice;*

There only were Silence and the Absolute.

*Out of that stillness mind new-born arose
And woke to truths once inexpressible,
And forms appeared, dumbly significant,
A seeing thought, a self-revealing voice.*

He knew the source from which his spirit came *(of Supreme Self)(Thus King's original Ignorance was dissolved.)*

"He neared the still consciousness sustaining all." Savitri-32

Movement was married to the immobile Vast; (Thus in this highest Consciousness dynamic Para-prakriti experiences oneness with static Paramatma.)

*"Inscribe the long romance of Thee (Para prakriti) and Me (Paramatma)." Savitri-699,
(Third marriage of a Spiritual man)*

*"A static Oneness (Paramatma) and dynamic Power (Para-prakriti)
Descend in him, the integral Godhead's seals; (Third marriage)
His soul and body take that splendid stamp." Savitri-24*

*He plunged his roots into the Infinite,
He based his life upon eternity.*

The verses below highlight the limitations of our lower members (physical and vital) which can only endure a little bit of the Ananda and Infinite's touch at a time...they are so accustomed to moving in the small circle/rut of their ignorant existence that the Divine's touch is actually hard to bear for long...and they tire and pull the ascending consciousness of man back to the lower hemisphere.

[Exactly](After the discovery of Supramental one is eligible enter the lower planes

(Subconscious and Inconscious) in order to reconcile Matter and Spirit.)

*Only awhile at first these heavenlier states,
These large wide-poised upliftings could endure.*

The high and luminous tension breaks too soon,

*The body's stone stillness and the life's hushed trance, [Inconscient sleep which in
the highest world becomes absolute trance.]*

The breathless might and calm of silent mind;

Or slowly they fail as sets a golden day.

The restless nether members tire of peace;

A nostalgia of old little works and joys,

*A need to call back small familiar selves, [The return from absolute trance by the call
of nether members.]*

To tread the accustomed and inferior way,

*The need to rest in a natural **pose of fall**, (also Spiritual fall)*

As a child who learns to walk can walk not long,

“**Children** (child Soul) speak of *Sankhya* and *Yoga* apart from each other, not the wise (developed Soul); if a man applies himself integrally to one, he gets the fruit of both.” The Gita-5.4, “That we turn always the few distinct truths and the symbols or the particular discipline of a religion into **hard and fast dogmas**, is a sign that as yet we are **only infants in the spiritual knowledge** and are yet far from the science of the Infinite.” CWSA-23/The Synthesis of Yoga-460, “Even if the soul is something created, **an infant being** that has to learn from Nature and grow into immortality, it must be by a larger law of growth and not by some divine code of primitive and barbaric justice.” CWSA-22/The Life Divine-837,

“Ascending slowly with unconscious steps,
A foundling of the Gods she wanders here

Like a **child-soul** left near the gates of Hell

Fumbling through fog in search of Paradise.” Savitri-135

“This wide world-kindergarten of young souls

Where the **infant spirit** learns through mind and sense

To read the letters of the cosmic script

And study the body of the **cosmic self**

And search for the secret meaning of the whole.” Savtri-266,

“A **child** of heaven who never saw his home,

Its impetus meets the eternal at a point:

It (child Soul) can only near and touch, it cannot hold;

It can only strain towards some bright extreme:

Its greatness is to seek and to create.” Savitri-179,

“It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of **social duty, family obligation, communal or national demand**, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others only through the divine consciousness and not through the mental nature.” CWSA/23/The Synthesis of Yoga-210-11, “Hatred and disliking and scorn and repulsion, clinging and attachment and preference are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature’s choice in us. But to the Karmayogin they are a survival, a stumbling-block, a process of the Ignorance and, as he progresses, they fall away from his nature. The **child-soul** needs them for its growth; but they drop from an **adult** (Soul) in the divine culture.” CWSA/23/The Synthesis of Yoga-223, “The fruit we covet may be a reward of internal pleasure; it may be the accomplishment of some preferred idea or some cherished will or the satisfaction of the egoistic emotions, or else the pride of success of our highest hopes and ambitions. Or it may be an external reward, a recompense entirely material, wealth, position, honour, victory, good fortune or any other fulfilment of vital or physical desire. But all alike are lures by which egoism holds us. Always these satisfactions delude us with the sense of mastery and the idea of freedom, while really we are harnessed and guided or ridden and whipped by some gross or subtle, some noble or ignoble, figure of the **blind Desire** that drives the world.” CWSA-23/The Synthesis of Yoga-102,

Replace the titan will for ever to climb,

On the heart's altar dim the sacred fire.

Its complementary line:

“Hard is it to persuade earth-nature’s change;

Mortality bears ill the eternal’s touch:” Savitri-7

An old pull of **subconscious** cords renews; (*when old pull of subconscious memory renews one experiences Spiritual fall.*) (*A Spiritual man can bring order all these disorder of Subconscient world.*)

It draws the unwilling spirit from the heights,

Or a **dull gravitation drags us down**

To the blind driven inertia of our base.

“So a whole slice of my life came back, but it didn’t stop there! It keeps extending back further and further, and memories keep on coming, things that go back **sixty years** now, even beyond, seventy, seventy-five years – they are all coming back. And so it all has to be put in order.” The Mother’s Agenda/November 5/1960

“Also by this much evolution there could be **no security against the downward pull or gravitation of the Inconscience** which dissolves all the formations that life and mind build in it, **swallows all things** that arise out of it or are imposed upon it and disintegrates them into their original matter. The liberation from this pull of the Inconscience and a secured basis for a continuous divine or Gnostic evolution would only be achieved by a descent of the Supermind into the terrestrial formula, bringing into it supreme law and light and dynamis of the spirit and penetrating with it and transforming the inconscience of the material basis.”
The Life Divine-989

“Let not the inconscient gulf swallow man’s race” Savitri-687,

In the verses below the Lord beautifully consoles the sadhaka. The Divine Supreme knows of the limitations of the instruments and being All Knowing uses even our inertia as a tool for our redemption...nothing is unused or wasted effort for the “supreme Diplomat” skillfully uses all our ignorance and failures and falls to enable a greater rise, all failure is a temporary event and a stepping stone to a sure greater upliftment...Mother (Maa Krishna) I am thinking if the fall and rise is a process of acclimatizing our lower members to be better equipped to handle

the Divine Force, the rise and fall is essentially a process of breaking and rebuilding that strengthens and purifies our members but each fall brings us closer to a higher state. (This is God's method in Ignorance.)

The Lord works in our unseen parts behind the veil slowly influencing and changing the lower members till even the body's cells can hold the divine light...if this physical transformation is not achieved then the Earth or terrestrial evolution cannot be saved...to me this explains why the Integral yoga that has cellular transformations as one of its goals is different from other yogas...earlier yogas liberate the soul in man (It is accepted as partial Divine realisation, but we are in search of comprehensive Divine realisation.) but does not liberate the lower matter. *[Sri Aurobindo came for a special Divine work of transformation of Nature which was very difficult to pursue. One life span is nothing for this work. Those liberated souls recoiled from this difficult task became great spiritual teachers preoccupied in liberating others.]*

This too the supreme Diplomat can use,

He makes our (Spiritual) fall a means for greater (Spiritual) rise.

Similar line: "A god come down and greater by the fall." Savitri-343, Book-3, Canto-4

*"The Divine holds our hand through all and **if he seems to let us fall, it is only to raise us higher.** This saving return we shall experience so often that the denials of doubt will become eventually impossible and, when once the foundation of equality is firmly established and still more when the sun of the gnosis has risen, doubt itself will pass away because its cause and utility have ended." CWSA/24/The Synthesis of Yoga-775*

*"The sadhaka who has all these aids is sure of his goal. **Even a fall will be for him only a means of rising** and death a passage towards fulfilment. For once on this path, birth and death become only processes in the development of his being and the stages of his journey." The Synthesis of Yoga-68*

*"This too the supreme **Diplomat** can use,*

He makes our fall a means for greater rise." Savitri-34,
 "A god come down and greater by the fall." Book-3, Canto-4
 "The spirit rises mightier by each defeat;
 Its godlike wings grow wider with each fall." Savitri-458,
 "A huge descent began, (followed by) a giant fall:" Savitri-456,
 "All stumbled on behind a stumbling **Guide**,
 Yet every stumble is a needed pace
On unknown routes to an unknowable goal." Savitri-625,
 "There is a purpose in each stumble and fall;" Savitri-658

*For into ignorant Nature's gusty field,
 Into the half-ordered chaos of mortal life
 The formless Power, the Self of eternal light (Paramatma)
 Follow in the shadow of the spirit's descent; (Paramatma dynamised as
 Paraprakriti.)
 The **twin duality** for ever one (Ishwara and Shakti or Brahman and Maya)
 Chooses its home mid the tumults of the sense. (Supramentalised Psychic Being
 where the Paramatma and Paraprakriti consent to live together in the heart
 centre.)*

"The once conflicting but now **biune duality of Brahman-Maya** stands revealed to him as the first great dynamic aspect of the Self of all selves, the Master of existence, the Lord of the world-sacrifice and of his sacrifice." The Synthesis of Yoga-121

"At the same time by the fact that the two great elements of the divine Mystery, the Personal and the Impersonal, are here fused together, the seeker of the integral Truth feels in **the duality of Ishwara-Shakti** his closeness to a more intimate and ultimate secret of the divine Transcendence and the Manifestation than that offered to him by any other experience." The Synthesis of Yoga-124

**He (Spiritual being) comes unseen into our darker parts
 And, curtained by the darkness, does his work, (This experience was possible because King Aswapati received the direct Divine touch.) (If this is accepted as general truth of everybody, then that is the universal labour of Divine architect through slow evolution.) (curtained by darkness does his (Divine) slow transformation work in mind, life and body.)**

"I abide in **the spiritual being** and from there destroy the darkness born of ignorance with the shining lamp of knowledge."

*A subtle and all-knowing guest and guide,
Till they (darker parts) too feel the need and will to change.*

Its complementary line:

"One who has shaped this world is ever its lord:

Our errors are his steps upon the way;

He works through the fierce vicissitudes of our lives,

He works through the hard breath of battle and toil,

He works through our sins and sorrows and our tears,

His knowledge overrules our nescience;

Whatever the appearance we must bear,

Whatever our strong ills and present fate,

When nothing we can see but drift and bale,

A mighty Guidance leads us still through all." Book-1, Canto-4, Savitri-59

“This has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations (falsehood and truth) are intermingled like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time.

Maybe the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling – I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on all the time, all the time, all the time, continuously, in the world (*same twinkling gesture*),

like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly.

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame." It is indeed a vibration with the intensity of a higher fire.

The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a **fever**.

Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth-Power; and this time it was everywhere (it's always everywhere), but with a special concentration in the brain – not in this brain: in THE brain. And it was so strong, so strong, so strong! The head felt as if it were about to burst – yes, as if everything were going to burst – so that for about two hours I simply had to keep calling for the widening of the Lord's Peace: "Lord, Your widening, Your peace," like that, in the cells. And with the consciousness (which is always conscious, of course [*gesture above*]) that this descent into an unprepared brain would be enough to drive you completely mad or absolutely daze you (at the very best), or else you would burst.

This experience, like the other one, hasn't left.

It's everywhere, you understand.

And I saw (because I wanted to see, and I saw) that the other experience was still there but it was beginning to be almost habitual, almost natural, while this one was new. It was the result of my old prayer: "Lord, take possession of this brain."

Well, that's what is happening – happening everywhere, all the time. So if it happens in a large enough aggregate, it gives the appearance of a miracle – but it is the miracle of the whole EARTH.

But one must hold out, because it has consequences: it brings a sensation of Power, a Power which very few people can feel or experience without their balance being more or less upset, because they don't have an adequate basis of peace – a vast and very, very, VERY quiet peace. Everywhere, even here at the School, children are in a state of effervescence (I was informed that the best-behaved and generally most regular children had become like that). I said, "There is only ONE answer, one single answer: you must be still, still, and even more still, and increasingly still. And do not try to find a solution with your head because it cannot find any. You must only be still – still, still, immutably still. Calm and peace, calm and peace.... It is the ONLY answer."

I am not saying it's the cure, but it's the only answer: to endure in calm and peace, endure in calm and peace....

Then something will happen." The Mother, 25th March, 1964,

All here must learn to obey a higher law, (extensive training of mind, life and body is demanded to shift the evolution from slow to the swift one.) (All here must learn the lesson of reconciling Spirit with Matter failing to fulfil this condition Spirit will escape into Param dham, the Supreme abode.)

Our body's cells must hold the Immortal's flame.

"Sri Aurobindo wrote somewhere, I don't remember where (I am translating, it is not the exact sentence): **"The body's cells must burn with the divine**

Flame." It is somewhere where he explains transformation. The body's cells

must burn with the divine Flame. And you feel it—you FEEL it. It's when they begin to be aflame, to burn with a flame that is clearer and clearer, purer and purer... –when all the smoke is gone.” The Mother, 14th December-1963

“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-170

“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.
Alight, the dun unplumbed subconscious caves” Savitri-334

“A genius heightened in his **body's cells**
That knew the meaning of his fate-hedged works
Akin to the march of unaccomplished Powers
Beyond life's arc in spirit's immensities.” Savitri-44

“91-Pain is the touch of our Mother teaching us how to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy.

As long as we are dealing with moral things, this is absolutely obvious and indisputable: all moral pain, when you know how to take it, shapes your character and leads you straight to ecstasy. But when it comes to the body ...

It's true that the doctor himself said (*[laughing]*, the doctor⁹⁵ symbolizes Doubt with a capital D) that if you teach your body to bear pain, it grows more and more enduring and doesn't get disrupted so fast – that's a concrete result. People who know how not to be thoroughly upset as soon as they have a pain here or there, who are able to bear quietly and keep their balance, it seems that in their case the body's capacity to bear disorder without breaking down increases. That's very important. You remember, in a previous *Agenda I* asked myself the question from a purely practical and physical point of view, and it does seem to be true. Inwardly, I have been told many a time – told and shown with all sorts of little experiences – that the body can bear far more than people think, provided they don't add fear or

anxiety to the pain; if you can get rid of that mental factor, the body, left to itself, without either fear or fright or anxiety for what will happen – without anguish – can bear a great deal.

The second step is that once the body has decided to bear pain (it really takes the decision to do so), instantly the acuteness, the acute sensation in the pain vanishes. I am speaking on an absolutely material level.

And if you have calm (it requires an inner calm, which is another factor), if you have inner calm, then the pain turns into an almost pleasant sensation – not "pleasant" in the ordinary sense of the word, but there comes an almost comfortable impression. Once again, I am speaking on a purely physical, material level.

The last stage: when the cells have faith in the divine Presence and the divine sovereign Will and trust that all is for the good, then ecstasy comes – the cells open up, become luminous and ecstatic.

That makes four stages (this aphorism refers to only three).

The last one is probably not within everybody's reach (!) but the first three are quite obvious – I know it works like that. The only point that bothered me (I told you once) is that it isn't a purely psychological experience and that enduring pain causes wear and tear in the body. But I inquired with the doctor (I casually made him talk), and he told me that if the body is taught very young to bear pain, its capacity to bear increases so much that it can effectively withstand illnesses, which means that the illness doesn't follow its course, it aborts. That's precious.

The last experience (which I've had these last few days), in which apparently there was a hitch (it wasn't really one) was a sort of demonstration. I told you what it was, you remember: it's like a purge of all the vibrations that are false vibrations, that aren't the pure and simple response to the supreme Influence (all that in the cells still responds to the vibrations of falsehood, either from habit or from the people around or the food taken – fifty thousand things). Then, with an aspiration or a decision, almost a prayer for purification coming from the body, something happens which, naturally, upsets the balance; the imbalance in turn brings about a general discomfort. The form discomfort takes is habitually the same: first, pains and all kinds of sensations I need not describe; if that state goes on developing, if it is allowed to assume its full proportions, it results ... in the past it resulted in a faint. But this time, I followed the process for about two hours from the moment I got up: the struggle between the new balance, the new Influence that was getting established, and the resistance of all the existing elements forced to go away. That created a sort of conflict. The consciousness remained very clear – the consciousness of the BODY remained very clear, very quiet, perfectly trusting. So for two hours I was able to follow the process (while going on with all my usual activities, without changing anything), until I felt, or rather was told sufficiently clearly that the Lord wanted my body to be completely immobile for a while so that He might complete His work. But I am not all alone: there are other people here to help me and watch over everything (but I don't say or explain anything to them, those are things I don't talk about – I don't say what goes on, I don't say anything), so I sat there wondering, "Is it really and truly indispensable?" (*Mother laughs*) Then I felt the Lord exert a little more pressure, which heightened the intensity of the conflict, so that I had all the signs of fainting – I understood (!) ... I stood up, let

my body moan a little to make it plain it didn't feel too well (!) and I stretched out. Then I was immobile, and in that immobility, I saw the work that was being done – a work that cannot be done if you go on moving about. I saw the work. It took nearly half an hour; in half an hour it was over. Which means there is really ... there is a fact I cannot doubt, even if all the surrounding thoughts and forces contradict it: I cannot doubt that the consciousness is increasing more and more – the consciousness in the body. It is growing more and more precise,

luminous, exact – QUIET – very peaceful. Yet very conscious of a TREMENDOUS battle against millennial habits. Do you follow?

When it was over, I saw that even physically, bodily, there is a strength: the result is an increased strength. A very clearly increased strength.

But it's still going on. Now, there's a great battle against all the ideas, the habits, the sensations, the possibilities, everything, concerning death – "death" (*laughing*), not "death" in the sense of the consciousness departing (that, of course, people talk about, but ... those things no longer exist), no: WHAT THE CELLS MUST FEEL.⁹⁶ And all the possibilities are presented to me ... With that consciousness (the consciousness accumulated, compressed in all those cells), when the heart stops beating and it's understood that, according to human ignorance, you are "dead," how does the force that groups all those cells together abdicate its will to hold them all together?... Naturally, I was told right away (because the problem – all the problems – come from everywhere, and it's purposely that I am shown the problem and made to struggle with it; it's not just an "idea"), I was told right away that that force, that consciousness which holds everything together in really superconscious cells (they don't have at all the ordinary type of consciousness; ordinarily, it's the inner, vital being [*Mother touches the heart center*] that's conscious of oneness, that is, conscious of being a being), that this aggregate of cells is now an aggregate OF ITS OWN WILL, with an organized consciousness which is a sort of collective gathering of that cellular consciousness; well ... Obviously this is an exceptional condition, but even in the past, in those beings who were very developed outwardly, there was a beginning of willed, conscious cellular gathering, and that's certainly why in ancient Egypt, where occultism was very developed. exceptional beings such as the pharaohs, the high priests, etc., were mummified, so as to preserve the form as long as possible. Even here in India, generally they were petrified (in the Himalayas there were petrificative springs). There was a reason.⁹⁷

And I saw for Sri Aurobindo (although he hadn't yet started this systematic transformation; but still, he was constantly pulling the supramental force down into his body), even in his case, it took five days to show the first slight sign of decomposition. I would have kept his body longer, but the government always meddles in other people's business, naturally, and they pestered me awfully, saying it was forbidden to keep a body so long and that we should ... So when the body began to (what's the word?) *shrink* – it was shrinking and contracting, that is, dehydrating – then we had to do it. He had had enough time to come out, since almost everything came into my body – almost everything that was material came into my body.

But the question arose for this body [Mother's], "just to see," you know. And I saw all kinds of things, and finally the answer was always the same (you see, the problem was presented to me to enable me to understand the situation in all its

aspects and see the necessities), that naturally everything would be for the best! (*Laughing*) Without a doubt. But I mean it was presented very concretely and, I could say, very "personally" to make me understand the problem. And there was

that old thing I was told the other day (old, that is, a few days old! i: I was told that THE CELLS THEMSELVES would be given a free choice. So the conclusion of all that meditation was that there must be a new element in the consciousness of the cellular aggregates – a new element ... a new experience that must be in progress. The result: last night, I had a series of fantastic cellular experiences, which I cannot even explain and which must be the beginning of a new revelation.

When the experience began, there was something looking on (you know, there is always in me something looking on somewhat ironically, always amused) which said, "Very well! If that happened to someone else, he would think he was quite sick! (*laughing*) Or half mad." So I stayed very quiet and thought, "All right, let it be, I'll watch, I'll see – I'll see soon enough! It has started, so it will have to end! ..." Indescribable! Indescribable (the experience will have to recur several times before I can understand), fantastic! It started at 8:30 and went on till 2:30 in the morning; that is to say, not for a second did I lose consciousness, I was there watching the most extraordinary things – for six hours.

I don't know where this is going....

Indescribable; you know, you become a forest, a river, a mountain, a house – and it's the sensation (an absolutely concrete sensation) OF THE BODY, of this (*gesture to the body*). Many other things too. Indescribable. It lasted a long time, with a whole variety of things.

So at 2:30 in the morning, I said to the Lord, "That will do, won't it?!" (*Mother laughs*) And He gave me a blissful rest till 4:30.

Good.

All that on the aphorism! ... Anyway, you can use the beginning. But you should ask me a question. Ask me a question.

I asked myself if for everybody the supramental process will always automatically involve a lot of physical suffering.

No.

No, because I have a growing proof that those things I have mastered now, in the body, I have the power (I keep receiving letters and notes from here or there, from people here or there who have an illness) ... it is beginning; so far it's only a beginning, a very small beginning: the power to eliminate pain.

You know, on a smaller scale, what happened with your illness.

Yes, but I didn't mean sick people. I mean people who today or in the future will seek to effect the transformation in themselves.

No, they ...

Will they have to go through all that suffering?

No! That Sri Aurobindo wrote very clearly: for all those who have faith and open themselves in *surrender* and faith, the work will be done automatically.⁹⁸ As long as he was here, *mon petit*, all the thirty years I spent with him working, NOT

ONCE did I have to make an effort for a transformation. Simply, whenever there was a difficulty, I repeated, *My Lord, my Lord, my Lord ... I just thought of him – hop! it went away.* Physical pain: he annulled it. You know, some things that were hampering the body, some old habits that had come back, I only had to tell him: off they would go. And through me, he did the same for others. He always said that he and I did the Work (in fact, when he was here, it was he who did it; I only did the external work), that he and I did the Work, and that all that was asked from the others was faith and *surrender*, nothing more.

If they had trust and gave themselves in perfect trust, the Work was done automatically.

In your body's cells, it is therefore a universal progress that is being made, it's the earth that progresses.

Yes.

(silence)

This body was built for that purpose, because I remember very well that when the war – the First World War – started and I offered my body up in sacrifice to the Lord so that the war would not be in vain, every part of my body, one after another (*Mother touches her legs, her arms etc.*), or sometimes the same part several times over, represented a battlefield: I could see it, I could feel it, I LIVED it. Every time it was ... it was very strange, I had only to sit quietly and watch: I would see here, there, there, the whole thing in my body, all that was going on. And while it went on, I would put the concentration of the divine Force there, so that all – all that pain, all that suffering, everything – would hasten the preparation of the earth and the Descent of the Force. And that went on consciously throughout the war.

The body was built for that purpose.

At the time, there was still a lot of mental activity, and those experiences took all the forms the mind gives to things – very nice, very literary! Now, all that is over – happily, thank God! A complete silence – I don't make speeches on the thing. But the experience of last night! ... And to think that when an experience lasts half an hour, three quarters of an hour, one hour, it's considered extraordinary – it lasted from 8:30 till 2:15, nonstop.

A sort of ubiquity in the cells?

Yes, yes.

A oneness – the sense of Oneness.

(silence)

It is clear that if this experience becomes natural, spontaneous and constant, death can no longer exist: even for this, I mean (*Mother touches her body*).

There's something I SENSE there, without being able to express or understand it mentally. There must be some difference, even in the behavior of the cells, when you leave your body.

It must be another phenomenon that takes place.

During all that period of concentration and meditation on what happens in a body after death (I am speaking of the body's experience after what is now called "death"), well, several times the same kind of vision came to me. I had been told (shown and told) of certain saints whose bodies did not decompose (there's one here, there was one in Goa – fantastic stories). Naturally, people always romanticize those things, but there remains the material fact of a saint who died in Goa, left his body in Goa, but whose body didn't decompose.⁹⁹ I don't know the story in all its details, but the body was removed from India, taken away to China and remained buried there, in Hong-Kong, I believe (or somewhere in that region) for a time; then it was taken out, brought back here, buried again. For ten or twelve years it stayed buried in those two places: it didn't decompose. It dried out, became mummified (dried out, that is, dehydrated), but it remained preserved. Well, this fact was presented to me several times as ONE of the possibilities.

Which means, to tell the truth, that everything is possible.

But what I was shown clearly and what I saw was (I have difficulty talking because it all came to me in English: Sri Aurobindo was there and it was in English), it was the stupidity and *carelessness*, really, the ignorance – the stupid ignorance and I-couldn't-care-less attitude the living have towards the dead. That's something frightful. Frightful.... Frightful. I've heard stories from everywhere, all sorts of appalling things. For instance, one of the stories (it took place while Sri Aurobindo was here): there was a disciple whose son died (or at least they thought him dead), and as they weren't Hindus, they didn't burn him: they buried him. Then at night, his son came to him and told him you see, he saw his son at the window, knocking at the window and telling him, "But why did you bury me alive?" (I don't know in what language, but anyway ...) And that idiot of a father thought, "I'm dreaming"!! Then the next day, long afterwards, he had second thoughts and asked himself, "What if we took a look?" And they found him turned over in his coffin.

When the man told me the story and how he found it quite natural to think, "I am dreaming," I can't find words to tell my indignation at that moment, when I saw that you know, it's such a crass, such an inert stupidity! It didn't even occur to him how he would have felt if the thing had happened to HIM. It didn't even occur to him!

There was another case of a man who had been brought to the cremation ground, but a torrential rain started – no question of burning him. They left him there and said, "We'll burn him tomorrow." But the next morning when they came, he wasn't there any more! (*Laughing*) He was gone. But that's not all: thirty years later, he returned (he was a Raja): he had been picked up by sannyasins, taken into solitude, and had become a sannyasin, until, thirty years later, for God knows what reason, he thought it best to go and claim his possessions, so he returned with proofs that he was indeed the same man.

I have heard countless stories of that kind, which show the point to which men ... They want to get rid of the dead, don't they! And the faster the better.

I remember someone who told me (someone who claimed to be a sage), he told me, "But if it's untrue that the same beings reincarnate many times, then the dead increase more and more in number, and the atmosphere is going to be terribly

crowded with all those dead! ... They'll become a plague. What will we do with all that? They will be far more numerous than the living and will crowd everything – what will we do with all that?" There, you see the type of reflection.

(silence)

The attitude of the living towards the dead is one of the most loathsome expressions of mankind's selfish ignorance.

It's either a complete I-couldn't-care-less attitude, or else, "Ohh, anything to get rid of that!" I have some children here (they're no longer children), who live here with their fathers and mothers (who aren't very old), and some of those children told me "dreams" in which they saw their fathers or mothers dead and coming to them ... and they sent them back violently, saying, "You're dead, you've got no right to come and bother us"! ...

You're dead, you've got no right to come and bother us. There you are.

That's ... few will be frank enough to say so, but it's very widespread.

Many things must change before a little bit of truth can manifest – that's all I can say.” The Mother/ August 10, 1963

Else would the spirit reach alone its source [Escape into Param dham]

Leaving a half-saved world to its dubious fate. (Later Vedantic escapist solution towards life.) (Those who cannot pursue integral Yoga can be satisfied with the highest objective of Param Dham and can be successful traditional Yogi.)

Date: Sat, 9 Jan 2016 16:13:20 +1100

Subject: The Four Aids page 64 TSY

To: SA Maa Krishna <samaakrishna@gmail.com>

My Beloved Mother

Pranams

I read the section below and understood it that the Lord is using the Ignorance and Suffering and Imperfection to arrive at their Divine contraries of Knowledge, Bliss and Perfection...but the ego revolts and

cannot understand why the Supreme would have need for such a process...

"The divine working is not the working which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. "

Please let me know if my understanding is correct, and if it is correct as I had previously written, my mind is unable to comprehend why this would be necessary.

Pranams

At your Feet your child

Auroprem

OM NAMO BHAGAVATEH

**"This too the supreme Diplomat can use,
He makes our (Spiritual) fall a means for greater rise."**

Savitri-34

"Even his godlike strength to rise **must fall" (Spiritual fall)**

Savitri-35

Sri Matriniketan Ashram

10.01.2016

Divine Amar Atman!

My Sweet Blessed Child Auroprem,

My all love and blessings to you. This creation is an involution of Spirit in to Matter where Ignorance was a necessity or Knowledge suffered limitation of consciousness. Now Matter is evolving towards Spirit where mind is an instrument of Ignorance or mind is evolving through a limitation of consciousness. Where Ignorance is there, there suffering, falsehood and death will be there. So in evolution Ignorance, Suffering, falsehood and Death are slow evolutionary tool of the Divine to carry man towards Knowledge, Delight, Truth and Immortality. When mind is lifted to Supermind then the evolution becomes swift and that is an evolution in Knowledge, where suffering, Falsehood and Death would not be a necessity. There everything is full of Delight, Truth and Immortality. So our evolution in Ignorance is a Spiritual necessity leading towards evolution in Knowledge.

For our mind, Divine and His creation both are abstraction and are divorced from each other and no meaningful relation with each other. In Supermind, Divine and His creation are fully satisfied in each other, fully united; for Supermind this creation is a faultless form of the Creator and there is no trace of error, suffering and imperfection. Whereas mind is a limitation of consciousness in its narrow groove, truth is distorted, which we understand as falsehood, Delight is distorted which we understand as suffering, immortality is distorted, which we understand as Death.

So our right mental attitude towards the world is that it is the faultless creation of the Creator. What he decides for His creation, whether it seems good or bad to our mortal eye, only for the supreme good the Divine will can work. Whatever is happening in this world, whatever blow or reward He gives us, He is the final approver of all world happening and His Supramental decision is the best for us and His creation. If we keep this attitude firm in our mind then we will be fully satisfied in His creation and enjoy exceedingly His all-Delight.

“He comes unseen into our darker parts

And, curtained by the darkness, does his work, (of slow evolution)

A subtle and all-knowing guest and guide,

Till they too feel the need and will to **change**. (Ignorance, suffering, etc. will feel the

need of transformation)

All here must learn to obey a higher law, (necessary for swift Spiritual evolution)

Our body's cells must hold the Immortal's flame. (cellular transformation)

Else would the spirit reach alone its source [Escape into Param Dham]

Leaving a half-saved world to its dubious fate." Savitri-35

So our ego is not satisfied with the Divine working and revolts at every stage. If God has given you a blow, it is intended also to give you some reward. If you have suffered Spiritual fall then it is His intention for your greater rise. Now we must widen our understanding and arrive at comprehensiveness.

Now we must concentrate some special happening in Sri Aurobindo's life.

When *Sri Aurobindo* arrived in Indian soil in 1893, after His fourteen year study in England, Divine gave Him the first blow as He found His father left his earthly body before his arrival and His ailing mother was unable to recognise Him. Thus He was deprived from parental love and care of whole of His childhood beginning from the age of seven. Divine rewarded Him with Spiritual experience of deep silence and peace as He first touched Indian soil at the *Appolo* Sea Port. Divine gave Him the second blow by sending Him to *Alipore* jail through violation of British law in 1908 and rewarded Him with comprehensive and integral Spiritual experience of 'Vasudeva Sarvamiti,' of realisation all this existence as *Brahman* and attainment of cosmic Consciousness. The third blow came to him in the form of demise of His spouse, *Mrinalini Devi*, an emanation of Divine Mother in 1919, about whom He hinted in the epic *Savitri*, and she gave way for the arrival of the Divine Mother's incarnation in the physical embodiment of *The Mother*. The fourth and last blow Divine gave Him in 1938 in the form of breaking of His leg while walking and contemplating in His room through a hostile attack and by this blow the Divine reminded Him to complete and wind up the *Avatara's* work He began in the subtle and causal world and He took twelve more years to complete these inner work whose external manifestation is the completion of revision of the book *The Synthesis of Yoga* and *The Life Divine* and also He forced His way towards the completion of His major work of epic *Savitri*, which is a continuation of His unending Spiritual adventure extending over last fifty years, right from His stay at *Baroda*. Through above events we glimpse little about how the Lord suffers for humanity, for its redemption and transformation.

My child, I am happy that you have finished near about two hundred fifty pages of *The Synthesis of Yoga*. And now I am preparing also about my talk at Cuttack about the Divine work. And I am offering near the Lord that my health should be fine for all these work.

OM TAT SAT

With my Eternal love & blessings....

At Their Feet

Your ever loving mother

S.A. Maa Krishna

A traditional *Sadhaka*, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness feels that this realisation cannot be reconciled with untransformed nature of three *Gunas*. So he has no unfinished task left and hence concentrates on the issue of freedom from rebirth and escapes into supreme abode of *param dham* through the passage of *Purushottama* state. In integral Yoga, after realisation of *Kshara*, *Akshara* and *Purushottama* consciousness or after realisation of Psychic, Spiritual and Supramental Being, a *Sadhaka's* difficult task begins of reconciling static Matter with dynamic Spirit and thus Divine *Shakti* pours into the material vessel. His Psychic, Spiritual and Supramental purification, transformation and perfection resume action from firmly established Psychic heart centre and from firmly established *Karma Yoga* where Divine Will, Knowledge and Love are perfectly reconciled.

Nature would ever labour unredeemed;

Our earth would ever spin unhelped in Space, (Earth has a Supramental bright destiny.)

And this immense creation's purpose fail

Till at last the frustrate universe sank undone. (This awareness draws one towards the need of Supramental transformation.)

*Even his godlike strength to rise **must fall (everybody has to go through***

Spiritual rise and fall of Consciousness.)

But in the process of the sadhana after each fall (which gets progressively shorter each time) and rise, the higher states endured longer (a waxing or growing moon ...Sweet Mother (Maa Krishna) by your touch I am feeling this effect in my sadhana...slowly but surely) *[Yes, each fall is an opportunity to search the Divine in the Matter's night. But this should be substituted by conscious descent into Night with the help of Spirit's Light.]*

His greater consciousness withdrew behind; (and again resumes action.)
Dim and eclipsed, his human outside strove
To feel again the old sublimities,
Bring the high saving touch, the ethereal flame,
Call back to its dire need the divine Force. (The Spirit remembers its forgotten achievement of opening the door towards the Divine force.)
Always the power poured back like sudden rain, (Swift spiritual evolution)

“And it seems to me it occurs often enough – much more often than people think. For example' every time an illness is cured, every time an accident is avoided, every time a catastrophe, even a global one, is avoided, all that is always the intervention of the Vibration of Harmony into the vibration of Disorder, allowing Disorder to cease.

So the people, the faithful, who always say, "Through the Divine Grace this has happened," aren't so wrong.” The Mother/25.03.1964

Or slowly in his breast a presence grew; (slow mental evolution)
It clambered back to some remembered height
Or soared above the peak from which it fell. (greater swift rise of consciousness after each Spiritual fall.)

Each time he rose there was a larger poise,

A dwelling on a higher spirit plane;(promise of higher life after each Spiritual fall.)

The Light remained in him a longer space. (If the vessel of mind, life and body is enlarged then its capacity to hold Divine force increases.)

In this oscillation between earth and heaven,(Oscillation between darkness and light.) (son of man becoming son of god.)

“This has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations are like this (*concomitant gesture indicating a superimposition and infiltration*), all the time – all the time, all the time.

Maybe the sense of wonder comes when the quantity that has infiltrated is large enough to be perceptible. But I have an impression – a very acute impression – that this phenomenon is going on all the time, all the time, everywhere, in a minuscule, infinitesimal way (*gesture of a twinkling infiltration*), and that in certain circumstances or conditions that are visible (visible to this vision: it's a sort of luminous swelling – I can't explain), then, the mass of infiltration is sufficient to give the impression of a miracle. But otherwise, it's something going on all the time, all the time, all the time, continuously, in the world (*same twinkling gesture*), like an infinitesimal amount of Falsehood replaced by Light ... Falsehood replaced by Light ... constantly.

And this Vibration (which I feel and see) gives the feeling of a fire. That's probably what the Vedic Rishis translated as the "Flame" – in the human consciousness, in man, in Matter. They always spoke of a "Flame."³⁶ It is indeed a vibration with the intensity of a higher fire.

The body even felt several times, when the Work was very concentrated or condensed, that it is the equivalent of a fever.

Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth-Power; and this time it was everywhere (it's always everywhere), but with a special concentration in the brain – not in this brain: in THE brain.³⁷ And it was so strong, so strong, so strong! The head felt as if it were about to burst – yes, as if everything were going to burst – so that for about two hours I simply had to keep calling for the widening of the Lord's Peace: "Lord, Your widening, Your peace," like that, in the cells. And with the consciousness (which is always conscious, of course [*gesture above*]) that this descent into an unprepared brain would be enough to drive you completely mad or absolutely daze you (at the very best), or else you would burst.

This experience, like the other one, hasn't left. It's everywhere, you understand.

And I saw (because I wanted to see, and I saw) that the other experience was still there but it was beginning to be almost habitual, almost natural, while this one was new. It was the result of my old prayer: "Lord, take possession of this brain."

Well, that's what is happening – happening everywhere, all the time. So if it happens in a large enough aggregate, it gives the appearance of a miracle³⁹ – but it is the miracle of the whole EARTH.

But one must hold out, because it has consequences: it brings a sensation of Power, a Power which very few people can feel or experience without their balance being more or less upset, because they don't have an adequate basis of peace – a vast and very, very, VERY quiet peace. Everywhere, even here at the School, children are in a state of effervescence (I was informed that the best-behaved and generally most regular children had become like that). I said, "There is only ONE answer, one single answer: you must be still, still, and even more still, and increasingly still. And do not try to find a solution with your head because it cannot find any. You must only be still – still, still, immutably still. Calm and peace, calm and peace. It is the ONLY answer."

I am not saying it's the cure, but it's the only answer: to endure in calm and peace, endure in calm and peace....

Then something will happen." The Mother/25.03.1964

In this ineffable communion's climb

There grew in him as grows a waxing moon

The King finally reaches a stability in his yoga and consciousness, no longer did he have to rise and fall back but reached a stage of consciousness which was on a summit above his lower members at all times...Mother (Maa Krishna) this reminds me of the Divine Mother saying that it is good if we can move the centre of our consciousness to the chakra above the head (*mind could rest on a supernal ground*) and keep it there and live one's life from there like a bird of light hovering above life's vicissitudes. **[Yes]**

The glory of the integer of his soul.

A union of the Real (dynamic Spirit) with the unique (Psychic being),

A gaze of the Alone (Universal Self) from every face,

The presence of the Eternal (*Timeless*) in the hours (*Time*)

Widening the mortal mind's half-look on things,

Its complementary line:

“A mind delivered from all twilight thoughts,” Savitri-638

Bridging the gap between man's force and Fate (*man's Psychic, Spiritual and Supramental Force can confront with the fixed Fate.*) (*A union between jivatma and paraprakriti can change human fate.*)

Other complementary line:

“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,
Made whole the fragment-being we are here.

At last was won a firm spiritual poise,

A constant lodging in the Eternal's realm,

A safety in the Silence and the Ray,

A settlement in the Immutable. (King Aswapati's realisation of Spiritual Being, Akshara Purusha)

“But there is still another clearer reflective mentality behind the dynamic and vital which is capable of escaping from this absorption in life and views itself as assuming life and body in order to image out in active relations of energy that which it perceives in will and thought. It is the source of the pure thinker in us; it is that which knows mentality in itself and sees the world not in terms of life and body but of mind; it is that¹ which, when we get back to it, we sometimes mistake for the pure spirit as we mistake the dynamic mind for the soul. This higher mind is able to perceive and deal with other souls as other forms of its pure self; it is capable of sensing them by pure mental impact and communication and no longer only by vital and nervous impact and physical indication; it conceives too a mental figure of unity, and in its activity and its will it can create and possess more directly— not only indirectly as in the ordinary physical life — and in other minds and lives as well as its own. But still even this pure mentality does not escape from the original error of mind. For it is still its separate mental self which it makes the judge, witness and centre of the universe and through it

¹The mental being, *manomaya purus.a.*

alone strives to arrive at its own higher self and reality; all others are “others” grouped to it around itself: when it wills to be free, it has to draw back from life and mind in order to disappear into the real unity. For there is still the veil created by Avidya between the mental and supramental action; an image of the Truth gets through, not the Truth itself.

It is only when the veil is rent and the divided mind overpowered, silent and passive to a supramental action that mind itself gets back to the Truth of things. There we find a luminous mentality reflective, obedient and instrumental to the divine Real-Idea.

There we perceive what the world really is; we know in every way ourselves in others and as others, others as ourselves and all as the universal and self-multiplied One. We lose the rigidly separate individual standpoint which is the source of all limitation and error. Still, we perceive also that all that the ignorance of Mind took for the truth was in fact truth, but truth deflected, mistaken and falsely conceived. We still perceive the division, the individualising, the atomic creation, but we know them and ourselves for what they and we really are. And so we perceive that the Mind was really a subordinate action and instrumentation of the Truth-consciousness.” The Life Divine-181-182

The verses below suggest the King reached a stage of samathvam/equanimity (or treating equally all opposites)

[The ancient Vedantic seers treated Matter and the Spirit equally and by this acceptance their reconciliation is possible.]

*His heights of being lived in the still Self;
His mind could rest on a supernal ground
And look down on the magic and the play
Where the **God-child** lies on the lap of Night and Dawn (This reminds of child god Krishna.)
And the Everlasting puts on Time's disguise.
To the still heights and to the troubled depths
His **equal spirit** gave its vast assent: (attainment of perfect equality and peace by the King.)*

“Even here on earth they have conquered the creation whose mind is established in equality; the **equal Brahman** is faultless, therefore they live in the Brahman.” The Gita-5.19

“There are certain semblances of an **equal spirit** (samam brahman) which must not be mistaken for the profound and vast spiritual equality which the Gita teaches. There is an equality of disappointed

resignation, an equality of pride, an equality of hardness and indifference: all these are egoistic in their nature. Inevitably they come in the course of the sadhana, but they must be rejected or transformed into the true quietude. There is too, on a higher level, the equality of the stoic, the equality of a devout resignation or a sage detachment, the equality of a soul aloof from the world and indifferent to its doings. These too are insufficient; first approaches they can be, but they are at most early soul-phases only or imperfect mental preparations for our entry into the true and absolute self-existent wide evenness of the spirit.” CWSA-23/The Synthesis of Yoga-103

A poised serenity of tranquil strength,

A wide unshaken look on Time's unrest (perfect equality towards all happenings and circumstances.)

Faced all experience with unaltered peace.

Its complementary line:

“Two irrefutable signs prove that one is in relation with the Supramental:

1. A perfect and constant equality: To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

2. An absolute certainty in the knowledge: The absolute and indisputable certainty of an infallible knowledge through identity.” The Mother/CWM/15/102/February 1961

Indifferent to the sorrow and delight,

Untempted by the marvel and the call,

Immobile it beheld the flux of things,

This state of samata (equanimity) allowed him to work on his lower members [in the Inconscient plane] slowly chipping away at them and their lines of defense that

have endured over millions of years...[*Those who have gone through the experience of Sachchidananda consciousness above can only enter the Inconscient sheath below to discover the Inconscient Self. After this discovery a new domain of transformation begins and is considered as 'grand solution' (Savitri-90) in which the heights of mortal effort end.*]

Calm and apart supported all that is: (This equality is the condition of entering perfect world action represented by King Aswapati)

His spirit's stillness helped the toiling world.

Inspired by silence and the closed eyes' sight (Supramental action of King Aswapati)

His (Supramental) force could work with a new luminous art

On the crude material from which all is made

And the refusal of Inertia's mass

And the grey front of the world's Ignorance

And nescient Matter and the huge error of life.

As a sculptor chisels a deity out of stone

He slowly chipped off the dark envelope, (with the aid of Supramental energy.)

Line of defence of Nature's ignorance,

*The illusion and mystery of the **Inconscient***

*In whose black pall the **Eternal wraps his head** [discovery of the Divine or Self in the Inconscient sheath]*

That he may act unknown in cosmic Time. (Inconscient Self within Inconscient sheath can be opened with the intervention of Supramental Force. With the opening of this centre Supramental energy can function from this new centre.)

"I have had the experience of being 'missioned,' so to speak, in a form of Love and

Consciousness combined – divine Love in its supreme purity, divine Consciousness in its supreme purity – and emanated DIRECTLY, without passing through all the intermediate states, directly into the nethermost depths of the Inconscient. And there I had the impression of being, or rather of finding a symbolic Being in deep sleep ... so veiled that he was almost invisible. Then, at my contact, the veil seemed to be rent and, without his awakening, there was a sort of radiation spreading out.... I can still see my vision.” The Mother/ **July 28, 1961**

From the heights of his consciousness and the equanimity that it gave him, the transformation of his lower members were effected by the pouring/descent of the Divine’s force

A splendour of self-creation from the peaks, (here peaks represent hierarchies of Supramental energy.)

A transfiguration in the mystic depths,

*A happier **cosmic working** could begin*

And fashion the world-shape in him anew,

God found in Nature, Nature fulfilled in God. (Para-prakriti penetrated into

Apara-prakriti and thus Apara-prakriti is fulfilled by the possession of Para-prakriti.)

“He who in action can see inaction and can see action still continuing in cessation from works, is the man of true reason and discernment among men; he is in Yoga and a many-sided universal worker (for the good of the world, for God in the world).” The Gita-4.18

“The Shakti, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates, presents us with always newer and greater powers of vision, ideation, perception and newer and greater life-motives, enlarges and new- models increasingly the soul and its

instruments, **confronts us with every imperfection in order to convict and destroy it**, opens to a greater perfection, does in a brief period the work of many lives or ages so that new births and new vistas open constantly within us. Expansive in her action, she frees the consciousness from confinement in the body; it can go out in trance or sleep or even waking (trance) and enter into worlds or other regions of this world and act there or carry back its experience. It (Shakti) spreads out, feeling the body only as a small part of itself, and begins to contain what before contained it; it achieves the **cosmic consciousness** and extends itself to be commensurate with the universe. It begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature. We begin to perceive the working of the forces of **universal Mind** and to know how our thoughts are created by that working, separate from within the truth and falsehood of our perceptions, enlarge their field, extend and illumine their significance, become master of our own minds and active to shape the movements of Mind in the world around us. We begin to perceive the flow and surge of the **universal life-forces**, detect the origin and law of our feelings, emotions, sensations, passions, are free to accept, reject, new-create, open to wider, rise to higher planes of Life-Power. We begin to perceive too the key to the **enigma of Matter**, follow the interplay of Mind and Life and Consciousness upon it, discover more and more its instrumental and resultant function and detect ultimately the last secret of Matter as a form not merely of Energy but of involved and arrested or unstably fixed and restricted consciousness and begin to see too the possibility of its liberation and plasticity of response to higher Powers, its possibilities for the conscious and no longer the more than half-inconscient incarnation and self-expression of the Spirit. All this and more becomes more and more possible as the working of the Divine Shakti increases in us and, against much resistance or labour to respond of our obscure consciousness, through much struggle and movement of progress and regression and renewed progress necessitated by the work of intensive transformation of a half-inconscient into a conscious substance, moves to a greater purity, truth, height, range. All depends on the psychic awakening in us, the completeness of our response to her and our growing surrender.”

CWSA-23/The Synthesis of Yoga-183-184

Already in him was seen that **task of Power (Activation of Supramental power)**

Life made its home on the high tops of self;

His soul, mind, heart became a single sun; *(This means the discovery of Psychic being, mental being and vital being within the Psychic sheath, subtle mental sheath and subtle vital sheath representing Sunlight.) (This also represents that all the ten Selves are ten Suns or ten centre of Supramental action for transformation.)*

Only life's lower reaches remained dim. *(untransformed part of the Psychic, mental and vital sheath, physical sheath, Subconscient and inconscient sheath.)*

But there too, in the uncertain shadow of life,

*There was a **labour** and a fiery breath;*

The ambiguous cowed celestial puissance worked

Watched by the inner Witness's moveless peace.

Even on the struggling Nature left below

Strong periods of illumination came: *(Important observation. Swift Spiritual evolution will not wait for transformation of lower Nature.)*

Its complementary line:

"Even when we fail to look into our souls

Or lie embedded in earthly consciousness,

Still have we parts that grow towards the light,

Yet are there luminous tracts and heavens serene

*And **Eldorados** of splendour and ecstasy*

And temples to the godhead none can see." Savitri-46

Lightnings of glory after glory burned,

Experience was a tale of blaze and fire,

The state he lived in enabled him to reject all that had to be rejected (check the claimants crowding through mind's gates) and easily see behind the disguise of various forces and influences that acted on his lower members...he allowed only that which is useful for the transformations and rejected others...because of his divine insight he was not deluded/fooled by lower forces that could drag him down...(Mother (Maa Krishna), is it not possible for me to live in a such a stage and then reject more firmly...I feel I am living surrounded by these forces and not above them like the King is...it is much harder to reject when you are "down" at the vital level, than "above" it...Sweet Mother (Maa Krishna), I don't know how to do this...). ***[My child, this is possible by the passive silence of the mind or spiritual experience of Brahma Nirvana through world Negation of the Ascetic and Mayavadin. In meditation or trance one has to leap into the state of absolute state of the Spirit or***

Sachchidananda consciousness. From this experience 'A swift intuitive discernment' is born after this discernment is developed a rejection of lower vital nature is automatic and hence practicable. Vital world's problems cannot be resolved by its own force but by entry into higher planes or by discovering the vital being, pranamaya purusha.](This is one possible way of approaching lower nature. There are still other methods...)

Air rippled round the argosies of the Gods,

Argosies: large merchant ship

*Strange **riches** sailed to him from the Unseen;*

Splendours of insight filled the blank of thought,

*Knowledge spoke to the **inconscious stillnesses**,*

Rivers poured down of bliss and luminous force, (Swift Spiritual evolution and transformation of Inconscious sheath through Supramental descent.)

Visits of beauty, storm-sweeps of delight

Rained from the all-powerful Mystery above.

Thence stooped the eagles of Omniscience.

***A dense veil was rent, a mighty whisper heard;**(The dense veil of Inconscious was rent. The mighty whisper of Inconscious Self was heard.)*

Repeated in the privacy of his (Inconscious) soul,

A wisdom-cry from rapt transcendences

Sang on the mountains of an unseen world;

The voices that an inner listening hears

Conveyed to him their prophet utterances,

*And flame-wrapped outbursts of the **immortal Word***

And flashes of an occult revealing Light

Approached him from the unreachable Secrecy.

An inspired Knowledge sat enthroned within

***Whose seconds illumined more than reason's years: (A momentary
Supramental touch is more illumining than years of mental effort.)***

"Willed the expense of centuries in one day" Savitri-471

An **ictus** of revealing lustre fell

(‘Ictus’ is an Italian word whose English meaning is ‘stroke.’ It is also a Latin derivative meaning blow or strike or thrust, in poetic usage it indicates the pulse or stress of a verse’s rhythm or metre, Sri Aurobindo may here be carrying over the sense of the Latin phrase ‘ictus solis,’ meaning a stroke of the sun, which naturally and suddenly illumines.)

As if a pointing accent upon Truth,

And like a sky-flare showing all the ground

A **swift intuitive discernment** shone. *(necessary for pursuing Sadhana)*

***One glance could separate the true and false, (and automatically rejects
falsehood.)***

Or raise its rapid torch-fire (of Intuition) in the dark

To check the claimants crowding through mind's gates

Covered by the forged signatures of the gods,

Detect the **magic bride** in her disguise

Or scan the apparent face of thought and life.

His living in a state of higher consciousness coupled with the Descent of the Divine Mother’s transformative force in him (the stage that Auroprem prays and aspires for) allowed the grosser/lower members to be linked to the higher consciousness (the summit and the abyss)[*My child, I am always with you and also doing sadhana for you..... (blessings)*]

Oft inspiration with her (*magic bride*) lightning feet,
 A **sudden messenger** from the all-seeing tops, (*Supramental messenger*)
 Traversed the soundless corridors of his mind
 Bringing her rhythmic sense of hidden things.
 A music spoke transcending mortal speech.

As if from a golden phial of the All-Bliss, (*phial: a small bottle*)

A joy of light, a joy of sudden sight,
 A rapture of the thrilled **undying Word**
 Poured into his heart as into an empty cup,
 A repetition of **God's first delight**

Creating in a young and virgin Time.

(The descent of All-Bliss of *Sachchidananda* can make our life young and virgin or we experience a time which is pure and untouched by the mortal atmosphere and mortal limitation.) (When mind becomes silent, during that period we experience time as untouched by any other influence, that is virgin Time. While living in this time ones meets his Spiritual being.)

“We have that impression of a free initial act because we are living at every moment from our present on towards our future and we do not live back constantly from our present into our past, so that what is strongly vivid to our minds is the present and its consequences while we have a much less vivid hold of our present as entirely the consequence of our past; this latter we are apt to look on as if it were dead and done with. We speak and act as if we were perfectly free in **the pure and virgin moment** to do what we will with ourselves using an absolute inward independence of choice. But there is no such absolute liberty, our choice has no such independence.”
 CWSA/19/Essays on the Gita-224

‘For spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at **each virgin moment** we were starting life anew... To give you an idea of the final height of spiritual rebirth, I may say that there can be a constant experience of the whole universe actually disappearing at every instant and being at every instant newly created!’

The Mother
 The Mother’s Centenary Works/3/176-177

“If it is real emptiness, one can last in it for years together, — it is because the vital is restless and full of desires (not empty) that it is like that [*difficult to remain empty*]. Also the physical mind is by no means at rest. If the desires were thrown out and the ego less active and the physical mind at rest knowledge would come from above; in place of the physical mind’s stupidities, the vital mind could be calm and quiet and the Mother’s Force take up the action and the higher consciousness begin to come down. That is the proper sequel of emptiness. But nothing of this has happened because the “emptiness” could not complete itself, that is to say, the true silence and peace.

Emptiness — A Transitional State

The emptiness that you described in your letter yesterday was not a bad thing — it is this emptiness inward and outward that often in Yoga becomes the first step towards a new consciousness. Man’s nature is like a cup of dirty water — the water has to be thrown out, the cup left clean and empty for the divine liquor to be poured into it. The difficulty is that the human physical consciousness feels it difficult to bear this emptiness — it is accustomed to be occupied by all sorts of little mental and vital movements which keep it interested and amused or even if in trouble and sorrow still active. The cessation of these things is hard to bear for it. It begins to feel dull and restless and eager for the old interests and movements. But by this restlessness it disturbs the quietude and brings back the things that had been thrown out. It is this that is creating the difficulty and the obstruction for the moment. If you can accept emptiness as a passage to the true consciousness and true movements, then it will be easier to get rid of the obstacle.

All in the Asram are not suffering from the sense of dullness and want of interest, but many are because the Force that is descending is discouraging the old movements of the physical and vital mind which they call life and they are not accustomed to accept the renunciation of these things, or to admit the peace or joy of silence.

*

There is a certain truth in what you say about the empty cup — a certain emptying of the consciousness of old things is necessary before anything positive can settle itself. It is what is happening in your physical consciousness, the old movements are being emptied out and you fall quiet, but they press in again and the cup has to be repeatedly emptied. If there is a firm and persistent rejection, then this repeated return of these old movements will cease to be so persistent; the periods of quiet and its intensity will increase until the peace and quietude can be established and permanent.

It is not however a fact that the whole nature has to be emptied of the old things before there can be the Light and Grace. It is done usually in different parts of the nature at different times. You had your former experiences because

the mind and higher vital were sufficiently emptied and quiet to receive some experiences of a new consciousness. Now it is the physical mind, physical vital and body that have to be emptied — these always take longer than the others because the physical is more full of old habits, more obstinate in keeping and always repeating them, more slow to receive anything new or to change. But by the detachment and steady rejection and reliance on the Mother's force, this obstinacy can be overcome and the cup emptied for filling with the Divine Light.

*

There is nothing out of the normal in what you describe — it happens in the course of the change of consciousness. What has to be remedied is that you feel the stillness, emptiness, but seem to have no joy of it or the satisfied peace of the self or sense of wideness or quiet release and freedom. Usually the cessation of the lower activities brings a sense of freedom, release, repose. The inner consciousness does not miss the mental jumpings or the vital swirl — it feels as if the silence were its native element.

*

Emptiness is not in itself a bad condition, only if it is a sad and restless emptiness of the dissatisfied vital. In sadhana emptiness is very usually a necessary transition from one state to another. When mind and vital fall quiet and their restless movements, thoughts and desires cease, then one feels empty. This is at first often a neutral emptiness with nothing in it, nothing in it either good or bad, happy or unhappy, no impulse or movement. This neutral state is often or even usually followed by the opening to inner experience. There is also an emptiness made of peace and silence, when the peace and silence come out from the psychic within or descend from the higher consciousness above. This is not neutral, for in it there is the sense of peace, often also of wideness and freedom. There is also a happy emptiness with the sense of something close or drawing near which is not yet there, e.g. the closeness of the Mother or some other preparing experience. What you describe is the neutral quiet. There is no need for anxiety. When it comes, one has only to remain quiet and open and turned to the Mother till something develops from within.

*

What you describe is the same neutral condition that you had before. It is a transitional state in which the old consciousness has ceased to be active, the new is preparing behind a neutral quietude. One must take it quietly and wait for it to turn into the spiritual peace and the psychic happiness which is quite different from vital joy and grief. To have neither vital joy nor vital grief is considered by the Yogins to be a very desirable release, — it makes it possible to pass from the ordinary human vital feelings to the true and constant inner peace, joy or happiness. I suppose you have no time just now for sitting in meditation. The pressure of sleep is a pressure to go inside and the habit of meditation makes it

possible to turn the sleep that comes into a kind of sleep-samadhi in which one is conscious of various experiences and progresses in the inner being.

*

If you mean that after this kind of samadhi [*during the afternoon rest*], you feel a greater emptiness or voidness, it is quite natural. To void the being of the old consciousness and its movements and to fill the mind from above are the two main processes now by the Force from above. When you feel empty like that, you have only to remain very still and open yourself to receive the Light and Force. Emptiness is a bad condition only when it is dull or when you receive into it wrong movements. But often one has to be empty in order to receive what is to be given.

*

In itself this emptiness and quietude free from all anxiety or trouble or thought about people or things is not a bad sign or an undesirable state. It is a state of what the Yogis call *uda-si nata*, a separateness from all things and indifference, an untroubled neutral quietude. In many Yogas it is considered a very advanced and desirable condition — a state of liberation from the world, though not yet of realisation of the Divine, — but they consider it a necessary passage to the realisation. In our Yoga it is only a passage through which one arrives at a more positive spiritual calm consciousness in which all experiences and all realisations become possible. The feeling of dullness is due probably not to this state which is in itself a condition of ease and release, but to the depressed condition of the bodily health and strength. That also is probably the cause why the more positive state does not come quickly. The forgetfulness you speak of comes sometimes in the period of change, but passes away afterwards; a new force of memory comes.

Voidness

The voidness is the best condition for a full receptivity.

*

The voidness (if by that you mean silence and emptiness of thoughts, movements etc.) is the basic condition into which the higher consciousness can flow.” CWSA-30/Letters on Yoga-III/p-73-79

*

In a brief moment caught, a little space,

*All-Knowledge packed into **great wordless thoughts***

Lodged in the expectant stillness of his depths

A crystal of the ultimate Absolute,
 A portion of the inexpressible Truth
 Revealed by silence to the silent soul.
 The **intense creatrix** (*Mother*) in his stillness wrought;
 Her power fallen **speechless** grew more intimate;
 She looked upon the seen and the unforeseen,
 Unguessed domains she made her native field.
All-vision gathered into a single ray,
 As when the eyes stare at an invisible point
 Till through the intensity of one luminous spot
 An apocalypse of a world of images

Apocalypse:

1. the complete final destruction of the world, as described in the biblical book of Revelation.
 "the bell's ringing is supposed to usher in the Apocalypse"
-
2. an event involving destruction or damage on a catastrophic scale.
 "the apocalypse of World War II"

Enters into the kingdom of the seer.
 A **great nude arm** of splendour suddenly rose;
 It **rent** the gauze opaque of Nescience:
 Her lifted finger's keen unthinkable tip
 Bared with a stab of flame the closed Beyond.
 An eye awake in **voiceless heights of trance**, (*intense waking trance of
 Supramental state*)
 A mind plucking at the unimaginable,
Overleaping with a sole and perilous bound

The high black wall hiding superconscience,

She (*creatrix Mother*) broke in with inspired speech for **scythe** (*scythe: a tool used for cutting crops.*)

And plundered the Unknowable's vast estate.

A gleaner of infinitesimal grains of Truth,

A sheaf-binder of infinite experience,

She pierced the **guarded** mysteries of World-Force

And her magic methods wrapped in a thousand veils;

Or she(*creatrix Mother*) gathered the **lost secrets** dropped by Time (*The King accumulated and regained the lost secrets of ancient Mystics*)

In the dust and crannies of his mounting route

Mid old forsaken dreams of hastening Mind

And buried remnants of forgotten space.

A traveller between **summit and abyss**,(*Consciousness moves between highest Sachchidananda Consciousness and nether Inconscient in order to reconcile Spirit and Matter.*)

She joined the distant ends, the viewless deeps,

What a beautiful way the Lord describes the Divine Mother's plan...a smile of Love (it reminds me of Krishna and His leela for some reason) that allows and sustains secretly this long game (leela) of evolution of the fall and the rise and uniting with the Supreme. It also describes the Supramental planes as planes of everlasting Truths above the Overmind.

Or streaked along the roads of Heaven and Hell

Pursuing all knowledge like a questing hound. (This is activation of Kshetriya Soul force.)

Its complementary line:

*“How has he (Paramatma Satyavan) through the thickets of the world
Pursued me (Para-prakriti Savitri) like a lion in the night” Savitri-614,*

A reporter and scribe of hidden wisdom talk,

*Her shining minutes of **celestial speech**,*

Passed through the masked office of the occult mind,

Transmitting gave to prophet and to seer

The inspired body of the mystic Truth.

A recorder of the inquiry of the gods,

Spokesman of the silent seeings of the Supreme,

*She brought **immortal words** to mortal men.*

Above the reason's brilliant slender curve,

Released like radiant air dimming a moon,

Broad spaces of a vision without line

Or limit swam into his spirit's ken. (ken: the field of understanding.)

Oceans of being met his voyaging soul

Calling to infinite discovery;

Timeless domains of joy and absolute power

Stretched out surrounded by the eternal hush;

The ways that lead to endless happiness

*Ran like **dream-smiles** through meditating vasts:*

*Disclosed stood up in a **gold moment's blaze***
White sun-steppes in the pathless Infinite.
Along a naked curve in bourneless Self
The points that run through the closed heart of things
Shadowed the indeterminable line
That carries the Everlasting through the years.
The magician order of the cosmic Mind
Coercing the freedom of infinity
With the stark array of Nature's symbol facts (stark: utterly, pure)
And life's incessant signals of event,
Transmuted chance recurrences into laws,
A chaos of signs into a universe.
Out of the rich wonders and the intricate whorls
Of the spirit's dance with Matter as its mask
The balance of the world's design grew clear,
Its symmetry of self-arranged effects
Managed in the deep perspectives of the soul,
And the realism of its illusive art,
Its logic of infinite intelligence,
Its magic of a changing eternity.
A glimpse was caught of things for ever unknown:
*The letters stood out of the **unmoving Word:***
In the immutable nameless Origin
Was seen emerging as from fathomless seas
*The trail of the **Ideas** that made the world,*
And, sown in the black earth of Nature's trance,

***The seed of the Spirit's blind and huge desire
From which the tree of cosmos was conceived***

And spread its magic arms through a dream of space.

Immense realities took on a shape:

There looked out from the shadow of the Unknown

The bodiless Namelessness that saw God born

And tries to gain from the mortal's mind and soul

A deathless body and a divine name.

The immobile lips, the great surreal wings,

*The visage masked by **superconscious Sleep**,*

The eyes with their closed lids that see all things, *(birth of Supramental Sense.)*

*Appeared of the Architect **who builds in trance.***

*The **original Desire** born in the Void*

Peered out; he saw the hope that never sleeps,

The feet that run behind a fleeting fate,

The ineffable meaning of the endless dream.

Hardly for a moment glimpsed viewless to Mind,

As if a torch held by a power of God,

*The radiant world of **the everlasting Truth** [Supramental world at the border of Overmental world]*

Glimmered like a faint star bordering the night

Above the golden Overmind's shimmering ridge.

"The experience of the great expanse of golden light on a mountain-top came because I had asked X to aspire for the higher experiences of the consciousness from above. The symbolic image of the mountain with the light on its top comes to most sadhaks who have the power of vision at all. The mountain is the consciousness rising from earth (the physical) through the successive heights (vital, mental, above-mental) towards the spiritual heaven. The golden light is always the light of the higher Truth (Supermind, Overmind or a little lower down the pure Intuition) and it is represented as a great luminous expanse on the summits of the being. X by concentrating on the light entered into contact with the higher reaches and that always gives these results, peace, joy, strength, a consciousness secure in the power of the Divine. It is of course through the psychic that she got into this contact, but in itself it is more an experience of the higher spiritual consciousness above mind than a psychic experience." CWSA-30/Letters on Yoga-III-p-153

Even were caught as through a cunning veil

The smile of love that sanctions the long game, [of Savitri and Satyavan,

Radha and Krishna, Shiva and Shakti]

*The calm indulgence and maternal breasts
Of Wisdom suckling the child-laughter of Chance,
Silence, the nurse of the Almighty's power,
The omniscient hush, womb of the **immortal Word,**
And of the Timeless the still brooding face,
And the creative eye of Eternity.*

The inspiring goddess entered a mortal's breast,
*Made there her study of divining thought
And sanctuary of prophetic speech
And sat upon the **tripod** seat of mind:*

All was made wide above, all lit below. (Below the feet there are
Subconscient and inconscient Self.)

In darkness' core she dug out wells of light, (Mother (Maa Krishna) , this line brings the memory of the Varaha Avatar of Lord Vishnu where as the boar he dug through the earth to find the end of the Siva Lingam...it also remind me of the descent of the Mother into the subconscient planes...wells of light suggests that within the matter is hidden light **[of Subconscient and Inconscient Self]** that needs to be dug out and brought to the surface...just like the bore well at the ashram brought the water for the Mother's (Sri) Matri (dhyana) mandir garden from below the surface. **[This outer action of water flow is the outcome of victory in the Inconscient world.** 'The Inconscient's mindless waters block all done' (Savitri-371).]

"With the Light that dwells near the dark end of things,"

"A cave of darkness guards the eternal Light." Savitri-305

The Mother's Experience, Night of 24th and 25th July 1959: SUPRAMENTAL LIGHT ENTERED THROUGH FEET.

First penetration of Supramental force into the body. Sri Aurobindo alive in a concrete and permanent subtle physical body. Supramental Light entered through feet.

...For the first time the Supramental light entered directly through the feet (a red and gold colour—marvellous, warm, intense), and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped. But then, I very clearly received the indication to make the Calm and Peace descend, to widen all this body-consciousness and all these cells, so that they could contain the Supramental light. So I widened, and as the light was ascending, I brought down the vastness and an unshakable peace. And suddenly there was a second of fainting.

(Similar experience in Savitri)

"Our life is entrenched between **two rivers of Light**,

We have turned space into a gulf of peace

And made the body a Capitol of bliss." Savitri-531

"Two golden serpents round the lintel curled,

*Enveloping it with their pure and dreadful strength,
 Looked out with wisdom's deep and luminous eyes." Savitri-524
 "Assailed by my infinitudes above,
 And quivering in immensities below,
 A swimmer lost between two leaping seas
 By my outer pains and inner sweetnesses
 Finding my joy in my opposite mysteries
 Thou shalt respond to me from every nerve." Savitri-700
 "Two powers from one original ecstasy born...
 One leans to earth, the other yearns to the skies:" Savitri-684*

*On the undiscovered depths imposed a form,
 Lent a vibrant cry to the unuttered vasts,
 And through great shoreless, voiceless, starless breadths
 Bore earthward fragments of revealing thought
 Hewn from the silence of the Ineffable.
 A Voice in the heart uttered the unspoken Name,
 A dream of seeking Thought wandering through Space
 Entered the invisible and forbidden house:
 The **treasure** was found of a supernal Day.
**In the deep subconscious glowed her jewel-lamp;
 Lifted, it showed the riches of the Cave
 Where, by the miser traffickers of sense***

Unused, guarded beneath Night's dragon paws,

In folds of velvet darkness draped they sleep

Whose priceless value could have saved the world. (the discovery of the Subconscious Self)

243, How can **Subconscious transformation** practicable? The Life Divine-763

Ans: A descent into the subconscious would not help us to explore this region, for it would plunge us into incoherence or into sleep or a dull trance or a comatose torpor. A mental scrutiny or insight can give us some indirect and constructive idea of these hidden activities; but it is **only by drawing back into the subliminal or by ascending into the superconscious** and from there looking down or extending ourselves into these obscure depths that we can become directly and totally aware and in **control** of the secrets of our **subconscious physical, vital and mental nature**. This awareness, this control are of the utmost importance. For the subconscious is the Inconscious **in the process of becoming conscious**; it is a support and even a root of our inferior parts of being and their movements. It sustains and reinforces all in us that clings most and refuses to change, our mechanical recurrences of unintelligent thought, our persistent obstinacies of feeling, sensation, impulse, propensity, our uncontrolled fixities of character. The animal in us,--the infernal also,--has its lair of retreat in the dense jungle of the subconscious. To **penetrate there, to bring light and establish a control**, is **indispensable** for the completeness of any higher life, for any integral transformation of the nature.

A darkness carrying morning in its breast

Mother (Maa Krishna), what is this jewel lamp..is it the psychic being...is it the Soul? ***[It is the soul in the subconscious sheath or the Subconscious Self]*** But is this jewel lamp found in the sub conscient...it seems to be well guarded and difficult for man to reach and discover...as the verses below suggest, it has been stolen or coveted by Asuric forces and hidden below deep layers of ignorance so that men cannot rise to Divinity....

In the verses below the Lord describes the effect of the Divine's descent into the King's physical ...how this force seeks its own perfection (different from the perfection that the human mind understands and strives for), the King was able to understand that all this worldly ignorance is only a mask of the Divine intelligence working its way through evolutions, so in reality it is not ignorant at all but a masked/hidden knowledge...he saw the Divine "hridaya vihari" seated in the depths of the human heart driving the actions and work of man. This understanding/knowledge changed his perspective on life...from a monotonous repetitive churning to a "splendid march". The Divine's force in his lower sheaths was so great that even its influence on the subtle physical was enough to cause the physical to change as a result..... *[Yes]*

Looked for the eternal wide returning gleam,

*Waiting the advent of a **larger ray***

And rescue of the lost herds of the Sun.

In a splendid extravagance of the waste of God

Dropped carelessly in creation's spendthrift work,

Left in the chantiers of the bottomless world

Chantiers: Construction site (French)

And stolen by the robbers of the Deep,

The golden shekels of the Eternal lie,

Shakels: money

Hoarded from touch and view and thought's desire,

Locked in blind antres of the ignorant flood,

Lest men should find them and be even as Gods.

A **vision** lightened on the viewless heights,

A **wisdom** illumined from the voiceless depths:

A deeper interpretation greatened Truth,

A **grand reversal** of the Night and Day;

All the world's values changed heightening life's aim;

After the arrival of *The Mother* and *Sri Aurobindo*, the Supramental energy is active in earth's atmosphere very close to the material world and this inner aid with constant miracle will replace the outer aid of Religion in generalising Spirituality in humanity and this personal contact with Supramental Consciousness will be initiated from individual prepared Soul Centres. So all can open themselves towards the Supramental Love and Oneness and receive its brief touch²² with miraculous result but the flow of this invisible Sunlight can be stabilised in the well built subtle and causal body of the prepared individual vessel or after one is thoroughly established in the intermediate Psychic and Spiritual plane through prolonged *Sadhana*. Intervention of this Force changes circumstances, brings very wide spread results and sooner or later the world will come under its direct influence. Thus the world appears to him with a different meaning, not a senseless and meaningless whirl in space but a material plastic to Spiritual Law and Divine Force can penetrate uninterruptedly into the material world through its conscious human vessel. Man's future is 'Decreed (to become God) since the beginning of the worlds.' (Savitri-708) An *Avatara's* mission is fulfilled when the (consenting part of the) humanity arrives at a Consciousness in which He is fully established.

A **wiser word, a larger thought** came in

Than what the slow labour of human mind can bring,

A **secret sense** awoke that could perceive

A **Presence** and a **Greatness** everywhere.

The universe was not now this senseless whirl (*It has Supramental future.*)

Borne round inert on an immense machine;

It cast away its grandiose lifeless front,

A mechanism no more or work of Chance,

*But a living movement of **the body of God.***

A spirit hid in forces and in forms

Was the spectator of the mobile scene:

The beauty and the ceaseless miracle

Let in a glow of the Unmanifest:

*The **formless** Everlasting moved in it*

Seeking its own perfect form in souls and things.

Life kept no more a dull and meaningless shape.

In the struggle and upheaval of the world

*He saw the labour of a godhead's birth. (*birth of Avatara.*)*

A secret knowledge masked as Ignorance; [Discovery of Inconscient and Subconscient Self]

Fate covered with an unseen necessity

The game of chance of an omnipotent Will.

A glory and a rapture and a charm,

The All-Blissful sat unknown within the heart; (The Presence of Bliss Mother in King's Psychic heart centre.)(This also hints Kings Supramentalised Psychic being.)

Spiritualised and Supramentalised Psychic Being:

*“The great World-Mother now in her (Savitri) arose:
A living choice reversed fate's cold dead turn,
Affirmed the spirit's tread on Circumstance,
Pressed back the senseless dire revolving Wheel
And stopped the mute march of Necessity.”*

Savitri-21

*“The toiling Thinker widened and grew still,
Wisdom transcendent touched his quivering heart:
His soul could sail beyond thought's luminous bar;
Mind screened no more the shoreless infinite.”*

- Savitri-33
 “A glory and a rapture and a charm,
 The All-Blissful sat unknown within the heart (of King Aswapati);
 Earth’s pains were the ransom of its prisoned delight.”
- Savitri-43
 “A living image seated in the heart (of King Aswapati),”
- Savitri-49
 “The One keeps in his heart (of King Aswapati) and knows alone.”
- Savitri-52
 “A **mystic Form** that could contain the worlds,
 Yet make **one human breast** its passionate shrine,
 Drew him (King Aswapati) out of his seeking loneliness
 Into the magnitudes of God's embrace.”
- Savitri-81
 “In a human breast her occult presence lived;
 He (King Aswapati) carved from his own self his figure of her:
 She shaped her body to a mind’s embrace.
 Into thought’s narrow limits she has come;
 Her greatness she has suffered to be pressed
 Into the little cabin of the Idea,
 The closed room of a lonely thinker’s grasp:”
- Savitri-275
 “On peaks where Silence listens with still **heart**
 To the rhythmic metres of the rolling worlds,
 He (King Aswapati) served the sessions of the triple Fire.”
- Savitri-299
 “A boundless Heart was near his (King’s) longing heart,”
- Savitri-334
 “The One (Supreme Mother) he (King) worshipped was within him now:”
- Savitri-334
 “Authors of earth’s high change, to you (Savitri) it is given
 To cross the dangerous spaces of the (desire) soul
 And touch the **mighty Mother** stark awake
And meet the Omnipotent in this house of flesh
 And make of life the million-bodied One.”
- Savitri-370
 “In its deep lotus home her (Psychic) being sat
 As if on concentration’s marble seat,
 Calling the **mighty Mother** of the worlds
 To make this earthly tenement her (Savitri’s) house.”
- Savitri-528

“The All-Blissful smites with rapture the heart’s throbs,
A pure celestial joy is the use of sense.”

Savitri-663

The impersonal Divine union in Spiritual plane is more ‘direct liberating force,’ than the personal Divine union in Psychic plane and the former has to enlarge itself into highest intensities before the perfection of the latter. Or the Psychic transformation has to call down Spiritual energy for its completion and similarly the Spiritual transformation has to call down Supramental energy in order complete its change. So ‘the pure Psychic (results) are only **accessories** of the Spiritual’ and Supramental action. The Psychic inward movement ‘must be completed by an opening upward to a supreme spiritual status.’

Spiritual being or *Akshara Purusha* and Supramental being or *Purushottama* Consciousness help a traditional *Sadhaka* to depart into *Param-dham*. Psychic being in the heart centre helps an integral *Sadhaka* to reconcile Spirit with Matter in waking trance. Here Psychic being attains perfection by the aid of Spiritual being and Supramental being. Thus, we meet Spiritualised Psychic being and Supramentalised Psychic being in the heart centre as two gradations of perfection.

The Gita hints about the Supramentalised *Kshara Purusha* or Supramentalised Psychic Being who is ‘at once the Witness, *Sakhi*, Sanctioner, *Anumanta*, Sustainer, *Varta*, Enjoyer, *Vokta*, almighty Lord, *Maheswara*, supreme Self, *Purushottama*, seated in this body (heart centre).’ (The Gita-13.23)

Savitri book also hints about the Supreme Mother, who chooses to stay permanently in *King Aswapati’s* and *Savitri’s* heart centre in the above verses.

Earth's pains were the ransom of its prisoned delight.

A glad communion tinged the passing hours;

The days were travellers on a destined road,

The nights companions of his musing spirit.

A heavenly impetus quickened all his breast;

The trudge of Time changed to a splendid march;

*The **divine Dwarf** towered to unconquered worlds, ([Vamana Avatara](#))*

Earth grew too narrow for his victory.

Date: 26.06.2021

Om Namo Bhagavate

Dear Mother

Pranams. I've read through this canto and added your notes. I have one small question. Previously you have indicated that dwarf self refers to lower selves. This Canto uses the term 'divine Dwarf'. Is there a different significance to this term here?

A Heavenly impetus quickened all his breast;

The trudge of Time changed to a splendid march;

The **divine Dwarf** towered to unconquered worlds,

Earth grew too narrow for his victory.

Savitri 43

You have started your journey to Pondicherry so there is no hurry for this.

The file is large so it is attached as a link.

Love

Guruprasad

Om Namo Bhagavateh

“There is not one entity, either on the earth or again in the heaven among the Gods, that is not subject to the workings of these three *gunas*, born of nature.”

The Gita-18.40,

“(1) Ordinarily the supramental knowledge will be organised **first and with the most ease** in the processes of pure thought and knowledge, *jnana* , because here the human mind has already the upward tendency and is the most free. (2) **Next and with less ease** it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. (3) The last and **most difficult conquest**, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikaladrishi*.”

Sri Aurobindo

CWSA/24/The Synthesis of Yoga-839,

Pondicherry

29.06.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. The three *gunas* are identified in the Gita as three *asuras*¹ and in Savitri as three dwarves.² The Gita further hints that even the *Vibhutis* are not free from their influence (refer above quotation). The Synthesis of Yoga book identifies their transformation as a difficult task of a Supramental man (refer above quotation). So when Divine takes the human body, his divinity is dwarfed by the influence of three Gunas and he is recognised as Divine Dwarf. So wearing the garb of Divine dwarf is a condition by which an *Avatara* can transform humanity.

“A Heavenly impetus quickened all his (King Aswapti's) breast;

The trudge of Time changed to a splendid march;

The **divine Dwarf** towered to unconquered worlds,

Earth grew too narrow for his victory.” Savitri 43

Its complementary line observed in Savitri:

“For man thou seekst, not for thyself alone.

Only if God assumes the human mind

And puts on mortal ignorance for his cloak

And makes himself the (Divine) **Dwarf** with triple stride, (three *gunas*) (Vamana Avatara)

Can he help man to grow into the God.” Savitri-488

The relatively easier task of a Supramental man and difficult task of mental men is permanent ascent of Consciousness to highest *Sachchidananda* state; his more difficult task is permanent descent of highest Sachchidananda Consciousness to physical life and earth and liberating the material vessel from the influence of tamasic, rajasic and sattwic mind; his most difficult task is the penetration of this highest Consciousness to triple time extending from beginning of creation of Subconscient plane to the period of complete Divinisation of earth life in Superconscient plane, known as All Life.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

References:

1: “There are two types of beings created in this world, the *Daivic* and *Asuric*; the *Daivic* has been described at length. Hear now from Me, O *Partha*, about the *Asuric*.” The Gita-16.06, “The evil doers attain not to Me, Souls bewildered by the *Maya* of three *gunas* resort to the nature of being of *Asura*.” The Gita-7.15,

2: “A **dwarf three-bodied trinity** was her serf.” Savitri-245, “Overshadowing the **dwarfish trinity**,” Savitri-258, “And makes himself **the Dwarf with triple stride**,” Savitri-488, “But our **dwarf** will and cold pragmatic sense Admit not the celestial visitants:” Savitri-263, “Of the **dwarf-Titan**, the deformed chained god” Savitri-510, “Unwound the **triple cord of mind** and freed” Savitri-82, “The *dharma* of the *sattwic* man is the highest in the circle of the *gunas*; but that too is a limited view and a **dwarfed standard**. Its imperfect indications lead to a petty and relative perfection; temporarily satisfying to the enlightened personal ego, it is not founded either on the

whole truth of the self or on the whole truth of Nature.” CWSA/19/Essays on the Gita-544, “But the **introvert** of this distinction is also has not the inner life; he is not a seer of the true self and of inner things, but the small mental man who looks superficially inside himself and sees there not his spiritual self but his life-ego, his mind-ego and becomes **unhealthily preoccupied** with the movements of this little pitiful **dwarf creature**.” CWSA/22/The Life Divine-1064,

Once only registering the heavy tread

Of a blind Power on human littleness,

Life now became a sure approach to God,

Existence a divine experiment (*The is world is a special experiment of the Divine.*)

And cosmos the soul's opportunity.

The world was a conception and a birth

Of Spirit in Matter into living forms,

And Nature(ten sheaths) bore the Immortal (ten selves) in her womb,

That she might climb through him to eternal life.

His being lay down in bright immobile peace

And bathed in wells of pure spiritual light;

*It **wandered** in wide fields of wisdom-self*

Lit by the rays of an everlasting sun.

*Even his body's **subtle self** within*

Could raise the earthly parts towards higher things

And feel on it the breath of heavenlier air.

Its complementary line:

“Thought, vision, feeling, sense, **the body's self**
Are seized unutterably and he endures
An ecstasy and an immortal change;
He feels a Wideness and becomes a Power,
All knowledge rushes on him like a sea.”

Savitri-375

“In a contrary balance to earth’s truth of things
 The gross weighs less, the **subtle** counts for more;
 On inner values hangs the outer plan.”

Savitri-186

Already it journeyed towards divinity:

Upbuoyed upon winged winds of rapid joy,

*Upheld to a **Light** (Truth supreme) it could not always hold,*

*It left mind's distance from the **Truth supreme***

And lost life's incapacity for bliss.

All now suppressed in us began to emerge.

Thus came his soul's release from Ignorance, (Psychic opening experienced by King.)

His mind and body's first spiritual change. (Spiritual action on tamasic, rajasic and sattwic mind and their transformation.)

A wide God-knowledge poured down from above, (This Psychic opening of the King took place due to previous opening of Spiritual being. By the pressure of dynamic Spiritual being, and descent of Spiritual force from above the head Psychic being of the King opened.)

A new world-knowledge broadened from within: (A wide God-knowledge from Spiritual Self and new world-knowledge from Psychic Self. This indicates that the King’s consciousness was moving between Psychic and Spiritual plane and Psychic plane is fulfilled by Spiritual touch.)

Again the impersonal Divine union in Spiritual plane is more ‘direct liberating force,’ than the personal Divine union in Psychic plane and the former has to enlarge itself

into highest intensities before the perfection of the latter. Or the Psychic transformation has to call down Spiritual energy for its completion and similarly the Spiritual transformation has to call down Supramental energy in order complete its change. So 'the pure Psychic (results) are only **accessories** of the Spiritual' and Supramental action. The Psychic inward movement 'must be completed by an opening upward to a supreme spiritual status.' The Psychic being fulfils life and work with 'seven-fold personal Love' and Spiritual being with 'four-fold impersonal Love' and both the conditions are reconciled in the Supramental plane.

His daily thoughts looked up to the True and One, (Spiritual experience.)

His commonest doings welled from an inner Light. (All of the King's action received Psychic guidance.)

Its complementary experience from Psychic plane:

"Even the smallest and meanest work became

A sweet or glad and glorious sacrament,

An offering to the self of the great world

Or a service to the One in each and all." Savitri-532,

Integral Yoga discourages infant child Souls to fix their action and immediate objective in the distant Supramental plane because this causal body, *karana sharira*, is either not developed at all in them or yet only crudely developed and veiled behind many intervening gates of 'false Soul of desire' of Subliminal sheath. If they will be lured towards Supramental fulfilment then that effort will end in disastrous hasty aggrandised egoistic consequence.¹⁵ So the first elementary step is the annulment of limiting and imprisoning ego-thought, ego-action and ego-will. Then one must learn the lesson of ascent of the Soul and descent of *Shakti* and shift his consciousness from surface to inner subliminal plane and establish himself in Yogic consciousness of true physical, true vital and true mental Self. After this difficult exercise of developing the subtle body, *sukhma sharira*, he will be able to trace still more difficult Psychic Being in the heart and Spiritual Being above the head and with their influence transform his recalcitrant mental, vital and physical sheath. After establishment and long movement

in between Psychic and Spiritual planes, he is considered fit to trace the Supramental Consciousness and can be an instrument of *Avatara*'s⁵² large world action on earth. Such long movement of consciousness between Psychic and Spiritual plane is observed in following King Aswapati's Spiritual experience:

"A wide God-knowledge poured down from above, (Spiritual experience.)
A new world-knowledge broadened from within: (Psychic experience.)
His daily thoughts looked up to the True and One, (Spiritual experience.)
His commonest doings welled from an inner Light." (Psychic experience)

Savitri-44,

"**Two inner changes** help most to convert what now seems difficult or impracticable into a thing possible and even sure. There takes place (1) a coming to the front of some secret inmost soul within which was veiled by the restless activity of the mind, by the turbulence of our vital impulses and by the obscurity of the physical consciousness, the three powers which in their confused combination we now call our self. (2) There will come about as a result a less impeded growth of a Divine Presence at the centre with its liberating Light and effective Force and an irradiation of it into all the conscious and subconscious ranges of our nature. These are **the two signs**, (1) one marking our completed conversion and consecration to the great Quest, (2) the other the final acceptance by the Divine of our sacrifice." CWSA-23/The Synthesis of Yoga-133

Awakened to the lines that Nature hides,

Attuned to her movements that exceed our ken,

He grew one with a covert universe.

*His grasp surprised her **mightiest energies' springs**;*

*He spoke with the **unknown Guardians** of the worlds,*

Forms he descried our mortal eyes see not.

Descried: catch sight of

*His wide eyes bodied viewless **entities**,*

He saw the cosmic forces at their work

And felt the occult impulse behind man's will.

Time's secrets were to him an oft-read book;

The records of the future and the past

Outlined their excerpts on the etheric page.

One and harmonious by the Maker's skill,

The **human** in him paced with the **divine**; (*Nature followed the Psychic being.*)

His acts betrayed not the interior flame.

This forged the greatness of his front to earth.

A genius heightened in his body's cells

That knew the meaning of his fate-hedged works (Mother (Maa Krishna) is this the realization in the cells?) *[Yes]*

[More lines on cellular transformation experience

"A Power arose out of my slumber's cell." Savitri-343

"Almighty powers are shut in Nature's cells" Savitri-370]

In the final verses the Lord recapitulates, the King's release from ignorance, the ascent and descent of the Divine Mother's transformative force and the impact of that descent in remolding the thoughts and actions in the vibration and light of higher consciousness...nothing even the smallest acts (commonest doings) were driven/guided by that Supreme intelligence...the Mother was finally revealed as the sadhaka and the sadhana...the King has passed the irreversible stage of transformation where the Mother was now the Divine worker in his being (and not the striving ego or mind) and sole proprietor of his being. He lived in the Divine consciousness (I am reminded for some reason of Sri K. Anurakta here)

[Savitri's blessings for you]

Akin to the march of unaccomplished Powers

Beyond life's arc in spirit's immensities.

Apart he lived in his mind's solitude, (A condition of Divine union.)

Its complementary line:

"Its solitude greatedened her human hours" Savitri-14

A demigod shaping the lives of men:

One soul's ambition lifted up the race;*(An individual having universalised consciousness can lift up the general consciousness of the race.)*

Its complementary line:

"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

*A **Power** worked, but none knew whence it came.*

The universal strengths were linked with his;

Filling earth's smallness with their boundless breadths,

*He drew the **energies** that transmute an age.*

Immeasurable by the common look,

He made great dreams a mould for coming things

*And cast his **deeds** like bronze to front the years.*

His walk through Time outstripped the human stride.

Lonely his days and splendid like the sun's. .(Auroprem's aspiration)

[Blessings]

End of Canto Three

My Sweet child,

You have to develop strong desire to repeat King Aswapati's Spiritual experience in your personal life. In this chapter what we got the hint of His spiritual experiences are more vividly experienced in successive chapters. In your inter-state tour you can practice silencing the mind during your movement in taxi and flight. This practice will culminate in meditation and trance and leap of consciousness into distant Sachchidananda state. This is the achievement of the later Vedantic Saints. Then the distant Sachchidananda is to be realized here very near to us, this is the achievement of the ancient Vedantic Seer. Then there is the beginning of the reconciliation of the Matter and the Spirit and the Spirit will enter material life and transform it.With my eternal love & special blessings.

OM TAT SAT

At Their Feet

S.A. Maa Krishna

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 to Unknowable.

The Important Secret of this chapter: (Discovery of Spiritual being)

"Each action left the footprints of a god," Savitri-23 (*Supramentalised Spiritual action.*)

"A spirit that is a flame of God abides,
A fiery portion of the Wonderful,
Artist of his own beauty and delight,

Immortal in our mortal poverty.” Savitri-23

*“As so he grew into his **larger self**,” Savitri-26 (Cosmic Self)*

“He neared the still consciousness sustaining all.” Savitri-32

“At last was won a firm spiritual poise,

A constant lodging in the Eternal's realm,

A safety in the Silence and the Ray,

A settlement in the Immutable. ” Savitri-36 (King Aswapati's realisation of Spiritual Being, Akshara Purusha)

The More Important Secret of this chapter: (Discovery of Psychic being)

*“A beam of the Eternal smites his **heart**,” Savitri-23 (experience of Psychic being receiving Spiritual/Supramental energy.) (This is also King's experience of Supramentalised Psychic being.)*

“Wisdom transcendent touched his quivering heart:” Savitri-33 (The descent of Supramental knowledge.) (This line hints that the King Aswapati's Psychic being is supramentalised.)

“The All-Blissful sat unknown **within the heart” Savitri-43 (The bliss Mother sat in the Psychic heart centre of King Aswapati.)**

**“A union of the Real (dynamic Spirit) with the unique (Psychic being),
A gaze of the Alone (Universal Self) from every face,
The presence of the Eternal (Timeless) in the hours (Time)” Savitri-35**

“A wide God-knowledge poured down from above, (Spiritual experience.)

A new world-knowledge broadened from within: (Psychic experience.)

His daily thoughts looked up to the True and One, (Spiritual experience.)

His commonest doings welled from an inner Light.” (Psychic experience) Savitri-44,

The Most Important Secret of this chapter:

“Inspired by silence and the closed eyes' sight (Supramental action of King Aswapati)

His (Supramental) force could work with a new luminous art

On the crude material from which all is made
 And the refusal of Inertia's mass
 And the grey front of the world's Ignorance
 And nescient Matter and the huge error of life.
 As a sculptor chisels a deity out of stone

He slowly chipped off the dark envelope,
 Line of defence of Nature's ignorance,

The illusion and mystery of the **Inconscient**
 In **whose black pall** the Eternal (in the form of Inconscient Self) wraps his head
 That he may act unknown in cosmic Time." (the discovery of Inconscient Self)

Savitri-36

"A treasure was found of a supernal Day.

In the **deep subconscious** glowed her jewel-lamp;

Lifted, it showed the riches of the Cave

Where, by the miser traffickers of sense

Unused, guarded beneath Night's dragon paws,

In folds of velvet darkness they sleep

Whose **priceless value could have saved the world.**" (the discovery of Subconscious Self)

Savitri-42

Om Namō Bhagavateh

"A spirit that is a flame of God abides," Savitri-23 (Opening of Spiritual being)

"A beam of the Eternal smites his heart," Savitri-23 (Opening of Psychic being)

"Even his body's subtle self within

Could raise the earthly parts towards higher things

And feel on it the breath of heavenlier air." Savitri-43 (Opening of triple Selves
 concealed in subtle physical, subtle vital and subtle mental sheaths.)

"As so he grew into his larger self," Savitri-26 (Opening of Cosmic Self)

"His (Supramental) force could work with a new luminous art" Savitri-36 (Opening
 of Supramental Self.)

"In the deep subconscious glowed her jewel-lamp;" Savitri-42 (Opening of
 Subconscious Self)

“In whose black pall the Eternal (in the form of Inconscient Self) wraps his head”

Savitri-36 (Opening of Inconscient Self)

“The All-Blissful sat unknown within the heart” Savitri-43 (Opening of Bliss self and its dynamisation in the heart centre.)

Sri Matriniketan Ashram

10.05.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. Now this Book-1, Canto-3 is the most important Canto for the beginners of integral Yoga. Since today is the Mother's day, so I did not wait for completion of your study on this Canto. Here it hints how through King Aswapati's movement of Consciousness, ten energy centres or ten Selves opened and its corresponding action in the respective ten Sheaths, here known as 'all Nature.' This movement of Consciousness is complex in Nature and for our understanding purpose I have simplified it. This is made on the basis of my study and understanding of 'The Synthesis of Yoga' book. First the Spiritual being opens and by the pressure static Spirit or ascent of the Spirit universal Self, Supramental Self and Bliss Self opens. By the pressure of dynamic Spirit, the Psychic being, and triple selves in the subtle sheaths open. By the pressure of Supramental self, the Subconscient and inconscient Selves open. Thus the movement of consciousness undulates between Inconscient and Bliss plane. Through these movements the ten sheaths are purified, transformed, enlarged and perfected. The Gita hints movement of Consciousness from Kshara (Psychic) Purusha to Akshara (Spiritual) Purusha or from waking trance to non-waking trance which substitutes the movements of consciousness between three gunas. Then after long movement between Psychic and Spiritual plane one is considered fit to open the Supramental Self or Purshottama. This triple movement of Consciousness hinted in the Gita is extensively developed in integral Yoga as movement between ten Selves and their ten sheaths. Now in other Cantos we will experience King Aswapati's extensive movement in different planes of Consciousness. Such extensive descriptions of different worlds are not available in any of the ancient Spiritual Shastras.

For higher Spiritual life this Canto insists to call down more and more silence, peace and calmness and to maintain equality in all circumstances and in all happenings. By maintaining these conditions the Consciousness can best experience its vertical movement by replacing the earlier circular and arrested movements of three gunas.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B. In this study *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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