

“Strange feeling ...Since last night, a strange impression that the Divine has become... (how to formulate it?) like a golden Force pressing down like this (gesture of pressure on the earth). They alone, who by their aspiration are **able to pass through to the Divine Origin, will escape catastrophes...**

Only those who have an aspiration, a sincere and unconditional aspiration towards the Divine, only they will escape –they will stand in a golden glory.” The Mother/The Mother’s Agenda/May 4, 1972

“This is what a true subjectivism teaches us, — first, that we are a higher self than our ego or our members, secondly, that we are in our life and being not only ourselves but all others; for there is a **secret solidarity** which our egoism may kick at and strive against, but from which we cannot escape. It is the old Indian discovery that our real “I” is a **Supreme Being** which is our true self and which **it is our business to discover** and consciously become and, secondly, that that Being is one in all, expressed in the individual and in the collectivity, and only by admitting and realising our unity with

others can we entirely fulfil our true self-being." CWSA-25/The Human Cycle/p-47-48

### BOOK THREE

## The Book of the Divine Mother

### *Canto One*

#### *The Pursuit of the Unknowable (Beyond the Supramental)*

"The importance of *Savitri* is immense. Its subject is universal. Its revelation is prophetic. The time spent in its atmosphere is not wasted. Take all the time necessary to see this exhibition. It will be a happy compensation for the feverish haste men put now in all they do." **The Mother/The Mother's Centenary Works/13/26**  
**10 February 1967**

### **Summary:**

In this canto the king surpasses the state of cosmic consciousness to arrive at the Transcendent. The canto is titled as the Pursuit of the Unknowable. The act of pursuing something, chasing after it, is very much in the nature of ignorance or its instruments. The Lord makes a point using this word "pursuit" as the pursuit of the Mind to grasp/conquer this state is futile. Mind

must abdicate...in the Words of the Lord below the limits of the mind and the need to transcend it are highlighted

A trivial achievement scorned by Time

Nothing remained the cosmic Mind conceives

And human mind must abdicate in Light ([abdicate means renounce](#))

Or die like a moth in the naked blaze of Truth

So while the Transcendent is unknowable by the Mind, it can be known by consciousness through identity. The Lord below differentiates between an effort of thought which is an instrument of ignorance and an effort of consciousness ([which is an instrument of Knowledge](#)). As the Lord says

“When we speak of It as unknowable, we mean, really, that It escapes the grasp of our thought and speech, instruments which proceed always by the sense of difference and express by the way of definition; **but if not knowable by thought, It is attainable by a supreme effort of consciousness**. There is even a kind of Knowledge which is one with **Identity** and by which, in a sense, It can be known. TLD p15”

“The Unknowable —**not absolutely unknowable, but beyond mental knowledge —can only be a higher degree in the intensity of being of that Something**, a degree beyond the loftiest summit attainable by mental

beings, and, if it were known as it must be known to itself, that discovery would not destroy entirely what is given us by our supreme possible knowledge but rather carry it to a higher fulfilment and larger truth of what it has already gained by self-vision and self-experience. It is then this Something, an Absolute ***which can be so known that all truths can stand in it and by it and find there their reconciliation***, that we must discover as our starting-point and keep as our constant base of thinking and seeing and by it find a solution of the problem; for it is That alone that can carry in it a key to the paradoxes of the universe. The Life Divine- p590”

The initial impression of reaching this stage is one of aloofness, of having no relationship to the cosmos or the individual...but as the Lord intimates this is the case only due to some **exclusive concentration** of the consciousness. In reality the Transcendent supports within it all Truths and harmonises them.

This is further supported by extracts from The Synthesis of Yoga and The Life Divine that shows the integral view of the 3 aspects of the divine as individual, cosmic and transcendent. Many seekers would stop their journey at this point and not move to realise the dynamic aspect of Brahman (Chit). But for an integral Yogi for whom the transformation of earth in the image of heaven is a requisite – it is possible to stop here for the descent of the Chit force of Sachchidananda is required (and the realisation of Sat alone will not do), this next step is achieved in the next canto (the adoration of the Divine Mother).

As the Lord states:

“The real Monism, the true Adwaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and not-Brahman, Self and not-Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all is the Self. And if this Self, God or Brahman is no helpless state, no bounded power, no limited personality, but the self-conscious All, there must be some good and inherent reason in it for the manifestation, to discover which we must proceed on the hypothesis of some potency, some wisdom, some truth of being in all that is manifested.” The Life Divine- P35

Some extracts from The Synthesis of Yoga and The Life Divine on the “unknowable/ Transcendent” that sheds more light on this canto.

“A trinity of transcendent existence, self-awareness and self-delight is, indeed, the metaphysical description of the supreme Atman, the self-formulation, to our awakened knowledge, of **the Unknowable** whether conceived as a pure Impersonality or as a cosmic Personality manifesting the universe.” Pg 17 TSY

“There is another basic realisation, the most extreme of all, that yet comes sometimes as the first decisive opening or an early turn of the Yoga. It is the awakening to an ineffable high **transcendent Unknowable** above myself and above this world....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.” Pg 117 TSY

“At the end there shines through it all the supreme integral Reality, **unknowable To Mind** which is part of the Ignorance, but knowable because self-aware in the light of a spiritual consciousness and a supramental knowledge.” p130 TSY

“Not realising the Lord and the All only to reject them **for silent Self or unknowable Absolute** as would an exclusively transcendental, nor living for the Lord alone or in the All alone as would an exclusively theistic or an exclusively pantheistic Yoga, the seeker of integral knowledge will limit himself neither in his thought nor in his practice nor in his realisation by any religious creed or philosophical dogma.” p341 TSY

“Or it sees it as a supreme Reality of which its own imperfect being is a reflection or from which it has become detached, and then it calls it Self or Brahman and qualifies it variously, always according to its own conception or realisation,—Existence, Non-Existence, Tao, Nihil, Force, **Unknowable.**” p394 TSY

"The Unknown is not the Unknowable; it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations." TLD p15

***"Thus, after reconciling Spirit and Matter in the cosmic***

***consciousness, we perceive the reconciliation, in the transcendental***

***consciousness, of the final assertion of all and its negation. We discover***

***that all affirmations are assertions of status or activity in the***

***Unknowable;*** all the corresponding negations are assertions of Its freedom

both from and in that status or activity. The Unknowable is Something to us

supreme, wonderful and ineffable which continually formulates Itself to our

consciousness and continually escapes from the formulation It has made.

This it does not as some malicious spirit or freakish magician leading us from

falsehood to greater falsehood and so to a final negation of all things, but as

even here the Wise beyond our wisdom guiding us from reality to ever

profounder and vaster reality until we find the profoundest and vastest of

which we are capable. ***An omnipresent reality is the Brahman, not an***

***omnipresent cause of persistent illusions.***" P35 TLD

***"The universe and the individual are the two essential appearances***

***into which the Unknowable descends*** and through which it has to be

approached; for other intermediate collectivities are born only of their

interaction. This descent of the supreme Reality is in its nature a self-

concealing; and in the descent there are successive levels, in the concealing

successive veils." P49 TLD

This chapter is related with the ascent of the Being, which is also ascent of the Consciousness; for Being is the static aspect of Consciousness, and realisation of Being in different states of Consciousness are also condition of Dynamising the Divine Shakti, which is the outcome of the Canto-II. The static state of the Absolute is described in the Vedanta as the experience of the “One without the second,” *ekamebadwitiyam*. This experience of the Being is also followed by experience of Ananda, Peace and ecstasy. Return of Bliss and veiling of bliss is due to rise and fall of true Consciousness, which was natural during this journey. To live in the supreme state of Consciousness constantly is another phase of Sadhana of which the present experience is a passage. This undulation of two states was observed in the Mother’s cellular transformation experience. In one state, which is described as Divine ‘mightiness,’ *this Unknowable state was not possible to catch by our existing instruments. So the Unknowable can be hold and can be stabilized and can be wholly known by developing the supreme State of Consciousness other than our existing instruments.*

What is true in one state of Consciousness is to be left behind in still higher state of Consciousness. What is helpful in one state of Consciousness is harmful in higher state of Consciousness. So here that Absolute state was described as ‘bare Reality’, and *in That state the human mind ‘must abdicate in Light’* or ‘die like a moth in the naked blaze of Truth.’ That absolute and impersonal state has no name and this adventure is abandoned by those who lead an extrovert life. The experience



is described of the ‘mighty origin’ the experience of the Supracosmic Source, for whom realization of cosmic self, Vasudevah Sarvamiti, which holds this creation is insufficient. *In this Supracosmic state the separate self does not exist, it must melt or be reborn into to the Truth not perceptible by mind.* This experience gives us the feeling of ‘blissful Nothingness,’ the Void, the Nihil. But it is described that this far seen Godhead’s feet is firm on the Life’s stupendous wings. About this Unknowable, That, no immediate instruments of thought, nor sight could tell. This is the experience of the Shankara’s *Brahma Satya Jagat Mithya*, the *Adwaita* experience of the One, which cannot be bisected into two. ‘The One by whom all live, who lives by none,’ and this experience is Infinite, Eternal, Unthinkable and Alone.

*One must go through this experience of this static state of Brahman,* before it is dynamised as Ishwari, the Divine Mother. Prolongation of this static state leads towards the experience of the Dynamic *Brahman* or the state of the Divine Mother.....

ALL IS too little that the world can give: (It can give transient earthly enjoyments.)

Its power and knowledge are the gifts of Time (perishable)

And cannot fill the spirit’s sacred (limitless) thirst. (New discovery of modern science, literature, history, geography, economics etc can not satisfy Spirit’s endless thirst.)

Although of One these forms of greatness are

And by its breath of grace our lives abide,

Although more near to us than nearness' self, (The One whom we consider as the Creator, who lives in the farthest end of our existence, can also be realised as nearest to us.)

It is some utter truth of what we are;

The extract below from The Synthesis of Yoga shows the link between the 3 aspects of the Divine - transcendent, the cosmic and the immanent. The King moves from a state where his consciousness now seems to focus more exclusively on the transcendent aspect of Being, from the cosmic/universal consciousness before.

“THE MASTER and Mover of our works is the One, the Universal and Supreme, the Eternal and Infinite. He is the *transcendent unknown or unknowable Absolute*, the unexpressed and unmanifested Ineffable above us; but he is also the Self of all beings, the Master of all worlds, transcending all worlds, the Light and the Guide, the All-Beautiful and All-Blissful, the Beloved and the Lover. He is the Cosmic Spirit and all-creating Energy around us; he is the Immanent within us.” pg243  
TSY

Hidden by its own works, it seemed far-off (the Lord is present as Purushottama in creation but hidden under various layers of disguises in ignorance),

Impenetrable, occult, voiceless, obscure.

The Presence was lost by which all things have charm,  
 The Glory lacked of which they are dim signs.  
 The world lived on made empty of its Cause,  
 Like love when the beloved's face is gone.

Its complementary line:

(Death said) "Leave then thy dead, O Savitri, and live." Savitri-656

The labour to know seemed a vain strife of Mind (mind is an instrument of ignorance); (Mind cannot trace the Unknowable beyond, which can be traced through the supreme MOVEMENT of Consciousness.)

All knowledge ended in the Unknowable (but the unknowable is not truly unknowable, there is a superconscient consciousness that knows itself):

The effort to rule seemed a vain pride of Will (because the world as it currently is structured is an amalgam or interplay of various cosmic forces and man is like a little leaf on the waves of these mighty forces); (This pride can be compared with the Spiritual pride)

"And the sin last, greatest, the spiritual pride." Savitri-599

A trivial achievement scorned by Time (all great civilizations have eventually met their doom),

All power retired into the Omnipotent. (Beyond Supramental, Bliss Self)

A cave of darkness guards the eternal Light (the Psychic being is hidden in the dark caverns of the (desire Soul) heart). (Or Subconscient Self and Inconscient Self are covered by the dark and obscure Subconscient Sheath and Inconscient Sheath. The eternal Light can pervade all the planes.)

“A lightning from the heights on our abyss.” Savitri-14

“With the Light that dwells near the dark end of things,” Savitri-60

A silence settled on his striving heart (this is perhaps the descent of (Sachchidananda) silence from above);

Absolved from the voices of the world's desire, (liberation from desire brings the Psychic being to the front... and Psychic being has the capacity to turn towards the Ineffable's timeless call.)

He turned to the **Ineffable's timeless call**. (Sachchidananda is here ineffable and indeterminable.)

The true Call upon us is the Call of the Soul, *Jivatma* to unite with the Divine, *Paramatma*; this often comes to an individual when his Soul is prepared for a Divine Life. His oneness with the Divine must be extended to the oneness with the others which is a fundamental oneness in Soul and Spirit and not an oneness of Ignorance with their mind, life, body and ego, because the latter oneness of Nature can be arrived at a matured stage of *sadhana* in the universalised Consciousness in which he is unified more and more with other minds, other lives, other bodies than the organism we call ourselves, producing effects not only on our own moral and mental being and on the subjective being of others, and even on the physical world and its events by means nearer to the Divine contact than those possible to our egoistic capacity. That is the reason why a preliminary Spiritual Call of realising Soul Oneness must be recognised and accepted as imperative and must take precedence over all other claims and demands of the world in the form of call of the Nation, Society, philanthropy, occupational livelihood and household responsibility, that belong to the domain of ignorance. Nothing can substitute for the Spiritual Call or to rise out of world to transcendence that can realise the true and integral good and arrive at the root of action and essence of existence.

**The First Divine Call:** One receives *the Divine Mother's* Call to live the Divine Life by renunciation of world attraction, objective enjoyment and attachment to mutable personality. When the vital and physical nature stand as an impediment to pure Spiritual pursuit, then out of that compulsion Asceticism and Illusionism are born. The highest achievement of this Call is a pure and unmixed Absolute, the total *Nirvana* of mentality and mental ego, entire Spiritual victory and surrender of lower

nature. Thus, a foundation of a pure, blank, immutable Spiritual Consciousness is established, which is the first object in the evolution of a Spiritual man.

**The Second Divine Call:** Then out of them some can hold Her Divine Call to elevate the life of renunciation to the gradation of entire consecration of inner and outer life to the Divine. The four outer natures that need to be consecrated are, physical mind, *tamas*, vital mind, *prana*, emotional mind, *chitta*, and intellect, *buddhi* and the inner nature of four-fold Soul forces that need consecration are the Soul of self-knowledge and truth, *Brahmana*, the Soul of courage and strength, *Kshetria*, the Soul of mutuality and harmony, *Vaisya* and the Soul of works and perfection, *Shudra*. The highest achievement of this Divine call is the dynamisation of the four Divine *Shaktis* of *Maheswari*, Wisdom, *Mahakali*, Strength, *Mahalakshmi*, Harmony and *Mahasaraswati*, Perfection in the individual life. Thus the pure static immutable Divine Consciousness is dynamised to Divine *Shakti* who takes up the burden of Divine transformation of the individual and cosmic life.

**The Third Divine Call:** Then few are able to offer their whole Soul and Nature and give everything to realise their absolute consecration to the Divine and His *Shakti*. They climb to Her un-perishing Sun, the Supramental Plane and channel to earth mind, earth life and earth matter the wizard Divine Ray in order to entirely remould the Nature and Soul into the way and power of Supernature. Here the rejection of life, rejection of difficulty, rejection of disorder and flight into *Nirvana* are superseded by acceptance of life, acceptance of difficulty, acceptance of disorder and transform them into higher life, true solution of the all material problem, divine harmony, self-absorbed Delight and great victory.

**The Fourth Divine Call:** And still, it is fewer who can dare to invert Her Supramental *Shakti*, *Vijnana*, and trace the path and key of Immortality uninterruptedly through a conscious descent into Matter's long Night of abysmal hell and channel Her All Delight from above the head and below the feet to shatter Inconscient Matter. This difficult work of Subconscient and Inconscient transformation is without glory and without public admiration.

**The Fifth Divine Call:** Then it is the fewest who receive the Call to manifest the *Avatara*, a greater and vaster instrumental and emanative action of the Divine, to whom She reveals Herself in its entirety, *samagram-mam*. He must call down the supreme Light to the darkest abysses and so can the Spirit's Truth conquer the Matter's sleep. He hopes to arrest the 'wheels of (earth's) Doom'<sup>2</sup> and pays God's debt to earth with his large suffering and the body's death. With his death earth is new born and opens for all his Soul's vast Light, Love and Delight.

The highest Divine Call received by an *Avatara*, as indicated in *Savitri* is to 'vanquish Time and Death.' His being is charged with the mandate from Eternity to change the sorrowful earth's old dusty law, to open the iron doors of Fate towards Divine Light and to lead mankind towards 'Truth's wide and golden road.'

A Being intimate and unnameable,

A wide compelling ecstasy and peace (of Bliss Self)

Felt in himself and all and yet ungrasped, (pervading all the ten Selves and sheaths)

Approached and faded from his soul's pursuit

As if for ever luring him beyond.

Near, it retreated; far, it called him still.

Nothing could satisfy but its delight (Of Bliss Self)

Its absence left the greatest actions dull, (due to ego) (absence of Supreme Bliss Self)

Its presence made the smallest seem divine. (by dissolution of ego)

(Presence of Supreme Bliss Self makes smallest action Divine.)

"His (Satyavan's) absence was a dream of memory,

His presence was the empire of a god." Savitri-468

When it was there, the heart's abyss was filled; (The Divine Presence in the form of all Delight can only fulfil our life.)

“What is his (Sadhaka's) method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even **to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest**, they in the end lift all into the Light and transform all. For in his Yoga there is **nothing too small to be used and nothing too great to be attempted**. As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.” The Synthesis of Yoga-61

“All our actions, not less the **smallest** and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our individualised nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings. **Our commonest or most grossly material actions** must assume this sublimated character; when we eat, we should be conscious that we are giving our food to that Presence in us; it must be a sacred offering in a temple and the sense of a mere physical need or self-gratification must pass away from us. In any great labour, in any high discipline, in any difficult or noble enterprise, whether undertaken for ourselves, for others or for the race, it will no longer be possible to stop short at the idea of the race, of ourselves or of others. The thing we are doing must be consciously offered as a sacrifice of works, not to these, but either through them or directly to the One Godhead; the Divine Inhabitant who was hidden by these figures must be no longer hidden but ever present to our soul, our mind, our sense. The workings and results of our acts must be put in the hands of that One in the feeling that that Presence is the Infinite and Most High by whom alone our labour and our aspiration are possible. For in his being all takes place; for him all labour and aspiration are taken from us by Nature and offered on his altar. Even in those things in which Nature is herself very plainly the worker and we only the witnesses of her working and its containers and supporters, there should be the same constant memory and insistent consciousness of a work and of its divine Master. Our very inspiration and respiration, our very heart-beats can and must be made conscious in us as the living rhythm of the universal sacrifice.” The Synthesis of Yoga-111

“When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even **the smallest thing** to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.” The Mother/28<sup>th</sup> April-1929/TMCW-3/p-23, TMCW-5/p-78

But when the uplifting Deity withdrew (Anandamaya Purusha is the uplifting Deity) (it is the Divine as Purushottama in the heart that supports all),  
(When this Delight or Bliss Self withdrew)

Existence lost its aim in the Inane. (The Spirit's withdrawal is the cause of the dissolution of existence.)

The order of the immemorial planes, (there no disorder can survive.)

The godlike fullness of the instruments

Were turned to props for an impermanent scene.

But who that mightiness was he knew not yet. (Because that Supreme state of Consciousness was not stabilised.)

Its complementary line:

“This world of bliss he (King Aswapati) saw and felt its call,  
But found no way to enter into its joy;  
Across the conscious gulf there was no bridge.” Savitri-128

Impalpable, yet filling all that is, (everything is filled with Delight)

It made and blotted out a million worlds

And took and lost a thousand shapes and names.

It wore the guise of an indiscernible Vast,



Or was a subtle kernel in the soul:( Here all Delight is the kernel of all the Souls) (the true Psychic being is the kernel of the Psychic sheath, true physical being is the kernel of subtle physical sheath, true vital being is the kernel of subtle vital sheath, true mental being is the kernel of subtle mental sheath.)

A distant greatness left it huge and dim,

A mystic closeness shut it sweetly in:

It seemed sometimes a figment or a robe

And seemed sometimes his own colossal shade.

A giant doubt overshadowed his advance. (the void in consciousness that has to be bridged.)

Across a neutral all-supporting Void

Whose blankness nursed his lone immortal spirit, (In the inner and outer isolation the Immortal Spirit is nursed. Or when mind is silenced, in the vacuum state the Spirit is nourished. ) (This blankness is to be annulled)

Allured towards some recondite Supreme,

**Recondite: little known**

Aided, coerced by enigmatic Powers,

Aspiring and half-sinking and upborne,

These extracts from ***The Synthesis of Yoga*** relates to the verses below...of the King's ascent to the transcendental consciousness

“A spiritual knowledge can therefore surpass or even eliminate these two powers of the Spirit and arrive at the conception of something **utterly Transcendent, something that is unnameable and mentally unknowable**, a sheer Absolute.....Although **unknowable to the mind**, yet through our individual being and through the names and forms of the universe we can approach the realisation of the supreme Self that is Brahman, and by the realisation of the self we come to a certain realisation also of this utter Absolute of which our true self is the essential form in our consciousness (*svaruṣpa*).”

p297 TSY

Invincibly he ascended without pause. (to the transcendent (Impersonal consciousness))

Always a signless vague Immensity

Brooded, without approach, beyond response,

Condemning finite things to nothingness, (Brahma Satya and Jagat mithya.)

(there is no link between indeterminable and the cosmic determination.)

Fronting him with the incommensurable.

Then to the ascent there came a mighty term.

A height was reached where nothing made could live, (Absolute state of Spirit)

A line where every hope and search must cease (A void Supreme)

**Neared some intolerant bare Reality,**

A zero formed pregnant with boundless change. (In that void the Omnipotent power is activated.)

On a dizzy verge where all disguises fail (No pretension can survive.)

**And human mind must abdicate in Light** (mind is annulled)

Or die like a moth in the naked blaze of Truth,

He stood compelled to a tremendous choice.

All he had been and all towards which he grew

Must now be left behind or else transform

Into a self of That which has no name. (Either one must reject inferior consciousness or transform it to higher consciousness or either one must reject the past or carry past into future possibility. All objects must be transformed into the image of the Self.) (This is Bliss Self)

Alone and fronting an intangible Force

Which offered nothing to the grasp of Thought, (Mind cannot trace the highest ranges of Consciousness.)

His spirit faced the adventure of the Inane. (For the Spirit the Unknowable is an adventure.)

Abandoned by the worlds of Form he strove. (He entered the impersonal state of Consciousness.)

A fruitful world-wide Ignorance foundered here;

Thought's long far-circling journey touched its close (mental consciousness part of ignorance (and division) could not flourish here)

And ineffective paused the actor Will.

The symbol modes of being helped no more,

The structures Nescience builds collapsing failed,

The following verse from ***The Synthesis of Yoga*** describes the need for the individual to give up all preceding states of consciousness

“...but our knowledge is not integral if we do not make this self in the individual one with the cosmic spirit and find their greater reality above in an inexpressible ***but not unknowable Transcendence***. The Jiva, possessed of himself, ***must give himself up into the being of the Divine***. The self of the man must be made one with the Self of all; the self of the finite individual must pour itself into the boundless finite and that ***cosmic spirit too must be exceeded in the transcendent Infinite.***” *TSY* pg 362

And even the spirit that holds the universe (Cosmic Consciousness holds the Universe whose luminousness is insufficient before Supra-Cosmic consciousness.)

Fainted in luminous insufficiency. (the cosmic consciousness itself which is viewed as considerable by the mental consciousness is surpassed and subsumed here)

In an abysmal lapse of all things built

Transcending every perishable support (A journey towards imperishable Source.)

And joining at last its mighty origin, (Sachchidananda is the mighty origin of our existence)

The separate self must melt or be reborn (With the realisation of Supra cosmic Source, the individual separative Soul dissolves in the Absolute.)

Into a Truth beyond the mind's appeal. (Mind has no role there.)

All glory of outline, sweetness of harmony,

Rejected like a grace of trivial notes,

Expunged from Being's silence nude, austere,

Died into a fine and blissful Nothingness. (This is indeterminable bliss)

The Demiurges (Heavenly being) lost their names and forms,

The great schemed worlds that they had planned and wrought

Passed, taken and abolished one by one.

The universe removed its coloured veil,

And at the unimaginable end

Of the huge riddle of created things

The following extract from ***The Synthesis of Yoga*** describes the experiences of the King...the initial experience of Brahman (as pure Being) separated from all that He creates...gives the impression of Nihil as the highest Truth, but as the Lord says below "His feet firm-based on Life's stupendous wings"...so in reality this view of Nihil as the highest and most integral state is flawed.

"...It is when we would fix upon this exclusively and forget all that it has withdrawn into itself that we speak of pure impersonality or the void ***Nihil as the highest truth.*** But a more integral vision shows us

*that it is the Person and the personality and all that it had manifested  
which has thus cast itself upward into its own unexpressed absolute.*

And if we carry up our heart as well as our reasoning mind to the  
Highest, we shall find that we can reach it through the absolute Person  
as well as through an absolute impersonality." TSY

Appeared the far-seen Godhead of the whole,

His feet firm-based on Life's stupendous wings,

Omnipotent, a lonely seer of Time,

Inward, inscrutable, with diamond gaze.

Attracted by the unfathomable regard

The unsolved slow cycles to their fount returned (Beyond this experience of  
Unknowable Mokha, the fount or the source of existence is discovered.)

To rise again from that invisible sea (all creation emanates and then  
dissolves in the Transcendence and then are brought forth again).

All from his puissance born was now undone;

Nothing remained the cosmic Mind conceives.

Eternity prepared to fade and seemed

A hue and imposition on the Void,

Space was the fluttering of a dream that sank

Before its ending into Nothing's deeps.

The spirit that dies not (in the case of an individual) and the Godhead's self  
(in a cosmic sense)

Seemed myths projected from the Unknowable;

From It all sprang, in It is called to cease. (The Creation is created,  
preserved and destroyed by the Creator.)

But what That was, no thought nor sight could tell. (Thought and sight  
cannot catch the mystery of the Unknowable.)

Only a formless Form of self was left, (the indeterminable Being.)

A tenuous ghost of something that had been,

The last experience of a lapsing wave (The last height of Spiritual  
experience.)

Before it sinks into a boundless sea,—

As if it kept even on the brink of Nought

Its bare feeling of the ocean whence it came.

A Vastness brooded free from sense of Space,

An Everlastingness cut off from Time;

A strange sublime inalterable Peace

Silent rejected from its world and soul.

A stark companionless Reality

Answered at last to his **soul's** passionate search (to be contrasted with his  
mind/thoughts efforts...as the Lord as said earlier the ultimate reality can be  
known by an effort of consciousness not thought):

“The intellect tells us simply that there is a Brahman higher than the  
highest, an **Unknowable** that knows itself in other fashion than that of  
our knowledge; but the intellect cannot bring us into its presence. The  
divine soul living in the Truth of things would, on the contrary, always

have the conscious sense of itself as a manifestation of the Absolute.”

TLD p163

“Therefore we say that the pure existence is an Absolute and in itself **unknowable** by our thought although we can go back to it in a supreme identity that transcends the terms of knowledge. P83 TLD”

Passionless, wordless, absorbed in its fathomless hush,

Keeping the mystery none would ever pierce,

It brooded inscrutable and intangible

Facing him with its dumb tremendous calm.

It had no kinship with the universe (Mother (Maa Krishna) is this because it based on an exclusive concentration of our consciousness?): (No attachment for the universe.) (Since indeterminable and un-manifest and far from the manifestation) (Static aspect of the Absolute has no relation with existence.)

There was no (tamasic) act, no movement in its Vast: (In the static state of Divine there is no action of three gunas, no movement of consciousness.)

Life's question met by its silence died on her lips,

The world's effort ceased convicted of ignorance

Finding no sanction of supernal Light:

There (in the Bliss Self) was no (sattwic) mind there with its need to know,

There was no (rajasic) heart there with its need to (human) love.

It complementary line:

“The (sattwic) Wise who know see but one half of Truth,



The (tamasic) strong climb hardly to a low-peaked height,

The (rajasic) hearts that yearn are given one hour to love.” Savitri-372

All person perished in its namelessness.

There was no second, it had no partner or peer; (Timeless and Spaceless state)

Only itself was real to itself. (the Bliss Self.)

A pure existence safe from thought and mood, (Sat Purusha)

A consciousness of unshared immortal bliss, (Chit Shakti)

It dwelt aloof in its bare infinite,

One and unique, unutterably sole. (ekamebadvitiam One without the second)

A Being formless, featureless and mute (Highest origin of Sachchidananda or Bliss Self.)

That knew itself by its own timeless self,

Aware for ever in its motionless depths,

Uncreating, uncreated and unborn,

The One by whom all live, who lives by none,

Its complementary line:

“All-ruler, ruled by none, **the Truth supreme,**”

Savitri-661

These extracts from The Life Divine add clarity to these verses described by the Lord

“The Unknowable knowing itself as Sachchidananda is the one supreme affirmation of Vedanta; **it contains all the others or on it they**

**depend.** This is the one veritable experience that remains when all appearances have been accounted for negatively by the elimination of their shapes and coverings or positively by the reduction of their names and forms to the constant truth that they contain.” p48 TLD

“...this is the other side of the supramental regard on being and on things. The Absolute is not limitable or definable by any one determination or by any sum of determinations; on the other side, it is not bound down to an indeterminable vacancy of pure existence. **On the contrary, it is the source of all determinations: its indeterminability is the natural, the necessary condition both of its infinity of being and its infinity of power of being;** it can be infinitely all things because it is no thing in particular and exceeds any definable totality. It is this essential indeterminability of the Absolute that translates itself into our consciousness through the fundamental negating positives of our spiritual experience, the **immobile immutable Self, the Nirguna Brahman, the Eternal without qualities, the pure featureless One Existence, the Impersonal, the Silence void of activities, the Nonbeing, the Ineffable and the Unknowable.** On the other side it is the essence and source of all determinations, and this dynamic essentiality manifests to us through the fundamental affirming positives in which the Absolute equally meets us; for it is the Self that becomes all things, the Saguna Brahman, the Eternal with infinite qualities, the One who is the Many, the infinite Person who is the source and foundation of all persons and

personalities, the Lord of creation, the Word, the Master of all works and action; **it is that which being known all is known**: these affirmatives correspond to those negatives. For it is not possible in a supramental cognition to split asunder the two sides of the One Existence,—even to speak of them as sides is excessive, for they are in each other, their coexistence or one existence is eternal and their powers sustaining each other found the self-manifestation of the Infinite.” TLD p330

An immeasurable luminous secrecy  
 Guarded by the veils of the Unmanifest,  
 Above the changing cosmic interlude  
 Abode supreme, immutably the same,  
 A silent Cause occult, impenetrable,—  
 Infinite, eternal, unthinkable, alone. (Our Occult Source)

Canto 1 and 2 can be viewed as twin cantos for an integral yogi or 2 sides of the same coin...the Lord further clarifies in his extracts in TLD below that Brahman in its static aspect or that one has to go beyond an exclusive concentration of one aspect of the Transcendent...

“But if in our haste to arrive at a Unity that our mind can seize and hold, if in our insistence to confine the Infinite ***in our embrace we identify the Reality with any one definable state of being***

***however pure and eternal***, with any particular attribute however general and comprehensive, with any fixed formulation of consciousness however vast in its scope, with any energy or activity however boundless its application, ***and if we exclude all the rest, then our thoughts sin against Its unknowableness and arrive not at a true unity but at a division of the Indivisible.***" P 39 TLD

"Only, the positive and synthetic teaching of the Upanishads beheld Sat and Asat not as opposites destructive of each other, but as the last antinomy through which we look up to the Unknowable. And in the transactions of our positive consciousness, ***even Unity has to make its account with Multiplicity; for the Many also are Brahman..***"

p39 TLD

***"Pure Being is the affirmation by the Unknowable of Itself as the free base of all cosmic existence.*** We give the name of Non-Being to a contrary affirmation of Its freedom from all cosmic existence,—freedom, that is to say, from all positive terms of actual existence which consciousness in the universe can formulate to itself, even from the most abstract, even from the most transcendent. It does not deny them as a real expression of Itself, but It denies Its limitation by all expression or any expression whatsoever. ***The Non-Being permits the Being, even as the Silence permits the Activity. By this simultaneous negation and affirmation, not mutually destructive, but complementary to each other like all***

**contraries**, the simultaneous awareness of conscious Self-being as a reality and the Unknowable beyond as the same Reality becomes realisable to the awakened human soul. Thus was it possible for the Buddha to attain the state of Nirvana and yet act powerfully in the world, impersonal in his inner consciousness, in his action the most powerful personality that we know of as having lived and produced results upon earth.” TLD P33

END OF CANTO ONE

*With my all love and blessings...*

*Your ever loving mother*

*S.A. Maa Krishna*

“The soul belongs to the Divine, and owes obedience and service to the Divine alone. If the Divine commands it to work for family, country or humanity, then it is all right and it can do so without being imprisoned.

If the command does not come from the Divine, to serve these things is only to obey social and moral conventions.”

*17 December 1969*

**The Mother**

Om Namo Bhagavateh

Sri Matriniketan Ashram  
26.03.2019

Divine Amar Atman!  
Blessed Divine Child Guruprasad,

My all love and blessings to you. The Book-3, Canto-1 is The Pursuit of the Unknowable. This is the world beyond the Supramental world, the source and remote origin of our existence and indeterminable. King Aswapati had gone through this highest Turiya world before his return to dynamic Divine identity.

This Self is ‘more near to us than nearness’ self.’ This Self is ‘That which has no name.’ Due to its Presence the state of waking trance is lost and the King ‘fainted in luminous insufficiency.’ Before its Presence the separative identity of the immanent self ‘must melt or be reborn’ as Supramentalised Psychic Being. This highest Self is the ‘One by whom all live, who lives by none.’

Before meeting the Divine Mother, King Aswapati had the experience of this world which is our ‘mighty origin.’

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

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 of Unknowable.

**The Important Secret of this chapter:**

“A silence settled on his striving heart” Savitri-305

“He turned to the Ineffable’s timeless call.” Savitri-305

**The More Important Secret of this chapter:**

“And even the spirit that holds the universe

Fainted in luminous insufficiency.” Savitri-307

“The separate self must melt or be reborn

Into a Truth beyond the mind’s appeal.” Savitri-307

**The Most Important Secret of this chapter:**

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

“Nothing could satisfy but its delight:

Its (Supreme Self’s) absence left the greatest actions dull,

Its presence made the smallest (action) seem divine.” Savitri-305

“A height was reached where nothing made could live,

A line where every hope and search must cease

**Neared some intolerant bare Reality,**

A zero formed pregnant with boundless change.” Savitri-306

“All he had been and all towards which he grew

Must now be left behind or else transform

Into a self of That which has no name.” Savitri-307

Om Namō Bhagavateh

“And sudden ecstasies from **a world of bliss.**  
It was a region of wonder and delight.  
All now his bright clairaudience could receive;  
**A contact thrilled of mighty unknown things.**”

Savitri-31

“The Veil was there but not the Shadowy Wall;  
In forms not too remote from human grasp  
Some passion of the inviolate purity  
Broke through, a ray of **the original Bliss.**”

Savitri-123

“Across the silence of the ultimate Calm,  
Out of a marvellous Transcendence’ core,

A body of wonder and translucency

As if a sweet mystic summary of her self

Escaping into **the original Bliss**

Had come enlarged out of eternity,”

Savitri-312

“**Bliss** was the pure undying truth of things.”

Savitri-324

“Keeps ever new the **thrill** that made the world,”

Savitri-351

“His (Satyavan’s) eyes keep a memory from **a world of bliss.**”

Savitri-430

“It (Savitri’s heart) can drink up the sea of **All-Delight**

And never lose the white spiritual touch,

The calm that broods in the deep Infinite.”

Saviri-635

“**The Bliss** that made the world has fallen asleep.”

Savitri-628

“Above was the **brooding bliss** of the Infinite,”

Savitri-682

“**The bliss** that made the world in his body lived,”

Savitri-682

“Know the **thrilled bliss** with which I (Divine) made (all) the worlds.”

Savitri-701

“You shall reveal to them the hidden eternities,

The breath of infinitudes not yet revealed,

Some rapture of the bliss that **made the world,**



Some rush of the force of God's omnipotence,  
Some beam of the omniscient Mystery."

Savitri-704

"Over wide earth brooded the **infinite bliss.**"

Savitri-712

"Invaded by beauty's universal revel  
Her being's fibre reached out vibrating  
And claimed deep union with its outer selves,  
And on the heart's chords made pure to seize all tones  
Heaven's subtleties of touch unwearied forced  
More vivid raptures than earth's life can bear.  
What would be suffering here, was **fiery bliss.**"

Savitri-675

Pondicherry  
26.02.2021

Divine Amar Atman!  
My Blessed Divine Child Guruprasad,

My all love and blessings to you. In Book-3, Canto-1, King entered a state of consciousness beyond Supramental and this absolute static state of the Divine we may call as Bliss Self, Supreme Self, Turiya state. Its dynamic state is not revealed here. The King was able to enter this world after bridging the gulf between this world and the Supramental world, about which we get hints from the previous Book-2, Canto-3. The narration is like this:

"This world of bliss he (King Aswapati) saw and felt its call,  
But found no way to enter into its joy;  
Across the conscious gulf there was no bridge." Savitri-128  
"But who that mightiness was he knew not yet." Savitri-306  
"But what That was, no thought nor sight could tell." Savitri-308

How can we enter this world of Bliss through movement of Consciousness?

Through the fourfold ladders of (1) waking Self, *Virat*, (2) subliminal Self, dream Self, *Hiranyagarbha*, (3) Supramental Self, Sleep Self, causal body, *Susupti* (4)

Supreme Self, *Turiya*, the Consciousness of pure self-existence, we climb back through trance or deep meditation to this absolute Divine plane. More hints we can observe from this Canto:-

- 1) “Although more near to us than nearness’ self,...Hidden by its own works, it seemed far off, Impenetrable, occult, voiceless, obscure... Near, it retreated; far, it called him still.” Savitri-305
- 2) Without this Divine Presence, the world lived empty of its Mission, all things have no charm, no glory, no brightness, which can be compared as love after the beloved’s demise. Savitri-305
- 3) The Delight of this Supreme Self can satisfy life utterly. ‘Its absence left the greatest action dull, Its presence made the smallest (action) seem divine. When it was there heart’s abyss (desire Soul) was (full)filled,’ purified, transformed and perfected. Savitri-305-306
- 4) When this Deity, the Anandamaya Purusha withdraws, the existence experiences dissolution or when Psychic Being withdraws, the individual experiences death of the body. During that period of dissolution the godlike fullness of Divine Instruments, Vibhutis, Avatars become support of an impermanent scene.
- 5) The Canto proposes that to make the mind empty, vital silent and body plastic is the condition of continuous ascent of Soul, continuous descent of Shakti and boundless change and further proposes to live like a new born child or a zero formed where every hope and search must cease and nothing built could live. Then all the parts of Nature can transform into the image of Bliss Self. This is the adventure of Spirit within Matter’s Ignorance. Thus Spirit can hold the universe in the trance of its luminous insufficiency.
- 6) The separate Self or Psychic being must be Supramentalised by the invasion of Supramental and Bliss Self and its sepatrative identity is lost and becomes one with the Bliss Self. By the influence of its Truth, the mind dies like a moth and one lives in a ‘fine and blissful Nothingness.’
- 7) Before that supreme state all human glory, sweetness and harmony become unimportant and obsolete. Thus, by the attraction of this Supreme Self, the unsolved slow evolution of three gunas return to its Divine Source from which all springs and all ceases.
- 8) Supreme Self has no kinship with the dominant three gunas of the universe. Thus, in its vast consciousness there is no external movement, no tamasic mind’s ignorant action, no rajasic mind’s indulgence in human love and no sattwic mind’s disinterested search for pure truth. All the false personalities born by the influence of three gunas perished before the nameless impersonal influence and oneness of the Supreme bliss Self. There remains only one

Supreme Divine Mother without the second personality to substitute Her or “There was no second, it had no partner or peer; Only itself was real to itself.” This Oneness of pure existence is safe from falsehood of ‘thought and mood’ and pure Consciousness is ‘unshared immortal bliss’ and dwelt alone, aloof, unique, bare and unutterably sole. This Being is formless, featureless, mute, occult, impenetrable, infinite, eternal, unthinkable and alone.

9) After this static realisation of the Supreme Self, King Aswapati became fit to meet its Dynamic state of Divine Mother in Person or in Her personal embodied Form who alone can bridge the gulf between Matter and Spirit and Death and Immortality in their entirety.

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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