

Book 2

Canto Twelve - The Heavens of the Ideal

(The story of ascent of Psychic being, Purusha Yajna, Vedantic sacrifice.)

“In Sri Aurobindo’s and Mother’s terminology, ‘psychic’ or ‘psychic being’ means the soul or the portion of the Supreme in man which evolves from life to life until it becomes a fully self-conscious being. The soul is a special capacity or grace of human beings on earth.” Agenda-1

“Man has in addition a psychic being, so consequently he has true love and compassion – wherein lies his superiority over the gods.” The Mother/ **August 9,**

1958

“But Theon had no idea of the path of *bhakti*, none whatsoever.

The idea of *surrender* to the Divine was absolutely alien to him. Yet he did have the idea of the Divine Presence here (*Mother indicates the heart center*), of the immanent Divine and of union with That. And he said that by uniting with That and letting That transform the being one could arrive at the divine creation and the transformation of the earth.

Theon was the first one to give me the idea that the earth is symbolic, representative – symbolic of concentrated universal action allowing divine forces to incarnate and work concretely. I learned all this from him.

Q: In this respect, you say somewhere that the gods too must incarnate to become fully conscious.

Yes, because....

Q: How is this possible? Aren't the gods already fully conscious?!

No, they have no psychic being, so that whole side of life does not exist for them.

In all the traditions here in India (and in other countries and other religions as well), most of the time these gods behave impossibly! This is simply because they have no psychic being. The psychic being is the one thing belonging specifically to terrestrial life; it has been given as a grace ... to repair, to undo what had been done.

Q: Yes, but aren't the gods conscious of the Divine?

Listen, mon petit, they are conscious of their own divinity, and of that above all!

They are connected with the Divine, yes, but I know from experience that they haven't the faintest notion of what *surrender* is!

I had a VERY interesting experience – it was last year or the year before, I don't recall, but after I retired to my room upstairs You know that during *pujas* these goddesses come all the time – they don't enter the body and tie themselves to it, but they do come and manifest. Well, this time – I think it must have been for last year's puja – Durga came (she always arrives a few days in advance and remains in the atmosphere; she is present, like this – *gesture as if Durga were walking up and down with Mother*). I was in touch with her during my meditations upstairs, and this new Power in the body was in me then as it is in me now, and ... (how to put it?) I made her participate in this concept of *surrender*. What an experience she had, mon petit! An extraordinary experience of the joy of being connected with That. And she declared, 'From now on, I am a *bhakta* of the Lord.'

It was beautiful.

This formidable Power, you see – a universal Power, an eternal and formidable Power – well, she had never had such an experience before, she had only experienced her OWN power. She was used to receiving and obeying Commands, but in an automatic way. Then all at once, she felt the ECSTASY of being a conscious instrument.

Truly ... it was truly beautiful.

I knew how it was with her because I remember the days when Sri Aurobindo was here and I used to go downstairs to give meditations to the people assembled in the hall. There's a ledge above the pillars there, where all the gods used to sit – Shiva, Krishna, Lakshmi, the Trimurti, all of them – the little ones, the big ones, they all used to come regularly, every day, to attend these meditations. It was a lovely sight. But they didn't have this kind of adoration for the Supreme. They had no use for that concept – each one, in his own mode of being, was fully aware of his own eternal divinity; and each one knew as well that he could represent all the others (such was the basis of popular worship, and they knew it). They felt they were a kind of community, but they had none of those qualities that the psychic life gives: no deep love, no deep sympathy, no sense of union. They had only the sense of their OWN divinity. They had certain very particular movements, but not this adoration for the Supreme nor the feeling of being instruments: they felt they were representing the Supreme, and so each one was perfectly satisfied with his particular representation. Except for Krishna.... In 1926, I had begun a sort of overmental creation, that is, I had brought the *Overmind* down into matter, here on earth (miracles and all kinds of things were beginning to happen). I asked all these gods to incarnate, to identify themselves with a body (some of them absolutely refused). Well, with my very own eyes I saw Krishna, who had always been in rapport with Sri Aurobindo, consent to come down into his body. It was on November 24th, and it was the beginning of 'Mother.'

Q: Yes, in fact I wanted to ask you what this realization of 1926 was.

It was this: Krishna consented to descend into Sri Aurobindo's body – to be FIXED there; there is a great difference, you understand, between incarnating, being fixed in a body, and simply acting as an influence that comes and goes and moves about. The gods are always moving about, and it's plain that we ourselves, in our inner beings, come and go and act in a hundred or a thousand places at once. There is

a difference between just coming occasionally and accepting to be permanently tied to a body – between a permanent influence and a permanent presence.

These things have to be experienced.

Q: But in what sense did this realization mark a turning point in Sri Aurobindo's sadhana?

No, the phenomenon was important FOR THE CREATION; he himself was rather indifferent to it. But I did tell him about it.” The Mother/ **July 26, 1961**

Summary

“Q: First of all, in the ‘Questions and Answers’ you speak of the ‘reversal of consciousness.’ Is this synonymous with the psychic realization? Because in one Conversation you connect the two things: the reversal of consciousness and the discovery of the psychic being.

(Answer) It’s the result of this discovery. In fact, it’s the result of union with the psychic being.” The Mother/ **August 5, 1961**

In this chapter the King has explored the planes of higher consciousness through ascent of Soul or Psychic of being. This ascent into higher planes are identified as ‘The Heavens of the Ideal.’

The king ascends through the vast range of the higher mind consciousness between higher mind proper and Intuitive mind. His yoga involves both an ascent to higher realms of consciousness (through vital and now higher mind realms) as well as a going within his being, behind the emotional centre to find his psychic Agni (deathless flame) which is constantly burning and growing within us as we progress through various lives and especially as we do *sadhana*. On uniting with this Agni which is also considered an embodiment or spark of divine love (deathless rose) as it is a portion of the Divine, the intense aspiration of this being within him propels him to even higher realms of consciousness.

Mother (Maa Krishna), some observations – (1) The entire range of higher mind planes contrast with the plane of the greater life, which had beings that were open to **(Supraterrestrial)** both the Truth and Falsehood. (2) In the greater life plane, the higher nature/life mother was still looking and searching for the divine within, to **(terrestrial)** manifest it. (3) On the higher mental planes though, we do not seem to encounter a mental form of the Mother. There are no conflicts between light and darkness and no searching and longing for the **(Supracosmic typal)** divine. (4) There is a vast impersonality, a transcendence of human thought and the descent of Truths of the much higher Overmental and Supramental planes **(Supracosmic, responsible for evolution.)**.

“There are, roughly, from this view-point, four main theories, or categories of theory, with their corresponding mental attitudes and ideals in accordance with four different conceptions of truth existence. These we may call the (1) supracosmic, (2) the cosmic and terrestrial, (3) the supraterrestrial or other-worldly, and (4) the integral or synthetic or composite, the theories that try to reconcile the three factors – or any two of them – which the other views tend to isolate. In this last category would fall our view (of Integral Yoga) of our existence here as a Becoming with the Divine Being for its origin and its object, a progressive manifestation, a spiritual evolution (1) with the supracosmic for its source and support, (2) the other –worldly for a condition and connecting link and (3) the cosmic and terrestrial for its field, and (4) with human mind and life for its nodus and turning-point of release towards a higher and highest perfection. Our regard then must be on the three first to

see where they depart from the integralising view of life and how far the truths they stand on fit into its structure.” The Life Divine-693-94

Detail:

ALWAYS the Ideal beckoned from afar (here the term ideal perhaps refers to the full range of the higher mind consciousness, from higher mind proper to Intuitive and then overmind) .

Awakened by the touch of the Unseen (the touch of Truth is evident on this plane),

Deserting the boundary of things **achieved** (of human mind effort), (This line suggests that we should not be attached with our achievements and must go beyond them.)(All worldly achievements are result of exclusive pursuit of mind and are rejected in Spiritual life.)

“A Yoga of works, a union with the Divine in our will and acts---and not only in knowledge and feeling---is then an **indispensable**, an inexpressibly **important element** of an integral Yoga. The conversion of our thought and feeling without a corresponding conversion of the spirit and body of our works would be a **maimed achievement**.” CWSA-23/The Synthesis of Yoga-91-92,

Aspired the strong discoverer, **tireless Thought**, (Overhead wisdom)

Revealing at each step a luminous world (multiple planes and layers in this range). (at each moment a new world must be born leaving far behind the past achievements.)

It left known summits for the unknown peaks: (**Hierarchies in supracosmic plane**)

“But why should they [*Yogis of the traditional schools*] feel any pressure [*of the supramental descent*] when they are satisfied with the realisation they have? They live in the spiritual mind and the nature of the mind is to separate — here to separate some high aspect or state of the Divine and seek that to the exclusion of all else. All the spiritual philosophies and schools of Yoga do that. If they go beyond, it is to the Absolute and mind cannot conceive of the Absolute except as something inconceivable, *neti neti*. Moreover for getting samadhi they concentrate on one single idea and what they reach is that which is represented by that idea — the samadhi is in its nature an exclusive concentration on that. So why should it open them to anything else? There are only a few who are sufficiently plastic to escape from this self- limitation of the sadhana — what they experience is that there is no end to the realisation, **when you get to one peak, you find another beyond it**. In order to see more than this one has to get into conscious waking touch with the supramental or at least get a glimpse of it — and that means passing beyond spiritual mind.” CWSA-29/Letters on Yoga-II-p-412

“All this difficult result can become possible only if there is an immense conversion, a total reversal of our consciousness, a supernatural entire transfiguration of the nature. There must be an ascension of the whole being, an ascension of spirit chained here and trammelled by its instruments and its environment to sheer Spirit free above, an ascension of soul towards some bliss-ful Super-soul, an ascension of mind towards some luminous Supermind, an ascension of life towards some vast Super-life, an ascension of our very physicality to join its origin in some pure and plastic spirit-substance. And this cannot be a single swift upsoaring but, like the ascent of the sacrifice described in the Veda, **a climbing from peak to peak in which from each summit one looks up to the much more that has still to be done**. At the same time there must be a descent too to affirm below what we have gained above: on each height we conquer we have to turn to bring down its power and its illumination into the lower mortal movement; the discovery of the Light for ever radiant on high must correspond with the release of the same Light secret below in every part down to the deepest caves of subconscious Nature. And this pilgrimage of ascension and this descent for the labour of transformation must be inevitably a battle, a long war with ourselves and with opposing forces around us which, while it lasts, may well seem interminable” The Synthesis of Yoga-132.

Impassioned, it sought **the lone unrealised Truth,**

It longed for the Light that knows not death and birth. (Supracosmic is the origin of immortality whose descent will establish Divine Immortal life in the terrestrial existence.)

**“We feel the hero’s immortality;
The courage and the strength death cannot touch” Savitri-262
“The radiant limbs that know not birth and death,” Savitri-278**

“There is a difference between immortality and the deathless state. Sri Aurobindo has described it very well in *Savitri*.

The deathless state is what can be envisaged for the human physical body in the future: it is constant rebirth. Instead of again tumbling backwards and falling apart due to a lack of plasticity and an incapacity to adapt to the universal movement, the body is undone ‘futurewards,’ as it were.

There is one element that remains fixed: for each type of atom, the inner organization of the elements is different, which is what creates the difference in their substance. So perhaps similarly, each individual has a different, particular way of organizing the cells of his body, and it is this particular way that persists through all the outer changes. All the rest is undone and redone, but undone in a forward thrust towards the new instead of collapsing backwards into death, and redone in a constant aspiration to follow the progressive movement of the divine Truth.

But for that, the body – the body-consciousness – must first learn to widen itself. It is indispensable, for otherwise all the cells become a kind of boiling porridge under the pressure of the supramental light.

What usually happens is that when the body reaches its maximum intensity of aspiration or of ecstasy of Love, it is unable to contain it. It becomes flat, motionless. It falls back. Things settle down – you are enriched with a new vibration, but then everything resumes its course. So you must widen yourself in order to learn to bear unflinchingly the intensities of the supramental force, to go forward always, always with the ascending movement of the divine Truth, without falling backwards into the decrepitude of the body. That is what Sri Aurobindo means when he speaks of an *intolerable ecstasy*’; it is not an intolerable ecstasy: it is an unflinching ecstasy.” The Mother/ **November 25, 1959**

Each stage of the soul’s remote ascent was built (The Soul can ascend to seven heavens of which the lowest is subtle physical.)

Into a constant heaven felt always here (the ascending of the soul in the higher ranges has an impact on the state of or normal waking consciousness as well **or dynamisation of Superconscious state after return from trance or meditation in normal Consciousness. So through Karma Yoga one can**

live in higher states of waking consciousness and through Jnana and Bhakti Yoga one can dynamise the waking state through Samadhi or trance.)

At each pace of the journey marvellous

A new degree of wonder and of bliss,

A new rung formed in Being's mighty stair,

A great wide step trembling with jewelled fire

As if a burning spirit quivered there **(the Illumined mind) (in the supracosmic source) (the Spirit's touch can literally quiver the body.)**

Upholding with his flame the immortal hope,

“This (descent of Divine Force) has repeatedly been my experience lately, with a vision and a conviction, the conviction of an experience: the two vibrations (Truth vibration of Spirit and falsehood vibration of Matter) 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 (of brain)– 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 Mother/25th March-1964,

As if a radiant God had given his soul

That he might feel the tread of pilgrim feet

Mounting in haste to the Eternal's house. **(Ascent of the Soul to the Supracosmic Source.) (right utilisation of hasty mind.)**

"Q: And what are the influences that come from the subtle physical?"

Generally they are of a far higher quality than material influences. I have noticed (I don't know whether it's a personal or a general thing) that the subtle physical I see is always of a somewhat higher quality than the physical proper. I mean somewhat more harmonious: things are smoother. All that comes from the vital is more often than not aggressive, quarrelsome and so on – and difficult. But this realm is generally calm – calm, orderly, where things are more harmonious – GENERALLY (I can't say whether it's the case with everybody, but in my own case it's like that).

As I told you, Sri Aurobindo lives there permanently, as though in a house of his own: you can see him, you can stay with him, he is busy. It is very much like the physical, but a physical that would be less grating, you understand, where things are more harmonious and satisfying, less excited. There is less of that feeling of **haste** and uncertainty. In that house where Sri Aurobindo lives, life unfolds very, very harmoniously: people come and go, there are meals even.... But all that obeys more general laws, and a sense of security and certainty not to be found in physical life. And the symbolism is more exact (I don't know how to express it ...), the symbolic transcription of things is less distorted, more exact.

This is the subtle physical as I know it, I can't say if it is the same for everyone. Sri Aurobindo said, "There is a true physical," well, I have a feeling that this is what he calls the "true physical" – a subtler physical, the true physical which is behind.

Q: But does it influence the whole earth?"

Oh, yes! In general, these things are terrestrial. But probably it's still quite subjective, in the sense that each one has an impression of it according to what he is and his stage of development." The Mother/ **January 18, 1963**

"Q: Regarding the message Mother will give for the November 24 darshan:"

"It is certainly a mistake to bring down the light by force – to pull it down. The Supramental cannot be taken by storm. When the time is ready it will open of itself – but first there is a great deal to be done and that must be done patiently and without **haste.**" Sri Aurobindo" **November 23, 1965**

"The best way to hasten the manifestation of the Divine's Love is to collaborate for the triumph of the Truth." The Mother/ December 20, 1967

At either end of each effulgent stair

As he traverses these Heavens he comes across the kingdoms of the Deathless
rose. Above our mortally encased spirit lies the superconscious realm and below
us lie the unconscious but behind our heart/emotional centre (of subliminal Self)

lies the kingdom of the deathless rose or the kingdom of the psychic being.

(Deathless rose is the kingdom of Spiritual being.)

The heavens of the ideal Mind were seen (**higher mind, illumined mind, intuitive mind, overmind and beyond each represents an intermediate heaven.**)

In a blue lucency of dreaming Space

Like strips of brilliant sky clinging to the moon (in our world we can only see the brilliant sky next to the sun, not the moon). (**Mind is considered as moon light, and the higher planes are adjacent to mind like bright strips which are not sun light. Sun generally symbolises the supramental being and also ten selves from which the supramental can resume action.**)

On one side glimmered hue on floating hue,

A glory of sunrise breaking on the soul (the illumination from this plane is akin to sunrise not the full sun),

In a tremulous rapture of the heart's insight

And the spontaneous bliss that beauty gives,

The lovely kingdoms of **the deathless Rose.** (**The Kingdom of Divine Love in Spiritual plane.**)

Above the spirit cased in mortal sense

Are superconscious realms of heavenly peace, (Supramental plane)

Below, the Inconscient's sullen dim abyss, (Here it is proposed to move the consciousness between Supramental an Inconscient plane.)

Between, behind our life, the deathless Rose (**The Divine Love of Spiritual plane**) (Mother (Maa Krishna) I remember Lord Sai came in my dream many years ago and presented me with golden roses). (**Gold represents the**

Supramental world and the rose represents the Divine Love, so the golden rose is the symbol of Supramental Love, which is all embracing.) (There is another line in this chapter where the word 'flower' and 'gold' are together.)

Across the covert air the spirit breathes,
A body of the cosmic beauty and joy
Unseen, unguessed by the blind suffering world,
Climbing from Nature's deep surrendered heart (Purusha Yajna)
It blooms for ever at the feet of God (the psychic being is always seeking and open to the Divine),
Fed by life's sacrificial mysteries (the psychic being grows as it assimilates the experience of the outer being). **(Surrender is the law of the Soul or the ten selves and here the description is its action/consecration in the universal Nature.)**

"O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector" (hymn to the Mystic fire). **(Through obedience to the law of sacrifice we receive the Divine protection.)**

Here too its bud is born in human breasts (the opening or growth of the psychic being);

Then by a touch, a presence or a voice

The world is turned into a temple ground (the descent of the divine mother, the rendering of the veil that hides the psychic, the coming forward of the psychic being) **(These experiences take place in universalised Psychic being, which is called the realisation of the Cosmic Self. Sri Matrimandir is a symbolic representation of the world turning into a temple ground or place of inner adoration and consecration, that will channel to earth the**

wizard invisible Divine ray which will again bring visible change and transformation in earth Souls.)

“this veiled psychic entity is the **flame of the Godhead** always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within which obscures our outward nature. It is a flame born out of the Divine and, luminous inhabitant of the Ignorance, grows in it till it is able to turn it towards the Knowledge. It is the concealed Witness and Control, the hidden Guide, the Daemon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine.” (The Life Divine p238) **Here this experience is universalised for greater world action and greater world transformation.**

And all discloses the unknown Beloved (the descent of the Mother into the temple of our heart once the psychic being comes forward). **(Psychic being is opened in numberless selves by the pressure of the Cosmic self.)**

In an outburst of heavenly joy and **ease (Moksha) (The Divine’s universalised experience is transcended in the individual vessel.)**

Life yields to the divinity within (the vital organises itself around the Psychic and assumes some of its character)

And gives the rapture-offering of its all (the vital then becomes consecrated),
And the soul opens to felicity.

A bliss is felt that never can wholly cease (once this happens regardless of the difficulties in our life, this bliss is always in the background) (“**That in which the soul knows its own true and exceeding bliss, which is perceived by**

the intelligence and is beyond the senses, wherein established it can no longer fall away from the spiritual truth of its being. Which, having obtained, he regards no other gain as greater; wherein established he is not disturbed by the fiercest assault of mental grief.”) The Gita-6.21, 6.22

A sudden mystery of secret Grace

(Rose) Flowers goldening our earth of red desire (the conversion of a vital oriented earth 'red' to a diviner 'goldening' world). (This is the meaning of your vision of golden rose.) (In order to be established in spirituality you need endless series of visions.) (By the Divine's Supramental grace, desire is transformed.)

All the high gods who hid their visages

From the soiled passionate ritual of our hopes,

Reveal their names and their undying powers. (The experience of the kingdom of Overmental godheads.) (After King Aswapati's Psychic realisation all the overmental Gods prefer to stay around him and reveal their undying power and helped in the Divine manifestation.)

“A first perfection's stage is reached at last; (Discovery of Psychic being is identified as first perfection after which all the overmental gods will prefer to stay all around Savitri.)

Out of the wood and stone of our nature's stuff

A temple is shaped where the high gods could live.” Savitri-531

‘The Gods, who in their highest secret entity are powers of this supermind, born of it, seated in it as in their proper home, are in their knowledge “truth-conscious” and in their possessed of the “seer-will”. Their conscious-force turned towards works and creation is possessed and guided by a perfect and direct knowledge of the thing to be done and its essence

and its law, --a knowledge which determines a wholly effective will-power that does not deviate or falter in its process or in its result, but expresses and fulfills spontaneously and inevitably in the act that which has been seen in the vision. Light is here one with Force, the vibration of knowledge with the rhythm of the will and both are one, perfectly and without seeking, groping or effort, with the assured result.’ The Life Divine-132-33

‘In the Veda all these poises are asserted of the gods. In essence the gods are one existence which the sages call by different names; but in their action founded in and proceeding from the large Truth and Right Agni or another is said to be all the other gods, he is the One that becomes all; at the same time he is said to contain all the gods in himself as the nave of a wheel contains the spokes, he is the One that contains all; and yet as Agni he is described as a separate deity, one who helps all the others, exceeds them in force and knowledge, yet is inferior to them in cosmic position and is employed by them as messenger, priest and worker,-- the creator of the world and father, he is yet the son born of our works, he is, that is to say, the original and the manifested indwelling Self or Divine, the One that inhabits all.’ The Life Divine-166-67

“On thee, O Agni, the Kanwas have called, for thee, O master of wisdom, their movements of understanding become articulate; arrive, O Agni, with the gods” (hymn to mystic fire).

“The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods” (hymn to mystic fire).

A fiery stillness wakes the slumbering cells (mother (Maa Krishna) is this the descent of the divine force into the physical?), **(The more the silence and the stillness of the physical, vital and mental being, the more the divine force will be active. The cells awakening from the unconscious sleep is possible through the Supramental intervention.)**

A passion of the flesh becoming spirit (process of (physical) transformation),

And marvellously is fulfilled at last

The miracle for which our life was made. **(Our life is designed for the attainment of ultimate aim of the physical immortality through cellular transformation.)**

A flame in a **white voiceless cupola** (the white light is the divine mother's light or the light of Agni) **(white also represents purity)**

"O Fire, with **thy lustres white**, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm (hymn to mystic fire)."

Is seen and faces of immortal light ,

The radiant limbs that know not birth and death (the vision of the divine mother or the jivatma?), **(Supracosmic experience of supramental being.)**

The breasts that suckle the first-born of the Sun,

The wings that crowd thought's ardent silences,

The eyes that look into spiritual Space.

Our hidden centres of celestial force (tenfold Selves.)

Open like flowers to a heavenly atmosphere (opening/blossoming of all the chakras); **(opening of chakras are related with universalisation of consciousness.)** **(Here chakras are opening from above down ward. This the method of integral yoga.)** **(This also hints that King Aswapati's Spiritual being opened first and by its pressure the Psychic being opened.)** **(In Savitri, first the Psychic being opened and by its ascent Spiritual being opened.)**

Mind pauses thrilled with the supernal Ray, **(Opening of Spiritual being.)**

And even this transient body then can feel

Ideal love and flawless happiness (Opening of Annamaya Purusha)

And laughter of the heart's sweetness and delight (Opening of Psychic Being.)

Freed from the rude and tragic hold of Time,

And beauty and the rhythmic feet of the hours. (Opening of Pranamaya Purusha)

(These are experiences of the cosmic consciousness leading towards the Divine Love and activation of chakras.)

"Q: But then what is this consciousness we feel like a force inside us? For instance, sometimes in meditation it rises, then descends; it's not fixed anywhere. What is this consciousness?"

The Shakti!

Some receive it from above; for others, it rises from below (*gesture to the base of the spine*). **As I once told you, the old system always proceeds from below upwards, while Sri Aurobindo pulls from above downwards.** This becomes very clear in meditation (well, in yoga, in yogic experience): for those who follow the old system, it's invariably the *kundalini* at the base [of the spine] rising from center to center, center to center, until the lotus (*in an ironic tone*) bursts open here (*gesture at the crown of the head*). With Sri Aurobindo, it comes like this (*gesture of descending Force*) and then settles here (*above the head*); it enters, and from there it comes down, down, down, everywhere, to the very bottom, and even below the feet – the subconscious – and lower still, the unconscious. It's the Shakti. He said, you know (I am still translating it), that the shakti drawn up from below (this is what happens in the individual process) is already what could be called a "veiled" shakti (it has power, but it is veiled). While the Shakti drawn down from above is a PURE Shakti; and if it can be brought down carefully and slowly enough so that it isn't (how shall I put it?) polluted or, in any case, obscured as it enters matter, then the result is immediately much better. As he has explained, if you start out with this feeling of a great power in yourself it's always a great power no matter where it awakens), there's inevitably of the ego meddling in. But if it comes pure and you are very careful to keep it pure, not to rush the movement but let it purify as it descends, then half the work is done.

Q: It's a problem. When you contact the Superconscious and the Shakti emerges at the crown of the head, it is something rising from below, is not it? Is it then another movement, an ascending movement...?

That is the consciousness of the *jiva* [soul], the personal, individual consciousness.

Q: It's something that grows....

It is the individual consciousness. Aspiration is almost always an expression of the psychic being – the part of us that's organized around the divine center, the small divine flame deep within human beings. You see, this divine flame exists inside each human being, and little by little, through all the incarnations and karma and so on, a

being takes shape around it, which Théon called the "psychic being." And when the psychic being reaches its full development, it becomes a kind of bodily or at any rate individual raiment of the soul. The soul is a portion of the Supreme – the jiva is the Supreme in individual form. And since there is only one Supreme, there is only one jiva, but with millions of individual forms. This jiva begins as a divine spark – immutable, eternal and infinite too (infinite in possibility rather than dimension). And through all the incarnations, whatever has received and responded to the divine Influence progressively crystallizes around the jiva, which becomes more and more conscious as well as more and more organized. Ultimately it becomes a completely conscious individual being, master of itself and moved exclusively by the divine Will. That is to say an individual expression of the Supreme. This is what we call the "psychic being."

Generally speaking, those who practice yoga have either a fully developed, independent psychic being which has taken birth again to do the Divine's work, or else a psychic being in its last incarnation wanting to complete its development and realize itself.

This is what aspires, this is what has the contact.

So, when you're told "become conscious of your psychic being," it's for the being formed by external Nature to contact the divine Presence through the psychic being. Then the psychic takes charge of the whole being; in fact, it is the inner Guide.... Well, when I was a little child, this "person" (which wasn't a person, but an expression of a certain consciousness and will) was actually the psychic presence; there was something else behind, but that's a rather special case. And what happened to me happens to everyone whose psychic being has deliberately incarnated: the psychic being guides your life, and if you let it act freely, it arranges ALL circumstances---it is truly wonderful!...I have seen – no only for myself but for so many people who also had conscious psychic beings – that everything is arranged with a view to ... not at all your personal egoistic satisfaction, but your ultimate progress and realization. And all circumstances of life, even those you call "disastrous," are there to lead you where you have to go as swiftly as possible.

Yours (Satprem) is more than a psychic being. As I have told you, your psychic being is accompanied by something which has come for a special purpose, with a particular intellectual power – a luminous, conscious power –which has come from regions higher than the mind, regions Sri Aurobindo calls the Overmind, to do a special work. It is here (gesture enveloping the chest and head) and, along with the psychic, it is trying to organise everything. This, in your psychic, is what you are feeling. It must

have great power...Don't you feel a luminous force?" The Mother/The Mother's

Agenda-1962

This in high realms touches immortal kind;

What here is in the bud has blossomed there.

There is the secrecy of the House of Flame (Agni), (Psychic being)

The blaze of godlike thought and golden bliss,

The rapt idealism of heavenly sense;

There are the wonderful voices, the **sun-laugh**,

A gurgling eddy in rivers of God's joy,

And the mystic vineyards of **the gold moon-wine**,

"It is a Power within us, the concealed

Divinity, that has lit the flame of aspiration, pictures the

image of the ideal, keeps alive our discontent and pushes us to

throw off the disguise and to reveal or, in the Vedic phrase, to

form and disclose the Godhead in the manifest spirit, mind, life

and body of this terrestrial creature."(p412 The Life Divine)

"O Son of the body! Now make the sacrifice **honeyed** for the gods (or full of honey among the gods) for their enjoyment, O seer" (hymn to mystic fire).

"Shining of flank, yoked to the mind, the bearers that bear thee and bear to us the gods to drink the **Soma-wine**," (hymn to mystic fire)

"Those that are active to Yajna, those that are adorable, let both of them drink with thy tongue, O Agni, the heady **sweetness of the wine**." (hymn to mystic fire)

"...but that is when it is shooting beyond itself under the pressure of the psychic flame to attain to the fulfilment of utter unity and has therefore to realise that which seemed to it not-self as an even **greater** and dearer self than its own individuality." (p217 The Life Divine)

All the fire and sweetness of which hardly here

A brilliant shadow visits mortal life.

Although are witnessed there the joys of Time,

Pressed on the bosom the Immortal's touch is felt,

Heard are the flutings of the Infinite (Krishna's call in the psychic). **(the divine call received from the heart, whose touch and sweet voice can change the course of ordinary earth bound life. Those who listen this sweet fluting sound, lose interest in earthly enjoyment.)**

Its complementary line:

"Attracted to strange far-off shimmerings,
Led by **the fluting** of a distant Player
He sought his way amid life's laughter and call"

Savitri-192

"An Infant nursed on Nature's covert breast,
An Infant playing in the magic woods,
Fluting to rapture by the spirit's streams,
Awaits the hour when we shall turn to his call."

Savitri-169

"It seemed the yearning of a **lonely flute**
That roamed along the shores of memory
And filled the eyes with tears of longing joy."

Savitri-290

"Although are witnessed there the joys of Time,
Pressed on the bosom the Immortal's touch is felt,
Heard are **the flutings** of the Infinite."

Savitri-279

"**High-fluting** with the coil's happy voice,
His peacock turban trailing on the trees;
His breath was a warm summons to delight,
The dense voluptuous azure was his gaze."

Savitri-352

“What feet of gods, what ravishing **flutes of heaven**
Have thrilled high melodies round, from near and far”

Savitri-419

“An adoration reigned in the yearning heart,
A spirit of purity, an elusive presence
Of faery beauty and ungrasped delight
Whose momentary and escaping thrill,
However unsubstantial to our flesh,
And brief even in imperishableness,
Much sweeter seemed than any rapture known
Earth or all-conquering heaven can ever give.”

Savitri-603

“His bliss laughs to us or it calls concealed
Like a far-heard unseen **entrancing flute**
From moonlit branches in the throbbing woods,
Tempting our angry search and passionate pain.
Disguised the Lover seeks and draws our souls.”

Savitri-614

“O subtle-souled musician of the years,
Play out what thou hast **fluted** on my stops;
Arise from the strain their first wild plaint divined
And that discover which is yet unsung.”

Savitri-687

“Pursuing her in her fall, implacably sweet,
A face was over her which seemed a youth’s,
Symbol of all the beauty eyes see not,
Crowned as with peacock plumes of gorgeous hue
Framing a sapphire, whose heart-disturbing smile
Insatiably attracted to delight,
Voluptuous to the embraces of her soul.”

Savitri-711

Many devotees received *The Mother* and *Sri Aurobindo’s* Divine Presence, Touch and heard Their Call or ‘**the flutings** of the Infinite’ but few *Ashramites* were able to respond to Their Divine call of ‘**Fluting to rapture**’ adequately; fewer *Sadhakas* and Children were able to hold that Call or ‘**High-fluting... happy voice**’ and Presence till their last breath. In the fewest integral Yogis They reveal and manifest Their total Divinity, *samagram-mam*.

Here upon earth are early awakenings,

Moments that tremble in an air divine,

And grown upon the yearning of her soil

Time's sun-flowers' gaze at gold Eternity: ([Jivatma has turned its gaze towards Paramatma.](#))

There are the imperishable beatitudes.

A million lotuses swaying on one stem, ([Thousand petalled lotus is above the head](#))([the million lotuses seem to represent Inconscient Self.](#))

World after coloured and ecstatic world ([Movement of chakras covering ten sheaths or ten planes of consciousness and Soul climbs upward to Bliss Self.](#))

Climbs towards some far unseen epiphany.

[Its complementary line:](#)

"The Immanent shall be the witness God
Watching on his many-petalled lotus-throne
His actionless being and his silent might
Ruling earth-nature by eternity's law,
A thinker waking the Inconscient's world,
An immobile centre of many infinitudes
In his thousand-pillared temple by Time's sea." Savitri, Book-11 ([Here the home of Inconscient Self is narrated.](#))

"When we begin living the spiritual life, a reversal of consciousness takes place which for us is the proof that we have entered the spiritual life; well, yet another occurs when we enter the supramental world.

And probably each time a new world opens up, there will again be a new reversal. This is why even our spiritual life, which is such a total reversal compared to ordinary life, seems something still so ... so totally different when compared to this supramental consciousness that the values are almost opposite.

It can be expressed in this way (but it's quite approximate, more than diminished or deformed): it's as if our entire spiritual life were made of silver, whereas the supramental life is made of gold – as if our entire spiritual life here were a vibration of silver, not cold but simply a light, a light that goes right to the summit, an absolutely pure light, pure and intense; but in the other, in the supramental world, there is a richness and a power that make all the difference. This whole spiritual life of the psychic being and of all our present consciousness that appears so warm, so full, so wonderful, so luminous to the ordinary consciousness, well, all this splendor seems poor in comparison to the splendor of the new world.

I can explain the phenomenon like this: successive reversals such that an EVER NEW richness of creation will take place from stage to stage, making whatever came before seem so poor in comparison. What to us seems supremely rich compared to our ordinary life, appears so poor compared to this new reversal of consciousness. Such was my experience.

Last night, my effort to understand what was missing in order to help you completely and truly come out of the difficulty reminded me of what I said the other day about Power, the transforming power, the true realizing power, the supramental power. When you enter that, when you suddenly surge into that Thing, then you see – you see that it is truly almighty in comparison to what we are here. So once again, I touched it, I experienced both states simultaneously.

But as long as this is not an accomplished fact, it will still be a progression – a progression, an ascension; you gain a little, you gain some ground, you rise higher and higher. But as long as the new reversal has not taken place, it's as if everything had still to be done. It is a repetition of the experience below, reproduced above.

(silence)

And each time, you have the feeling of having lived on the surface of things. It's a feeling that is repeated over and over again. With each new conquest, you feel that until then you had lived only on the surface of things – on the surface of the realization, on the surface of 'surrender,' on the surface of power. It was only the surface of things, the surface of the experience. Behind the surface, there is a depth, and only when one enters into this depth does one touch the True Thing. And it is the same experience each time: what seemed a depth becomes the surface. A surface, with all that it entails of inaccuracy, yes, of artificiality – artificial – an artificial transcription. It feels like something not really alive, a copy, an imitation: it's an image, a reflection, but not THE Thing itself. You step into another zone and you feel you have uncovered the Source and the Power and the Truth of things; then this source and power and truth in turn become an appearance, an imitation, a mere transcription in comparison to something concrete: the new realization.

(silence)

Meanwhile, we should acknowledge that we don't have the key, it is not yet in our hands. Or rather, we know quite well where it is, and there is only one thing to do: the perfect 'surrender' Sri Aurobindo speaks of, the total surrender to the divine Will whatever happens, even in the dark of night.

There is night and sun, night and sun, and night again, many nights, but one must

cling to this will for 'surrender,' cling as through a storm, and put everything into the

hands of the Supreme Lord. Until the day when the Sun shall shine forever, the day of

total Victory." The Mother/ **November 15, 1958**

On the other side of the eternal stairs

The mighty kingdoms of the deathless Flame (Psychic Agni) (each of the ten selves are deathless flame.)

Aspired to reach the Being's absolutes. (Psychic being's aspiration to arrive at Sachchidananda consciousness)

Out of the sorrow and darkness of the world,

Out of the depths where life and thought are tombed,

Lonely mounts up to heaven the deathless Flame (the psychic aspiration flame). (the death less flame of Psychic being.)

In a veiled Nature's hallowed secrecies

It burns for ever on the altar Mind,

Its priests the souls of dedicated gods,

Humanity its house of sacrifice.

Once kindled, never can its flamings cease (intense psychic aspiration). (Psychic opening can ignite ceaseless Divine flame.)

"It is an ever-pure flame of the divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguish the flame." (The Life Divine p 924)

A fire along the mystic paths of earth,

It rises through the mortal's hemisphere,

Till borne by runners of the Day and Dusk

It enters the occult eternal Light (Supramental spheres)

And clambers whitening to the invisible Throne.

Its worlds are steps of an ascending Force:

A dream of giant contours, titan lines,

Homes of unfallen and illumined Might,

Heavens of unchanging Good pure and unborn,
Heights of the grandeur of **Truth's ageless ray,**
As in a symbol sky they start to view
And call our souls into a vaster air. **(the soul's higher divine Call.)**
On their summits they bear up the sleepless Flame; (Supramental.)
Dreaming of a mysterious Beyond,
Transcendent of the paths of Fate and Time,
They point above themselves with index peaks
Through a pale-sapphire ether of god-mind
Towards some gold Infinite's apocalypse **(the birth of the supramental in matter).**

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"

"All true Truth of love and of the works of love the psychic being accepts in their place: but its **flame** mounts always upward and it is eager to push the ascent from lesser to higher degrees of Truth, since it knows that only by the ascent to a highest Truth and the descent of that highest Truth can Love be delivered from **the cross** and placed upon the throne." (The Synthesis of Yoga-p-157)

"Beyond the mental and moral being in us is a greater divine being that is **spiritual and supramental**; for it is only through a large spiritual plane where the mind's

formulas dissolve in a white flame of direct inner experience that we can reach beyond mind and pass from its constructions to the vastness and freedom of the supramental realities. There alone can we touch the harmony of the divine powers that are poorly misrepresented to our mind or framed into a false figure by the conflicting or wavering elements of the moral law." (The Synthesis of Yoga p201)

A thunder rolling mid the hills of God,
Tireless, severe is their tremendous Voice:
Exceeding us, to exceed ourselves they call
And bid us rise incessantly above (the influence of the psychic always pushing us to progress).

"Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer" (The Hymns to the Mystic Fire.)

Far from our eager reach those summits live,
Too lofty for our mortal strength and height,
Hardly in a dire ecstasy of toil
Climbed by the spirit's naked athlete will.

Austere, intolerant they claim from us

Efforts too lasting for our mortal nerve

Our hearts cannot cleave to nor our flesh support;
Only the Eternal's strength in us can dare

To attempt the immense adventure of that climb

"Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greatened in thy being thy flames range wide, thy lustres touch the heavens." (The Hymns to the Mystic Fire.)

And the sacrifice of all we cherish here (the sacrifice of our petty desires, each time we reject a desire, we feel the touch of the psychic).

Its complementary line:

"He entered into dumb despairing Night
Challenging the darkness with his luminous soul." Savitri-227

"To thee, who reignest over our pilgrim-sacrifices, luminous guardian of the Truth, increasing in thy own home." (hymn to mystic fire)

Our human knowledge is a **candle burnt (science is limited human knowledge)**

On a dim altar to a **sun-vast Truth;**

Man's virtue, a coarse-spun ill-fitting dress,

Apparels wooden images of Good;

Passionate and blinded, bleeding, stained with mire

His energy stumbles towards a deathless Force (evolution in ignorance).

An imperfection dogs our highest strength;

Portions and pale reflections are our share.

Happy the worlds that have not felt our (Spiritual) fall, **(In higher planes depression and negations never visit.)** Savitri book hints that if *Jnana Yoga* can be reconciled with *Karma Yoga*, then the possibility of Spiritual fall reduces. *The Gita* insists to develop *double sincerity, dvividha Nistha*, among

the seekers of truth that of (1) the *Sankhya Yogis* by the Yoga of Knowledge and (2) the *Karma Yogis* by the Yoga of Works.

Where Will is one with Truth and Good with Power; (Reconciliation of Karma and Jnana Yoga. It hints that if Jnana Yoga can be reconciled with Karma Yoga, then the possibility of Spiritual fall reduces.)

Impoverished not by earth-mind's indigence,

They keep God's natural breath of mightiness,

His bare spontaneous swift intensities; (the Nature of spiritual being.)

Its complementary line:

"The Spirit's bare and absolute potencies

Burn in the solitude of the thoughts of God." Book-1, Canto-4

The king did not stop with the attainment of moksha or the finding of the psychic being which to many seekers is the final resting place of their endeavours....he kept going

There is his great transparent mirror, Self,

And there his sovereign autarchy of bliss

In which immortal natures have their part,

Heirs and cosharers of divinity.

He through the Ideal's kingdoms moved at will, (Kingdom of Spirit.)

Accepted their beauty and their greatness bore,

Partook of the glories of their wonder fields,

But passed nor stayed beneath their splendour's rule.

All there was an intense but partial light. (below the supramental plane.)

In each a seraph-winged high-browed Idea

United all knowledge by one master thought, (Reconciling wisdom)

Persuaded all action to one golden sense,

All powers subjected to a single power

And made a world where it could reign alone,

An absolute ideal's perfect home. **(experience of reconciliation.)**

Insignia of their victory and their faith, (Insignia: symbol.)

They offered to the Traveller at their gates

A quenchless flame or an unfading flower,

Emblem of a high kingdom's privilege.

A glorious shining Angel of the Way (Angel is the Psychic being.)

Presented to the seeking of the soul

The sweetness and the might of an idea,

Each (idea) deemed Truth's intimate fount and summit force,

The heart of the meaning of the universe,

Perfection's key, passport to Paradise.

Its complementary line: (Psychic being is utilised as instrument of

**Jnana Yoga in the above passage and as instrument of Karma yoga in
the below passage)**

"This **bright perfection** of her inner state
Poured overflowing into her outward scene,
Made beautiful dull common natural things
And action wonderful and time divine." Savitri-532
Yet were there regions where these absolutes met

And made a circle of bliss with married hands;

Light stood embraced by light, fire wedded fire,

But none in the other would his body lose

To find his soul in the world's single Soul, **(Supra Cosmic consciousness)**

A multiplied rapture of infinity.

Onward he passed to a diviner sphere: (of Cosmic Self)

There, joined in a common greatness, light and bliss,

All high and beautiful and desirable powers

Forgetting their difference and their separate reign

Become a single multitudinous whole.

Above the parting of the roads of Time,

Above the Silence and its thousandfold Word,

In the immutable and inviolate Truth

For ever united and inseparable,

The radiant children of Eternity dwell **(Here in this supramental plane there are invisible supramental beings who help an aspiring soul to ascent to their status.)**

"If there is an opposition between the spiritual life and that of the world, it is that gulf which he (a *Sadhaka* of integral Yoga) is here to bridge, that opposition which he is here to change into a harmony. If the world is ruled by the flesh and the devil, all the more reason that the children of Immortality should be here to conquer it for God and the Spirit. If life is an insanity, then there are so many million souls to whom there must be brought the light of divine reason; if a dream, yet is it real within itself to so many dreamers who must be brought either to dream nobler dreams or to awaken; or if a lie, then the truth has to be given to the deluded."

Sri Aurobindo/CWSA-23/The Synthesis of Yoga/p-327-328,

'We have to regard therefore this all-containing, all-originating, all-consummating Supermind as the nature of the Divine Being, not indeed in its absolute self-existence, but in its action of the Lord and the Creator of its own worlds. This is the truth of that which we call God. Obviously this is not the too personal and limited Deity, the magnified and supernatural Man of the

ordinary occidental conception; for that conception erects a too human Eidolon of a certain relation between the creative Supermind and the ego. We must not indeed exclude the personal aspect of the Deity, for the impersonal is only one face of existence; the Divine is All-existence, but it is also the one Existent, --it is the sole Conscious-Being, but still a Being. Nevertheless, with this aspect we are not concerned at present; it is the impersonal psychological truth of the divine Consciousness that we are seeking to fathom: it is this that we have to fix in a large and clarified conception.' *The Life Divine-141*

On the wide spirit height where all are one (the Cosmic Self).

END OF CANTO TWELVE

Here King Aswapati travelled in the cosmic overmental plane and the transcendental supracosmic source, which are necessary for each soul to firm his station in the highest planes of consciousness and from which there can be invasion of Supramental forces to earth nature.

My Dearest Divine Child,

My all love and blessings. I found your Savitri note and 'The Life Divine' summery excellent. These two exercises will carry you towards unimaginable growth of Consciousness and splendours of life. Your letter touched my heart and an unending truth will manifest through you and you will be wholly conscious of the Reality behind this existence. My blessings for your research of the next exercise of 'the Self of the Mind'. The objective of this study is not to draw any intellectual and aesthetic conclusion out of it but to repeat Sri Aurobindo's Spiritual experience to the extent of full realisation of Their power in your (our) individual life. To call down the Supreme Lord and the Supreme

Mother in Their entirety is the object towards which we have to constantly return
in our individual life.

With my eternal Love and blessings.

Your loving mother

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 of Unknowable.

The Important Secret of this chapter:

“It longed for the Light **that knows not death and birth.**

Each stage of the soul’s remote ascent was built
Into a constant heaven felt always here.” Savitri-277

“A fiery stillness wakes the slumbering cells,
A passion of the flesh becoming spirit,
And marvellously is fulfilled at last
The miracle for which our life was made.
A flame in a white voiceless cupola
Is seen and faces of immortal light,
The radiant limbs **that know not birth and death,**
The breasts that suckle the first-born of the Sun,
The wings that crowd thought’s ardent silences,
The eyes that look into spiritual Space.” Savitri-278

The More Important Secret of this chapter:

“**There is the secrecy of the House of Flame (Agni),** (Psychic being)

The blaze of godlike thought and golden bliss,

The rapt idealism of heavenly sense;

There are the wonderful voices, the **sun-laugh,**

A gurgling eddy in rivers of God's joy,
And the mystiered vineyards of **the gold moon-wine**,
All the fire and sweetness of which hardly here
A brilliant shadow visits mortal life." Savitri-279

The Most Important Secret of this chapter:

"It left known summits for the unknown peaks:" Savitri-277

"A fiery stillness wakes the slumbering cells,
A passion of the flesh becoming spirit,
And marvellously is fulfilled at last
The miracle for which our life was made." Savitri-278

Om Namo Bhagavateh

Sri Matriniketan Ashram

07.01.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Book-2, Canto-12, gives the account of King Aswapati's Psychic being's ascent to Spiritual and Supramental height, hence this is identified as Purusha yajna, Vedantic sacrifice. This Canto also gives the account of movement of Consciousness in higher planes of Consciousness, particularly in between Psychic and Spiritual plane. This canto also gives hint of opening of Chakras of King Aswapati from above the head moving downward as Divine Shakti. The traditional Yoga gives importance of opening of Chakras or energy centres from below and asks the physical presence of Guru in order to avoid the possibility of Spiritual fall. The opening of Chakras as proposed in integral Yoga is safe and need not depend on the Physical presence of Guru. The descending Shakti will purify mind, vital and body and finally descend to Subconscient and Inconscient plane for purification and transformation.

"Our hidden centres of celestial force

Open like flowers to a heavenly atmosphere;
Mind pauses thrilled with the supernal Ray,
And even this transient body then can feel
Ideal love and flawless happiness
And laughter of the heart's sweetness and delight
Freed from the rude and tragic hold of Time,
And beauty and the rhythmic feet of the hours." Savitri-278

So the Yoga which begins with the movement of Consciousness between Psychic and Spiritual plane, replacing or superseding the earlier status of movement of

consciousness between three gunas, will culminate with the movement of Consciousness between Inconscient and Supramental plane.

“Above the spirit cased in mortal sense
Are superconscious realms of heavenly peace,
Below, the Inconscient’s sullen dim abyss,
Between, behind our life, the deathless Rose.” Savitri-277-278

Thus King Aswapati prepared his body for cellular transformation. This is identified as the highest siddhi of integral Yoga.

“A fiery stillness wakes the slumbering cells,
A passion of the flesh becoming spirit,
And marvellously is fulfilled at last
The miracle for which our life was made.” Savitri-278

We also observe in this Canto the reconciliation of Divine Will, Divine Knowledge and Divine Love through movement of Consciousness and they become one and further ‘Aspired to reach the Being’s absolute.’(Savitri-279). This sense of Oneness with the existence is a movement towards Cosmic and Supramental Consciousness and the King met in those planes ‘radiant children of Eternity’ who can assist a *Sadhaka* to establish himself in that plane.

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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