

Book 2

Canto Thirteen - In the Self of Mind

(This Canto reveals the limitation and potentiality of the Spiritual Being, *Akshara Purusha*.)

The imperishable Yoga of 'the largest development in shortest possible path' was revealed by *Lord Sri Krishna* to *Vivasvan* (the Sun God) during the beginning of creation. *Vivasvan* gave it to *Manu*, the father of men. *Manu* gave it to *Ikshavaku*, the head of the Solar line. Thus it came down from royal sage to royal sage till it was lost in the great lapse of Time. This same ancient and original Yoga was declared again to *Arjuna* by *Lord Sri Krishna* in the war field of *Kurukshetra*. The Lord first asks *Arjuna* to pursue *Sankhya/Buddhi/ Jnana Yoga* to open his Spiritual being/*Akshara Purusha*, before beginning the great task of *Karma Yoga* in the war field. With the opening of *Akshara Purusha* of immutable and silent Self, his desire of fruit of the action reduces and hence the pursuance of *Karma Yoga* became easier and thus his Psychic being/*Kshara Purusha* was made open. With mind going beyond the impersonal status, the emotional desire to enjoy life reduces and thus his *Bhakti* or Psychic adoration attained full power. After he is established in *Karma* and *Jnana Yoga* or after he moved a long period between *Kshara Purusha*/waking trance and *Akshara Purusha*/non waking trance, superseding his three *gunas*, the Lord asked him to practice *Bhakti Yoga* and taught that *Bhakti* through which the *Purushottama* Consciousness was made open. Thus *Arjuna* was able to move his Consciousness between *Kshara*, *Akshara* and *Purushottama* and finally established himself in *Purushottama* Consciousness of waking trance. Now this truth of 'the largest development in shortest possible path' or highest secret of *Purushottama* Consciousness and its dynamic state, *Para-prakriti*, is again revealed to *Sri Aurobindo* in *The Synthesis of Yoga*, where he gave importance of opening first of the Soul in mind or Spiritual being. This is the first *siddhi* of integral Yoga. Next by its descent as dynamic Spiritual *Shakti*, the Psychic being in the heart will open and by its ascent as static Spiritual Consciousness, the Supramental Being will open. When the intermediate Psychic and Spiritual planes are thoroughly explored, then the Supramental *Mahashakti* will descend to the lower nature of mind, life, body, Subconscient and Inconscient Sheaths and pursue large transformation action. This truth 'to arrive by the shortest way at the largest development of spiritual power' (CWSA/24/The Synthesis of Yoga-613) has been further clarified and simplified in *The Mother* book where the intermediate Spiritual plane is thoroughly dynamised by four mediatrix Mother Powers, who will make Supramental action facile and easy.

Detail:

AT LAST there came a bare indifferent sky

Where Silence listened to the cosmic Voice,

But answered nothing to a million calls; (born out of desire)

The soul's endless question met with no response. (Spiritual plane is indifferent to call of the world and question of the Psychic being.) (The questions raised by truth seeker is identified in the Gita as Jijnasu.) (Spiritual Being's limitation is that it cannot give complete fulfilment to Psychic being.) (Spiritual being's possibility is that it does not give importance to the divisible murmurs of tamasic and rajasic mind which are very harmful for the flowering of the life.) (The Psychic being's endless questions can be answered by the Supramental being.)

An abrupt conclusion ended eager hopes,

A deep cessation in a **mighty calm,**

A finis-line on the last page of thought

And a margin and a blank of wordless peace.

“As there is a category of facts to which our senses are our best available but very imperfect guides, as there is a category of truths which we seek by the keen but still imperfect light of our reason, so according to the mystic, there is a category of more subtle truths which surpass the reach both of the senses and the reason but can be ascertained by an inner direct knowledge and direct experience. These truths are supersensuous, but not the less real for that: they have immense results upon the consciousness changing its substance and movement, bringing especially **deep peace and abiding joy**, a great light of vision and knowledge, a possibility of the overcoming of the lower animal nature, vistas of a **spiritual self-development** which without them do not exist. A **new outlook on things** arises which brings with it, if fully pursued into its consequences, a great liberation, inner harmony, unification – many other possibilities besides. These things have been experienced, it is true, by a small minority of the human race, but still there has been a host of independent

witnesses to them in all times, climes and conditions and numbered among them are some of the greatest intelligences of the past, some of the world's most remarkable figures. Must these possibilities be immediately condemned as chimeras because they are not only beyond the average man in the street but also not easily seizable even by many cultivated intellects or because their method is more difficult than that of the ordinary sense or reason? If there is any truth in them, is not this possibility opened by them worth pursuing as disclosing a highest range of self-discovery and world discovery by the human soul? At its best, taken as true, it must be that – at its lowest taken as only a possibility, as all things attained by man have been only a possibility in their earlier stages, it is a great and may well be a most fruitful adventure.”

Sri Aurobindo January 7, 1934 *Letters on Yoga*, XXII. 188

There paused the climbing hierarchy of worlds.

He stood on a wide arc of summit Space

Alone with an enormous **Self of Mind** (Mother (Maa Krishna) this seems to suggest a being much greater than the Manomaya Purusha – perhaps it is a cosmic/universal Purusha or the Inactive Brahman?)

(This, the Soul in mind, the Spiritual Being of Integral Yoga, Akshara Purusha of the Gita. In Upanishad it is described that man is having five selves, which is sub-divided into ten selves in integral Yoga. Annamaya Purusha is divided into three selves, that of true physical, subconscious self and inconscient self, pranamaya purusha is true vital in integral yoga, Manamaya Purusha is divided into four Selves that of true mental being in the subliminal, Psychic being in the heart, Spiritual Being above the head and Cosmic or universal Self. Vijnanamaya Purusha is the Supramental Self and Anandamaya Purusha is the Bliss Self of the Integral Yoga. So the Self of Mind is a portion of the Manomaya Purusha, which meets at one end the Psychic Being and true mental being and at the other end the Cosmic Self and the Supramental Self.) (So the Self of mind or Spiritual being can be extended as the Universal Purusha.)

Which held **all life** in a corner of its vast. (Spiritual being does not possess the whole of All life, extending over many births.)

Omnipotent, immobile and aloof,

In the world which sprang from it, it took no part (Mother (Maa Krishna), is this the Being/ Inactive Brahman of the later vedhantists, (Yes, Static Divine) who supposed that the True Being/Brahman is the substratum of the creation but stands apart from creation):

(Gross world is the creation of subtle world; subtle world is the creation of superconscient world. The worlds or planes of Spiritual and above are identified as Superconscient.) (Brahman is both static and dynamic, in static it takes rest, aloof, alone, witness and escapes from life and in dynamic it moves, works out the problem of existence, does not escape.)

It gave no heed to the paeans of victory,

It was indifferent to its own defeats,

It heard the cry of grief and made no sign;

Impartial fell its gaze on evil and good, (witness state, sakhi bhava.)

It saw destruction come and did not move. (Static Spiritual being is indifferent to the happening of the creation. It does not take the responsibility to bear the burden of earth and solve the problems of existence.)

Om Namo Bhagavateh

Sri Matriniketan Ashram
14.01.2021

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. I have noted your observations on Isha Upanishad and your understanding on Nirvana. The dissolution of World and Self in the Brahman is the Vedantic understanding of the Nirvana and also accepted as highest objective of life.

Now if we carefully study the Isha Upanishad, the ancient Vedantic Teaching, we find that Brahman is defined through three sutras, formulas. They are:

- 1) Brahman is in all things. (realisation of multiple Souls as individual/personal Psychic being)
- 2) All things are within Brahman. (realisation of One, immutable, indivisible and Impersonal Spiritual Being.)
- 3) All things are made up of the stuff of Brahman and the Source and origin of first two formula. (realisation of absolute state of Self which can dynamise to embrace the existence.)

Buddha approached the Unknowable *Nirvana* by cancelling the all construction of the mind but refused to go farther. The later *Vedantist* Saints went farther to find the source of Nirvana in suprarational Truth of ineffable Ananda by canceling ego or all practical construction of consciousness and through their exclusive quest of the One they arrived at the realisation of distant *Sachchidananda* consciousness aloof of the world. The Gita went one step farther to realise the Cosmic consciousness where Existence has its source in the Spirit, *Vasudev sarvamiti*, and thus Matter is real to the Spirit and Spirit is real to the Matter but did not proceed farther to find their relation. Ancient *Vedantic* Seers went farther to find a link between the Matter and Spirit and there is a possibility that powers and perfections of Spirit can reenter Matter in order to recover the lost divinity. Thus, Spirit's unfolding is endless and the whole manifestation can reach its greatest completeness when the universalized individual Soul crosses the border of Cosmic consciousness and looks back with a total solution of the problem of existence.

Brahma Nirvana, extinction in the *Brahman* is 'not the negative self-annihilation of the *Buddhist*, but the immergence of the separate personal self into the vast reality of the one infinite impersonal Existence.' *Nirvana*, extinction of ego, desire, egoistic action and active mentality. *Buddhist Nirvana*, it is a blissful negation of being. *The Gita's Nirvana*, 'is clearly compatible with world consciousness and with action in the world. For the sages who possess it are conscious of and in intimate relation by works with the Divine in the mutable universe; they are occupied with the good of all creatures, *sarvabhuta-hite ratah*.'

The later Vedantists had realised the second sutra of the Isha Upanishad and considered that as the highest objective of life and never concentrated to utilise the highest objective to travel back and resolve the problems of existence.

So I feel your understanding on Nirvana will get further input for concentration and realisation.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B: The later Vedantists understand the ancient Vedantic Teachings partly.

An equal Cause of things, a lonely Seer (Witness consciousness)

And Master of its multitude of forms,

It acted not but bore all thoughts and deeds, (Spiritual action)

The witness Lord of Nature's myriad acts (Purusha to nature's Prakriti)

Consenting to the movements of her Force (and the Anumantha).

His mind reflected this **vast quietism**.

This witness hush is the Thinker's secret base (all action stems from this silence):

Hidden in silent depths the word is formed,

From hidden silences the act is born (Spiritual action)

Into the voiceful mind, the labouring world;

In secrecy wraps the seed the Eternal sows

Silence (of Spiritual Being), the mystic birthplace of the soul (Psychic Being).

(Psychic being's silence is a suffusion from Spiritual being.)

In God's supreme withdrawn and timeless hush

A seeing Self and potent Energy met (Mother (Maa Krishna) this seems to be the confluence of the Mother's force of consciousness of passive awareness and

active force); Yes. Spiritual Union of Ishwara and Shakti. In Vedantic sacrifice the ascent of the Soul is followed by descent of Shakti, here known as energy.

The Silence knew itself and thought took form: (From silence, sound, wisdom, adesh, command, Mantra, words are born and received.)

Self-made from the dual power (confluence of above mentioned force) creation rose.

The creation rose from the dual Divine Power or interfusion of dual Godhead: They are also observed in the following lines of Savitri:

“This whole wide world is only he and she.”	Savitri-63
“For this is sure that he and she are one.”	Savitri-72
“She burned in his sweet intolerable blaze.”	Savitri-125
“And all her soul a counterpart of his soul.”	Savitri-125
“The dual Energy they have justified”	Savitri-186
“She now is his and must live for him alone: She has invaded him with her sudden bliss, An exhaustless marvel in his happy grasp, An allurements, a caught ravishing miracle.”	Savitri-274
“He is lost in her, she is his heaven here.”	Savitri-275
“Incarnating her beauty in his clasp She (Para prakriti) gave for a brief kiss her immortal lips And drew to her bosom one glorified mortal head:”	Savitri-275
“Self-made from the dual power creation rose.”	Savitri-284
“A burning of two bodies in one flame.”	Savitri-468
“And Krishna and Radha for ever entwined in bliss,”	Savitri-525
“A dual Power at being’s occult poles Still acted, nameless and invisible.”	Savitri-553
“Her spirit fulfilled in his spirit, rich with all Time,”	Savitri-579
“I have burned in flame to travel in his steps.”	Savitri-638
“One leans to earth, the other yearns to the skies:... Meanwhile you two shall serve the dual law”	Savitri-684
“I know that I (Savitri) can lift man’s soul to God, I know that he (Satyavan) can bring the Immortal down.”	Savitri-687,
“My soul and his indissolubly linked In the one task for which our lives were born,	

To raise the world to God in deathless Light,
To bring God down to the world on earth we
came,
To change the earthly life to life divine.”

Savitri-692,

“O Sun-Word, thou shalt raise the earth-soul to
Light
And bring down God into the lives of men;”

Savitri-699,

“A **dual power of God** in an ignorant
world,
In a hedged creation shut from limitless self,
Bringing down God to the insentient globe,
Lifting earth-beings to immortality.”

Savitri-702

“The **incarnate dual Power** shall open God’s (Supramental) door,
Eternal Supermind touch earthly Time.”

Savitri-705

“Thy body is my body’s counterpart...
Two fires that burn towards that parent Sun,
Two rays that travel to the original Light.”

Savitri-720

What are the two terms of the Absolute and how are they related? The Life Divine-685

*Ans: The Absolute manifests itself in two terms, a Being and a Becoming. The Being is the **fundamental reality**; the Becoming is an **effectual reality**: it is a dynamic power and result, a creative energy and working out of the Being, a constantly persistent yet mutable form, process, outcome of its immutable formless essence. All theories that make the Becoming sufficient to itself are therefore half-truths, valid for some knowledge of the manifestation acquired by an **exclusive concentration** upon what they affirm and envisage, but otherwise valid only because the Being is not separate from the Becoming but*

present in it, constitutive of it, inherent in its very infinitesimal atom and in its boundless expansion and extension.

The Mother and Sri Aurobindo represent dual Avatara. As single descending Avatara, the former can lift man's Soul to Sachchidananda height and as single ascending Avatara, the latter can call down Sachchidananda Consciousness to earth and men. As dual incarnation, They multiply the Soul force to intensify the double movement of ascent and descent of Consciousness. So to relate with the One to the exclusion of the other can lead to success in traditional Yoga where Vedantists and Tantrics realise exclusive Ishwara and exclusive Shakti respectively. To accept Them equally, to reconcile and hold Them together in one's heart will lead to success of integral Bhakti Yoga. For this holding together of static and dynamic Brahman, after established in static Divine union, a Sadhaka has to enter extensive Prakriti Yajna, sacrifice of Nature in addition to triple Purusha Yajna, sacrifice of Soul of triple Yoga. For this reason he can maintain ceaseless practice of Japa Yajna as a part of extension of Prakriti Yajna.

In the still self he lived and it in him (**Brahman Nirvana?**); (**Self of Mind which can be extended as Brahma Nirvana.**)

Its mute immemorable listening depths,

Its **vastness** and its **stillness** were his own; (vastness, stillness, silence, indifferent to world problem are the Nature of Spiritual being.)

One being with it he grew wide, powerful, free.

Apart, unbound, he looked on all things done.

As one who builds his own imagined scenes

And loses not himself in what he sees,

Spectator of a drama self-conceived,

He looked on the world and watched its motive thoughts

With the burden of **luminous prophecy in their eyes,**

Its forces with their feet of wind and fire

Arisen from the dumbness in his soul. (Psychic being has the capacity of luminous prophesy. It can see past, present and future.)

Example:

“August 15, 1947 is the birthday of free *India*... the old communal division into *Hindus* and *Muslims* seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, *India* may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. *India's* internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; **the partition must go...** But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of *India's* future...”

Sri Aurobindo

“I had the vision that *India* is the place where **the fate of the earth** will be decided.”

The Mother

“76 – “Europe prides herself on her practical and scientific organisation and efficiency. I am waiting till her organisation is perfect; then a child shall destroy her.”

Sri Aurobindo/

Thoughts and Aphorism

“(The) Mother had already told Satprem many years earlier that the island of Great Britain was destined to disappear underwater. It is indeed remarkable that English experts made the following observation, as reported in *India's Sunday Standard* of January 20, 1974: "London has become more vulnerable to floods owing to the fact that England is slowly tilting over: the southeast is gradually sinking while Scotland's north-west is rising."” The Mother’s Agenda

From above observation we can draw this conclusion that Psychic opening gives one the knowledge of three times, past, present, and future.

All now he seemed to understand and know;

Desire came not nor any gust of (personal) will,

The great perturbed inquirer lost his task (desire has a task of urging man out of his tamas, evolution in ignorance); (In higher plane desire has no action to play.) (Those who go through realisation of Spiritual being, Akshara Purusha, through practice of Sankhya/Jnana Yoga, they enter the experience of Samadh, non-waking trance. In this state desire and desire for result of action or 'will to be' reduces and they are transformed into Divine Delight and Divine Will.)

Nothing was asked nor wanted any more.

There (state of equality) he could stay, the Self, the Silence won:

His soul had peace, it knew the cosmic Whole (cosmic consciousness).

Many aspirants would cease their search with the experience above, but here the intervention of grace takes place and the divine light of the Mother falls on the King and he understands that all that the mind has accomplished, all its highest states is still "an ignorance on an uneasy throne" and that all the Truths that the (soul in) mind has unearthed is still only a "shining coin" of reality.

Then suddenly a luminous finger fell (brief Supramental experience.)

On all things seen or touched or heard or felt

And showed his mind that nothing could be known (for the mind is an instrument of ignorance);

That (the Source) (which is beyond the Self of Mind) must be reached from which all knowledge comes.

The sceptic Ray (sceptic because it disrupts what many would have accepted as the end or final goal of human existence) disrupted all that seems (sceptic Ray is the brief Supramental touch.)

And smote at the very roots of thought and sense.

This all-embracing Supramental Consciousness works on our **surface nature** and by its pressure, “even our lowest and perversest activities are refashioned into the truth of the *Vijnana*” (CWSA-23/The Synthesis of Yoga-492,) and elevates the surface consciousness to intense waking trance.

In a universe of Nescience they have grown,

Aspiring towards a superconscient Sun, (Supramental Sun Light)

Playing in shine and rain from heavenlier skies

They never can win (Supramental) however high their reach

Or overpass (Supramental) however keen their probe.

A doubt corroded even the means to think,

Distrust was thrown upon Mind’s (Soul in Mind) instruments

(physical/mechanical mind, desire and reason);

All that it takes for reality’s shining coin,

Proved fact, fixed inference, deduction clear,

Firm theory, assured significance, (Mental virtues)

Appeared as **frauds** upon Time’s credit bank (In Time’s credit bank only

Spiritual energy are accumulated and this energy follow us and not lost in

succeeding births and bodies.) (All mental action within three gunas are false

though they appear as reality’s shining coin.)

Or assets valueless in Truth’s treasury. (All mind born assets like proved fact,

fixed inference, firm theory are valueless before Truth’s treasury.)

An Ignorance on an uneasy throne

Travestied with a fortuitous sovereignty

A figure of knowledge garbed in dubious words

And tinsel thought-forms brightly inadequate.

A labourer in the dark dazzled by half-light,
What it knew was an image in a broken glass,
What it saw was real but its sight untrue.
All the ideas in its vast repertory
Were like the mutterings of a transient cloud
That spent itself in sound and left no trace.
A frail house hanging in uncertain air,
The thin ingenious web round which it moves,
Put out awhile on the tree of the universe,
And gathered up into itself again,
Was only **a trap** to catch life's insect food (**cheap thrills and desires**),
Winged thoughts that flutter fragile in brief light
But dead, once captured in fixed forms of mind (**all Truths, religions once
captured and fixed by the mind face this fate**), (**before swift Spiritual evolution
all new knowledge becomes old and obsolete.**)
Aims puny but looming large in man's small scale,
Flickers of imagination's brilliant gauze
And cobweb-wrapped beliefs alive no more.
The magic hut of built-up certitudes
Made out of glittering dust and bright moonshine
In which it shrines its image of the Real,
Collapsed into the Nescience whence it rose.
Only a gleam was there of symbol facts
That shroud the mystery lurking in their glow,
And falsehoods based on hidden realities
By which they live until they fall from Time.

Our mind is a house haunted by the slain past,

(New) Ideas soon mummified, ghosts of old truths,

God's spontaneities tied with formal strings

And packed into drawers of reason's trim bureau,

A grave of great lost opportunities, (Our mind becomes graveyard of lost opportunities.)

Or an office for misuse of soul and life

And all **the waste man makes** of heaven's gifts (Importance of gratitude)

(Heaven's gift is withdrawn due to man's incapacity to hold them and laziness.)

And all his squanderings of Nature's store, (man must be accountable for what he receives from Nature or the world.) (Nature's store is full of Spiritual and Supramental opulence.)

It complementary line:

"Only they knew what (Spiritual) Mind could take and build

Out of the secret Supermind's huge store." Savitri-187

A stage for the comedy of Ignorance.

How intellect must seek after truth? The Life Divine-693

Ans: *"It is true that the intellect must seek after truth for its own sake without any illegitimate interference of a preconceived idea of life-utility. But still the truth, once discovered, must be realisable in our inner being and our outer activities: if it is not, it may have an intellectual but not an integral importance; a truth for the intellect, for our life it would be no more than the solution of a thought puzzle or an abstract unreality or a dead letter."*

The world seemed a long aeonic failure's scene: (In truth man and world are incomplete manifestation of integral Truth.) (In fact world will be Divinised in All

Time. It is man's impatience which meets God's long labour which appears to be a failure.)

All sterile grew, no base was left secure.

Assailed by the edge of the **convicting beam** (the sceptic Ray mentioned above) (brief Supramental touch.)

The builder Reason lost her confidence (this was mentioned in canto 10- Kingdoms and Godheads of the Little Mind, where Reason finally understands her limitations, but continues to do her work knowing fully well that only a higher power than hers can transform)

In the successful sleight and turn of thought

That (reason) makes the soul the prisoner of a phrase.

Its highest wisdom was a brilliant guess,

Its mighty structured science of the worlds (our scientific discoveries only scratch the surface of things)

A passing light on being's surfaces.

There was nothing there but a schema drawn by sense, (Modern Science is) A **substitute** for eternal mysteries,

A scrawl figure of reality, a plan

And elevation by the architect Word

Imposed upon the semblances of Time.

In integral Yoga the practice of 'psycho-physical processes on a large scale'¹⁸ is the direct substitution of spiritual methods; 'psycho-physical power of vision'¹⁹ is the substitute of 'the spiritual sight, the pure sense, the Supramental *samjnana*;¹⁹ Spiritual vision is 'something much more near, profound and comprehensive than mental vision;⁵² 'memory is a poverty-stricken substitute for an integral direct abiding consciousness of self;²⁰ ego is only an outward false substitute²¹ of Psychic entity; 'false soul of desire'⁶¹ is the substitute of true Psychic Being; individual ego is the 'subjective substitute'²² of true self; communal ego is the substitute of 'collective soul';²³ 'this voice of the soul is not what we call conscience — for that is only a

mental and often conventional erring substitute;⁶⁰ reason is a substitute of intuitive mind²⁴ or 'a delegate or substitute of the Supermind;²⁵ mental knowledge is the 'substitute for the more real and integral knowledge;²⁶ pseudo-intuition, which frequently visit man's mind is the 'adulterated article or false substitute'²⁷ of intellect; sense mind is the 'dumb substitute for thought;²⁸ sense organs are the substitute of 'psychical hearing, touch, smell, taste'²⁹ which is again the substitute of 'Supramental sense;³⁰ all mind constructed laws and standards like law of truth, law of justice, law of love are the substitute of the liberty in the spirit or the law of the self;³¹ mental and vital association are the substitute of Psychic and Spiritual oneness; egoistic life is the substitute of Divine Life;³² mankind or community or state is the substitute of God;³³ mental law of good is substitute of spiritual change;³⁴ mental control is the substitute of 'control of the spiritual Reality;³⁵ falsehood is a 'lurid substitute'³⁶ of truth; 'the appreciations of our human mind and desire-soul'³⁷ is a substitute for the divine values; *titiksa*, the facing, enduring and conquest of all shocks of existence is the substitute for elimination of suffering;³⁸ equality is the substitute of *Sachchidananda* consciousness³⁸ which is All-Bliss; 'there must be an ascent which substitutes the principle of knowledge;³⁹ the soul of Matter, *annamaya purusha*, is the substitute of the conscious foundation of being;⁴⁰ intellectual logo 'is only a partial representative and substitute for the greater supramental Logos;⁴¹ the action of lower *Prakriti* is the dynamically substituted by 'the action of the supreme and universal divine *Shakti* under the control of *Ishwara*;⁴² the egoistic state always subject to the ignorant and troubled action of the desire soul is substituted by 'large and luminous static equality which quiets the reason, the emotional mind, the life mind and the physical nature;⁴² prayer is the substitute of 'the faith, the will, the aspiration;⁴³ faith is the substitute of 'knowledge and perfect experience;⁴⁴ written truth or *Shastra* is the substitute of 'eternal *Veda* secret in the heart of every thinking and living being;⁴⁵ personal effort is the substitute of divine Will;⁴⁶ concentration is the substitute of 'active oneness;⁴⁷ psychological observation is the substitute of 'Supramental cognition;⁴⁷ passive silence is the substitute of 'Supramental gnosis;⁴⁸ Modern Science is a 'substitute for eternal mysteries;⁷¹ Soul is the subordinate term of Divine Bliss; mind is taught to be the obedient subordinate of Supermind⁴⁹ and Ignorance and Mind are defined as grandmother and 'barren mother'⁵⁰ respectively of their unreal child, this false world of mental *Maya*. Supramental *Maya*, the power of *Brahman* and *Shakti* are grandmother and virgin mother of their real child, the true world which waits for its self-fulfilment. For a *Sadhaka*, until the higher Psychic and Spiritual faculties have evolved, he can rely on these substitutes as an aid to *sadhana* and wait patiently for emergence of higher instrumentation.

Existence' self was shadowed by a doubt;

Almost it seemed a lotus-leaf afloat

On a nude pool of cosmic Nothingness.

The true nature of mind is then described by the Lord as is the state of dwelling in the Cosmic Purusha...the Lord describes this state of dwelling in the Purusha as only a "shadow" of a greater light. Absent from this state was the presence of the Divine Mother and Her power as well as the Bliss of the Divine. The King realises that a "greater Spirit" than the Self of Mind alone can answer all the seeking. Till now however the king has ascended the golden stairway from one plane to the next...he now finds that there are no further steps to the next higher plane ("all was blank and still") and when he looked below all he could hear were the lower planes of the vital with their endless labour and innumerable cries and the Inconscient with its dumb resistance to all things Divine.

This great spectator and creator (Spiritual) Mind

Was only some half-seeing's delegate,

A veil that hung between the soul and (Supramental) Light,

An idol, not the living body of God. (From Spiritual or Overmental plane all religions are born.)

Even the still spirit that looks upon its works

Was some pale front of the Unknowable (Supramental);

A shadow (of a greater Light) seemed the wide and witness Self, (This shadow is the experience of Brahma Satya Jagat Mithya.)

Its liberation and immobile calm

A void recoil of being from Time-made things (an aloofness, which cannot heal or bridge the gulf), (the gulf between time made things and Timeless eternity is not yet bridged by the self of Mind.)

Not the self-vision (Truth/Supramental vision) of Eternity.

Deep peace was there (of Inactive Brahman/Nirvana?), but not the nameless

Force (of the dynamic Sacchidananda planes): (Static state of Brahman, Ishwara.)

Our sweet and mighty Mother was not there (Because the Static Brahman state was not dynamised) (Supramental is all-embracing and takes care of everything.)

Who gathers to her bosom her children's lives, (Here the mighty Mother represents the Supramental Mother.)

Her clasp that takes the world into her arms

In the fathomless rapture of the Infinite,

The Bliss that is creation's splendid grain (Meeting experience of Supramental and Bliss Mother.)

Or the white passion of God-ecstasy

That laughs in the blaze of the boundless heart of Love.

The unmanifest *Chit Shakti*, Consciousness Force is manifested through successive derivation, which constitutes the Ranges of Consciousness. Similarly the unmanifest *Sat*, the Absolute Existence is manifested through successive derivation which constitutes the ranges of Being or Self or projection of the Divine in to the Ranges of Consciousness. Thus *Sat and Chit* became *Brahman and Maya*, in the Supramental Plane, *Ishwara and Shakti* in the Overmind, Intuitive Mind, Illumined Mind and Higher Mind, *Purusha and Prakriti* in the Ignorance of mind, life and body.

A greater Spirit than the **Self of Mind** (Supramental Self is greater than Spiritual Being)

Must answer to the questioning of his soul. (the soul in mind or Spiritual Being has limited role in total transformation action. Psychic being will be satisfied with complete union with the Supramental being.) (All the questions raised by Psychic being are answered most satisfactorily by Supramental Being.)

For here was no firm clue and no sure road; (Spiritual being cannot solve the problem of life entirely)

High-climbing pathways ceased in the unknown; (But Spiritual Being does not travel back to resolve the problem of existence.)

An artist Sight constructed the Beyond
In contrary patterns and conflicting hues;
A part-experience fragmented the Whole.

He looked above, but all was blank and still: (Experience of extinction in Brahman, Brahmanirvana.)

A sapphire firmament of abstract Thought
Escaped into a formless Vacancy.

He looked below, but all was dark and mute.

A noise was heard, between, of thought and prayer,
A strife, a labour without end or pause;
A vain and ignorant seeking raised its voice. (Spiritual being cannot harmonise the problem of life below.)

A rumour and a movement and a call,
A foaming mass, a cry innumerable
Rolled ever upon the ocean surge of Life

Along the coasts of mortal Ignorance.
On its unstable and enormous breast
Beings and forces, forms, ideas like waves
Jostled for figure and supremacy,
And rose and sank and rose again in Time;
And at the **bottom of the sleepless stir**, (Inconscient plane)
A Nothingness parent of the struggling worlds,
A huge **creator Death**, a mystic Void, (negative energy)
For ever sustaining the irrational cry,
For ever excluding the supernal Word (resistance to the Divine Word and Light),
(Death is against the vision of transformation through Prakriti Yajna of Japa.)
Motionless, refusing question and response,
Reposed beneath the voices and the march
The dim Inconscient's dumb incertitude. (**For entry into Inconscient greater light than the soul in Mind is needed.**) (Spiritual being is helpless to resolve the problems of Inconscient world.)

The King realises now that man's inner journey is placed between 2 poles of darkness below and the light of the mind above, as if one cannot journey beyond these 2 poles to "Self's infinity". The only immortality known would then be the constant recycling of matter into new forms ("immortal by renewed mortality")...repeatedly moving in this groove, never understanding anything more ("yet was no more than its original self")

Two firmaments of darkness and of light

Opposed their limits to the spirit's walk; **(a limited Light of the Self of Mind cannot meet the seemingly unlimited darkness of the Inconscient plane.)**

It moved veiled in from Self's infinity
In a world of beings and momentary events
Where all must die to live and live to die.

Immortal by renewed mortality, (note "To be perpetually reborn is the condition of material immortality." The Synthesis of Yoga-5))

It wandered in the spiral of its acts
Or ran around the cycles of its thought,
Yet was no more than its original self

And knew no more than when it first began.

To be was a prison **(of ego)**, extinction the escape **(will not solve the problem of existence.)**.

(Those who have realised Brahman as Self of mind could not resolve the problem of existence and to escape from all problem is considered as the best solution. When they enter this world they found themselves caught by the golden chains of Gunas and cannot liberate themselves from the prison of ego and desire. When Supramental will descend into matter, then the prison of three gunas become ineffective and one enters the world of wide freedom and perfection.)

END OF CANTO THIRTEEN

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:

“Where Silence listened to the cosmic Voice,
But answered nothing to a million calls;
The soul’s endless question met with no response.” Savitri-283

“Silence (of Spiritual Being), the mystic birthplace of the soul (Psychic Being).”

Savitri-287 (Psychic being’s silence is a suffusion from Spiritual being.)

“The Silence knew itself and thought took form:” Savitri-284

“There (state of equality) he could stay, the Self, the Silence won:

His soul had peace, it knew the cosmic Whole (cosmic consciousness).” Savitri-284

The More Important Secret of this chapter:

“The sceptic Ray (brief Supramental touch) disrupted all that seems

And smote at the very roots of thought and sense.” Savitri-284

“A greater Spirit than the **Self of Mind** (Supramental Self is greater than Spiritual Being)

Must answer to the questioning of his soul.” Savitri-287 (All the questions raised by Psychic being are answered most satisfactorily by Supramental Being.)

The Most Important Secret of this chapter:

“Then suddenly a luminous finger fell (brief Supramental experience.)

On all things seen or touched or heard or felt

And showed his mind that nothing could be known (for the mind is an instrument of ignorance);

That (the Source) (which is beyond the Self of Mind) must be reached from which all knowledge comes.” Savitri-284

“Our sweet and mighty Mother was not there (In the Spiritual plane)

Who gathers to her bosom her children's lives, (Here the mighty Mother represents the Supramental Mother.)
Her clasp that takes the world into her arms
In the fathomless rapture of the Infinite,
The Bliss that is creation's splendid grain (Meeting experience of Supramental and Bliss Mother.)
Or the white passion of God-ecstasy
That laughs in the blaze of the boundless heart of Love." Savitri-286-87

Om Namo Bhagavateh

Sri Matriniketan Ashram
18.01.2021
Divine Amar Atman!
My Blessed Divine Child Guruprasad,

Bonne Fête

My all love and blessings to you on this auspicious day. On this day you will concentrate on your Spiritual Being, Akshara Purusha of the Gita, Paramatma of the Upanishad and Sankhya. The Book-2, Canto-13 concentrates on King Aswapati's full opening of intermediate static Spiritual Being and its relation with dynamic Psychic Being below and dynamic Supramental Being above. It also hints that the most important Psychic being of integral Yoga is partly fulfilled by union with Spiritual Being and fully satisfied with the union with Supramental Being.

While Static Spiritual being is indifferent to world problems, its intervention in life reduces desire, personal will, ego, dualities and action of three gunas. This Canto does not concentrate on the dynamic Spiritual being which is also known as Cosmic Consciousness and its action is more described in the next Canto, Book-2, Canto-14.

The Nature of Spiritual Being is 'Mighty calm,' 'immobile calm,' 'wordless peace,' 'deep peace,' indifferent to victory and defeat, 'vast quietism,' creator Mind, 'a wide and witness Self,' a shadow of Supramental light, 'a pale front of the Unknowable' Supermind, 'blank and still,'

Spiritual being can trace a passage of brief Supramental touch, which gives input to explore more on the subject. They are described as That, sceptic Ray,

Superconscient Sun, convicting beam, nameless Force, mighty Mother, white passion of God-ecstasy, boundless heart of Love, 'A greater Spirit,'

This Canto also proposes to become immortal by constantly renewing the mortality though Spiritual Being is unable to confront with Death in the inconscient plane.

Finally, the Canto proposes that if one will remain in the world he will have to live in the prison of ego, and if he will activate the Spiritual being it will find a passage of extinction and escape from this world. So, we have to go beyond the Spiritual Mind in order to discover a comprehensive solution to the world problem.

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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