

Book 2

Canto 2 – The Kingdom of Subtle Matter

“Here, in Pondicherry, you **cannot breathe without breathing my consciousness**. It permeates the atmosphere in **the subtle physical** almost materially and extends right to the lake, seven miles away from here. Beyond, my consciousness can be felt in the material vital, and then on the mental and the other higher planes everywhere. When I came here for the first time, I felt Sri Aurobindo’s atmosphere, **felt it materially**, ten miles from the shore – ten nautical miles, not kilometers! It was very sudden, very concrete, a pure and luminous atmosphere, light, so light that it lifts you up.” The Mother’s Agenda-1/Undated-1957,

Sri Aurobindo wrote, “When there is descent of consciousness into the body one becomes aware of a **subtle physical** consciousness and that can remain in Samadhi—one seems to be aware of the body, but it is really the subtle body and the outward physical.” SABCL/23/Letters on Yoga-741

“Subtle physical vision comes easiest in the moment between light sleep and waking—either when one just comes out of sleep or when one is just going into it. But **one can train oneself to have it when one is quite wide awake** (waking trance).” Sri Aurobindo/ SABCL/23/Letters on Yoga-949-951

The Mother here memorised her action of universal subtle body without losing contact with the world, “This body was built for that purpose, because I remember very well that when the war—the First World War—started and I

offered my body up in sacrifice to the Lord so that the war would not be in vain, every part of my body, one after another (*the Mother touches her legs, her arms etc.*), or sometimes the same part several times over, represented a battle field: I could see it, feel it, I LIVED IT... And while it went on, I would put the concentration of the divine Force there, so that—all—all that pain, all that suffering, everything—would hasten the preparation of the earth and the Descent of the Force. And that went on consciously (waking trance) throughout the war.” (The Mother’s Agenda/4/271) From the above narration it is understood that more and more human beings can act as a channel of descent of Divine force through **purified subtle body** and through this exercise the whole earth can experience transformation.

“Yes, because I don’t quite understand. You see, the subtle physical extends a long way beyond the body.

Then comes what Theon called the ‘nervous sub-level,’ which lies between this subtle physical and the vital. And it acts as a protection: if it is stable, harmonious and strong, it protects you – it protects you even physically – from contagious diseases, for instance, and even from accidents. I experienced it when I was living at Val-de-Grâce. It was the year I resolved to **attain union with the psychic being** and I was concentrated on this from morning to night and night to morning. Every day I spent some time in the Luxembourg Gardens. They were right near the house, but to get there I had to go all the way down Rue du Val-de-Grâce and cross Boulevard Saint Michel, where there were streetcars, automobiles, buses – the whole circus. I would remain in my concentration the whole time, and once, while crossing the boulevard, I felt a shock about this far from my body [slightly more than arm’s length], so spontaneously I jumped back – just enough for the streetcar to pass by. I hadn’t heard anything; I was totally absorbed, and without that warning I would surely have been run over; instead, I jumped back just in time, and the streetcar sped by. I understood then that this nervous sheath was something entirely concrete, because what I had felt was not an idea of danger but a shock – a material SHOCK.

So it’s true that as long as this envelope is strong and undamaged, you are protected. But for instance, if you are over-tired or worried or flustered –anything that brings disorder into the atmosphere seems to make holes in this envelope, and all kinds of things can enter.

Perhaps this is what Sri Aurobindo is speaking of.

But isn't this the subtle physical?

It surrounds the subtle physical.

First there is the subtle physical and then the circumconscient?

Yes; the subtle physical is visible – visible. You have seen heat vibrations when it's very hot, haven't you? That's the subtle physical – one form of it.

The subtle physical is right here (*gesture on the surface of the skin*). Some people are sensitive in the subtle physical; you move your hand near them and they feel it immediately. Others don't even notice – it depends on the subtle physical's sensitivity. And the circumconscient surrounds it like an envelope. If there are no tears in it, this envelope is a magnificent protection. And it's not dependent on any spiritual or intellectual rationale, but on a harmony with Nature and life, a kind of stability in the material being. **People with strong envelopes are almost always in good health and succeed in what they do.** It isn't something mental – when they do a work it comes out nicely, if they want to meet someone, they meet him. Things of this nature.

The circumconscient must be that.

Is it through this envelope that we come into contact with others ?

Ah, yes, I should think so! When you are sensitive, mon petit, it becomes almost unbearable to be in a tightly packed crowd – it's all mixed up, and it's horrible. There is a suffocating sense of intrusion, as if you were inside things you hadn't chosen to have near you!" The Mother/ **August 5, 1961**

148, What is the character of subtle matter? Why are error a necessity and falsehood inevitable in fragmentary evolution? **CWSA-21/The Life Divine-301-302**

Ans: "Yet, as in our **subliminal or inner Mind**, so in this Mind also a larger power of communication and mutuality still remains, a freer play of mentality and sense than human mind possesses, and the Ignorance is not complete; a conscious harmony, an interdependent organisation of right relations is more possible: mind is not perturbed by blind Life forces or obscured by irresponsible Matter. It is a plane of Ignorance, but not yet of falsehood or error,--or at least the lapse into falsehood and error is not yet inevitable; this Ignorance is limitative, but not necessarily falsificative. There is limitation of knowledge, an organisation of partial truths, but not a denial or opposite of truth or knowledge. This character of an organisation of partial truths on a basis of separative knowledge persists in Life and **subtle Matter**, for the **exclusive concentration** of consciousness-Force which puts them into separative action does not entirely sever or veil Mind from Life or Mind and Life from Matter. The complete separation can take place only when the stage of Inconscience has been reached and our world of manifold Ignorance arises out of that tenebrous matrix. These other still conscient stages of the involution are indeed organisations of Conscious Force in which each lives from **his own centre**, follows out his own possibilities, and the predominant

principle itself, whether Mind, Life or Matter, works out things on its own independent basis; but what is worked out are truths of itself, not illusions or a tangle of truth and falsehood, knowledge and ignorance. But when by an **exclusive concentration** on Force and Form Consciousness-Force seems phenomenally to separate Consciousness from Force, or when it absorbs Consciousness in a blind sleep lost in Form and Force, then Consciousness has to struggle back to itself by a **fragmentary evolution** which necessitates **error and makes falsehood inevitable.**"

"A Beginning, Not a Completion

What we are doing, if and when we succeed, will be a beginning, not a completion. It is the foundation of a new consciousness on earth — a consciousness with infinite possibilities of manifestation. The eternal progression is in the manifestation and beyond it there is no progression.

If the redemption of the soul from the physical vesture be the object, then there is no need of supramentalisation. Spiritual Mukti and Nirvana are sufficient. If the object is to rise to supra-physical planes, then also there is no need of supramentalisation. One can enter into some heaven above by devotion to the Lord of that heaven. But that is no progression. The other worlds are **typal worlds**, each fixed in its own kind and type and law. Evolution takes place on the earth and therefore the earth is the proper field for progression. The beings of the other worlds do not progress from one world to another. They remain fixed to their own type.

The purely monistic Vedantist says, all is Brahman, life is a dream, an unreality, only Brahman exists. One has Nirvana or Mukti, then one lives only till the body falls — after that there is no such thing as life.

They do not believe in transformation, because mind, life and body are an ignorance, an illusion — the only reality is the featureless, relationless Self or Brahman. Life is a thing of relations; in the pure Self, all life and relations disappear. What would be the use or the possibility of transforming an illusion that can never be anything else (however transformed) than an illusion? There is no such thing for them as a "Nirvanic life".

It is only some Yogas that aim at a transformation of any kind except that of ignorance into knowledge. The idea varies,

— sometimes a divine knowledge or power or else a divine purity or an ethical perfection or a divine love.

What has to be overcome is the opposition of the Ignorance that does not want the transformation of the nature. If that can be overcome, then old spiritual ideas will not form an obstacle.

It is not intended to supramentalise humanity at large, but to establish the principle of the supramental consciousness in the earth-evolution. If that is done, all

that is needed will be evolved by the supramental Power itself. It is not therefore important that the mission should be widespread. What is important is that the thing should be done at all in however small a number; that is the only difficulty.

If the transformation of the body is complete, that means no subjection to death — it does not mean that one will be bound to keep the same body for all time. One creates a new body for oneself when one wants to change, but how it will be done cannot be said now. The present method is by physical birth — some occultists suppose that a time will come when that is not necessary — but the question must be left for the supramental evolution to decide.

The questions about the supermind cannot be answered profitably now. Supermind cannot be described in terms that the mind will understand, because the terms will be mental and mind will understand them in a mental way and mental sense and miss their true import. It would therefore be a waste of time and energy which should be devoted to the preliminary work psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible. Let the whole dynamic nature led by the psychic make itself full of the dynamic spiritual light, peace, purity, knowledge, force; let it afterwards get experience of the intermediate spiritual planes and know, feel and act in their sense; then it will be possible to speak last of the supramental transformation.” CWSA-28/Letters on Yoga-I-288-290

“In all these previous stages there has been a division between surface self and consciousness and subliminal self and consciousness; the surface was formed mainly under the push of the upsurging force from below, by the Inconscient developing a slowly emergent formulation of a concealed force of the spirit, the subliminal partly in this way but mainly by a simultaneous influx of the largeness of the same force from above: a mental or a vital being descended into the subliminal parts and formed from its secret station there a mental or a vital personality on the surface. But before the supramental change can begin, the veil between the subliminal and the surface parts must have been already broken down; the influx, the descent will be in the entire consciousness as a whole, it will not take place partly behind a veil: the process will be no longer a concealed, obscure and ambiguous procedure but an open outflowing consciously felt and followed by the whole being in its transmutation. In other

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

“Sri Aurobindo has spoken — I believe I have read it to you, I think it’s in *The Synthesis of Yoga* — of the true mind, the true vital and the true physical or subtle physical, and he has said that they co-exist with the ordinary mind, vital and physical, and that in certain conditions one may enter into contact with them, and then one becomes aware of the difference between what really is and the appearances of things.

Well, for a developed consciousness, the Supermind is already realised somewhere in a domain of the subtle physical, it already exists there visible, concrete, and expresses itself in forms and activities. And when one is in tune with this domain, when one lives there, one has a very strong feeling that this world would only have to be condensed, so to say, for it to become visible to all. What would then be interesting would be to develop this inner perception which would put you into contact with the supramental truth which is already manifested, and is veiled for you only for want of appropriate organs to enter into relation with it. It is possible that those who are conscious of their dreams may have dreams of a new kind which put them into contact with that world, for it is accessible to the subtle physical of all those who have the corresponding organs in themselves. And there is necessarily a subtle influence of this physical on outer matter, if one is ready to receive impressions from it and admit them into one’s consciousness. That’s all.” TMCW-8/The Questions and Answers-1956/p-291-292

Summary – In this canto the Lord describes the typical worlds of subtle matter which influence and form in a sense the basis of all that manifests in our earthly plane.

"To fix the eternal's touch in time-made things,

This is the law of all perfection here.

A fragment here (of the Divine in subtle matter) is caught of heaven's design;

Else could we never hope for greater life

And ecstasy and glory could not be." Savitri-108

The kingdom of subtle matter is both typal and evolutionary; it is primarily typal or an occult link and secondarily evolutionary or the link strengthens; it is by its nature is fixed and limited and by influx of the divine Force this world can be malleable and plastic and can be unlimited in its expansion. Generally evolution means evolution in Inconscient and evolution in Ignorance. But subtle Matter does not evolve by pressure of Ignorance but evolves by the pressure of overhead Knowledge. Regarding this world we can take the same stand of the nature of the Overmind, which is much higher than that of subtle Matter:

Regarding approaching Sri Aurobindo's writing we can divide it into two parts, one is his high concentration approved writings and the other is unapproved formative writings.

"Sri Aurobindo's Conversation with Pavitra, 11th January 1926: In spiritual life, one should always be ready to reject every system and every construction. Any one form is helpful, then become harmful. In my spiritual life, since the age of forty, three or four times I have completely laid bare and broken the system I had reached."

Mother (Maa Krishna), I wanted to capture what this typal world is so I found an extract from the Lord's essays (from Man and Superman/ Man and the evolutionary process) and the extract is below

What you have quoted from Sri Aurobindo's writings needs more elaborations from his later writings. Or we can say soul in the heart is typal and Psychic sheath is evolutionary, the soul in the mind or truth mind is typal and subtle mental sheath is evolutionary, the soul in the vital or true vital is typal and subtle vital is evolutionary, the soul in subtle matter or true physical is typal and subtle physical sheath is evolutionary, soul in Supermind is typal and Supramental sheath is evolutionary.

"All that manifested from the Eternal has already been arranged in worlds or planes of its own nature, planes of subtle Matter, planes of Life, planes of Mind, planes of Supermind, planes of the triune luminous Infinite. But these worlds or planes are not evolutionary but **typal** (*these worlds do not evolve out of Ignorance but can take part in evolution in Knowledge or can evolve by the pressure of the Divine Shakti*). A **typal** world is one in which some ruling principle manifests itself in its free and full capacity and energy and form are plastic and subservient to its purpose. Its expressions are therefore automatic and satisfying and do not need to evolve (*in Ignorance*); they stand so long as need be and do not need to be born, develop, decline and **disintegrate**."

The King has entered this beautiful (but non evolving) world and spends a little while before moving onto higher realms. In this canto the Lord contrasts this world with our world of chaos and suffering, but He reminds us that union with Divinity (The earth's heritage) is only possible in our plane and the soul does not settle for anything less than

that.

“That **purpose** for which all this **exclusive concentration** we call the Ignorance is **necessary**, is to trace the cycle of self-oblivion and self-discovery for the joy of which Ignorance is assumed in Nature by the secret spirit. It is not that all cosmic manifestation would otherwise become impossible; but it would be a quite different manifestation from the one in which we live; it would be confined to the higher worlds of the divine Existence or to a **typal non-evolving** cosmos where each being lived in the whole light of its own law of nature, and this obverse manifestation, this evolving cycle, would be impossible. What is here the **goal** would be then the eternal condition; what is here a stage would be the perpetuated type of existence. It is to find himself in the apparent opposites of his being and his nature that *Sachchidananda* descends into the material Nescience and puts on its phenomenal ignorance as a superficial mask in which he hides himself from his own conscious energy, leaving it self-forgetful and absorbed in its works and forms. It is in those forms that the **slowly awaking** soul has to **accept the phenomenal action of an ignorance** (very important observation) which is really knowledge awaking progressively out of the original nescience, and it is in the **new conditions** created by these workings that it has to rediscover itself and divinely transform by that light the life which is thus labouring to fulfil the **purpose of its descent** into the Inconscience. **Not to return as speedily** as may be to heavens where perfect light and joy are eternal or to the supracosmic bliss is the **object** of this cosmic cycle, nor merely to repeat a purposeless round in a long unsatisfactory groove of ignorance seeking for knowledge and never finding it perfectly, --in that case the ignorance would be either an inexplicable blunder of the All-conscient or a painful and **purposeless Necessity** equally inexplicable, --**but to realise the Ananda of the Self** in other conditions than the supracosmic, in cosmic being, and to find its heaven of joy and light even in the oppositions offered by the terms of an embodied material existence, by struggle therefore towards the joy of self-discovery, would seem to be **the true object** of the birth of the soul in the human body and of the labour of the human race in the series of its cycles. The Ignorance is a **necessary**, though quite **subordinate term** which the universal Knowledge has **imposed** on itself that that movement might be possible, --not a blunder and a fall, but a purposeful descent, **not a curse**, but a divine opportunity. To find and embody the All-Delight in an intense summary of its manifoldness, to achieve a possibility of the infinite Existence which could not be achieved in other conditions, to create out of Matter **a temple of the Divinity** would seem to be the **task imposed** on the spirit born into the material universe.” CWSA-21/The Life Divine-612-13

“An integration of this kind would not be possible if a spiritual evolution were not the sense of our birth and terrestrial experience; the evolution of mind, life and spirit is Matter is the sign that this integration, this completed manifestation of secret self contained in it is its significance. A complete

involution of all that the Spirit is and its evolutionary self-unfolding are the double term of our material existence. There is a possibility of self-expression by an always unveiled luminous development of the being, a possibility also of various expression in perfect types fixed and complete in their own nature: that is the principle of becoming in the higher worlds; they are **typal and not evolutionary in their life principle**; they exist each in its own perfection, but within the limits of a stationary world-formula. But there is also a possibility of self-expression by self-finding, a deployment which takes the form and goes through the progression of a self-veiling and an adventure of self-recovery: that is the principle of becoming in this universe of which an involution of consciousness and concealment of the spirit in Matter is the first appearance.” CWSA-22/The Life Divine-708

“In the same way as the powers of Life are self-founded, perfect and full in a greater Life beyond us, so too the powers of Mind, its ideas and principles that influence our earth-being, are found to have in the greater Mind-world their own field of fullness of self-nature, while here in human existence they throw out only partial formations which have much difficulty in establishing themselves because of their meeting and mixture with other powers and principles; this meeting, this mixture curbs their completeness, alloys their purity, disputes and defeats their influence. These other worlds, then, are not evolutionary, but **typal**; but it is one though not the sole reason of their existence that they provide things that must arise in the involutory manifestation as well as things thrown up in the evolution with a field of satisfaction of their own significance where they can exist in their own right; this established condition is a base from which their functions and workings can be cast as elements into the complex process of evolutionary Nature.” CWSA-22/The Life Divine-814

“For this ideal, this conscious stress on the **material and economic life** was in fact a civilised reversion to the **first state of man**, his early barbaric state and its preoccupation with life and matter, a **spiritual retrogression** with the resources of the mind of a developed humanity and a fully evolved Science at its disposal. An element in the total complexity of human life this stress on a perfected economic and material existence has its place in the whole: as a sole or predominant stress it is for humanity itself, for the evolution itself full of **danger**. The **first danger** is a resurgence of the old vital and material primitive barbarian in a civilised form; the means **Science** has put at our disposal eliminates the peril of the subversion and destruction of an effete civilization by stronger primitive people, but it is the resurgence of the barbarian in ourselves, in civilised man, **that is the peril**, and this we see all around us. For **that is bound to come** if there is no high and strenuous mental and moral ideal controlling and uplifting the vital and physical man in us and no spiritual ideal liberating him from himself into his inner being. Even if this relapse is escaped, there is **another danger**, --for a cessation of the evolutionary urge, a crystallisation into a **stable comfortable mechanised social living** without ideal or outlook is another possible outcome. Reason by itself cannot long maintain the race in its progress; it can do so **only if it is a mediator between** the life and body and something higher and greater within him; for it is the inner spiritual necessity, the push from what is there yet

unrealised within him that maintains in him, once he has attained to mind, the evolutionary stress, the spiritual nissus. That renounced he must either relapse and begin all over again or disappear like other forms of life before him as an **evolutionary failure**, through incapacity to maintain or to serve the evolutionary urge. At the best he will remain arrested in some kind of **mediary typal** perfection, like other animal kinds, while Nature pursues her way beyond him to a greater creation.” CWSA-22/The Life Divine-1089-90

“While the Gods cannot be transformed, for they are typal and not evolutionary beings, they can come for conversion — that is to say, to give up their own ideas and outlook on things and conform themselves to the higher Will and supramental Truth of the Divine.” CWSA-28/Letters on Yoga-I/p-456 (If Gods intend transformation then they have to take birth in human body.)

Detail

In the impalpable field of **secret self**, (secret self is annamaya Purusha)

This little outer being's vast support (the secret self (subliminal self) is our outer physical/mental/vital being's (or sheath's) support...mother (Maa Krishna) is this secret self the inner physical/vital/mental (self) or (true physical, true vital and truth mind) – but perhaps not because the King has already reached the world stair which indicates a summit in itself so this must be an even higher plane?) (No, the King was ascending and descending into higher, inner and nether dark planes. This secret self is the inner self in mind, in life and in the body and in this particular experience he met the self in the physical, *annamaya purusha* and its surrounding sheath known as subtle matter or *annamaya kosha*. This secret self or true physical Being is below the Psychic, Spiritual and Supramental self.)

Parted from vision by earth's solid fence (the grossness of the physical, the limitations of our sense instruments and the sentinel's of ignorance (as outlined in previous canto's) do not allow man to see beyond the outer being)

He came into a magic crystal air (air of light)

And found a life that lived not by the flesh (being here were not embodied with a physical sheath made of matter), (subtle physical sheath)

A light that made visible immaterial things (Mother (Maa Krishna), this suggests there is an inner sun (true physical or annamaya purusha) that illuminates our inner senses, just like the physical sun provides us with the light to see the external objects). (visible immaterial thing is the annamaya kosha, which is built by descent of Spiritual Light.)

A fine degree in wonder's hierarchy,

The kingdom of subtle Matter's faery craft (kingdom of fairies, other subtle beings)

Faery: a small being having magical power

Outlined against a sky of vivid hues (not just blue sky in the physical world but multi coloured),

Leaping out of a splendour-trance and haze,

The wizard revelation of its front.

A world of lovelier forms lies near to ours (this is the nearest world in our inner consciousness to the physical), (The first of the seven heavens.) (A world of positive energy)

Where, undisguised by earth's deforming sight (of the contaminated lower vital/mental, ego colored vision),

All shapes are beautiful and all things true. (Here beauty, love and delight coexist and are imperishable.) (Subtle physical is the world of truth, light, love and beauty.)

“For me, the **subtle physical** is far more real than this distorted world, but to see it you have to be conscious there, whereas people want to get effects which give them the impression of the marvelous and the miraculous and they want the subtle physical to become visible in the material world IN SPITE OF the falsehood. What makes the great difference for the ordinary physical consciousness is this: it wants to come into contact with that in spite of the falsehood, whereas the universal law is, get out of the falsehood and that will become true for you...For me, **this subtle world** is far more real than the material world – much truer, much more tangible, concrete, real – but for others in this material world to believe in the subtle worlds, either they must have some beginning of experience, or else they must agree to have confidence and say, ‘All right, they say it’s like that, therefore it must be like that.’ Otherwise, to be convinced they want the truth to manifest in a world of falsehood in spite of the falsehood. Their attitude is like this: ‘We are willing to admit that it is possible, that it is real, but as long as it has not manifested here, we do not quite believe in it.’

Q: Are you referring to the supramental world?

It applies to everything: every true thing in the world, including all the fairy tale miracles. Things that appear miraculous to the physical consciousness happen in an altogether different way, but to it they are indeed miraculous since they don’t depend on any physical processes. As I have said, to travel from one place to another there is no need for any means of transport, to feed ourselves it is not necessary to put external things into the body, to dress ourselves we have no need to put on clothes, etc The play of forces is the spontaneous expression of Truth and of the true Will, the true vision.

The question remains: for those who have seen and to whom things have happened in this way (like the little child, for example, who was playing with fairies), is it that they enter into this consciousness and then remember when they leave it, or is it that this state really manifests here? For me, this is still a question.

As this experience often happens to people with a simple heart and mind, quite possibly they don't realize that for a while they have lived in another consciousness and in another world and then have come back to an ordinary condition where they remember the other thing. For them, they do not see the difference." The Mother's Agenda-1/147

"The supramental will not depend on the instrumentation, for example, of the sense, as the physical mind is dependent on the evidence of our senses, although it will be capable of making them a starting-point for the higher forms of knowledge, as it will also be capable of proceeding directly through these higher forms and making the sense only a means of formation and objective expression. The supramental being will transform at the same time and take up into itself the present thinking of the mind transfigured into an immensely larger knowledge by identity, knowledge by total comprehension, knowledge by intimate perception of detail and relation, all direct, immediate, spontaneous, all the expression of the self's already existent eternal knowledge. It will take up, transform, supramentalise the physical sense, the sixth sense capacities of the mind and the psychic consciousness and senses and use them as the means of an extreme inner objectivisation of experience. Nothing will be really external to it, for it will experience all in the unity of the cosmic consciousness which will be its own, the unity of being of the infinite which will be its own being. It will experience matter, **not only gross matter but the subtle and the most subtle**, as substance and form of the spirit, experience life and all kinds of energy as the dynamics of the spirit, supramentalised mind as a means or channel of knowledge of

the spirit, supermind as the infinite self of knowledge and power of knowledge and
Ananda of knowledge of the spirit.” CWSA-24/The Synthesis of Yoga-883-884

In that lucent ambience mystically clear

The eyes were doors to a celestial sense, (subtle physical sense is more true
than gross physical sense.)

Hearing was music and the touch a charm, (These subtle physical senses are
harmonious, sweet and full of charm.)

And the heart drew a deeper breath of power.

There dwell earth-nature's shining origins (what is manifested in the outer world
has its blueprint in this world): (there or in that subtle world a map of bright
future exists.)

The perfect plans on which she moulds her works, (A Divine plan or Supramental
plan which moulds nature's work in the subtle physical)

The distant outcomes of her travelling force,

Repose in a framework of established fate (the framework for earth's actions are
first made here (in the subtle physical) and then executed in the physical world).

Attempted vainly now or won in vain,

Already were mapped and scheduled there the time (those who can see into the
subtle worlds understand the origin of actions and world events)

And figure of her future sovereignties

In the sumptuous lineaments traced by desire.

The golden issue of mind's labyrinth plots,

The riches unfound or still uncaught by our lives,

Unsullied by the attainment of mortal thought (Mother (Maa Krishna), if Mortal

thought is sullied what is unsullied thought...this implies there is thought that is pure *(Yes, pure truth Ideas descending from above)*

attaint: infect with disease.

Abide in that pellucid atmosphere.

Pellucid: translucently clear

Our vague beginnings are overtaken there, *(as clear message)*

Our middle terms sketched out in prescient lines,

Our finished ends anticipated live.

This brilliant roof of our descending plane *(this plane is above our physical earthly plane is like a roof to our world...like the 1st floor and our world is the ground floor),*

Intercepting the free boon of heaven's air,

Admits small inrushes of a mighty breath *(this plane intercepts the flow of light and energy from higher more Divine planes and allows only a small fraction of this into our world...like a sieve or a funnel...for our world in its current state can only bear (little) some of the Divine force) (This capacity will increase with the purification of the subtle body and with the universalisation of subtle body he can be channel of reception of God's vast Sun light.)*

Or fragrant circuits through gold lattices;

It shields our ceiling of terrestrial mind

From deathless suns and the streaming of God's rain *(this plane acts like a lid on our mind - cannot penetrate this lid to see the Divine),*

Yet canalises *(a small stream is allowed)* a strange irised glow *(like the reflected glow of the moon),*

Irised: coloured/iridescent

And bright dew drops drip from the Immortal's sky. *(dew drops symbolise small inrush*

of Divine Force to subtle body.)

A passage for the Powers that move our days (the cosmic and universal forces walk through this plane to act on our world),

Occult behind this grosser Nature's walls, (All that lies behind the gross physical is identified as Occult mystery.)

A gossamer marriage-hall of Mind with Form (reconciliation of Overmental Spirit and Matter can take place in true physical being and other nine Selves.) (In Overmind or Cosmic consciousness Spirit is real to Matter and Matter is real to Spirit.) (Here in Savitri if we find Mind is in capital letter then we understand it as higher Nature of higher Mind, Illumined mind, Intuitive Mind and Overmind.)

Is hidden by a tapestry of dreams;

Heaven's meanings steal through it as through a veil,

Its inner sight sustains this outer scene.

“At the source of this Intuition we discover a superconscient cosmic Mind in direct contact with the Supramental Truth-Consciousness, an original intensity determinant of all movements below it and all mental energies, -- not Mind as we know it, but an **Overmind** that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with that greater Truth-Consciousness while yet at the same time with its brilliant **golden Lid** it veils the face of the greater Truth from our sight, intervening with its flood of infinite possibilities as **at once (1) an obstacle and (2) a passage** in our seeking of the spiritual law of our existence, **its highest aim**, its secret Reality. This then is the **occult link** we were looking for; this is the Power that **at once (1) connects and (2) divides** the supreme Knowledge and the cosmic Ignorance.” CWSA-21/ The LifeDivine-292-93

A finer consciousness with happier lines, (Subtle physical consciousness is a positive energy.)

It has a tact our touch cannot attain, (subtle physical can discern Divine touch from human touch.)

A purity of sense we never feel; (Subtle physical sense enjoyment we meet in dream state is pure and is free from duality of pleasure and pain.)

Its intercession with the eternal Ray (Subtle physical is open towards Psychic and Spiritual energy.)

Inspires our transient earth's brief-lived attempts (all that is beautiful and glorious in our world and man's achievements is due the reflected light of the Divine shining through this plane falling into our world) (Yes.) (subtle physical experience in dream gives hope and inspiration to our earthly and transient life.)

At beauty and the perfect shape of things. (activation of subtle physical world brings beauty and perfection to material things.)

In rooms of the young divinity of power (Subtle physical activation makes life young and draws one to become Supramental child.)

And early play of the eternal Child

The embodiments of his outwinging thoughts

Laved in a bright everlasting wonder's tints (lave: to wash or bathe)

And lulled by whispers of that lucid air (here whisper is divine command, adesh, Vani.)

Take dream-hued rest like birds on timeless trees

Before they dive to float on earth-time's sea. (all of the Soul (eternal child)'s plans and leela float in this world like birds before entering our time bound world)

The lines below again re-iterate the purity (relative to our world) of this plane and how everything in our world is a warped, degenerate version of what begins here.. Mother (Maa Krishna) I am reminded that this world is like the Pure Ganges water when starts off in the Himalayas but when it reaches the towns/cities (ie our world) it is contaminated..) *(Our surface world of superficial consciousness is impure because it is related with inconscient and subconscient darkness along with the invasion of the vibration of the outer surrounding world.) (Our perfection lies when the subtle matter world is more and more linked with the surface world and its perfection will infiltrate towards the surface world. Again perfection of subtle matter is dependent on the inflow of superconscient Divine force from above. So the Supramental manifestation will take place with the expansion and purification and perfection of the subtle matter)*

All that here seems has lovelier semblance there.

"I have already told you, explained to you, that outer forms, if looked at not in themselves, for themselves, in their outer appearance alone, but as the expression of a deeper and more lasting reality, all these forms — as indeed all circumstances and events — all become symbolic of the Force which is behind and uses them to express itself. There is not a single circumstance, not a form, not an action, not a movement which is not symbolic of something deeper, something which stands behind and which, normally, ought to animate all action.

For a certain state of consciousness there is not a single word, not a gesture, not an action which does not express a deeper or higher reality, more lasting, more essential, more true; and once one has seen and felt that, everything takes on a meaning, and one sees more clearly how things ought to be organised, arranged, so that a deeper truth may express itself still better than it does at present." The Mother/TMCW-8/Questions and Answers-1956/157

Whatever our hearts conceive, our heads create,
Some high original beauty forfeiting,
Thence exiled here consents to an earthly tinge.
Whatever is here ([gross physical](#)) of visible charm and grace
Finds there ([subtle physical](#)) its faultless and immortal lines;
All that is beautiful here is there divine.

"All here self-lost had there its divine place.
The Powers that here betray our hearts and err,
Were there sovereign in truth, perfect in joy,
Masters in a creation without flaw,
Possessors of their own infinitude.

Savitri-327

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

Savitri-176

Figures are there undreamed by mortal mind: ([Impossible events take place in subtle physical.](#))

(multiple Subtle) Bodies that have no earthly counterpart
Traverse the inner eye's illumined trance (this is dream trance)

And ravish the heart with their celestial tread

Ravish: fill someone with intense delight.

Persuading heaven to inhabit that wonder sphere.

The future's marvels wander in its gulfs; (Supramental or Superman is the future's marvel.)

Things old and new are fashioned in those depths: (past births and future births reconcile in the subtle body.)

A carnival of beauty crowds the heights

In that magic kingdom of ideal sight. (A kingdom of miracle)

In its antechambers (subtle body) of splendid privacy

Matter and soul (Annamaya Purusha) in conscious union meet (in dream trance)

Like lovers in a lonely secret place: (the union of purusha and prakriti?) (Yes.

Here union between true physical and material physical.)

"...I was very ill, but I knew it was not this body (but it was this body's consciousness), it was family of the Ashram, and the father was seeking help, looking for a doctor (all the details with such precision!...there are three sick people in the family.) And while that was going on, the body said to itself, "So I am identified with this person, since he is treating this person (me, that is); and since I am identified, I must do in this person what needs to be done." Then I concentrated and called the forces of the Lord, and treated the person. All that down to the last detail. It lasted for two hours... it happened in the night when those people were asleep, and they didn't realise...this body's impression is that it has saved someone's life...That union between the two, between **the subtle physical and the material physical**, is taking place all the time—day and night...there is an attempt to substitute one for the other." The Mother's Agenda-11/149-150-151

In the clasp of a passion not yet unfortunate

They join their strength and sweetness and delight

And mingling make the high and low worlds one. (Through subtle physical union the high Sachchidananda state can penetrate in a diminished form into the lowest Inconscient state and thus the high and low worlds become one.)

Its complementary line:

"The high meets the low, all is a single plan."Savitri, Book-7, Canto-6

Intruder (Supramental) from the formless Infinite
Daring to break into the Inconscient's reign (the descent of the (Shakti) soul, a portion of the Divine Mother into matter),

The spirit's leap towards body touches ground.
As yet unwrapped in earthly lineaments (the soul in this plane before it takes on a physical body),
Already it wears outlasting death and birth,
Convincing the abyss by heavenly form,
A covering of its immortality
Alive to the lustre of the wearer's rank,
Fit to endure the rub of Change and Time.

“Yes, because I don’t quite understand. You see, the subtle physical extends a long way beyond the body.

Then comes what Theon called the ‘nervous sub-level,’ which lies between this subtle physical and the vital. And it acts as a protection: if it is stable, harmonious and strong, it protects you – it protects you even physically – from contagious diseases, for instance, and even from accidents. I experienced it when I was living at Val-de-Grâce. It was the year I resolved to attain union with the psychic being and I was concentrated on this from morning to night and night to morning. Every day I spent some time in the Luxembourg Gardens. They were right near the house, but to get there I had to go all the way down Rue du Val-de-Grâce and cross Boulevard Saint Michel, where there were streetcars, automobiles, buses – the whole circus. I would remain in my concentration the whole time, and once, while crossing the boulevard, I felt a shock about this far from my body [slightly more than arm’s length], so spontaneously I jumped back – just enough for the streetcar to pass by. I hadn’t heard anything; I was totally absorbed, and without that warning I would surely have been run over; instead, I jumped back just in time, and the streetcar sped by. I understood then that this nervous sheath was something entirely concrete, because what I had felt was not an idea of danger but a shock – a material SHOCK.

So it’s true that as long as this envelope is strong and undamaged, you are protected. But for instance, if you are over-tired or worried or flustered – anything that brings disorder into the atmosphere seems to make holes in this envelope, and all kinds of things (disease and accident) can enter.

Perhaps this is what Sri Aurobindo is speaking of.

Q: But isn’t this the subtle physical?

It surrounds the subtle physical.

Q: First there is the subtle physical and then the circumconscient?

Yes; the subtle physical is visible – visible. You have seen heat vibrations when it’s very hot, haven’t you? That’s the subtle physical – one form of it.

The subtle physical is right here (*gesture on the surface of the skin*). Some people are sensitive in the subtle physical; you move your hand near them and they feel it immediately. Others don’t even notice – it depends on the subtle physical’s sensitivity. And the circumconscient surrounds it like an envelope. If there are no tears in it, this envelope is a magnificent protection. And it’s not dependent on any spiritual or intellectual rationale, but on a harmony with Nature and life, a kind of stability in the

material being. People with strong envelopes are almost always in good health and succeed in what they do. It isn't something mental – when they do a work it comes out nicely, if they want to meet someone, they meet him. Things of this nature.

The circumconscient must be that.

Q: Is it through this envelope that we come into contact with others ?

Ah, yes, I should think so! When you are sensitive, mon petit, it becomes almost unbearable to be in a tightly packed crowd – it's all mixed up, and it's horrible. There is a suffocating sense of intrusion, as if you were inside things you hadn't chosen to have near you!" The Mother/5th August-1961

“Q: But how is the transition made? The transition that materializes? What is the secret of the passage from that very subtle physical to the physical proper? How is the passage made from one side to the other?”

Mon petit, I don't know what comparison I should use, but I am certain there are some things that are invisible this way (*Mother rotates her wrist in one direction*), and visible that way (*gesture in the other direction*). My impression is that what we see as a considerable difference between the tangible, the material, and the invisible or the fluid, is only a change of position. Perhaps an internal change of position because it isn't a physical, material change of position, but it is a change of position. Because I have experienced this I don't know how many times, hundreds of times: like this (*gesture in one direction*), everything is what we call "natural," as we are used to seeing it, then all of a sudden, like that (*gesture in the other direction*), the nature of things changes. And nothing has happened, except something within, something in the consciousness: a change of position. Do you remember that aphorism in which Sri Aurobindo says that everything depends on a change in the relation of the sun-consciousness and the earth-consciousness?²⁸ When I read it the first time, I didn't understand, I thought it was something in the very subtle realms; and then, very recently, in one of those experiences, I suddenly understood, I said, "But that's it!" It isn't a shift since nothing moves, yet it is a shift, it is a change of relation. A change of position. It's no more tangible than that, that's what is so wonderful! Oh, the other day, I found another sentence of Sri Aurobindo's: "Now everything is different, yet everything has remained the same." (It was on one of my birthday cards.) I read that and said to myself, "Oh, that's what it means!" It's true, now everything is different, yet everything has remained the same. We understand it psychologically, but it's not psychological: it's HERE (*Mother touches matter*). But until one has a solid base ... From the standpoint of concrete, physical, material things, I don't think there's anyone more materialistic than I was, with all the practical common sense and positivism; and now I understand why it was like that: it gave my body a marvelous base of equilibrium. It prevented me from having the very sort of madness we were talking about earlier.²⁹ The explanations I asked for were always material, I always sought the material explanation, and it seemed obvious to me there's no need of any mystery, nothing of the sort – you just explain things materially. Therefore I am certain this

isn't a tendency to mystic dreaming in me, not at all, not at all, this body had nothing mystic! Nothing ... Thank God!

I saw that (not in my head, because for me there are no such limits), in this sort of conglomerate, here: the nearest explanation is a "shift" – a shift, the angle of perception becoming different. And it's not really that, words are incorrect, because it's far more subtle and at the same time far more complete than that. I have watched the change several times; well, this change gives you, to the outward consciousness, the sense of a shift. A motionless shift, meaning that you don't change places. And it's not, as we might be tempted to think, a drawing within and a drawing without, it's not that at all, not at all – it's an angle of perception that changes. You are in a certain angle, then you are in another.... I have seen small objects of that sort for the amusement of children: when those objects are in a certain position, they look compact and hard and black, and when you turn them another way, they are clear, luminous, transparent. It's something like that, but it's not that, that's an approximation.

Q: But if we know the way in which the change is effected, we can ...

Ah!

Q: ... we can stop the entry of bad vibrations?

As for me, I have only one method (but I can conceive that this is simply because that's the way my nature is), I have only one method, it's self-abolition, the idea (not an "idea") that the Supreme alone exists.

That's another interesting point, because I was an outright atheist: till the age of twenty, the very idea of God made me furious. Therefore I had the most solid base – no imaginings, no mystic atavism; my mother was very much an unbeliever and so was my father. So from the point of view of atavism it was very good: positivism, materialism. Only one thing: since I was very small, a will for perfection in any field whatever; a will for perfection and the sense of a limitless consciousness – no limits to one's progress or to one's power or to one's scope. And that, since I was very small. But mentally, an absolute refusal to believe in a "God": I believed only in what I could touch and see. And the whole faculty for experiences was already there (they didn't manifest because the time hadn't come). Only, the sense of a Light here (*gesture above the head*), which began when I was very small, I was five, along with a will for perfection. A will for perfection: oh, whatever I did always had to be the best I could do. And then, a limitless consciousness. These two things. And my return to the Divine came about through Theon's teaching, when I was told for the first time, "The Divine is within, there" (*Mother strikes her breast*). Then I felt at once, "Yes, this is it." Then I did all the work that's taught to find Him again; and through here (*gesture to the heart center*) I went there (*gesture of junction above with the Supreme*). But outwardly, mentally, no religion – a horror of religions.

And I see now that it was the most solid base possible for this experience: there was no danger of imaginings.

I have tried many things, a great many, I have looked a great deal, and I see only one that's absolute – only one that's absolute and can bring the absolute result, it's this (*gesture turned Upward*): the complete annulment of all that, leaving it all, "To You,

Lord – You, You, to You." And it isn't a being with a form, that's not it; it isn't a formless force, it's ... It has nothing to do with thought, only with this: the contact. And the contact, an unmistakable contact, which nothing can imitate – nothing, nothing at all has the power to imitate it. And for every difficulty, every time, whatever it is, simply this: "Everything to You, Lord. Everything for You, to You. You alone can do it, You, You alone, You alone. You alone are the Truth; You alone are the Power." And those words are nothing, they are only the very clumsy expression of something ... a stupendous Power.

It's only the incapacity, the clumsiness, the lack of faith we mix into it that takes away His power. The minute we are truly pure, that is, under His influence alone, there are no limits, no limits – nothing, nothing, there is nothing, no law of Nature that can resist, nothing, nothing.

Only, the whole thing is that the time must have come, there must be only That left – all the rest spoils, whatever it is, even the highest, purest, noblest, most beautiful and marvelous things: all that spoils. Only That." The Mother/ **March 26, 1966**

A tissue mixed of the soul's radiant light

And Matter's substance of sign-burdened Force,-

Imagined vainly in our mind's thin air

An abstract phantasm mould of mental make,-

It feels what earthly bodies cannot feel (Subtle physical experience leaves a feeling, a thrill which surface physical cannot feel)

And is more real than this grosser frame. (Dream self is more real than the waking self.)(subtle physical is more real than the material physical.)

After the falling of mortality's cloak (when the physical body drops (dies), the soul first enters this plane) (Yes) (Or in trance or sleep one enters the light world of subtle physical by leaving temporarily the physical body.)

Lightened is its weight to heighten its ascent; (Ascent from waking self to dream self and dream self to sleep self.)

Refined to the touch of finer environments

It drops old patterned palls of denser stuff,

Cancels the grip of earth's descending pull

And bears the **soul** from world to higher world, (After leaving the body the Soul travels subtle physical, subtle vital, subtle mental, psychic, spiritual, Universal, Supramental and bliss world.)

Till in the naked ether of the peaks (of Sachchidananda Consciousness.)

The spirit's simplicity alone is left, (The highest world of Turiya.)

(It also defines that those who enter higher planes of Consciousness in living body are simple and simplest are those who are most united with the Divine.)

The eternal being's first transparent robe. (the lighter finer robe of this subtle world) (*Subtle physical sheath is the first transparent robe, Spiritual and Supramental sheath are the second and third transparent robe.*)

“There is a particular aspect of the creation (a very modern aspect, maybe): a need to get out of disorder and confusion – of disharmony and confusion. A confusion, a disorder which assumes all forms, turns into struggles, pointless efforts and wasted energy. It depends on which level you stand on, but materially, in action, it means unnecessary complications, wasted energy and materials, waste of time, incomprehension, misunderstanding, confusion, disorder – what in ancient days they called deformation, *crookedness* in the Vedas (I don't know the French word for it, it's something crooked which, instead of shooting straight to the goal, weaves its way in sharp and unnecessary zigzags). It's one of the things farthest from the harmony of a purely divine action – which is something so simple. It

looks like child's play ... and direct – direct, without those absurd and completely useless twists and turns. Well, it is clearly the same phenomenon: that disorder is a way to stimulate the need for pure and divine simplicity.

The body feels strongly, very strongly that everything could be so simple, so simple!

And for the being – that sort of individual aggregate – to be transformed, it needs in effect to grow simpler and simpler. All those complexities of Nature which man is now beginning to understand and study, which for the smallest thing are so complex (the smallest of our physical workings is the result of such a complex system that it's almost unthinkable certainly it would be impossible for

the human mind to think up and contrive all those things), are now being discovered by science. And it's quite plain to see that for the functioning to become divine, that is, to escape Disorder and Confusion, it must grow simpler and simpler.

(long silence)

In other words, Nature, or rather Nature in its effort towards expression, was compelled to have recourse to an unbelievable, almost endless complexity in order to reproduce the original Simplicity.

It brings us back to the same thing: it is that excess of complexity which makes possible a simplicity that isn't empty – a rich simplicity. An all-embracing simplicity, whereas without those complexities, simplicity is empty.

This has been my experience these last few days.

They are making discoveries like that. In anatomy, for instance, they are making discoveries for surgical treatments that are unbelievably intricate! It's the same for their division of Matter's constituents – a frightful intricacy! And all that is with the view and endeavor to express Oneness, the ONE Simplicity – the divine state.

(silence)

Maybe it will go fast.... But the question boils down to a SUFFICIENT aspiration, sufficiently intense and effective to attract That which can transform all this: complication into Simplicity, cruelty into Love ... and so forth.

It's no use complaining and saying it's a pity things are that way. They are the way they are. Why?... When things are no longer that way, we'll probably know why. Or to put it differently: if we knew why, they would no longer be that way.

So speculations such as, "It would have been better if it had not existed," and so on, are all impractical – irrelevant, absolutely useless.

We should hasten to do what we have to do to put an end to it, that's all, that's the only practical thing.

For the body, it's very interesting. But it's a mountain, you see! A mountain of apparently tiny experiences, but in such large numbers that they become sizable.”
The Mother/ May 15, 1963

But when it must come back to its mortal load (rebirth after training is complete in multiple subtle bodies.)

And the hard ensemble of earth's experience,

Then its return resumes that heavier dress (the heavier dress is our physical body, which is needed in the current stage of earth's evolution for the spirit to do its work in this work "mortal load").

For long before earth's solid vest was forged

By the technique of the atomic Void,

A lucent envelope of self-disguise (subtle physical sheath)

Was woven round the secret spirit in things (Annamaya Purusha).

The subtle realms from those bright sheaths are made (Mother (Maa Krishna) is this is the plane from which the soul's sheath are made?). *(bright sheaths are in the descending hierarchies of Supramental sheath, spiritual sheath, Universal sheath, Psychic sheath, subtle mental sheath, subtle vital sheath and subtle physical sheath.)(So subtle sheaths are formed by the pressure from the Superconscious sheath during rebirth. Souls of lower kind do not have higher bright sheaths or are not yet formulated.)*

This wonder-world with all its radiant boon (formation of these bright sheaths around the body bring boon.)

Of vision and inviolate happiness,

Only for expression cares and perfect form;

The next few verses the Lord describes that in this world its extreme beauty is contrasted by its 'dangerous nether planes'

Fair on its peaks, it has dangerous nether planes; (subtle matter is also open towards Subconscious and unconscious plane.)

Its light draws towards the verge of Nature's lapse;

It lends beauty to the terror of the gulfs

And fascinating eyes to perilous Gods (the asuras?),

Invests with grace the demon and the snake.

Its trance imposes earth's inconscience (our world's inconscience is guarded by sentinel's from this plane), *(subtle physical is also meeting ground of dark nether and bright higher planes.)*

Immortal it (subtle physical) weaves for us death's sombre robe

And authorises our mortality (these dark gods are responsible for the occurrence of death and stand against the advent of immortality of matter).

This medium serves a greater Consciousness (this plane was another instrumental pane that acted as the agent of a higher consciousness):

A vessel of its concealed autocracy,

It is the subtle ground of Matter's worlds,

It is the immutable in their mutable forms, (subtle physical is immutable.)

In the folds of its creative memory

It guards the deathless type of perishing things (this plane holds the deathless forms and energies of manifestation on the earth plane that perish): *(The passage of immortality is traced through strengthening of this world.)*

The lord then describes again how this plane is the source of all our strengths, actions, thoughts...everything that manifests in our world is fashioned in this subtle world, although men are scarcely aware of it. *(So man is not aware of its development through sadhana. This sheath develops in each birth and is responsible for our developed subliminal personality.)*

The Emergence of Subliminal Personality: Subliminal personality directly and effectively distinguishes between what rises from within the subliminal sheath and what invades us from outside surrounding, from others or from universal Nature, and its prerogative is to exercise a control, a choice, a power of willed reception, spontaneous rejection of falsehood, selection of truth, a clear power of self-building and harmonisation which we do not generally possess or can operate very imperfectly in our constructed surface personality. Subliminal sheath is built partly by the upsurging of forces from the nether inconscient sheath and mainly by a simultaneous influx of the same large force from Superconscious above; thus mental and vital being are descended into subliminal parts and formed from its secret station a subtle-physical, subtle-vital and subtle-mental personality on the surface.

Surface personality is small, ignorant, active, swayed by helpless thought waves and inrush of grief, joy and reactions of all kind; whereas subliminal personality acts from behind the surface, is vast, calm, equal, observing the surface perturbation with an immovable detachment or it may act on its agitation to pacify, quiet, enlarge and transform it. The subliminal self is the

meeting-place of all the multiple worlds or planes of consciousness that emerges from below for evolution and descends from above for involution and subliminal personality in us is aware and feels the necessity to explore all its ranges for the completeness and fulfilment of our human existence. It grows the faculty of subtle sense of vision, hearing, touch, smell and taste which can substitute the need of sense bound outer physical consciousness and sense organs. It also changes our dealing with impersonal invisible cosmic forces, a whirl of unseen mind forces and life forces that surround our atmosphere and to certain extent able to forecast or see ahead, control and determine their farther action.

Its lowered potencies found our fallen strengths; (A weak man is having weak subtle physical.)

Its thought invents our reasoned ignorance; (subtle physical is still a world of Ignorance. It extends up to overmind.)

Its sense fathers our body's reflexes.

Our secret breath of untried mightier force,

The lurking sun of an instant's inner sight,

Its fine suggestions are a covert fount

For our iridescent rich imaginings (all human genius, art, science etc are generated in this plane) *(Yes, all scientific discovery and other discovery are from this plane.) (subtle sense are more real and dynamic than that of gross sense organs.)*

Touching things common with transfiguring hues

Till even earth's mud grows rich and warm with the skies (its actions helps the earth's evolution towards the divine)

The Lord describes this plane as an intermediate plane, that has the Divine "creative" truths above it, the subtle plane itself being one of harmony(although I don't understand how this is the case when it has nether planes?)(*Subtle matter is linked with subconscious and inconscient darkness and that*

which are close to surface world are impure and dark and do not represent the bright sheath)) and the earth plane below which is one of perishing/dissolving forms leading chaotic lives.

And a glory gleams from the soul's decadence.

Its knowledge is our error's starting-point; *(due to the influence of the nether world)*

Its beauty dons our mud-mask ugliness,

Its artist good begins our evil's tale. *(the description of interference of nether Subconscious and unconscious world.)*

A heaven of creative truths above, *(Spiritual)*

A cosmos of harmonious dreams between, *(Subliminal)*

A chaos of dissolving forms below, *(Subconscious)* *(So subtle matter is the meeting ground for the above three worlds of Spiritual, subliminal and Subconscious world.)*

The descent of the energy from this plane led to the creation of the coarse matter which arose from the unconscious...without the descent of this plane into the unconscious, ignorance could not have evolved.

It *(subtle physical)* plunges lost in our unconscious base.

Out of its fall our denser Matter came. *(the secret of creation.)(Subtle matter's Spiritual fall created the dense Matter.)*

Thus taken was God's plunge into the Night. *(Involution of the Spirit.)*

This fallen world became a nurse of souls *(evolution of Matter.)*

Inhabited by concealed divinity.

A Being woke and lived in the meaningless void *(Mother (Maa Krishna) is this the (fall) descent of the subtle world into inconscience or the descent of the*

Immanent Divine into the inconscience?), (Here Being is the Inconscient Self.)
 A world-wide Nescience strove towards life and thought,
 A Consciousness plucked out from mindless sleep.
 All here is driven by an insentient (Divine) will.
 Thus fallen, inconscient, frustrate, dense, inert,
 Sunk into inanimate and torpid drowse
 Earth lay, a drudge of sleep, forced to create (the descent (fall) of this plane into
 inconscience resulted in a slow working of earth's inert base and forcing her
 through the memory of Her divine self to slowly create life and evolve)
 By a subconscious yearning memory
 Left from a happiness dead **before she (earth) was born,**
 An alien wonder on her senseless breast.
 This mire must harbour the orchid and the rose (much like the lotus rises from
 the dirty pond and the daffodil from a dung heap, from this world too Divinity
 must blossom)(Yes, because the Divine is concealed there.)(This mire is
 Subconscience.)
 From her blind unwilling substance must emerge (from blind unwilling
 Subconscient substance beauty will emerge.)
 A beauty that belongs to happier spheres (the inconscience/sub conscience and
 even the mental/vital/physical planes on earth must give way to a manifestation
 of a higher Truth – the Supramental). (Yes. Beauty is the identity of subtle
 physical world.)
 This is the destiny bequeathed to her, (A Divine destiny is given to man.)
 As if a slain god left a golden trust
 To a blind force (the subtle matter's force?) and an imprisoned soul (the
 immanent divine). (The blind force seems to be of Inconscient origin.)
 An immortal godhead's perishable parts (This gross body.)
 She must reconstitute from fragments lost,
 Reword from a document complete elsewhere (earth must implement the divine
 design the origins of which are elsewhere and kept secret) (Complete in total
 Consciousness of Sachchidananda.)
 Her doubtful title to her divine Name.(Here to organise it the Japa is
 necessary.)

"Q:I would very much like to have a 'true mantra.'"

(The Mother said) I have a whole stock of mantras; they have all come spontaneously, never from the head. They sprang forth spontaneously, as the Veda is said to have sprung forth.

I don't know when it began – a very long time ago, before I came here, although some of them came while I was here. But in my case, they were always very short. For example, when Sri Aurobindo was here in his body, at any moment, in any difficulty, for anything, it always came like this: 'My Lord!' – simply and spontaneously – 'My Lord!' And instantly, the contact was established. But since He left, it has stopped. I can no longer say it, for it would be like saying 'My Lord, My Lord!' to myself.

I had a mantra in French before coming to Pondicherry. It was *Dieu de bonté et de miséricorde* ... [God of kindness and mercy], but what it means is usually not understood – it is an entire program, a universal program. I have been repeating this mantra since the beginning of the century; it was the mantra of ascension, of realization. At present, it no longer comes in the same way, it comes rather as a memory. But it was deliberate, you see; I always said *Dieu de bonté et de miséricorde*, because even then I understood that everything is the Divine and the Divine is in all things and that it is only we who make a distinction between what is or what is not the Divine.

My experience is that, individually, we are in relationship with that aspect of the Divine which is not necessarily the most in conformity with our natures, but which is the most essential for our development or the most necessary for our action. For me, it was always a question of action because, personally, individually, each aspiration for personal development had its own form, its own spontaneous expression, so I did not use any formula. But as soon as there was the least little difficulty in action, it sprang forth. Only long afterwards did I notice that it was formulated in a certain way – I would utter it without even knowing what the words were. But it came like this: *Dieu de bonté et de miséricorde*. It was as if I wanted to eliminate from action all aspects that were not this one. And it lasted for ... I don't know, more than twenty or twenty-five years of my life. It came spontaneously.

Just recently one day, the contact became entirely physical, the whole body was in great exaltation, and I noticed that other lines were spontaneously being added to this *Dieu de bonte et de misericorde*, and I noted them down. It was a springing forth of states of consciousness – not words.

Seigneur, Dieu de bonte et de misericorde Seigneur, Dieu d'unite souveraine Seigneur, Dieu de beaute et d'harmonie Seigneur, Dieu de puissance et de realisation Seigneur, Dieu d'amour et de compassion Seigneur, Dieu du silence et de la contemplation Seigneur, Dieu de lumiere et de connaissance Seigneur, Dieu de vie et d'immortalite Seigneur, Dieu de jeunesse et de progres Seigneur, Dieu d'abondance et de plenitude Seigneur, Dieu de force et de sante.

Lord, God of kindness and mercy Lord, God of sovereign oneness Lord, God of beauty and harmony Lord, God of power and realization Lord, God of love and compassion Lord, God of silence and contemplation Lord, God of light and knowledge Lord, God of life and immortality Lord, God of youth and progress Lord, God of abundance and plenitude Lord, God of strength and health.

The words came afterwards, as if they had been superimposed upon the states of consciousness, grafted onto them. Some of the associations seem unexpected, but they were the exact expression of the states of consciousness in their order of unfolding. They came one after another, as if the contact was trying to become more complete. And the last was like a triumph. As soon as I finished writing (in writing, all this becomes rather flat), the impetus within was still alive and it gave me the sense of an all-conquering Truth. And the last mantra sprang forth:

Seigneur, Dieu de la Verite victorieuse! Lord, God of victorious Truth!

Like a triumph. But I didn't write that one down because I did not want to spoil my impression.

Of course, these things should not be published. We can file them in this *Agenda of the Supramental Manifestation* for later on. Later on, when the Victory is won, we shall say, ‘If you want to see the curve ...’

But what is going to come now? I constantly hear the Sanskrit mantra:

OM NAMO BHAGAVATEH

It is there, all around me; it takes hold of all the cells and at once they spring forth in an ascension. And Narada’s mantra, too:

Narayana, Narayana ...

(it is actually a Command which means: now you shall do as I wish), but it doesn’t come from the heart.

What will it be?

It will simply spring forth in a flash, all of a sudden, and it will be very powerful. Only power can do something. Love vanishes like water running through sand: people remain beatific ... and nothing moves! No, power is needed – like Shiva, stirring, churning ...

When I have this mantra, instead of saying hello, good-bye, I shall say that. When I say hello, good-bye, it means ‘Hello: the Presence is here, the Light is here.’ ‘Good-bye: I am not going away, I am staying here.’

But when I have this mantra, I believe something will happen.

(silence)

For the moment, of all the formulas or mantras, the one that acts most directly on this body, that seizes all the cells and immediately does this (*vibrating motion*) is the Sanskrit mantra: OM NAMO BHAGAVATEH.

As soon as I sit for meditation, as soon as I have a quiet minute to concentrate, it always begins with this mantra, and there is a response in the body, in the cells of the body: they all start vibrating.

This is how it happened: Y had just returned, and he brought back a trunk full of things which he then proceeded to show me, and his excitement made tight, tight little waves in the atmosphere, making my head ache; it made ... anyway, it was unpleasant. When I left, just after that had happened, I sat down and went like this (*gesture of sweeping out*) to make it stop, and immediately the mantra began.

It rose up from here (*Mother indicates the solar plexus*), like this: Om Namobhagavateh OM NAMO BHAGAVATEH OM NAMO BHAGAVATEH. It was formidable. For the entire quarter of an hour that the meditation lasted, everything was filled with Light! In the deeper tones it was of golden bronze (at the throat level it was almost red) and in the higher tones it was a kind of opaline white light: OM NAMO BHAGAVATEH, OM NAMO BHAGAVATEH, OM NAMO BHAGAVATEH.

The other day (I was in my bathroom upstairs), it came; it took hold of the entire body. It rose up in the same way, and all the cells were trembling. And with such a power! So I stopped everything, all movement, and I let the thing grow. The vibration went on expanding, ever widening, as the sound itself was expanding, expanding, and all the cells of the body were seized with an intensity of aspiration ... as if the entire body were swelling – it became overwhelming. I felt that it would all burst.

I understood those who withdraw from everything to live that totally.

And it has such a transformative power! I felt that if it continued, something would happen, something like a change in the equilibrium of the body's cells.

Unfortunately, I was unable to continue, because ... I don't have the time; it was just before the balcony darshan and I was going to be late. Something told me, 'That is for people who have nothing to do.' Then I said, 'I belong to my work,' and I slowly withdrew. I put on the brakes, and the action was cut short. But what remains is that whenever I repeat this mantra ... everything starts vibrating.

So each one must find something that acts on himself, individually. I am only speaking of the action on the physical plane, because mentally, vitally, in all the inner parts of the being, the aspiration is always, always spontaneous. I am referring only to the physical plane.

The physical seems to be more open to something that is repetitious – for example, the music we play on Sundays, which has three series of combined mantras. The first is that of Chandi, addressed to the universal Mother:

Ya devi sarvabhuteshu matrirupena sansthita

Ya devi sarvabhuteshu shaktirupena sansthita

Ya devi sarvabhuteshu shantirupena sansthita

Namastasyai namastasyai namastasyai namo namah

The second is addressed to Sri Aurobindo (and I believe they have put my name at the end). It incorporates the mantra I was speaking of:

Om namo namah shrimirambikayai Om namo bhagavateh shriaravindaya Om namo namah shrimirambikayai.

And the third is addressed to Sri Aurobindo: 'Thou art my refuge.'

Shriaravindah sharanam mama.

Each time this music is played, it produces exactly the same effect upon the body. It is strange, as if all the cells were dilating, with a feeling that the body is growing larger ... It becomes all dilated, as if swollen with light – with force, a lot of force. And this music seems to form spirals, like luminous ribbons of incense smoke, white (not transparent, literally white) and they rise up and up. I always see the same thing; it begins in the form of a vase, then swells like an amphora and converges higher up to blossom forth like a flower.

So for these mantras, everything depends upon what you want to do with them. I am in favor of a short mantra, especially if you want to make both numerous and spontaneous repetitions – one or two words, three at most. Because you must be able to use them in all cases, when an accident is about to happen, for example. It has to spring up without thinking, without calling: it should issue forth from the being spontaneously, like a reflex, exactly like a reflex. Then the mantra has its full force.

For me, on the days when I have no special preoccupations or difficulties (days I could call normal, when I am normal), everything I do, all the movements of this body, all, all the words I utter, all the gestures I make, are accompanied and upheld by or lined, as it were, with this mantra:

OM NAMO BHAGAVATEH ... OM NAMO BHAGAVATEH ...

all, all the time, all the time, all the time.

That is the normal state. It creates an atmosphere of an intensity almost more material than the subtle physical; it's like ... almost like the phosphorescent radiations

from a medium. And it has a great action, a very great action: it can prevent an accident. And it accompanies you all the time, all the time.

But it is up to you to know what you want to do with it.

Q: To sustain the aspiration – to remember. We so easily lapse into forgetfulness. To create a kind of automatism.

You have no mantras that have come to you, that give you a more living feeling? ... Are their mantras long?

Q: Yes, they are long. And he' has not given me any mantra of the Mother, so ... They exist, but he has not given me any ... I don't know, they don't have much effect on me. It is something very mental.

That's why it should spring forth from you.

(silence)

This one, this mantra, OM NAMO BHAGAVATEH, came to me after some time, for I felt ... well, I saw that I needed to have a mantra of my own, that is, a mantra consonant with what this body has to do in the world. And it was just then that it came.² It was truly an answer to a need that had made itself felt. So if you feel the need – not there, not in your head, but here (*Mother points to the center of her heart*), it will come. One day, either you will hear the words, or they will spring forth from your heart ... And when that happens, you must hold onto it.” The Mother/16th September-1958

A residue her sole inheritance (**only a small portion of the Divine is present here...a residue**),

The Lord describes how nature carries this task and the impulse of this energy within Her, she has used only of crude tools at this stage in her evolution(frail blunt instruments) with which she must achieve this task...she has given this task to the crown of her current creation (man) to help achieve something which even the gods would find impossible. (***The Gods miss the transformation of Nature and movement of consciousness from nether to apex plane.***)

All things she carries in her shapeless dust.

Her giant energy tied to petty forms

In the slow tentative motion of her power

With only frail blunt instruments for use,

She has accepted as her nature's need

And given to man as his stupendous work

A labour to the gods impossible.

A life living hardly in a field of death

Its portion claims of immortality;

A brute half-conscious body serves as means

A mind that must recover a knowledge lost (***of subtle matter.***)

Held in stone grip by the world's inconstancy,

And wearing still these countless knots of Law

A spirit bound stand up as Nature's king.

“But, in fact, in what we call dreamless sleep, we have gone into a profounder and denser layer of the subconscious, a state too involved, too immersed or too obscure, dull and heavy to bring to the surface its structures, and we are dreaming there but unable to grasp or retain in the recording layer of subconsciousness these more obscure dream figures. Or else, it may be, the part of our mind which still remains active in the sleep of the body has entered into the inner domains of our being, the subliminal mental, the subliminal vital, the subtle-physical, and is there lost to all active connection with the surface parts of us. If we are still in the nearer depths of these regions, the surface subconscious which is our sleep-wakefulness records something of what we experience in these depths; but it records it in its own transcription, often marred by characteristic incoherences and always, even when most coherent, deformed or cast into figures drawn from the world of waking experience. But if we have gone deeper inward, the record fails or cannot be recovered and we have the illusion of dreamlessness; but the activity of the inner dream consciousness continues behind the veil of the now mute and inactive subconscious surface. This continued dream activity is revealed to us when we become more inwardly conscious, for then we get into connection with the heavier and deeper subconscious stratum and can be aware — at the time or by a retracing or recovering through memory— of what happened when we sank into these torpid depths. It is possible too to become conscious deeper within our subliminal selves and we are then aware of experiences on other planes of our being or even in supraphysical worlds to which sleep gives us a right of secret entry. A transcript of such experiences reaches us; but the transcriber here is not the subconscious, it is the subliminal, a greater dream-builder.

If the subliminal thus comes to the front in our dream consciousness, there is sometimes an activity of our subliminal intelligence, —dream becomes a series of thoughts, often strangely or vividly figured, problems are solved which our waking consciousness could not solve, warnings, premonitions, indications of the future, veridical dreams replace the normal subconscious incoherence. There can come also a structure of symbol images, some of a mental character, some of a vital nature: the former are precise in their figures, clear in their significance; the latter are often complex and baffling to our waking consciousness, but, if we can seize the clue, they reveal their own sense and peculiar system of coherence. Finally, there can come to us the records of happenings seen or experienced by us on other planes of our own being or of universal being into which we enter: these have sometimes, like the symbolic dreams, a strong bearing on our own inner and outer life or the life of others, reveal elements of our or their mental being and lifebeing or disclose influences on them of which our waking self is totally ignorant; but sometimes they have no such bearing and are purely records of other organised systems of consciousness independent of our physical existence. The subconscious dreams constitute the bulk of our most ordinary sleep-experience and they are those which we usually remember; but sometimes the subliminal builder is able to impress our sleep consciousness sufficiently to stamp his activities on our waking memory. If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger dream consciousness opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance.

It is even possible to become wholly conscious in sleep and follow throughout from beginning to end or over large stretches the stages of our dream experience; it is found that then we are aware of our selves passing from state after state of consciousness to a brief period of luminous and peaceful dreamless rest, which is the true restorer of the energies of the waking nature, and then returning by the same way to the waking consciousness. It is normal, as we thus pass from state to state, to let the previous experiences slip away from us; in the return only the more vivid or those nearest to the waking surface are remembered: but this can be remedied,— a greater retention is possible or the power can be developed of going back in memory from dream to dream, from state to state, till the whole is once more before us. A coherent knowledge of sleep life, though difficult to achieve or to keep established, is possible.

Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient; it is a meeting-place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for involution. There is in it an inner mind, an inner vital being of ourselves, an inner or subtle-physical being larger than our outer being and nature. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first inconscient World-Energy or a natural developed functioning of our surface consciousness or a reaction of it to impacts from the outside universal Nature, —and even in this construction, these functionings, these reactions the subliminal takes part and exercises on them a considerable influence. There is here a consciousness which has a power of direct contact with the universal unlike the mostly indirect contacts which our surface being maintains with the universe through the sense-mind and the senses. There are here inner senses, a subliminal sight, touch, hearing; but these subtle senses are rather channels of the inner being's direct consciousness of things than its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects; they do not, so much as in waking mind, convey forms of objects for the mind's documentation or as the starting-point or basis for an indirect constructive experience. The subliminal has the right of entry into the mental and vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance.

Our waking state is unaware of its connection with the subliminal being, although it receives from it — but without any knowledge of the place of origin —the inspirations, intuitions, ideas, will-suggestions, sense-suggestions, urges to action that rise from below or from behind our limited surface existence. Sleep like trance opens the gate of the subliminal to us; for in sleep, as in trance, we retire behind the veil of the limited waking personality and it is behind this veil that the subliminal has its existence. But we receive the records of our sleep experience through dream and in dream figures and not in that condition which might be called an inner waking and which is the most accessible form of the trance state, nor through the supernormal clarities of vision and other more luminous and concrete ways of communication developed by the inner subliminal cognition when it gets into habitual or

occasional conscious connection with our waking self. The subliminal, with the subconscious as an annexe of itself, — for the subconscious is also part of the behind-the-veil entity, — is the seer of inner things and of supraphysical experiences; the surface subconscious is only a transcriber. It is for this reason that the Upanishad describes the subliminal being as the Dream Self because it is normally in dreams, visions, absorbed states of inner experience that we enter into and are part of its experiences,— just as it describes the superconscious as the Sleep Self because normally all mental or sensory experiences cease when we enter this superconscience. For in the deeper trance into which the touch of the superconscious plunges our mentality, no record from it or transcript of its contents can normally reach us; it is only by an especial or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. But, in spite of these figurative names of dream-state and sleep-state, the field of both these states of consciousness was clearly regarded as a field of reality no less than that of the waking state in which our movements of perceptive consciousness are a record or transcript of physical things and of our contacts with the physical universe. No doubt, all the three states can be classed as parts of an illusion, our experiences of them can be ranked together as constructions of an illusory consciousness, our waking state no less illusory than our dream state or sleep state, since the only true truth or real reality is the incommunicable Self or One-Existence (Atman, Adwaita) which is the fourth state of the Self described by the Vedanta. But it is equally possible to regard and rank them together as three different orders of one Reality or as three states of consciousness in which is embodied our contact with three different grades of self-experience and world-experience." CWSA/21/The Life Divine-440-444

A mighty kinship is this daring's cause.

All we attempt in this imperfect world,

Looks forward or looks back beyond Time's gloss ([Knowledge of three time.](#))

"Sri Aurobindo wrote, "Every event (like every moment of life) will be a marvel when it is the marvelous Whole that lives" – that lives in the body. This was really like the expression of what the body felt. And it is its ONLY *raison d'être* – there is no other, all the rest ... It went through every disgust, every disdain, every indifference, to the point where it asked, "But how can we live? What for? Why, why do we exist, why were we created? Why?... All that is nothing!" And strangely, there was a sort of memory of the eons of time during which people lived in this ignorance of the why and in a sort of bewilderment.... That so much time could have been spent to find the only thing ... the only thing that exists! And why all that, why? All that, centuries of absurd sensations.... It was curious: like a slow memory of a futile and useless life – absurd – and so painful! "Why all that in order to find THAT?"

It is curious.

I don't know if it is an answer to this question, but there came today a sort of film show: a long procession of all the stories telling how men destroy what's higher than they, cannot tolerate what's higher than they: the martyrs, the killings, the tragic ends of all those who represented a power or truth higher than mankind. As though that

were the explanation – the symbolic explanation – of the reason for the almost infinite time it took for Matter to awaken – awaken to the imperious need for the Truth.

It was as if I were told, "You see, there was a time when they burned you at the stake, tortured you ...," memories from past lives. And those memories were associated with the recent story of a Protestant missionary who said, though not in so many words, "We worship Christ only because he DIED for men, because he was crucified for men."

All this seems to have been necessary to knead Matter." The Mother/24th November-1964

To its pure idea and firm inviolate type (In subtle physical everything pure, inviolate.)

In an absolute creation's flawless skill.

To seize the absolute in shapes that pass,

To fix the eternal's touch in time-made things,

This is the law of all perfection here. (Subtle physical has a big role in perfecting this material existence.)

“Once one has entered the path of Yoga, there is only one thing to do, **to fix oneself in the resolution to go to the end whatever happens**, whatever difficulties arise. None really gets the fulfilment in Yoga by his own capacity — it is by the greater Force that stands over you that it will come — and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come. Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come — that is the one thing to do always.” January 1934/ CWSA-32/The Mother with letters on the Mother-294,

A fragment here is caught of heaven's design; (subtle physical is a fragment of heaven's comprehensive plan and a passage towards greater life.)

Else could we never hope for greater life

And ecstasy and glory could not be.

Even in the littleness of our mortal state,

Even in this prison-house of outer form,

A brilliant passage for the infallible Flame (Annamaya Purusha)

Is driven through gross walls of nerve and brain,

A Splendour presses or a (Supramental) Power breaks through,

Earth's great dull barrier is removed awhile,

The **inconscious seal** is lifted from our eyes

And we grow vessels of creative might.

The enthusiasm of a divine surprise

Pervades our life, a mystic stir is felt,

A joyful anguish **trembles** in our limbs;

A dream of beauty dances through the heart,
A thought from the eternal Mind draws near, (Overmind)
Intimations cast from the Invisible
Awaking from Infinity's sleep come down,
Symbols of That which never yet was made. (Subtle physical world is full of
enthusiasm, heavenly surprise, mystic, joyful anguish, dream of beauty, truth
thought, truth intimations and spiritual symbols.)

The Lord describes the limitations of our adhara, how it tires easily and how
crude it is, after the descent of the force or any spiritual experience, when we
reenter the consciousness of this world only a little of that other worldly energy
seems to be left...progress and effect on nature is slow...

But soon the inert flesh responds no more,(due to the presence of narrow
physical mind.)

Then sinks the sacred orgy of delight,
The blaze of passion and the tide of power
Are taken from us and, though a glowing form
Abides astonishing earth, imagined supreme,
Too little of what was meant has left a trace.

“The physical mind is only a little part of us and there is a much more considerable
range of our being in which the presence, influence and powers of the other planes are
active upon us and help to shape our external being and its activities. The awakening of
the psychical consciousness enables us to become aware of these powers, presences and
influences in and around us; and while in the impure or yet ignorant and imperfect mind
this unveiled contact has its dangers, it enables us too, if rightly used and directed, to
be no longer their subject but their master and to come into conscious and self-controlled
possession of the inner secrets of our nature. The psychical consciousness reveals this
interaction between the inner and the outer planes, this world and others, partly by an
awareness, which may be very constant, vast and vivid, of their impacts, suggestions,
communications to our inner thought and conscious being and a capacity of reaction
upon them there, partly also through many kinds of symbolic, transcriptive or
representative images presented to the different psychical senses. But also there is the
possibility of a more direct, concretely sensible, almost material, sometimes actively
material communication — a complete though temporary physical materialisation seems
to be possible — with the powers, forces and beings of other worlds and planes. There
may even be a complete breaking of the limits of the physical consciousness and the
material existence.” CWSA-24/The Synthesis of Yoga-877-878

Earth's eyes half-see, her forces half-create; (This is the limitation of sense
organ.)

Her rarest works are copies of heaven's art. (All rare manifestation descends
from higher planes.)

A radiance of a golden artifice,
A masterpiece of inspired device and rule,
Her forms hide what they house and only mime
The unseized miracle of self-born shapes
That live for ever in the Eternal's gaze (the supramental beings and planes).

Here in a difficult half-finished world
 Is a slow toiling of unconscious Powers;
 Here is man's ignorant divining mind,
 His genius born from an inconscient soil.
 To copy on earth's copies is his art (we only mimic or copy or regurgitate what others have done...there is little or no originality to our thoughts and actions).
 For when he strives for things surpassing earth,
 Too rude the workman's tools, too crude his stuff (I feel this Mother (Maa Krishna), the inertia, the lack of clarity, they sit on me like a leaden cloak which thought cannot pierce and thought itself is such a poor instrument although it seems to be the only one I have at my disposal),**(So mind has to be purified so that it can receive pure descended truth thought instead of nether part truth or distorted truth from physical and vital mind.)**
 And hardly with his heart's blood he achieves
 His transient house of the divine Idea,
 His figure of a Time-inn for the Unborn.
 Our being thrills with high far memories (Psychic events of past births are stored in the subtle physical as positive memories.)
 And would bring down their dateless meanings here,
 But, too divine for earthly Nature's scheme (earth cannot handle such a divinity in her current state),**(It can handle after the purification and universalisation of subtle matter.)**
 Beyond our reach the eternal marvels blaze.
 Absolute they dwell, unborn, immutable,
 Immaculate in the Spirit's deathless air,
 Immortal in a world of motionless Time
 And an unchanging muse of deep self-space.

“Q: There's a practical question I'd like to ask you regarding the subtle physical. I understand the mind centers, which correspond to a particular world, the vital centers, which receive all sorts of influences, but which center corresponds to the subtle physical, and what are the influences coming from the subtle physical? Is there a center that corresponds to the subtle physical?”

Where do you situate the center for the vital?

(Q) For the vital it's the navel. The region from the heart to the sex organs, isn't it?

Well, for the subtle physical it goes from the navel down to the last center, that whole region.

(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. *But does it exert a DIRECT action on the earth, just as the vital has an action on the earth?*

I think that as the Supramental descends, the subtle physical will have a greater and greater action on earth, because it is the world where the new creation will be formed before it "descends," before it becomes absolutely visible and concrete.

I often have a sense that it would take only a very tiny thing – which is hard to define – a very tiny movement of materialization to make this new creation concrete to us as we are. And it is probably – it will probably be formed completely in that subtle world before it materializes.

I think few people are able to make the distinction. They have rather an impression that it's their "dream way" of seeing things; I mean they say, "Oh, it's just a dream." In most cases it's like that. The subtle physical has the character of a realm where things are more fluid and harmonious than physical things, but with the same concrete quality; its nature is not like that of vital things, which have vibrations of power but again not that very concrete and objective quality characteristic of material things. In the subtle physical, things are very concrete. For instance, if someone stands in your way, you have to push him aside: he doesn't just vanish, you can't walk through him. If you see an object that's not in its place, you have to move it. Voilà." The Mother/January-18, 1963

We cannot hope to understand the supernal planes by using the instruments of nature, we must climb above these (and what we call ourselves) before the Divine Truths are revealed to us and descend into our sheaths.

Only when we have climbed above ourselves,

A line of the Transcendent meets our road (once our consciousness has arisen above the ego/body, (and mind is silenced) we come into contact with a direct connection to the Supreme that will join us to our source, but as long as we remain bound within our ego this is not possible)

And joins us to the timeless and the true;

It brings to us the inevitable word, (*for the Japa and contemplation*)

The godlike act, the thoughts that never die. (subtle physical action, Mantra/Japa and wisdom)

A ripple of light and glory wraps the brain,

And travelling down the moment's vanishing route

The figures of eternity arrive (Mother (Maa Krishna) are these other godheads in the overmental planes?). (*also beings of higher mind, illumined mind intuitive mind.*)

As the mind's visitors or the heart's guests

They espouse our mortal brevity awhile,

Or seldom in some rare delivering glimpse

Are caught by our vision's delicate surmise.

Although beginnings only and first attempts (the ascent out of body consciousness and the descent of the Divine energy results in an understanding and revelation that indicate the Truth behind our manifestation here), (*this ascent and descent will lead to source of existence and the nether planes which need to be transformed.*)

These glimmerings point to the secret of our birth

And the hidden miracle of our destiny.

What we are there and here on earth shall be

Is imaged in a contact and a call.

This world is the workshop of the divine and a day will come when this divinity will shine through and assert itself as the master and Lord of nature and make this mortal body godhead's robe.

As yet earth's imperfection is our sphere (where we do our work),

Our nature's glass shows not our real self;

That greatness still abides held back within (the psychic being/soul is still hidden).

Earth's doubting future hides our heritage (the heritage being our unity with the Divine): Yes

The Light now distant shall grow native here,

The Strength that visits us our comrade power;

The Ineffable shall find a secret voice,

The Imperishable burn through Matter's screen

Making this mortal body godhead's robe.

The Spirit's greatness is our timeless source

And it shall be our crown in endless Time.

A vast Unknown is round us and within;

All things are wrapped in the dynamic One (Sarvam khalvidam brahma):

A subtle link of union joins all life. *(This inner link joins the psychic experience of our past births with the present and future births.)*

Its complementary line:

"She meditates upon mighty words and looks

On the unseen links (of all life) that join the parted spheres." Savitri-85 (Past, present and future of all life can be linked through meditation on mighty word.)

"All life's high visions are embodied there," Savitri-235

Thus all creation is a single chain:

We are not left alone in a closed scheme

Between a driving of inconscient Force (the base below we cannot seem to escape from/transcend)

And an incommunicable Absolute.(the heights above, we cannot see or reach)

Our life is a spur in a sublime soul-range (an adventure of the soul),

Our being looks beyond its walls of mind

And it communicates with greater worlds (our inner being is always in touch with higher planes, only our surface being is subject to the waves of ignorance and duality);

There are brighter earths (Nature) and wider heavens (Beings) than ours

(Mother (Maa Krishna) what are these brighter Earths?).(five sheaths of

higher nature excluding five sheaths of lower nature. Or after

transformation there are ten bright sheaths))

The Lord then describes the supramental (or is it the unmanifest planes) where the workings of the Truth are determined, and how this forms the substance of our souls and that manifestation is but an image of its everlasting Truth. The words below provide a contrast between those closer to the Absolute in their existence and our worlds of ignorance....we can but only dream of such beauty and existence.

There are realms where Being broods in its own depths (Mother (Maa Krishna) what realms are these?); (Sheaths surrounding the Being.)

It feels in its immense dynamic core

Its nameless, unformed, unborn potencies

Cry for expression in the unshaped Vast:

Ineffable beyond Ignorance and death,

The images of its everlasting Truth

Look out from a chamber of its self-rapt soul:

As if to its own inner witness gaze

The Spirit holds up its mirrored self and works,

The power and passion of its timeless heart,

The figures of its formless ecstasy,

The grandeurs of its multitudinous might.

Thence comes the mystic substance of our souls

Into the prodigy of our nature's birth,
 There is the unfallen height of all we are (our original state)
 And dateless fount of all we hope to be.
 On every plane the hieratic Power (the Divine is present in every plane from the
 lowest inconscient to the highest supramental),
 Initiate of unspoken verities,
 Dreams to transcribe and make a part of life
 In its own native style and living tongue
 Some trait of the perfection of the Unborn,
 Some vision seen in the omniscient Light,
 Some far tone of the immortal rhapsodist Voice,
 Some rapture of the all-creating Bliss,
 Some form and plan of the Beauty unutterable.
 Worlds are there nearer to those absolute realms (Mother (Maa Krishna) are
 these the worlds of supramental? (and Sachchidananda)),
 Where the response to Truth is swift and sure
 And spirit is not hampered by its frame
 And hearts by sharp division seized and rent
 And delight and beauty are inhabitants
 And love and sweetness are the law of life.
 A finer substance in a subtler mould
 Embodies the divinity earth but dreams;
 Its strength can overtake joy's running feet;
 Overleaping the fixed hurdles set by Time,
 The rapid net of an intuitive clasp
 Captures the fugitive happiness we desire (in our lives happiness always eludes
 us for its disappears as soon as it arrives, in these worlds joy/happiness can be
 captured ie its permanent). (Yes)
 A Nature lifted by a larger breath (Mother (Maa Krishna) which Nature is this, is
 it a Nature belonging to higher worlds or is it our transformed nature once the
 descent of the Mother's force transforms us? (All Nature, lower and higher,
 primarily higher nature and secondarily the transformed lower nature)),
 Plastic and passive to the all-shaping Fire,
 Answers the flaming Godhead's casual touch:
 Immune from our inertia of response
 It hears the word to which our hearts are deaf,
 Adopts the seeing of immortal eyes (an inner vision is opened)
 And, traveller on the roads of line and hue,
 Pursues the spirit of beauty to its home (reminds me of the flute call of Krishna
 calling us to our (Psychic) home).
 Thus we draw near to the All-Wonderful (Sri Krishna in Supramental.)
 Following his rapture in things as sign and guide;
 Beauty is his footprint showing us where he has passed,
Love is his heart-beats' rhythm in mortal breasts,
 Happiness the smile on his adorable face.

“Sri Aurobindo had also written to the effect, ‘If Divine Love were to manifest
 now in all its fullness and totality, not a single material organism would but burst.’ So
 we must learn to widen, widen, widen not only the inner consciousness (that is
 relatively easy – at least feasible), but even this conglomeration of cells. And I’ve

experienced this: you have to be able to widen this sort of crystallization if you want to be able to hold this Force. I know. Two or three times, upstairs (*in Mother's room*), I felt the body about to burst. Actually, I was on the verge of saying, 'burst and be done with.' But Sri Aurobindo always intervened – all three times he intervened in an entirely tangible, living and concrete way ... and he arranged everything so that I was forced to wait.

Then weeks go by, sometimes even months, between one thing and another, so that some elasticity may come into these stupid cells.

So much time is wasted. We are ... oh! We are so hard! (*Mother hits her body*) As hard as a rock.

But three times now, I've really felt that I was on the verge of ... falling apart. The first time it brought a fever, a fever so ... I don't know, as if I had at least 115°! – I was roasting from head to toe; everything became red hot, and then ... it was over. That was the day when suddenly – suddenly – I was ... You see, I had said to myself, 'All right, you must be peaceful, let's see what happens,' so then I brought down the Peace, and immediately I was able to pass into a 'second of unconsciousness – and I woke up in the **subtle physical**, in Sri Aurobindo's abode.' There he was. And then I spent some time with him, explaining the problem.

But that was really an experience, a decisive experience (it was many months ago, perhaps more than a year ago).

So I explained the problem to Sri Aurobindo, and he replied (by his expression, not with words, but it was clear), 'Patience, patience – patience, it will come.' And a few days after this experience, 'by chance' I came upon something he had written where precisely he explained that we are much too rigid, coagulated, clenched for these things to be able to manifest – we must widen, relax, become plastic.

But this takes time." The Mother/12th November-1960

A communion of spiritual entities,

A genius of creative Immanence,

Makes all creation deeply intimate:

A fourth dimension (**beyond our 3 dimension existence**) of aesthetic sense

Where all is in ourselves, ourselves in all (**Sarvam khalvidam brahma**),

To the cosmic wideness re-aligns our souls. (**Universalization of Psychic being and other mental, vital and physical selves**)

A kindling rapture joins the seer and seen (**Mother (Maa Krishna) is this the state of Turiya where the seer, sight and seen are one?**); Yes it also symbolises the union between finite Nature and infinite Being.

The craftsman and the craft grown inly one
 Achieve perfection by the magic throb
 And passion of their close identity.
 All that we slowly piece from gathered parts,
 Or by long labour stumblingly evolve (in this world in our daily lives), (evolution
 in Ignorance is a long labour of gross Matter)
 Is there self-born by its eternal right (in those higher worlds is done
 spontaneously) (evolution in Knowledge is swift and instantaneous).
 In us too the intuitive Fire can burn;
 An agent Light, it is coiled in our folded hearts (as the psychic being or as
 kundalini in our spinal base),
 On the celestial levels is its home: (Psychic being's home is Supramental,
 Psychic being, *mamaibansa* is the derivation of Supramental Being,
Purushottama.)
 Descending, it can bring those heavens here (the Mother's (Overmental,
 Supramental and Sachchidananda) force).
 But rarely burns the flame nor burns for long (the descent of this force brings
 joys from higher planes but not the absolute sat-chit-ananda, this is kept back
 till our aspiration (or subtle bodies are) is more purified and complete);
 The joy it calls from those diviner heights
 Brings brief magnificent reminiscences
 And high splendid glimpses of interpreting thought,
 But not the utter vision and delight (absolute vision and delight) (Mother (Maa
 Krishna), this suggests that the bliss felt on the kundalini rising or the psychic
 coming from behind the veil is significantly subordinate to the sheer delight of us
 realising and climbing to the higher supramental planes?). (Yes)

A veil is kept, something is still held back,

Lest, captives of the beauty and the joy,

Our souls forget to the Highest to aspire (we tend to be easily satisfied with small pleasures, so this ensures we keep our aspiration bright and continue in our spiritual journey).

The Lord describes the beauty and harmony of this subtle world next to our own (and is the support of all that manifests in our world) and contrasts it with our world.

In that fair subtle realm behind our own

The (subtle) form is all, and physical gods are kings (Mother (Maa Krishna) I don't understand this? Does it mean that this plane does not go beyond its forms and its little Gods...ie it is limited). (Yes, in this world everything is pervaded by subtle Matter) (There are guardians of subtle physical world who are termed as physical gods.)

“Again behind our mind, our life, our conscious physical there is a larger **subliminal consciousness**, — there are inner mental, inner vital, inner more **subtle physical** reaches supported by an inmost psychic existence which is the animating soul of all the rest; and in these hidden reaches too lie a mass of numerous pre-existent personalities which supply the material, the motive-forces, the impulsions of our developing surface existence. For in each one of us here there may be one central person, but also a multitude of subordinate personalities created by the past history of its manifestation or by expressions of it on these inner planes which support its present play in this external material cosmos. And while on our surface we are cut off from all around us except through an exterior mind and sense contact which delivers but little of us to our world or of our world to us, in these inner reaches the barrier between us and the rest of existence is thin and easily broken; there we can feel at once — not merely infer from their results, but feel directly — the action of the secret world-forces, mind-forces, life-forces, **subtle physical forces** that constitute universal and individual existence; we shall even be able, if we will but train ourselves to it, to lay our hands on these world-forces that throw themselves on us or surround us and more and more to control or at least strongly modify their action on us and others, their formations, their very movements.” CWSA/23/The Synthesis of Yoga-182

The inspiring Light plays in fine boundaries; (Spiritual Light can enter the boundary of subtle physical world.)

A faultless beauty comes by Nature's grace; (In subtle physical beauty, love and delight are faultless and imperishable.)

There liberty is perfection's guarantee:
Although the absolute Image lacks, the Word
Incarnate, the sheer spiritual ecstasy (the spiritual experience is a higher
and more blissful experience than that offered by these subtle worlds),
All is a miracle of symmetric charm,
A fantasy of perfect line and rule (there is an order and symmetry and
harmony to things in this world that are lacking in our world). Yes.

"(For the past few months, Mother has often remarked that she could no longer see and was writing her replies without seeing. Once, she even said, "I am blind.")

That's another odd thing. All of a sudden, for no apparent external reason, even for no apparent psychological reason, I'll see clearly, precisely – it lasts a few seconds, and then ... it's over. And it happens to me in entirely different circumstances. For instance, I'll pick up a piece of paper: I'll see as clearly as I did before; I'll notice that I am seeing clearly – and it's finished!

It has happened a little more often lately.

At times, on the contrary, I try; for instance, nobody is here to read me a paper, and I would like to read it – impossible; and the more I try, the more it fades into the mist. At other times, I WANT to see something (with a certain will), and I see it very clearly. It's an apparent incoherence.... It must depend on another law, which for the moment I don't know, and which rules the Physical. But for example, for some time now (a rather long time), at night I have been reading in my "sleep," and I see very clearly: when I wake up, I am reading something that I am holding in my hand and I see very clearly. Therefore, it's not the physical state that influences the night's condition, it's something else.

For a very long time, I used to see – see images, scenes and so on – I used to see, but I didn't hear. Then, all of a sudden, I began to hear; and I would hear the slightest noise, I would hear in a perfectly coherent and natural way. It was as though the sense had suddenly developed. Well, there is a certain state of vision as a result of which I read – I read written things; now that I no longer read physically, I read at night. Which means that all this inner development of the physical and subtle physical is still a whole unknown world to be learned.

I don't know its laws, I am only a spectator. And it obeys a will of an absolutely different order from the will at work in the physical world.

(silence)

But you understand, if you walk a path like this one, it may last a hundred years! And more.

There you have to learn everything, you know nothing. “ The Mother/10th October-1964

There all feel satisfied in themselves and whole,

A rich completeness is by limit made,

Marvel in an utter littleness abounds,
An intricate rapture **riots** in a small space:
Each rhythm is kin to its environment,
Each line is perfect and inevitable,
Each object faultlessly built for charm and use.

All is enamoured of its own delight.

Its complementary line:

“There was no use for grudging ring or fence;
Each act was a perfection and a joy.
Abandoned to her rapid fancy’s moods
And the rich coloured riot of her mind,
Initiate of divine and mighty dreams,
Magician builder of unnumbered forms
Exploring the measures of the rhythms of God,
At will she wove her wizard wonder-dance,
A Dionysian goddess of delight,
A Bacchant of creative ecstasy.” Savitri-128
“All contacts it assumes into its trance,
Laugh-tossed consents to the wind’s kiss and takes
Transmutingly the shocks of sun and breeze:
A blissful yearning **riots** in its leaves,
A magic passion trembles in its blooms,
Its boughs aspire in hushed felicity.” Savitri-356
“Earth couched alone with her great lover Heaven,
Uncovered to her consort’s azure eye.
In a luxurious ecstasy of joy
She squandered the love-music of her notes,
Wasting the passionate pattern of her blooms
And festival **riot** of her scents and hues.” Savitri-390

Intact it lives of its perfection sure

In a heaven-pleased self-glad immunity;

Content to be, it has need of nothing more.

Here was not futile effort's broken heart:

Exempt from the ordeal and the test,

Empty of opposition and of pain,

It was a world that could not fear nor grieve.

It had no grace of error or defeat,

It had no room for fault, no power to fail (contrast with the Earth plane).

Out of some packed self-bliss it drew at once

Its form-discoveries of the mute Idea

And the miracle of its rhythmic thoughts and acts,

Its clear technique of firm and rounded lives,

Its gracious people of inanimate shapes

And glory of breathing bodies like our own.

Mother (Maa Krishna) the Lord's description below suggests this subtle plane is a typical plane (Sweet Mother (Maa Krishna), I only came to the realisation that this is a typical plane only when I reached these verses, so my Summary above at the start was written at the end after I had read the whole canto), one that does not evolve, much like the plane of the Gods it stays the same in its own version of perfection, but it is not the highest and cannot evolve to the highest...that is possible only Earth plane, which Earth has earned as its privilege for Earth's children undertake "A labour to the gods impossible". (It does not evolve by the

pressure of Ignorance but evolves by the pressure of Knowledge and it travels from Light to greater Light, from Ananda to greater Ananda, from Love to greater Love.)(the perfection of earth is dependent on the perfection of higher hierarchies.)

The Lord describes the beings in this world as easily satisfied with their own (mundane or human) perfection and do not partake in the hard slog of (Divine) transformation.

She did her little works and played and slept
And thought not of a greater work undone
Amazed, his senses ravished with delight,
He moved in a divine, yet kindred world
Admiring marvellous forms so near to ours
Yet perfect like the playthings of a god,
Deathless in the aspect of mortality.
In their narrow and exclusive absolutes
The finite's ranked supremacies throned abide;
It dreams not ever of what might have been;
Only in boundaries can this absolute live.
In a supremeness bound to its own plan
Where all was finished and no widths were left,
No space for shadows of the immeasurable,
No room for the incalculable's surprise,
A captive of its own beauty and ecstasy,
In a magic circle wrought the enchanted Might.
The spirit stood back effaced behind its frame.

Admired for the bright finality of its lines

A blue horizon limited the soul (this suggests that this is akin to a perfected golden yet still limited plane for the infinity of the soul);

Thought moved in luminous facilities,

The outer ideal's shallows its swim-range:

Life in its boundaries lingered satisfied

With the small happiness of the body's acts.

Assigned as Force to a bound corner-Mind,

Attached to the safe paucity of her room,

She did her little works and played and slept

And thought not of a greater work undone.

Forgetful of her violent vast desires,

Forgetful of the heights to which she rose,

Her walk was fixed within a radiant groove (of subtle physical).

The beautiful body of a soul (true physical being) at ease,

Like one who laughs in sweet and sunlit groves,

Childlike she swung in her gold cradle of joy.

The spaces' call reached not her charmed abode,

“Q: “What is meant exactly by, ‘I am with you.’ Are we really always heard when we pray of struggle with an inner problem – in spite of our blunders and imperfections, even in spite of our ill will and mistakes? And who hears? You who are with us?”

Is it you in your supreme consciousness, an impersonal divine force, the force of the yoga, or you, the embodied Mother with your physical consciousness – a personal presence really intimate to our every thought and act, and not some anonymous force? Can you tell us how and in what way you are present with us?

It is said that Sri Aurobindo and you are one and the same consciousness, but are the personal presence of Sri Aurobindo and your own personal presence two distinct things, each playing a particular role?”

(The Mother Answers) I am with you because I AM you or you are me.

‘I am with you’ means a world of things, for I am with you at every level, on every plane, from the supreme consciousness to my most physical consciousness. Here, in Pondicherry, you **cannot breathe without breathing my consciousness**. It permeates the atmosphere in **the subtle physical** almost materially and extends right to the lake, seven miles away from here. Beyond, my consciousness can be felt in the material vital, and then on the mental and the other higher planes everywhere. When I came here for the first time, I felt Sri Aurobindo’s atmosphere, felt it materially, ten miles from the shore – ten nautical miles, not kilometers! It was very sudden, very concrete, a pure and luminous atmosphere, light, so light that it lifts you up.

A long time ago, Sri Aurobindo had this reminder, with which you are all quite familiar, put up everywhere in the Ashram: ‘Always behave as if the Mother was looking at you; because she is, indeed, always present.’

This is not some mere sentence, these are not just words, it is a fact. I am very concretely with you, and those with a subtle vision can see me.

Generally speaking, my Force is constantly here at work, constantly changing the psychological elements of your being to put them into new relationships and to make clear to you the diverse facets of your nature so that you may see what must be changed, developed or eliminated.

But besides all this, there is a special personal bond of affection between you and me, between all who have turned towards Sri Aurobindo’s teaching and me – and of course, distance does not count; you may be in France, at the other end of the world, or in Pondicherry, but this bond remains just as real and as living. Each time there is a call, each time I need to know something to send out a force, an inspiration, a protection or whatever else, a sort of message suddenly comes to me, and I do what is needed. Obviously, these communications come to me at any moment whatsoever, and you may have seen me more than once suddenly stop in the middle of a sentence or some work: it means something, some communication is coming, so I concentrate.

There is more than a bond with those whom I have accepted as disciples, those to whom I have said ‘yes’ – there is an emanation of myself. Whenever necessary, this emanation notifies me as to what is happening. In fact, I know constantly, but all these things are not registered in my active memory, otherwise I would be flooded – the physical consciousness acts as a filter: things are recorded on a subtle plane and remain there in the latent state, rather like music that is silently recorded, and when I need to know something with my physical consciousness, I plug into this subtle plane and the tape starts playing. Then I can see things, their evolution and the present result.

And if, for some reason or other, you write asking for my help, and I answer, ‘I am with you,’ this means that the communication with you becomes active, that you are even in my active consciousness for some time – the time needed.

And this bond between you and me is never cut. There are people who left the Ashram a long time ago, in a state of revolt, and yet I continue to know them and to take care of them. You are never abandoned.

In truth, I feel responsible for everyone, even for people I have met for only one second in my life.

Now, you know that Sri Aurobindo and I are always one and the same consciousness, one and the same person. Only, when this unique force or presence is felt in your individual consciousness, it assumes different forms or appearances depending upon your temperament, your aspirations, your needs, the particular cast of your nature. Your individual consciousness is like a filter, a pointer, as it were; it makes a choice and settles upon one possibility in the infinity of divine possibilities. In truth, the Divine gives to each one exactly what he expects from Him. If you believe the Divine to be distant and cruel, He will be distant and cruel, because it may be necessary for your supreme well being to feel the wrath of God. He will be Kali' for the worshippers of Kali, and bliss for the bhakta. He will be the All-Knowledge of seekers after Knowledge, the Transcendent Impersonal of the illusionist. He will be an atheist for the atheist, and the love of the lover. He will be fraternal and near, an ever faithful friend, ever helpful, to those who feel him as the inner guide of each movement, at each minute. And if you believe that He can erase everything, He will erase all your faults, all your errors, tirelessly, and at each moment you will feel his infinite Grace. In truth, the Divine is what you expect of Him in your deep aspiration.

And once you enter into this consciousness where all things are seen with a single look, the infinite multitude of the Divine's relationships with men, you realize how wonderful everything is, in every detail. You can also look at the history of mankind and see how much the Divine has evolved depending upon what men have understood, desired, hoped for or dreamed; how he was materialistic with the materialist, and how each day he grows, draws nearer, becomes more luminous, as the human consciousness widens. Everyone is free to choose. The perfection of this endless variety of relationships between man and God throughout the history of the world is an unutterable wonder. Yet all this together is but a second in the total manifestation of the Divine.

The Divine is with you according to your aspirations. This does not mean, naturally, that He bends to the whims of your outer nature – I am speaking here of the truth of your being. Yet sometimes He does fashion himself according to your outer aspirations; and if, like the devout, you live alternately in estrangement and embrace, ecstasy and despair, the Divine too will be estranged from you or draw near, according to your belief. Therefore, one's attitude is extremely important, even one's outer attitude. People do not know just how important faith is, how faith is miracle – the creator of miracles. For if at each moment, you expect to be uplifted and drawn towards the Divine, He will come and uplift you, and He will be there, very near, nearer and nearer." The Mother/Undated-1957

Date: Tue, Jul 14, 2020 at 6:25 AM

Subject: Re: The Divine Mother's great Assurance...during this transition time of the whole world...with my all love and blessings...

To: SA MAA KRISHNA <samaakrishna@gmail.com>

My sweet loving Mother

Pranams

I have read the wonderful note and feel its Truth in my being. While I chant the mantras sometimes for some specific work or manifestation, most of my sankalpa or aspiration before I chant the mantras is " My Divine Mother please let this being (mental, vital , physical) belong completely to you and my father (Sri Aurobindo), let me become a golden sun that lives for you both alone and is the meeting place of all spiritual and material opulence all of which flows to your feet and your divine works in the world".

Pranams

At your feet your child

Auroprem

On Mon, Jul 13, 2020 at 7:19 PM SA MAA KRISHNA <samaakrishna@gmail.com> wrote:

OM NAMO BHAGAVATE

Divine Amar Atman!

My sweet blessed child,

My all love and blessings to you always...

I sent above message of the Divine Mother and hope you will read with full of love and adoration.....

My loving child,

She is such a Divine Mother in human form and still She is doing Her Work through us in this world.....

She is ever present and listening everything what we are saying to Her properly.....

And we must be aware about it only....

That's all.....

You will do all mantras at morning and evening as well in your time....

And all will be best by Her grace surely...

OM TAT SAT

With my eternal love and blessings...

At Their Feet

Your ever loving Mother

S.A. Maa Krishna

She had no wings for wide and dangerous flight,
She faced no peril of sky or of abyss,
She knew no vistas and no mighty dreams,
No yearning for her lost infinitudes.
A **perfect picture** in a perfect frame,
This faery artistry could not keep his will

“I saw in France a patch of garden: it was surrounded by walls, and the land had belonged to someone who took great care of it and had planted flowers in it. It was fairly large, but completely enclosed. That person died. It was in southern France. He died and no one (there were no heirs), no one looked after the garden: it was closed and stayed that way. I saw that garden ... I don't remember now, but certainly more than five years afterwards. It probably happened that the lock broke little by little and came loose; I pushed the door open and entered.... I've never seen anything more beautiful! There weren't any paths any more, there was no order any more, nothing but confusion – but what confusion! I've never seen anything more beautiful. I stood there in a sort of ecstasy.... There is a book (I think it's *Le Paradou* by Zola) in which there is a description of a fairy place – it was just like that: all the flowers and plants entangled, in an absolutely disorderly growth, but with a harmony of another type, a much vaster, much stronger harmony.

It was extraordinarily beautiful.

We have the mental habit of wanting to order, classify and regulate everything: we always want to have order – a mental order. But that's ... For example, in those places untouched by men, such as virgin forests, there is a beauty you don't find in life, and it's a vital, unruly beauty which doesn't satisfy mental reason, yet contains a far greater wealth than anything the mind conceives and organizes.” The Mother/ August-7, 1963

This typical world was not enough to contain his aspiration and the thirst of his
Soul – it only gave a passing joy, a footrest before the upward climb

Only a moment's fine release it gave;

A careless hour was spent in a slight bliss.

Our spirit tires of being's surfaces (to the vast spirit even this beautiful
harmonious world is only a surface plane),

Transcended is the splendour of the form;

It turns to **hidden powers** and deeper states.

*“Q: I'm tempted to ask one question.... Once events are already prepared
in the subtle physical and one sees them, is it too late to alter their course?
Can one still act?”*

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

After this, he said, he believed in dreams!

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

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

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

But the thing already exists, so it can't be called a premonition; it's just that to come true for us it needs a few seconds to make contact with our senses, because a door or a wall or something prevents us from seeing it.

I've had many such experiences. Once I was walking along a mountain path wide enough only for one: on one side, a precipice, on the other, sheer rock. Three children were behind me and a fourth person brought up the rear. I was in the lead. The path skirted the rock so you couldn't see what lay ahead. It was quite dangerous, besides: one slip and you fell off the cliff. I was walking in front when suddenly, with other eyes than these (yet I was carefully watching my steps), I saw a snake lying on the rocks around the bend. Waiting. I took one soft step and a snake was actually there! This spared me the shock of surprise (because I had seen it and was advancing cautiously), and as there was no shock of surprise, I could say to the children without

scaring them, "Stop, be quiet, don't move." A shock might have caused a mishap – the snake had heard us and was already on the defensive, coiled before his hole, head swaying – a viper. It was in France. Nothing happened, but with confusion and commotion, who knows?...

This type of thing has happened to me very, very often – four times with snakes. There was one incident here near the fishing village of Ariankuppam, a place where a river empties into the sea. Night had fallen swiftly, it was pitch dark, and I was walking along a road when right in the middle of a step (I had already lifted my foot and was about to lower it), I distinctly heard a voice in my ear: "Watch out!" Yet no one had spoken. So I looked, and just as my foot was about to touch the ground, I saw an enormous black cobra right where I was casually going to put my foot. Those fellows don't like that sort of thing! It slithered away and swam across the water – what a beauty, mon petit! Hood wide open, head held high, he swam across like a king. I would certainly have been punished for my impertinence!

I have had hundreds and hundreds of experiences like that – informed just at the last moment (not one second too soon) – and in very different circumstances. Once in Paris I was crossing the Boulevard Saint Michel (I had resolved to attain union with the psychic presence, the inner Divine, within a certain number of months, and these were the last weeks – I was thinking of nothing but that, engrossed in that alone). I lived near the Luxembourg Gardens and was going there for a stroll, to sit in the gardens that evening – still indrawn. I came to a kind of intersection – not a very sensible place to cross when you're interiorized! So, in that state, I started to cross when all of a sudden I had a shock, as if something had hit me, and I instinctively jumped back. As I jumped back a streetcar rushed by. I had felt the streetcar at a little more than arm's length. It had touched my aura, the protective aura (that aura was very strong at the time – I was deep into occultism and knew how to maintain it). My protective aura was touched, and it literally threw me backwards, just like a physical shock. Accompanied by the driver's insults!

I leapt back just in time, and the streetcar passed by.

There are loads of stories I could tell – but I don't remember any more right now.

It can happen in different ways. Quite often I was informed by a small entity or some being or other. Sometimes the aura protected me – all sorts of things. My life was rarely limited to the physical body. And this is useful, it's good. Necessary also – it enhances your capacities. Théon told me right from the start: "You people deprive yourselves of the most useful kind of senses, EVEN FOR ORDINARY LIFE." If you develop your inner senses (he gave them fabulous names), you can.... And it's true, absolutely true, we can know infinitely more than we normally do, merely by using our own senses. And not only mentally but vitally and even physically as well.

Q: But what is the method?

Oh, the method is quite easy! There are various disciplines. It depends on what you want to achieve.

It depends. Each thing has its method. But the primary method is to want it, to make a decision. Then you are given a description of all these senses and how they function – that's a lengthy process. You choose one sense (or several), perhaps the one for which you have the greatest initial aptitude, and you decide. Then you follow the

discipline. It's similar to doing exercises for developing muscles. You can even manage to create willpower in yourself.

For the subtler senses, the method is to create an exact image of what you want, make contact with the corresponding vibration and then concentrate and practice. For instance, you practice seeing through an object, or hearing through a sound⁵⁹ or seeing at a distance. As an example, I was once bedridden for several months, which I found quite boring – I wanted to see. I was staying in one room and beyond that room was another little room and after that a sort of bridge; in the middle of the garden the bridge changed into a stairway going down into a very spacious and beautiful studio built in the middle of the garden. I wanted to go see what was happening in the studio – I was bored stiff in my room! So I stayed very still, shut my eyes and gradually, gradually sent out my consciousness. I did the exercise regularly, day after day, at a set hour. You begin with your imagination, and then it becomes a fact. After a while, I distinctly sensed my vision physically moving: I followed it and saw things going on downstairs I knew absolutely nothing about. I would verify it in the evening, asking, "Did it happen like this? Was that how it was?"

But each of these things must be practiced for months, patiently, almost stubbornly. You take the senses one after another: hearing, sight, and eventually even the subtle aspects of taste, smell and touch.

It's easier with the mind because we are more used to concentrating there. When you want to reflect and find a solution to something, instead of using mental deduction, you stop everything, focus on the idea or problem, and then concentrate, concentrate, intensifying the crux of the problem. You stop everything and wait until, through sheer intensity of concentration, a response comes. Learning that also demands a little time; but if you were ever a good student you have something of the aptitude – it's not so very difficult.

There's a kind of extension of the physical senses. In American Indians, for instance, the senses of hearing and smell are far more extended than ours (in dogs too!). When I was eight or ten years old, I had an Indian friend who came with Buffalo Bill in the days of the Hippodrome – that was a long time ago, I was around eight. He was so sharp that he could put his ear to the ground and tell, from the intensity of the vibrations, how far the sound of footsteps was coming from. All the children immediately said, "I'd really like to know how to do that! " And so you try....

That's how you prepare yourself. You think you're just having fun, but you are preparing yourself for later.

Voilà." The Mother/27th February, 1962

So now he looked beyond for greater light.
His soul's peak-climb abandoning in its rear
This brilliant courtyard of the House of Days,
He left that fine material Paradise.
His destiny lay beyond in larger Space.
End of Canto Two

The salient points of this subtle physical world are:-

- 1) Subtle physical sheath is Eternal Godhead's first transparent robe and is located just behind the surface physical Nature.
- 2) Subliminal Sheath constitutes our subtle mental sheath, subtle vital sheath, subtle physical sheath and subtle Psychic Sheath. The inner most chambers of these Sheaths are identified as true mental, true vital, true physical Being that surrounds the true Psychic Being. By entering contact with these deeper sheaths and undying selves, King *Aswapati* lost his kinship and attachment to perishable physical robe.
- 3) The inner mind, the inner vital, the inner physical and the inner Psychic Sheaths are situated just behind our surface mind, surface vital, surface physical and desire soul. Man must cast from him his surface Soul and be the ungarbed entity within. These hidden subliminal centres of celestial stations open like flowers to heavenly Spiritual and Supramental atmosphere and influence but these flames cannot burn for long, nor can it hold the utter vision and delight.
- 4) The seven energy centres of subliminal Self in descending order are: - *Sahasradala, Ajna chakra, Visuddha chakra, Anahata chakra, Manipura chakra, Svadhistana chakra, and Muladhara chakra*. Their location in surface physical are: - above the head, between two eye brows, throat, heart, navel, penultimate, sex centre respectively.
- 5) This Self occupies the largest part of man's nature and has in it the secret unseen dynamisms which explain the surface activities and it stands behind and supports the whole of the superficial man.
- 6) By methodical development, the subliminal Consciousness is extended. When the contact between subtle and surface consciousness is restored, one remembers everything in detail of dreams and visions.
- 7) This is a world of lovelier forms; here all things are beautiful and true. A deeper and stronger power exists here and waits for the hour of their manifestation.
- 8) The doors to celestial sense open. The sight, hearing, touch of this world is far more profound and far more real than the outer sense activity. It

feels what earthly bodies cannot feel. With the growth and purification of subliminal Self, the mortality's cloak falls, cancels the grip of earth's descending pull, drops the old patterned palls of denser stuff and bears the Soul from world to higher world. This purification moves to the point where the Spirit's simplicity alone is left and subliminal Self becomes the deathless form of perishable things.

9) A perfect plan exists in subliminal Self for manifestation in outer action of surface physical Self. All future manifestations and all future actions take shape there.

10) The bodies that have no earthly counterpart, the riches unfound and uncaught and figures undreamed in the material world are stationed there. It persuades heaven to inhabit that wonder sphere.

11) Subliminal Self is the passage, which blocks the inrush of celestial forces due to want of purification and universalisation. It is a brilliant roof, which interrupts free boons of heaven's Superconscient air. It admits small inrushes of a mighty breath. It shields our ceiling of terrestrial mind from inrush of deathless Sun and the streaming of God's rain and yet canalized a strange irised glow and bright dew drip from Immortal's sky.

12) Subliminal Sheath is a passage for occult powers that visit the gross nature.

13) Heaven's meanings steal through it as through a veil, its inner sight sustains this outer scene.

14) Our outer touch cannot attain easily its purity of sense and finer Consciousness with happier lines.

15) Its intercession with the eternal Ray inspires our transient earth's brief lived attempts at beauty and the perfect shape of things.

16) Whatever our hearts conceive, our heads create have their origin there. Whatever is here of visible charm and grace finds there its faultless and immortal lines; all that is beautiful here is there Divine.

17) In the depths of subliminal Self, the things old and new, things past, present and future is stored in every detail in its vast memory.

18) In the antechamber of the subliminal Self, Matter and Soul in conscious union meet like lovers in a lonely secret place. In that fortunate union they join their strength, sweetness and delight and that mingling makes the high and low world one. A subtle link of union joins all life of past, present and future births. Thus all creation is a single chain of events. We are not left alone in a closed scheme between a driving inconscient force and incommunicable Absolute. Our Subliminal Being looks beyond its walls of mind and communicates with brighter earths and wider heavens than ours. In the depths of subliminal Self it finds an immense dynamic core, its nameless, unborn, unformed potencies and reserve of truth, which cry for expression in the unshaped Vast. From the chambers of its self-rapt Soul, images of everlasting Truth look out.

19) The subtle realms of subliminal Self are built by the influence of bright sheaths of Superconscient Self.

20) Subliminal Self exists long before the material world was formed by the technique of atomic Void. It is a lucent envelope, which was woven round the secret Spirit in things. This is a wonder-world with all its radiant boon of vision and inviolate happiness. Above the subliminal Self, a heaven of creative truth is there, around it a cosmos of harmonious dreams, below it a chaos of dissolving forms of Subconscient; when it enters the Inconscient base it plunges lost there. Out of the subliminal Self's Spiritual fall our denser Matter was born. In this manner the God plunged into the Night. This fallen world became the nurse of Souls inhabited by a concealed divinity.

21) Its trance imposes action in earth's Inconscience, immortal it weaves for us death's sombre robe.

22) This medium serves a greater Consciousness. A vessel of its concealed autocracy, it is the subtle ground of Matter's world. It is immutable in their mutable forms, in the folds of its creative memory it guards the deathless type of perishing things.

23) Its lowered potencies found our fallen strengths; its thought invents reasoned ignorance; its sense fathers our body's reflexes.

24) Our secret breath of untried mightier force, the lurking sun of an instant's inner sight, its fine suggestions are a covert fount for our iridescent rich imaginings. Touching things common with transfiguring hues, till even

earth grows rich and warm with the skies and a glory gleams from the Soul's decadence. Its knowledge is our error's starting point; its beauty dons our mud-mask ugliness, its artist good begins our evil's tale.

25) Here, a fragment of Heaven's design is caught, an attempt is made to seize the Absolute in some finite form and fix the eternal's touch in time made things. Thus in this world an inner look is developed which can see Truth's whole and the law of all perfection is captured which is a hope for greater life, greater ecstasy and glory.

26) From this world the enthusiasm of a Divine surprise pervades the outer life, a mystic stir is felt, a joyful anguish trembles in our limbs; a dream of beauty dances through the heart, awaking from the eternal Mind draws near, intimations cast from the Invisible, awaking from infinity's sleep come down.

27) Our being thrills with high far memories of subliminal Self and would bring down their dateless memories here. Beyond our reach the eternal marvels blaze but they are too divine to accommodate the earthly Nature's scheme.

28) Then we come across the mystic substance of our Soul. Worlds are there nearer to those absolute realms where love, sweetness, delight are inhabitants. Earth cannot dream about the divinity embodied in subtle mould of finer substance. A larger breath lifts Nature and it becomes plastic and passive to an all-shaping Fire and flaming Godhead's casual touch. This subtle physical is immune from inertia, it hears the word to which our hearts are deaf; adopts the seeing of immortal eyes and pursues the Spirit of beauty to its home. In this world subtle things precipitates into new physical form, the invisible appears into a concrete form and impalpable is felt as mass of things.

29) That fair subtle realm is behind the surface Self. There the form is all and physical gods are kings. The inspiring light plays in the fine boundaries of subliminal Self.

30) There in the subtle physical all feel satisfied in themselves, each line is perfect and inevitable, each object faultlessly built for charm and use. There all are exempt from ordeal and test. Pain, sorrow, desire, opposition, fear, grief, error and defeat do not exist there. It had no room for fault and no power to fail. This unattainable realm is immune from harsh clutch of *Death* and Fate.

In the subtle vital, life is a happy laughter of the Soul; it knows not how to tire, happy are its tears, age never comes and care never lines the face.

My sweet child Auroprem,

My all love & blessings to you. I am fully satisfied with your Savitri sadhana...

There is only one thing needed to make fit for the Mother's grace and for Her work-it is a perfect sincerity and a truthful openness to the Mother in all the being.....and you have this.....I am very hopeful towards you, my child.....

With my deep love....

Yours loving mother

S.A. Maa Krishna

Post Thesis

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

The Important Secret of this chapter:

In its antechambers (subtle body) of splendid privacy
Matter and soul (Annamaya Purusha) in conscious union meet (in dream trance)
Like lovers in a lonely secret place:"

"And mingling make the high and low worlds one."

The More Important Secret of this chapter:

"After the falling of mortality's cloak (when the physical body drops (dies), the soul first enters this plane) (Yes) (Or in trance or sleep one enters the light world of subtle physical by leaving temporarily the physical body.)

Lightened is its weight to heighten its ascent; (Ascent from waking self to dream self and dream self to sleep self.)

Refined to the touch of finer environments

It drops old patterned palls of denser stuff,

Cancels the grip of earth's descending pull

And bears the **soul** from world to higher world, (After leaving the body the Soul travels subtle physical, subtle vital, subtle mental, psychic, spiritual, Universal, Supramental and bliss world.)

Till in the naked ether of the peaks (of Sachchidananda Consciousness.)

The spirit's simplicity alone is left, (The highest world of Turiya.)

(It also defines that those who enter higher planes of Consciousness in living body are simple and simplest are those who are most united with the Divine.)

The eternal being's first transparent robe." (the lighter finer robe of this subtle world) (Subtle physical sheath is the first transparent robe, Spiritual and Supramental sheath are the second and third transparent robe.)

The Most Important Secret of this chapter:

"To fix the eternal's touch in time-made things,

This is the law of all perfection here."

"Our souls forget to the Highest to aspire."

"Intruder (Supramental) from the formless Infinite

Daring to break into the Inconscient's reign (the descent of the (Shakti) soul, a portion of the Divine Mother into matter),

The spirit's leap towards body touches ground."

"A Being woke and lived in the meaningless void (Mother (Maa Krishna) is this the (fall) descent of the subtle world into inconscience or the descent of the Immanent Divine into the inconscience?), (Here Being is the Inconscient Self.)

A world-wide Nescience strove towards life and thought,

A Consciousness plucked out from mindless sleep."

"A Splendour presses or a (Supramental) Power breaks through,

Earth's great dull barrier is removed awhile,
The **inconscious seal** is lifted from our eyes
And we grow vessels of creative might."

Om Namo Bhagavateh

"It may be necessary for the seeker at any period to withdraw into himself, to remain plunged in his inner being, to shut out from him the noise and turmoil of the life of the Ignorance until a certain inner change has been accomplished or something achieved without which a further effective action on life has become difficult or impossible. But this can only be a period or an episode, **a temporary necessity** or a preparatory spiritual manoeuvre; it cannot be the rule of his Yoga or its principle."

Sri Aurobindo

CWSA/23/The Synthesis of Yoga-185

"The external renunciation is not the essential, but even that is necessary for a time, indispensable in many things and sometimes useful in all; we may even say that a complete external renunciation is a stage through which the soul must pass at some period of its progress,— though always it should be without those self-willed violences and fierce self-torturings which are an offence to the Divine seated within us."

Sri Aurobindo

CWSA/23/The Synthesis of Yoga-333

"A man might sit still and motionless for ever and yet be as much bound to the Ignorance as the animal or the insect. But if he can make this greater consciousness dynamic within him, then all the work of all the (ten) worlds could pass through him and yet he would remain at rest, absolute in calm and peace, free from all bondage."

Sri Aurobindo

CWSA/23/The Synthesis of Yoga-265

Sri Matriniketan Ashram

13.07.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. In the above three messages of Sri Aurobindo I have hinted to you about your future course of action and now our/your present task is to call down Timeless Eternity to slipping moments and Spaceless Infinity to our/your little Space of the surrounding world and accumulate Spiritual energy. What the Divine decides for us is the best and on the base of our nine tenth subjective life, the one tenth objective life stands

and with this conviction we can understand the best utility of present time and space.

This Book-2, Canto-2, represents a subtle physical world. It is an important Spiritual Science, hinted in the Upanishad as dream Self, sukhma sharira. This world is very close to the material world, the meeting place of the Superconscient, Subconscient and universal world. This subtle physical has an important role in Supramental transformation action and all the happening and new manifestation in the material world has its source and previous formation in this subtle matter. A purified and universalized subtle matter can act as a field of interpenetration of superconscient and Subconscient energies and hence is the preparatory field of all new manifestation.

I have made a preliminary attempt to enter this vast, affirmative, plastic, immaterial kingdom and to become aware of this Annamaya Purusha, the Soul in the physical ("And Matter's depths be illumined with a soul" Savitri-268) and Annamaya Kosha or the subtle physical sheath (The gross weighs less, the **subtle** counts for more;" Savitri-186) which are identified as important base of unfolding of the mystery of the existence. In the future this Canto asks for more study and attention...

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

-

Date: Wed, Jul 15, 2020 at 7:17 AM

Subject: Re: Savitri, Book-2, Canto-2....one file attached...with my all love and blessings....

To: SA MAA KRISHNA <samaakrishna@gmail.com>

Om Namoh Bhagavateh.

Dear Mother.

Hope you are well and nice to read your message. Considering the three quotes from Sri Aurobindo, is the suggestion that I spend some time in isolation from the world. I do like the idea but present circumstances make this challenging. (For you, the inner renunciation is recommended and not the outer renunciation of life, work and home.) with my blessings...

Love

Guruprasad

Om Namoh Bhagavateh

“This being said, we must add that in the movement of the path of knowledge perfection of the mind and body are no consideration at all or only secondary considerations. The one thing necessary is to rise out of Nature to the **Self** by either the most swift or the most thorough and effective method possible; and the method we are describing, though not the swiftest, is the most thorough-going in its effectivity. And here there arises the question of physical action or inaction. It is ordinarily considered that the Yogin should draw away from action as much as possible and especially that too much action is a hindrance because it draws off the energies outward. To a certain extent this is true; and we must note farther that when the mental Purusha takes up the attitude of mere witness and observer, a tendency to silence, solitude, physical calm and bodily inaction grows upon the being. So long as this is not associated with inertia, incapacity or unwillingness to act, in a word, with the growth of the tamasic quality, all this is to the good. The power to do nothing, which is quite different from indolence, incapacity or aversion to action and attachment to inaction, is a great power and a great mastery; the power to rest absolutely from action is as necessary for the Jnanayogin as the power to cease absolutely from thought, as the power to remain indefinitely in sheer solitude and silence and as the power of immovable calm. Whoever is not willing to embrace these states is not yet **fit** for the path that leads towards the highest knowledge; whoever is unable to draw towards them, is as yet **unfit** for its acquisition.”

Sri Aurobindo

CWSA/23/The Synthesis of Yoga-347

Sri Matriniketan Ashram

15.07.2020

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. For your sadhana some broad guide lines are given. As per your capacity and convenience you will enter voluntarily and spontaneously into this path of integral Yoga.

- 1) The Lord of the Gita asked Arjuna first to pursue Sankya/Jnana yoga/buddhi Yoga before entering into Karma and Bhakti Yoga. The impersonal Divine union of Jnana Yoga helps a Sadhaka to renounce the fruit of action of Karma Yoga and renounce emotional desire of Bhakti Yoga without difficulty. During Karma Yoga, Kshara Purusha/waking trance is active and during Jnana Yoga Akshara Purusha/nonwaking trance becomes active. To reconcile Karma with Jnana Yoga means to move the consciousness between waking and non-waking trance substituting the bound Soul's movement between three gunas of sattwa, rajas and tamas.

- 2) In Jnana Yoga practice of renunciation, tyaga and concentration, samyama are important. In integral Yoga inner renunciation of desire, ego, attachment, duality, initiation of work, three gunas are indispensable and outer renunciation of life, work and home are treated as dispensable self-discipline. In integral Yoga, concentration is of seven types.
- 3) Renunciation and concentration help in strengthening of the self-discipline of consecration/sacrifice, which is identified as central truth of the Gita and integral Yoga.
- 4) After sufficiently reconciling Karma and Jnana Yoga, the Lord asks Arjuna to develop that Bhakti, which will help him to ascend to Purushottama consciousness. Thus a Sadhaka will learn the lesson to move the consciousness between three modes of Self.
- 5) Now you have got the opportunity to strengthen your Jnana yoga part by practice of tyaga and samyama. Thus you can better learn the lesson of sacrifice. The Gita confirms that out of all types of Vedic and Vedantic sacrifice, Jnana Yajna is the greatest sacrifice. It further confirms that study of Scripture, Swadhyaya, is a self-discipline of Jnana yajna. Your Savitri writing is an action of Jnana-Yajna.
- 6) When you will again return to your work/action, this present preparation of increase of concentration will help you immensely to pursue Karma Yoga.

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.

"Q: "Will it take long for the Supermind which is involved in material Nature to emerge into the outer consciousness and bring visible results?"

That depends on the state of consciousness from which one answers, for... For the human consciousness, obviously, I think it will take quite a long time. For another consciousness it will be relatively very fast, and for yet another consciousness, it is already accomplished. It is an accomplished fact. But in order to become aware of this, one must be able to enter into another state of consciousness than the ordinary physical consciousness. Sri Aurobindo has spoken — I believe I have read it to you, I think it's in *The Synthesis of Yoga* — of the true mind, the true vital and the true physical or subtle physical, and he has said that they co-exist with the ordinary mind, vital and physical, and that in certain conditions one may enter into contact with them, and then one becomes aware of the difference between what really is and the appearances of things.

Well, for a developed consciousness, the Supermind is already realised somewhere in a domain of the subtle physical, it already exists there visible, concrete, and expresses itself in forms and activities. And when one is in tune with this domain, when one lives there, one has a very strong feeling that this

world would only have to be condensed, so to say, for it to become visible to all. What would then be interesting would be to develop this inner perception which would put you into contact with the supramental truth which is already manifested, and is veiled for you only for want of appropriate organs to enter into relation with it.

It is possible that those who are conscious of their dreams may have dreams of a new kind which put them into contact with that world, for it is accessible to the subtle physical of all those who have the corresponding organs in themselves. And there is necessarily a subtle influence of this physical on outer matter, if one is ready to receive impressions from it and admit them into one's consciousness. That's all." TMCW-8/291-292

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,
Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
www.srimatriniketanashram.org