

Savitri's exploration of cosmic self is the continuation of King Aswapati's exploration cosmic Self.

They are:

“As so he grew into his **larger self**,
Humanity framed his movements (outer wandering) less and less
A greater being saw a greater world.”

Savitri-26

“Images in a supernal consciousness
Embodying the Unborn who never dies,
The structured visions of the **cosmic Self**
Alive with the touch of being's eternity
Looked at him like form-bound spiritual thoughts
Figuring the movements of the Ineffable.”

Savitri-96

“Trembling with the first faint thrills of a **World-Soul**.”

Savitri-157

“Obeying the Eternal's deep command

They (King-children) have built in the material front of things

This wide world-kindergarten of young souls
Where the infant spirit learns through mind and sense
To read the letters of the cosmic script
And study the body of the **cosmic self**
And search for the secret meaning of the whole.”

Savtri-266

“The psycho-analysis of **cosmic Self**

Was traced, its secrets hunted down, and read
The unknown pathology of the Unique.”

Savitri-269

“The great world-rhythms were heart-beats of one Soul,
To feel was a flame-discovery of God,

All mind was a single harp of many strings,
All life a song of many meeting lives;
For worlds were many, but the Self was one.”

Savitri-323

Some extracts from the Lord’s works to mark the transition from a spiritual realisation to a fuller supramental realisation

“There is another basic realisation, the most extreme of all, that yet comes sometimes as the first decisive opening or an early turn of the Yoga. It is the awakening to an ineffable high transcendent Unknowable above myself and above this world in which I seem to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential consciousness in me, the one thing that is to it overwhelmingly real.

This experience is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around me may seem to be a moving of cinematographic shadow forms or surface figures and my own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside me.

To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of self and world in the Unknowable,—Moksha, Nirvana. **But this is not the only line of issue; it is possible, on the contrary, for me to wait till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet ungrasped Source of myself and my actions;** then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the

aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all our being an absolute, a fathomless, almost an abysmal peace and silence. Overpowered and subjugated, stilled, liberated from itself, the mind accepts the Silence itself as the Supreme. But afterwards the seeker discovers that all is there for him contained or new-made in that silence or through it descends upon him from a greater concealed transcendent Existence.

For this Transcendent, this Absolute is not a mere peace of signless emptiness; it has its own infinite contents and riches of which ours are debased and diminished values. If there were not that Source of all things, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.” The Synthesis of Yoga-117

“But when the spiritualisation begins and, as its greater results manifest themselves,—silence of the mind, the admission of our being into the cosmic consciousness, *the Nirvana of the little ego in the sense of universal self, the contact with the Divine Reality*,—the interventions of the higher dynamis and our openness to them can increase, they can assume a fuller, more direct, more characteristic power of their working, and this progression continues until some complete and mature action of them is possible. It is then that the turning of the spiritual towards the supramental transformation commences; for the heightening of the consciousness to higher and higher planes builds in us the gradation of the ascent to supermind, that difficult and supreme passage.” The Life Divine-971

“A point comes where it can break through the separation altogether, unite, identify itself with cosmic being, feel itself universal, one with all existence. In this freedom of entry into cosmic self and cosmic nature there is a great liberation of the individual being; it puts on a cosmic consciousness, becomes the universal individual. Its first result, when it is complete, is the realisation of the cosmic spirit, the one self inhabiting the universe, and this union may even bring about a disappearance of the sense of individuality, a merger of the ego into the world-being.

Another common result is an entire openness to the universal Energy so that it is felt acting through the mind and life and body and the sense of individual action ceases. But more usually there are results of less amplitude; there is a direct awareness of universal being and nature, there is a greater openness of the mind to the cosmic Mind and its energies, to the cosmic Life and its energies, to cosmic Matter and its energies.

A certain sense of unity of the individual with the cosmic, a perception of the world held within one's consciousness as well as of one's own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with other beings is its natural consequence. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception.

But the cosmic consciousness of things is founded upon knowledge by identity; for the universal Spirit knows itself as the Self of all, knows all as itself and in itself, knows all nature as part of its nature. It is one with all that it contains and knows it by that identity and by a containing nearness; for there is at the same time an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping cognition of each thing and all things, a penetrating sense and vision of each thing and all things.

For the cosmic Spirit inhabits each and all, but is more than all; there is therefore in its self-view and world-view a separative power which prevents the cosmic consciousness from being imprisoned in the objects and beings in which it dwells: it dwells within them as an all-pervading spirit and power; whatever individualisation takes place is proper to the person or object, but is not binding on the cosmic Being. It becomes each thing without ceasing from its own larger all containing existence." The Life Divine-561

Summary of cantos 6 & 7:

Cantos 6 & 7 are best understood when they are read in conjunction (Spiritual or blank pure Consciousness and Cosmic Consciousness) with each other and when the term Nirvana is understood from the perspective of Integral Yoga as a transitory phase to a higher more encompassing consciousness. The all negating Absolute is not a nihilistic state where existence and being ceases or is treated as a false concoction of the separative personality as has been understood from past philosophies and religions – rather the Absolute is beyond all positive terms of existence, even the most abstract and transcendent that can be conceived of by the human mind and senses. The reaching of a state of static realisation above and residing in the absolute is the foundation (and starting point) for the next stage of the play of the cosmic energies and dynamic self.

In these following 2 cantos Savitri proceeds from her first perfection of finding her Psychic being in her heart centre to the subsequent perfections of finding her spiritual and supramental beings/realisations – the process of these ascents are reflected in her passing through the transitional stages of nirvana and cosmic consciousness and finally reaching a stage where both the personal liberation and cosmic consciousness are held together in a state of harmony (of dwelling in the supramental/transcendent consciousness). As such we find that nirvana and cosmic/universal consciousness are not opposites or contraries, they only appear so when we reside in the consciousness of the mind, in the higher (supramental consciousness) they are contained as mutually complementary states.

Brahma Satya Jagat Satya is the third fundamental realisation of integral Yoga and this Canto deals with Savitri's this realisation.

Canto Seven

The Discovery of the Cosmic Spirit and the Cosmic Consciousness

IN THE little hermitage in the forest's heart,

In the sunlight and the moonlight and the dark (Sunlight represents Spirit and moonlight represents mind.)

The daily human life went plodding on

Even as before with its small unchanging works (In Spiritual life the objective action remains same but subjective action changes.)

And its spare outward body of routine

And happy quiet of ascetic peace. (static peace which can be transformed into dynamic ecstasy.)

The old beauty smiled of the terrestrial scene; (the beauty of material life oblivious of future Spiritual beauty.)

She too was her **old gracious self** to men. (men have not met her future Soul fully evolved.)

The Ancient Mother clutched her child to her breast (symbol of sure protection.)

Pressing her close in her environing arms,

As if earth ever the same could for ever keep

The living spirit and body in her clasp, (If body and Spirit clasp each other then in that atmosphere death cannot remain.)(reconciliation of spirit with matter.)

As if death were not there nor end nor change.

Death indirectly proposes five-fold renunciations in order to arrive at the secret of immortality. Those who (1) have personal will in place of Souls' aim,³³ (2) have superstition or twilight thought,³⁴ (3) speak lies or soul slaying truth,³⁵ (4) quarrel with others³⁶ and (5) indulge in human association and love,³⁷ invite death unconsciously and they are prone to fall in the world spreading death net trap which divides life. The three *gunas* of *sattwa*, *rajas* and *tamas*, which dwarf human life are identified as the parent of above five elements. Our relation with Divine grace is conditional. When we reject above five imperfections we come close contact with the Divine.

Accustomed only to read outward signs (the outer mind of man cannot recognise the inner change, this is perhaps true of the change in others as well as the change in ourselves...we feel as if nothing is happening due to our sadhana as our outer consciousness cannot see what's happening behind the veil.)

None saw aught new in her, none divined her state; (none in her surrounding were aware of her inner Psychic change.) (none can uplift her consciousness and divinise it.)

They saw a person where was only God's vast (Savitri had undergone the nirvana or absolution of her separative ego self),

A still being or a mighty nothingness. (Spiritual being.)

To all she was the same perfect Savitri: (The outward sense cannot know Savitri's inner change and spiritual experiences.)

A greatness and a sweetness and a light (of dynamic Spirit)

Poured out from her upon her little world (she was a clear vessel/instrument through which the Divine's light poured onto the world untainted).

Life showed to all the same familiar face,

Her acts followed the old unaltered round,

She spoke the words that she was wont to speak

And did the things that she had always done (this suggests that to others a person dwelling in the realms of the highest consciousness continues to act on the surface like he or she behaved prior to the realisation). (Spiritual action.)

Her eyes looked out on earth's unchanging face, (earth's evolution is slow so unchanging.)

Around her soul's muteness all moved as of old; (due to slow evolution.)

A vacant consciousness watched from within, (Spiritual consciousness of Spiritual Mother witnessed from Psychic heart centre.) (Here the Psychic being is Spiritualised or the Spiritual Mother stationed in Psychic heart centre.)

Empty of all but bare Reality.

There was no will behind the word and act, (the drive of the personal separative ego was gone, so was the push of prakriti)

No thought formed in her brain to guide the speech: (Intuition replaces the action of thought.)

An impersonal emptiness walked and spoke in her,

Something perhaps unfelt, unseen, unknown

Guarded the body for its future work, (Future divine action must be worked out in the body and it must be protected by the Divine or Spiritual being..)

Its complementary line:

"Heaven's tranquil shield guarded the missioned child."

Savitri-16

"Only were safe who kept God in their hearts:"

Savitri-211

Or Nature moved in her old stream of force.

Perhaps she bore made conscious in her breast
The miraculous Nihil, origin of our souls
And **source** and sum of the vast world's events,
The womb and grave of thought, a cipher of God,
A zero circle of being's totality.

It used her speech and acted in her acts,
It was beauty in her limbs, life in her breath;

The original Mystery wore her human face.

Thus was she lost within to separate self;

Her mortal ego perished in God's night. (God's night seems to be as real as God's light. When one sees the reality behind God's night, the ego perishes.)

Only a body was left, the ego's shell (physical mind, **tamas** is left. **Tamasic** mind transforms only by **Supramental transformation**.)

Afloat mid drift and foam of the world-sea,
A sea of dream watched by a motionless sense
In a figure of unreal reality.

An impersonal foresight could already see,—

In the unthinking knowledge of the spirit

Even now it seemed nigh done, inevitable,—

The individual die, the cosmos pass; (Individual is perishable but the world continues to live for ever.)

These gone, the transcendental grew a myth,

The **Holy Ghost** without the Father and Son,

Holy Ghost is another name of **Holy Spirit**: “the third Person of the adorable Trinity. His personality is proved (1) from the fact that the attributes of personality, as intelligence and volition, are ascribed to him. He reproves, helps, glorifies, intercedes. (2) He executes the offices peculiar only to a person. The very nature of these offices involves personal distinction. His divinity is established (1) from the fact that the names of God are ascribed to him; Compare; and (2) that divine attributes are also ascribed to him, omnipresence; omniscience; omnipotence; eternity. (3) Creation is ascribed to him, and the working of miracles. (4) Worship is required and ascribed to him.

For the majority of Christian denominations, the **Holy Spirit**, or **Holy Ghost**, is the third person of the Trinity: the Triune God manifested as God the Father, God the Son, and God the **Holy Spirit**; each entity itself being God.”
Collected from internet

Integral Yoga accepts and adores the compassionate *Christ*⁴⁵ as Divine Incarnation. The **Cross** which symbolises purification and suffering is transformed in integral Yoga into symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfilment. In integral Yoga, **Father** is the source of existence, *Paramatma*, dynamises as the **holy Spirit** which is the pure *Brahmic* Consciousness descending on the **Son of Man**, *Jesus*; this same Divine Consciousness also descends into simple humanity of *Apostles* in order to establish the kingdom of Heaven, the Divine Life. The **Son of Man**, *Nara*, is also the **Son of God**, *Narayana*, and both the elements are reconciled through double movement of Consciousness in order to arrive at integral Godhead, complete *Christhood*, *Nara-Narayana*. The Mother force in **virgin Mary** is extended in integral Yoga as virgin *Savitri*, the descent of *Para-prakriti* into human form, who promises that earth life can be made an equal and peer of heaven and heaven's joy can native grow on mortal soil if earth can be made pure and virgin. *Savitri* further promises to transform the seven-fold sorrows of Subconscious world (this can be linked with Mother *Mary's* seven sorrows) into seven-fold Bliss and 'Misery shall pass abolished from the earth.'

"The Spirit is the Holy Ghost of Mind;" Savitri-500

"I'd like to ask you a little question. In this book on Sri Aurobindo, I sayin passing that the three aspects – Transcendent, Immanent, Cosmic – probably correspond to the Catholic Trinity, Father, Son and Holy Spirit. Could you tell me the exact correspondence? The Father is clearly the Transcendent, but the Son?"

The Son is the Immanent.

But then, what about the Holy Spirit and its descent?

Yes, I've often wondered.

I used to know. Once I had a discussion on this with the friend of a cardinal, and he gave me the explanation, adding that the cardinals were taught this interpretation esoterically, under a vow of secrecy.

They were also taught that the Virgin was Nature, the universal Mother.

But what does the Holy Spirit descending with "tongues of fire" on Pentecost represent? Those "tongues of fire" don't look like a cosmic symbol, do they?

But I don't see how the Christ could be cosmic? He is very clearly the god within man. Why? Does the Holy Spirit descend everywhere, or in a limited way?

Tradition has it that it descends on Pentecost.

What's the meaning of Pentecost?

I believe it's forty days after Easter.

Forty days after the resurrection, that is.

At that time, the twelve Apostles were gathered and the Holy Spirit "descended" upon them, in the form of tongues of fire.

But the Immanent doesn't "descend," mon petit!

Well, of course! But how can the Cosmic (assuming the Holy Spirit to be a cosmic symbol) "descend" too? And in the form of tongues of fire?

Maybe we're trying to stretch the parallel too far, maybe it's something else.

(silence)

It might rather be part of the announcement (not the Annunciation!), the heralding of the new world – of a new world. The Holy Spirit would then be the world that will descend after the human world.

I say this because Théon always announced the coming of the "new world." He didn't speak of "Supermind," he said: "There shall be new heavens and a new earth." That was his explanation. So it may be that, originally, in the origin of the Catholic religion, they too had the idea that after forty days (it could also mean forty centuries, maybe forty eons or forty ages), there would come the descent of the Holy Spirit in the form of flames that would enter those who are ready. I find this explanation more logical.

Of course, the bird, the "white dove" they speak of, could be the Universal.

Maybe it would manifest openly as a result of that descent?

Basically we always try to cut things into small pieces. It evidently means the manifestation, a new manifestation of the Divine, which takes place some time after the Divine in man is resuscitated. The Divine in man is resuscitated, that's very clear: it has become conscious. And after a time (4 is the manifestation, 10 is the perfection of the manifestation), the perfection of the manifestation of God resuscitated in man allows that universal or cosmic thing to manifest. If you take it like that, it makes sense.

That "universal thing" might be a collective transformation. A transformation that's no longer exclusively individual – the descent of the Holy Spirit into the collectivity?

I had been told that even in the College of Cardinals, things were only suggested, and each one was left to understand more or less deeply, according to his capacity. It's quite likely. But who has kept the tradition intact? ... We can't say.

Anyway, put like this, it makes sense." The Mother's Agenda- May 25, 1963

"I was a little surprised at first by this entire lack of understanding, shown still more in his cavil at the two Divines — for I had somehow got the impression that Angus was a Christian and the recognition of "two Divines" — the Divine Transcendent and the Divine Immanent — is, I have read, perfectly familiar to Christian ideas and to Christian experience. The words themselves in fact — transcendent and cosmic — are taken from the West. I do not know that there is anything exactly corresponding to them in the language of Indian spiritual thinking, although the experiences on which the distinction rests are quite familiar. On another side, Christianity insists not only on a double but a triple Divine. It even strikes me that this triple

Godhead or **Trinity** is not very far off at bottom from my trinity of the individual, cosmic and transcendent Divine — as far at least as one can judge who has not himself followed the Christian discipline. Christ whether as the human Incarnation or the Christos in men or the Godhead proceeding from the Father, seems to me to be quite my individual Divine. The Father has very much the appearance of the One who overstands and is immanent in the cosmos. And although this is more obscure, yet if one can be guided by the indications in the Scripture, **the Holy Ghost looks very much like a rather mysterious and inexpressible Transcendence** and its descent very much like what I would call the descent of Light, Purity, Peace — that passeth all understanding — or Power of the supramental Spirit. In any case these Christian and Western ideas show surely that my affirmation of a double or a triple Divine is not anything new and ought not to be found startling or upsetting and I do not see why it should be treated as (in itself) obscure and unintelligible.

Again, are these or similar distinctions very positively made in the Christian, Sufi or other teachings mere theoretical abstractions, scholastic distinctions, theological cobwebs, or meta-physical puzzles? I had always supposed that they corresponded to very living, very dynamic, almost — for the paths to which they relate — indispensable experiences. No doubt, for those who follow other ways or no way at all or for those who have not yet had the illuminating and vivifying experience, they may seem at first a little difficult or unseizable. But that is true of most spiritual truth — and not of spiritual truth alone. There are many very highly intelligent and cultured people to whom a scientific explanation of even so patent and common a fact as electricity and electric light (this is a reminiscence of an article by Y. Y. in the *New Statesman and Nation*) seems equally difficult to seize by the mind or to fix either in the memory or the intelligence. And yet the distinction between positive and negative electricity, both necessary for the existence of the light, — like that of the passive and active Brahman (another scholastic distinction?) both necessary for the existence of the universe, — cannot be dismissed for that reason as something academic or scholastic, but is a very pertinent statement of things quite dynamic and real. No doubt the unscientific man does not and perhaps need not trouble about these things and can be content to enjoy the electric light (when he is allowed to do so by the grace of the Pondicherry Municipality), without enquiring into the play of the forces behind it: but for the seeker after scientific truth or for the practical electrician it is a different matter. Now these distinctions in the spiritual field are a parallel case; they seem theoretical or abstract only so long as experience has not made them concrete, but once experienced they become living stuff of the consciousness and, after a certain stage, even the basis of action and growth in the spiritual life.” CWSA-35/Letters on Himself and the Ashram-88-90

Or, a substratum of what once had been,
Being that never willed to bear a world
Restored to its original loneliness,
Impassive, sole, silent, intangible.

Yet all was not extinct in this deep loss;

The being travelled not towards nothingness. (affirmation is there)

There was some high surpassing Secrecy, (of Supramental world)

And when she sat alone with Satyavan, (Due to her opening of Psychic and Spiritual being, her relation with Satyavan entered new height.)

Her moveless mind with his that searched and strove, (Savitri's mind was silenced due to the opening of Spiritual being. And also Satyavan's mind was silenced. This created an opportunity to discover Supramental Self.)

In the hush of the profound and intimate night

She turned to the face of a veiled voiceless Truth (the impersonal aspect of truth)

Hid in the dumb recesses of the heart (Truth in Psychic being) (or the Psychic being is Spiritualised.)

Or waiting beyond the last peak climbed by Thought,— (Truth in Spiritual being)

Unseen itself it sees the struggling world (Truth cannot be seen and it can serve as witness.)

And prompts our quest, but cares not to be found,—

The state of Nirvana that she passed through now made her receptive to manifest the dynamic energies of the Divine...

Out of that distant Vast came a reply. (Overhead descent of knowledge)

Something unknown, unreached, inscrutable

Sent down the messages of its bodiless Light,

Cast lightning flashes of a thought not ours

Crossing the immobile silence of her mind:

In its might of irresponsible sovereignty

It seized on speech to give those flaming shape,

Made beat the heart of wisdom in a word

And spoke immortal things through mortal lips.

Or, listening to the sages of the woods,
In question and in answer broke from her
High strange revealings impossible to men,
Something or someone secret and remote

Took hold of her body for his mystic use,

Her mouth was seized to channel ineffable truths, (Savitri's mouth became instruments of Truth.)

Knowledge unthinkable found an utterance. (The descent of overhead knowledge.)

Astonished by a new enlightenment, (related with realisation of cosmic self.)

Invaded by a streak of the Absolute,

They marvelled at her, for she seemed to know (Savitri had the comprehensive knowledge of the past, present and future births where as those living close to her had only a glimpse.)

What they had only glimpsed at times afar.

Its complementary line from the Gita:

“The Blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe.” The Gita-4.5

These thoughts were formed not in her listening brain,

Her vacant heart was like a stringless harp;

Impassive the body claimed not its own voice,

But let the luminous greatness through it pass.

Similar experiences are also seen in King Aswapati:

“His mind is crossed by strange discovering fires,

Rare intimations lift his stumbling speech

To a moment's kinship with the eternal Word;

A masque of Wisdom circles through his brain

Perturbing him with glimpses half divine.

He lays his hands sometimes on the Unknown;

He communes sometimes with Eternity.” Savitri-340

A **dual Power** at being's occult poles (Mother (Maa Krishna) what is the dual power - is it the Sachchidananda in the inconscient and superconscient or is it inconscient nature below and the

superconscious above, as the following words suggest?) (Savitri and Satyavan)(This dual power can reconcile two extreme pole Supramental/Sachchidananda and inconscient Sheaths.)

Still acted, nameless and invisible: (dual Spiritual power)

Her divine emptiness was their instrument. (Savitri's Spiritual/Supramental method of Yoga was annul her-self.) (This also suggests that Satyavan's method of Yoga was Spiritual or Divine emptiness.)

“For the methods of the integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psycho-physical processes on a large scale would be the substitution of a lower for a higher action.” Sri Aurobindo/The Synthesis of Yoga-p-542

Inconscient Nature dealt with the world it had made,
And using still the body's instruments
Slipped through the conscious void she had become;
The superconscious Mystery through that Void
Missioned its word to touch the thoughts of men. (dynamisation of superconscious energy.)
As yet this great impersonal speech was rare. (Speech of a Spiritual man.)
Its complementary line:

“Her **word** that in the silence **speaks to our hearts**,
Her silence that transcends the **summit Word**,”

Savitri-64

“The **speech** that voices the ineffable,”

Savitri-327

“He **spoke** in sentences from the unseen Heights.
For the hidden prompters of our **speech** sometimes
Can use the formulas of a moment's mood
To weigh unconscious lips with words from Fate:

Savitri-373

“Then, falling silent in himself to know

He meets the deeper listening of his soul:
The Word repeats itself in rhythmic strains:"

Savitri-375

"Transmuted by the white spiritual ray
He walks in naked heavens of joy and calm,
Sees the God-face and hears transcendent **speech**:"

Savitri-375

"His **speech** carries a light of inner truth,"

Savitri-430

"Her mouth was seized to channel ineffable truths,
Knowledge unthinkable found an utterance."

Savitri-553

"As yet this great impersonal speech was rare."

Savitri-553

"A thought came through draped as an outer voice.
It called not for the witness of the mind,
It spoke not to the hushed receiving heart;
It came direct to the pure perception's seat,"

Savitri-554

"Her **words** failed lost in thought's immensities
Which seized them at the limits of their cry
And hid their meaning in the distances
That stir to more than ever **speech** has won
From the Unthinkable, end of all our thought,
And the Ineffable from whom all **words** come."

Savitri-687-88

But now the unmoving wide spiritual space
In which her mind survived tranquil and bare,

"We are aware of a **sealike downpour of masses of a spontaneous knowledge** which assumes the nature of Thought but has a different character from the process of thought to which we are accustomed; for there is nothing here of seeking, *no trace of mental construction, no labour of speculation or difficult discovery; it is an automatic and spontaneous knowledge from a Higher Mind that seems to be in possession of Truth and not in search of hidden and withheld realities. One observes that this Thought is much more capable than the mind of including at once a mass of knowledge in a single view; it has a*

cosmic character, not the stamp of an individual thinking. Beyond this Truth-Thought we can distinguish a greater illumination instinct with an increased power and intensity and driving force, a luminosity of the nature of Truth-Sight with thought formulation as a minor and dependent activity.” The Life Divine-291

Admitted a traveller from the cosmic breadths:

A thought came through draped as an outer voice.

It called not for the **witness of the mind**,

It spoke not to the hushed receiving heart;

It came direct to the pure perception's seat, (she was moved by the intimations from the cosmic consciousness that entered through her ajna chakra and not thoughts that were manufactured by her mind/brain)

An only **centre** now of consciousness,

If centre could be where all seemed only space;

No more shut in by body's walls and gates

Her being, a circle without circumference, (universalisation of subliminal, psychic and Spiritual sheaths.)

Already now surpassed all cosmic bounds

And more and more spread into infinity.

This being was its own unbounded world,

A world without form or feature or circumstance;

It had no ground, no wall, no roof of thought,

Yet saw itself and looked on all around

In a silence motionless and illimitable.

There was no person there, no centred mind,

No seat of feeling on which beat events

Or objects wrought and shaped reaction's stress. (Impersonal spiritual experience.)

There was no motion in this inner world,

All was a still and even infinity.

In her the Unseen, the Unknown waited his hour. (Savitri waited for that hour when Satyavan will leave the body.)

But now she sat by sleeping Satyavan, (Savitri's state of waking trance and Satyavan's state of Immobile trance.)

Awake within, and the enormous Night (Below the Psychic Sheath there are Subliminal, Subconscious and Inconscious sheaths.) (This is waking trance state of Savitri in which one can travel bright and dark worlds)

Surrounded her with the Unknowable's vast.

A voice began to speak from her own heart

That was not hers, yet mastered thought and sense.

As it spoke all changed within her and without; (a transforming word)

All was, all lived; she felt all being one;

The world of unreality ceased to be: (In cosmic consciousness the world of unreality ceases.)

There was no more a universe built by mind, (Universe was really built by Consciousness force.)

Convicted as a structure or a sign;

A spirit, a being saw created things (dynamic Spirit of cosmic consciousness which is accepted as second fundamental realisation of integral Yoga. First fundamental realisation: Brahma satya jagat mithya; second fundamental realisation: the world which appears to be false is created from Brahman; third fundamental realisation: Brahma satya jagat satya and Brahman consciousness can penetrate material life and Divinise life.)

Second fundamental realisation of integral Yoga: "But this is not the only line of issue; it is possible, on the contrary, for me to wait till through the silence of this timeless unfilled liberation I begin to enter into relations with that yet **ungrasped Source** of myself and my actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite." The Synthesis of Yoga-117

And cast itself into unnumbered forms

And was what it saw and made; all now became

An evidence of one stupendous truth,

A Truth in which negation had no place, (Supramental Truth is the extension of Cosmic consciousness which transforms all negation into affirmation.)

“The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana; but they are here being considered solely as steps in a transformation of the nature.” The Life Divine-943

“Because **the Truth** is supremely destructive of Falsehood and ill will; were It to act at once on the world as it is, little of it would remain....It is patiently preparing its advent.” The Mother/ The Mother’s Agenda/7/265,

“One would be justified rather in supposing that there is an **inherent imperative Truth** of things unseen by us, but a **Truth capable of manifold manifestation**, throwing out a multitude of possibilities and variants of itself which the creative Energy by its action turns into so many realised actualities.” CWSA/21/The Life Divine-315

A being and a living consciousness,

A stark and absolute Reality.

There the unreal could not find a place,

The sense of unreality was slain: (nirvana is a transitional phase to a higher Truth of cosmic consciousness) (Brahma satya jagat satya) (the Soul saving truth)

“Because **the Truth** is supremely destructive of Falsehood and ill will; were It to act at once on the world as it is, little of it would remain....It is patiently preparing its advent.” The Mother/ The Mother’s Agenda/7/265,

“It (Savitri’s heart) bore the stroke of That which **kills** (falsehood) and saves (truth)” Savitri-20,

“Her force that moves, her powers that save and slay,” Savitri-64,

“Between the slayer and the saviour fires;” Savitri-300,

“The soul’s ignorance (desire Soul) is slain but not the soul:” Savitri-311

“The undying Truth appeared, the enduring Power
Of all that here is made and then destroyed,...

The covering **Nescience** was unmasked and slain;” Savitri-313,

“All that denies (Supreme Love) must be torn out and slain

And crushed the many longings (of desire) for whose sake

We lose the One (Divine) for whom our lives were made.” Savitri-316,

“All seemed to have **perished** that was undivine:” Savitri-318,

“The world’s destruction a small transient storm

In the calm infinity it has become.” Savitri-537

“The world of unreality ceased to be:..

A spirit, a being saw created things

And cast itself into unnumbered forms...

A Truth in which negation had no place,...

The sense of **unreality was slain:**” Savitri-554- 55

“A pressure of intolerable force
Weighed on his (Death’s) unbowed head and stubborn breast;
Light like a burning tongue licked up his thoughts,
Light was a luminous torture in his heart,
Light coursed, a splendid agony, through his nerves;
His darkness muttered perishing in her blaze.” Savitri-667,

There all was conscious, made of the Infinite, (In that cosmic Consciousness)
All had a substance of Eternity.
Yet this was the same Indecipherable;
It seemed to cast from it universe like a dream
Vanishing for ever into an original Void.
But this was no more some vague ubiquitous point
Or a cipher of vastness in unreal Nought.
It was the same but now no more seemed far
To the living clasp of her recovered soul.

It was her self, it was the self of all,
It was the reality of existing things,
It was the consciousness of all that lived
And felt and saw; it was Timelessness and Time,
It was the Bliss of formlessness and form.
It was all Love and the one Beloved’s arms,
It was sight and thought in one all-seeing Mind,
It was joy of Being on the peaks of God.
She passed beyond **Time** into eternity (the supramental state of transcendence),
Slipped out of **space** and became the Infinite; (Savitri-555)

Supramental Time and Space: The eternal Self within us has thrown itself out as the adventurer in Time and Space, limiting itself to flow of dynamic movements in the succession of moments of seeking and divisibility of objective field of substance so that they may win back again from imperfect and developing awareness, the infinite possibilities of lost Self-knowledge and All-knowledge. The right and ideal relation of

the individual with the Time is 'soul's climbing beyond mortal time' in order to bring down Timeless Eternal into the slipping moments or to link Time's second to infinity by endless descent of Divine force or the moments stretched into eternity, failing which gives birth to the wrong mental relation resulting in impatience and appearance of a continuous succession of moments of being in an eternal Time. Similarly the right relation of the individual with the Space or the small span of life and surrounding to which we are mentally and sensationally conscious is to call down God's Spaceless Omnipotence into fragmented atmosphere or 'lost in the depths of its own solitude' and recalls the Soul's adventure into Space, failing which gives birth to wrong relation resulting in incapacity. So a true law of living must be evolved which can help us soonest to get back to the Self-knowledge which experiences Conscious Being subjectively as Time whose fundamental truth is the eternity of the Eternal and objectively as Space whose fundamental truth is the infinity of the Infinite or self-conceptive extension of one Being; where former is the mobile self-extension of passing succession of moments in which the mind experiences itself at a certain point whence it looks back and ahead and the latter is only a coexistence of things or a static self-extension measured out by mind through divisibility of substance and all things stand or move together in fixed order. Time-Space as a whole is eternal in their essential power of manifestation in which there is a movement of Consciousness and Spiritual Existence displaying the field of movement of its Conscious-Force to new create and manifest things and happenings and must therefore be temporary in their appearance on the surface. Each state of Consciousness has its own Time and Space and they change with the change of Consciousness. Space is a property of Matter which is a creation of Energy in movement. Time is a dimension of Space for complete action of this Energy. To relate rightly, steadily and wholly of the entire extension of the conceptual Reality of Time and Space is not practicable by limited mental consciousness but is possible in Timeless and Spaceless static self-aware Supramental Consciousness who comprehends all things in dynamic Knowledge and governs their objective manifestation in Space and Time. To understand truly the significance of Space and Time, the consciousness must pass beyond the finite reason and the finite sense to a larger Spiritual sense. In Supermind, the continuously momentary conscious being of Time and divisibility of Space are annulled and the burden of Time and Space disappears completely in the coexistent inner tranquil immobility and infinite immobile mobility and things become vast, calm, luminous, self-existent, immense and full of joy.

The Supramental time consciousness is different from mental experience of time. Mind is swept helplessly on the stream of moments and each passing moments are swiftly disappearing into the unknown. So Supramental time consciousness is (1) founded on eternal identity beyond the changes of time; (2) in this eternity of time past, present and future co-exist; (3) this total movement of three time is realised as

single and indivisible movement even in their succession of stages, periods and cycles; (4) through the succession of moments step by step evolution in ignorance is experienced.

Her being rose into unreachable heights

And found **no end** of its journey in the Self.

Its complementary line:

“An endless Truth she endlessly unfolds;

A timeless mystery works out in Time....

As long as the world lasts her failure lives” Savitri-178,

“Lured at each turn by a new vicissitudes
To self-discovery that could never cease.” Savitri-328,

It plunged into the unfathomable deeps

And found no end to the silent mystery

That held **all world** within one lonely breast,

Yet harboured all creation’s multitudes.

She was all vastness and one measureless point,

She was a height beyond heights, a depth beyond depths,

She lived in the everlasting and was all

That harbours death and bears the wheeling hours.

All contraries were true in one huge spirit

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

“This is quite interesting to me because Sri Aurobindo says the same thing: that nothing is bad, simply things are not in their place – their place not only in space but in time, their place in the universe, beginning with the planets and stars, each thing exactly in its place. Then when each thing, from the most colossal to the most microscopic, is exactly in place, the whole Will **PROGRESSIVELY** express the Supreme, without having to be withdrawn and emanated anew. On this also, Sri Aurobindo based the fact that this present

creation, this present universe, will be able to manifest the perfection of a divine world – what Sri Aurobindo calls the Supermind.” The Mother//18th July 1961

*“ This “all” becomes to it a universal unreality or a many-sided fragmental reality without a principle of unification; as it passes into the negating purity of an absolute experience, all falls away from it and there remains only a silent and immobile Absolute. But the consciousness might be called to go farther and see again all it has left in the light of a new spiritual vision: it may recover the truth of all things in the truth of the Absolute; **it may reconcile the negation of Nirvana and the affirmation of the cosmic consciousness in a single regard of That of which both are the self-expressions.** In the passage from mental to overmind cognition **this many-sided unity** is the leading experience; the whole manifestation assumes the appearance of a singular and mighty harmony which reaches its greatest completeness when the soul stands on the border between Overmind and Supermind and looks back with a total view upon existence.” The Life Divine-488*

Surpassing measure, change and circumstance.

An individual, one with **cosmic self**

“For in fact both individual and universe are simultaneous and interrelated expressions of the same transcendent Being; even though in the Ignorance and under its law there is maladjustment and conflict, yet there must be **a right relation**, an equation to which all arrives but which is missed by our blindness of ego, our attempt to affirm the ego and not the Self one in all. The supramental consciousness has that truth of relation in itself as its natural right and privilege, since it is the supermind that determines the cosmic relations and the relations of the individual with the universe, determines them freely and sovereignly as a power of the Transcendence. In the mental being even the pressure of the cosmic consciousness overpowering the ego and an awareness of the transcendent Reality might not of themselves bring about a dynamic solution; for there might still be an incompatibility between its liberated spiritual mentality and the obscure life of the cosmic Ignorance which the mind would not have the power to solve or overcome. But in the Supramental being, not only statically conscious but fully dynamic and acting in the creative light and power of the Transcendence, the supramental light, the truth light, *r.tam jyotih`* ., would have that power. For there would be a unity with the **cosmic self**, but not a bondage to the Ignorance of cosmic Nature in its lower formulation; there would on the contrary be a power to act in the light of the Truth on that Ignorance. A large universality of self-expression, a large harmonic universality of world-being would be the very sign of the supramental Person in his gnostic nature.” CWSA/22/The Life Divine-1010

In the heart of the **Transcendent's miracle**

And the secret of World-personality

Was the creator and the lord of all.

"The Mother of all godheads and all strengths

Who, mediatrix, binds earth to the Supreme." Savitri-313

"The Unified, in whom conscious thought is concentrated, who is all delight and enjoyer of delight, the Wise. He is the Lord of all, the Omniscient, the inner Guide." Mandukya Upanishad 5, 6./TSY-26

"But if we cannot define the Eternal, we can unify ourselves with it. It has been said that we can become the Impersonal, but not the personal God, but this is only true in the sense that no one can become individually the Lord of all the universes; we *can* free ourselves into the existence of the active Brahman as well as that of the Silence; we can live in both, go back to our being in both, but each in its proper way, by becoming one with the Nirguna in our essence and one with the Saguna in the liberty of our active being, in our nature."
The Synthesis of Yoga-380

Mind was a single innumerable look

Upon himself and all that he became.

Life was his drama and the Vast a stage,

The universe was his body, God its soul.

All was one single immense reality,

All its innumerable phenomenon.

"In fact, this inward turning and movement is not an imprisonment in personal self, it is the first step towards a true universality; it brings to us the truth of our external as well as the truth of our internal existence. For this inner living can extend itself and embrace the **universal life**, it can contact, penetrate, englobe the life of all with a much greater reality and dynamic force than is in our surface consciousness at all possible. Our utmost **universalisation** on the surface is a poor and limping endeavour, —it is a construction, a make-believe and not the real thing: for in our surface consciousness we are **bound to separation of consciousness** from others and wear the fetters of the ego. There our very selflessness becomes more often than not a subtle form of selfishness or turns into a larger affirmation of our ego; content with our pose of altruism, we do not see that it is a veil for the imposition of our individual self, our ideas, our mental and vital personality, our need of ego-enlargement upon the others whom we take up into our expanded orbit. So far as we really succeed in living for others, it is done by an inner spiritual force of love and sympathy; but the power and field of effectuality of this force in us are small, the psychic movement that

prompts it is incomplete, its action often ignorant because there is contact of mind and heart but our being does not embrace the being of others as ourselves. An external unity with others must always be an outward joining and association of external lives with a minor inner result; the mind and heart attach their movements to this common life and the beings whom we meet there; but the common external life remains the foundation, — the inward constructed unity, or so much of it as can persist in spite of mutual ignorance and discordant egoisms, conflict of minds, conflict of hearts, conflict of vital temperaments, conflict of interests, is a partial and insecure superstructure. The spiritual consciousness, the spiritual life reverses this principle of building; it bases its action **in the collective life** upon an inner experience and **inclusion of others in our own being**, an inner sense and reality of oneness. The spiritual individual acts out of that sense of oneness which gives him immediate and direct perception of the demand of self on other self, the need of the life, the good, the work of love and sympathy that can truly be done. A realisation of spiritual unity, a dynamisation of the intimate consciousness of one-being, of one self in all beings, can alone found and govern by its truth the action of the divine life.” CWSA/22/The Life Divine-1065-66

Her spirit saw the world as living God;

It saw the One and knew that all was He.

“The extension of our consciousness, to be satisfying, must necessarily be an inner enlargement from the individual into the cosmic existence. For the Witness, if he exists, is not the individual embodied mind born in the world, but that cosmic Consciousness embracing the universe and appearing as an immanent Intelligence in all its works to which either world subsists eternally and really as Its own active existence or else from which it is born and into which it disappears by an act of knowledge or by an act of conscious power. Not organised mind, but that which, calm and eternal, broods equally in the living earth and the living human body and to which mind and senses are dispensable instruments, is the Witness of cosmic existence and its Lord.” The Life Divine- P24

She knew him (Satyavan) as the Absolute’s self-space,

One with her self and ground of all things here

In which the world wanders seeking for the Truth
Guarded behind its face of ignorance:
She followed him (Satyavan) through the march of endless Time.

“How has he (Satyavan) through the thickets of the world
Pursued me like a lion in the night
And come upon me suddenly in the ways
And seized me with his glorious golden leap!
Unsatisfied he yearned for me through time,
Sometimes with wrath and sometimes with sweet peace
Desiring me since first the world began.”

Savitri-614

All Nature's happenings were events in her,
The heart-beats of the cosmos were her own,
All beings thought and felt and moved in her;
She inhabited the vastness of the world,
Its distances were her nature's boundaries,
Its closenesses her own life's intimacies.
Her mind became familiar with its mind,
Its body was her body's larger frame
In which she lived and knew herself in it
One, multitudinous in its multitudes.

She was a single being, yet all things;
The world was her spirit's wide circumference,
The thoughts of others were her intimates,
Their feelings close to her universal heart,
Their bodies her many bodies kin to her;
She was no more herself but all the world.
Out of the infinitudes all came to her,
Into the infinitudes sentient she spread,
Infinity was her own natural home.

“The gnostic individual would be in the world and of the world, but would also exceed it in his consciousness and live in his self of transcendence above it; he would be universal but free in the universe, individual but not limited by a separative individuality. The true Person is not an isolated entity, his individuality is universal;

for he individualises the universe: it is at the same time divinely emergent in a spiritual air of transcendental infinity, like a high cloud-surpassing summit; for he individualises the divine Transcendence.” CWSA/22/The Life Divine-1008

Nowhere she dwelt, her spirit was everywhere,

“The supramental being in his cosmic consciousness seeing and feeling all as himself would act in that sense; he would act in a universal awareness and a harmony of his individual self with the total self, of his individual will with the total will, of his individual action with the total action.

All its movements would be a formulation of the truth of the spirit, but also of the joy of the spirit,—an affirmation of spiritual existence, an affirmation of spiritual consciousness, an affirmation of spiritual delight of being. But this would not be what self-affirmation tends to be in us in spite of the underlying unity, something ego-centric, separative, opposed or indifferent or insufficiently alive to the self-affirmation of others or their demand on existence. ***One in self with all, the supramental being will seek the delight of self manifestation of the Spirit in himself but equally the delight of the Divine in all: he will have the cosmic joy and will be a power for bringing the bliss of the spirit, the joy of being to others; for their joy will be part of his own joy of existence.***

To be occupied with the good of all beings, to make the joy and grief of others one’s own has been described as a sign of the liberated and fulfilled spiritual man. The supramental being will have no need, for that, of an altruistic self-effacement, since this occupation will be intimate to his self-fulfilment, the fulfilment of the One in all, and there will be no contradiction or strife between his own good and the good of others: nor will he have any need **to acquire a universal sympathy** by subjecting himself to the joys and griefs of creatures in the Ignorance; his cosmic sympathy will be part of his inborn truth of being and not dependent on a personal participation in the lesser joy and suffering; it will transcend what it embraces and in that transcendence will be its power.

His feeling of universality, his action of universality will be always a spontaneous state and natural movement, an automatic expression of the Truth, an act of the joy of the spirit’s self-existence. There could be in it no place for limited self or desire or for the

satisfaction or frustration of the limited self or the satisfaction or frustration of desire, no place for the relative and dependent happiness and grief that visit and afflict our limited nature; for these are things that belong to the ego and the Ignorance, not to the freedom and truth of the Spirit. " The Life Divine-p-1009

The distant constellations wheeled round her;

Earth saw her born, all worlds were her colonies, (ten Selves and ten sheaths)

The greater worlds of life and mind were hers;

All Nature reproduced her in its lines,

Its movements were large copies of her own.

She was the single self of all these selves, (Akshara Purusha) (She was universal Self where all the other nine selves reconcile, meeting ground of nine selves.)

She was in them and they were all in her.

"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." The Synthesis of Yoga-P-884

This first was an immense identity

In which her own identity was lost: (In cosmic self separative identity is lost.)

"The consciousness of supermind is a cosmic consciousness and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the object of knowledge. The knower is in his

observation a witness and this relation would seem to imply an otherness and difference, but the point is that it is not an entirely separative difference and does not bring an excluding idea of the thing observed as completely not self, as in the mental seeing of an external object. There is always a basic feeling of oneness with the thing known, for without this oneness there can be no supramental knowledge.

The knower carrying the object in his universalised self of consciousness as a thing held before his station of witness vision includes it in his own wider being. The supramental observation is of things with which we are one in the being and consciousness and are capable of knowing them even as we know ourselves by the force of that oneness: the act of observation is a movement towards bringing out the latent knowledge.” The Synthesis of Yoga-P-857

What seemed herself was an image of the Whole.
She was a subconscious life of tree and flower,
The outbreak of the honied buds of spring;
She burned in the passion and splendour of the rose,
She was the red heart of the passion-flower,
The dream-white of the lotus in its pool.
Out of subconscious life she climbed to mind,
She was thought and the passion of the world's heart,
She was the godhead hid in the heart of man, ([Supramentalised Psychic being](#))
She was the climbing of his soul to God. ([Psychic ascent to cosmic and supramental state.](#))
The cosmos flowered in her, she was its bed.
She was Time and the dreams of God in Time;
She was Space and the wideness of his days.
From this she rose where Time and Space were not; ([ascent of Consciousness to Timeless and Spaceless state.](#))
The superconscious was her native air,
Infinity was her movement's natural space;
Eternity looked out from her on Time.

END OF CANTO SEVEN

END OF BOOK SEVEN

OM NAMO BHAGAVATEH

Divine Amar Atman!

My Divine Child Auroprem,

My all love and blessings to you. SAVITRI work is the most transforming force in one's Yogic life and I hope it will transform your entire life into the Life Divine.

OM TAT SAT

With my Eternal Love and very special blessings.

At Their Feet

S.A. Maa Krishna

Om Namo Bhagavateh

Sri Matriniketan Ashram

02.11.2019

Divine Amar Atman!

My Blessed Divine Child Guruprasad,

My all love and blessings to you. This Canto speaks of a cosmic Consciousness of affirmative energy, if dynamised, can confront and transform world negations. Cosmic consciousness is the passage of discovery of Supramental Consciousness. This is the Consciousness which can penetrate mind, vital and body and transforms them. Thus in this consciousness World, Self and God are reconciled and a right relation between individual and the world is established. The present individual and world are incomplete account of integral Truth and with more and more invasion of Divine Force they can retain their total identity.

Cosmic consciousness is the dynamic state of the Spiritual being.

What are the characteristic natures of cosmic Consciousness?

1: "Her mortal ego perished in God's night." Savitri-552 "and this (dynamic Divine) union may even bring about a disappearance of the sense of individuality, a merger of the ego into the

world-being.”

2: “The being travelled not towards nothingness.” Savitri-552 (not towards Nirvana and all-negating absolute.)

3: “It (cosmic consciousness) seized on speech to give those flaming shape,...

Her mouth was seized to channel ineffable truths,...” Savitri-553

4: “Her being, a circle without circumference,..

The world was her spirit’s wide circumference,” Savitri-554-556

5: “The world of unreality ceased to be:..

A spirit, a being saw created things

And cast itself into unnumbered forms...

A Truth in which negation had no place,...

The sense of unreality was slain:” Savitri-554- 55

6: “It was her self, it was the self of all,” Savitri-555

“This first was an immense identity

In which her own identity was lost:” Savitri-557 (In cosmic consciousness Oneness with the Divine and world are realized and the separative individual identity is dissolved.)

7: “That (cosmic consciousness) held all world within one lonely breast,”

“The spiritual individual acts out of that sense of oneness which gives him immediate and direct perception of the demand of self on other self, the need of the life, the good, the work of love and sympathy that can truly be done. A realisation of spiritual unity, a dynamisation of the intimate consciousness of one-being, of one self in all beings, can alone found and govern by its truth the action of the divine life.”

8: “All contraries were true in one huge spirit” Savitri-556

“An external unity with others must always be an outward joining and association of external lives with a minor inner result; the mind and heart attach their movements to this common life and the beings whom we meet there; but the common external life remains the foundation, — the inward constructed unity, or so much of it as can persist in spite of mutual ignorance and discordant egoisms, conflict of minds, conflict of hearts, conflict of vital temperaments, conflict of interests, is a partial and

insecure superstructure. The spiritual consciousness, the spiritual life reverses this principle of building; it bases its action **in the collective life** upon an inner experience and inclusion of others in our own being, an inner sense and reality of oneness.”

9: “(Cosmic Self) Was the creator and the lord of all.” Savitri-556, (Transcendent Self is the creator of Cosmic and Individual Self)

10: “Her Spirit saw the world as living God;” Savitri-556

11: “Her mind became familiar with its (universal) mind,

Its (world’s) body was her body’s larger frame” Savitri-556 “there is a greater openness of the mind to the cosmic Mind and its energies, to the cosmic Life and its energies, to cosmic Matter and its energies.”

12: “Earth saw her born, all worlds were her colonies,” Savitri-557,

13: “She was the single self of all these selves,

She was in them and they were all in her.” Savitri-557, “A certain sense of unity of the individual with the cosmic, a perception of the world held within one’s consciousness as well as of one’s own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with other beings is its natural consequence.”

Now, after this realisation of Cosmic Self, Savitri is considered fit to ascend and establish her consciousness in Supramental plane. Now she is fit to confront Death in the Subconscious and Inconscious world.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

The 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:

“They marvelled at her, for she seemed to know (Savitri had the comprehensive knowledge of the past, present and future births where as those living close to her had only a glimpse.) What they had only glimpsed at times afar.” Savitri-553

The More Important Secret of this chapter:

“There was some high surpassing Secrecy,
And when she sat alone with Satyavan,
Her moveless mind with his that searched and strove,
In the hush of the profound and intimate night
She turned to the face of a veiled voiceless Truth
Hid in the dumb recesses of the heart
Or waiting beyond the last peak climbed by Thought, —” Savitri-552-53
“But now she sat by sleeping Satyavan,
Awake within, and the enormous Night
Surrounded her with the Unknowable’s vast.” Savitri-554

The Most Important Secret of this chapter:

“She passed beyond Time into eternity,
Slipped out of space and became the Infinite;
Her being rose into unreachable heights
And found no end of its journey in the Self.” Savitri-555

“She was the godhead hid in the heart of man,
She was the climbing of his soul to God.” Savitri-557

Om Namo Bhagavateh

“There was some high surpassing Secrecy,
And when **she sat alone with Satyavan**,
Her moveless mind with his that searched and strove,
In the hush of the profound and intimate night
She turned to the face of a veiled voiceless Truth

Hid in the dumb recesses of the heart
Or waiting beyond the last peak climbed by Thought, —” Savitri-552-53
“But now **she sat by sleeping Satyavan**,
Awake within, and the enormous Night
Surrounded her with the Unknowable’s vast.” Savitri-554

Sri Matriniketan Ashram
18.02.2022

Divine Amar Atman!
My Blessed Divine Child Guruprasad,

My all love and blessings to you.

The Book-7, Canto-7, confirms that both Paramatma Satyavan and Para prakriti Savitri’s main method of Yoga was Spiritual or “Her divine emptiness was their instrument.” Savitri-553 or “An impersonal emptiness walked and spoke in her.’ Savitri-552 In the previous Canto Savitri’s main method of Sadhana was also confirmed as Spiritual. Or “Annul thyself that only God may be.” Savitri-538 Or “In a **simple purity of emptiness Her mind knelt down before the unknowable.**” Savitri-522

This Canto confirms that Savitri had the knowledge of past, present and future birth known as All Life, about which her surrounding world was little aware:

“They marvelled at her, for she seemed to know
What they had only glimpsed at times afar.” Savitri-553
Its complementary line from the Gita:

“The Blessed Lord said: Many are my lives that are past, and thine also, O Arjuna; all of them I know, but thou knowest not, O scourge of the foe.” The Gita-4.5

With the attainment of Cosmic Consciousness, the inner life changes but ‘daily human life,’ ‘outward body of the routine,’ ‘small unchanging works’ and ‘happy quiet ascetic peace’ do not change. Cosmic consciousness is the dynamic state of the Divine where ‘living spirit’ clasps her body and in this state, Matter can reconcile with Spirit and with the Spirit’s penetration into material life, Savitri experiences change in the form of purification, transformation and perfection in her outward life. She continues to pour her greatness, sweetness and light upon her surrounding little hermit world.

In this Book-7, Canto-7 Savitri realized her cosmic self which is identified as the second fundamental realization of integral Yoga. First fundamental realisation: Brahma satya jagat mithya, Divine is Real and world is an Illusion; second fundamental realisation: the world which appears to be false is created from Brahman; third fundamental realisation: Brahma satya jagat satya and Brahman consciousness can penetrate material life and Divinise life. The characteristics of second fundamental realisation are:

“Her being, a circle without circumference,” Savitri-554

“A spirit, a being saw created things
And cast itself into unnumbered forms” Savitri-554-55
“A Truth in which negation had no place,” Savitri-555
“Her spirit saw the world as living God;” Savitri-556

In the earlier Cantos it is confirmed that those who have a Mission (aim of life) and have realised their Psychic beings, their life is fully protected by the Divine. Savitri had both the awareness of her aim and Psychic realisation. This Canto proposes that if Spiritual being is made open, then also it ensures protection to life. These developments are as follows:

“Heaven’s tranquil shield guarded the missioned child.” Savitri-16
“Only were safe who kept God in their hearts:” Savitri-211(Psychic opening)
“And Savitri’s life was glad, fulfilled like earth’s;
She had found herself, she knew her being’s aim.” Savitri-532 (Psychic being’s awareness)
“Something perhaps unfelt, unseen, unknown
Guarded the body for its future work,” Savitri-552 (Spiritual opening)
“Guarded behind its face of ignorance:” Savitri-556 (Spiritual opening)

This Canto also hints that attainment of Cosmic consciousness is also the beginning of subconscious transformation. So opening of higher Selves like Psychic, Spiritual and Supramental selves are utilised exclusively for purification, transformation and perfection of untransformed Nature.

“The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a Nirvana; but they are here being considered solely as steps in a transformation of the nature.” The Life Divine-943

“She was a **subconscious** life of tree and flower,
The outbreak of the honied buds of spring;
She burned in the passion and splendour of the rose,
She was the red heart of the passion-flower,
The dream-white of the lotus in its pool.
Out of **subconscious** life she climbed to mind,” Savitri-557

These are the hidden agenda of cosmic consciousness, which is utilised for both self-concentration and self-expansion.

OM TAT SAT

With my eternal love and blessings....

At Their Feet

Your loving Mother

S.A. Maa Krishna

N.B. In this study (third review) *Auroprem's* observations are marked red, *Guruprasad's* observations are marked maroon and *S.A. Maa Krishna's* observations are marked in blue script.

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