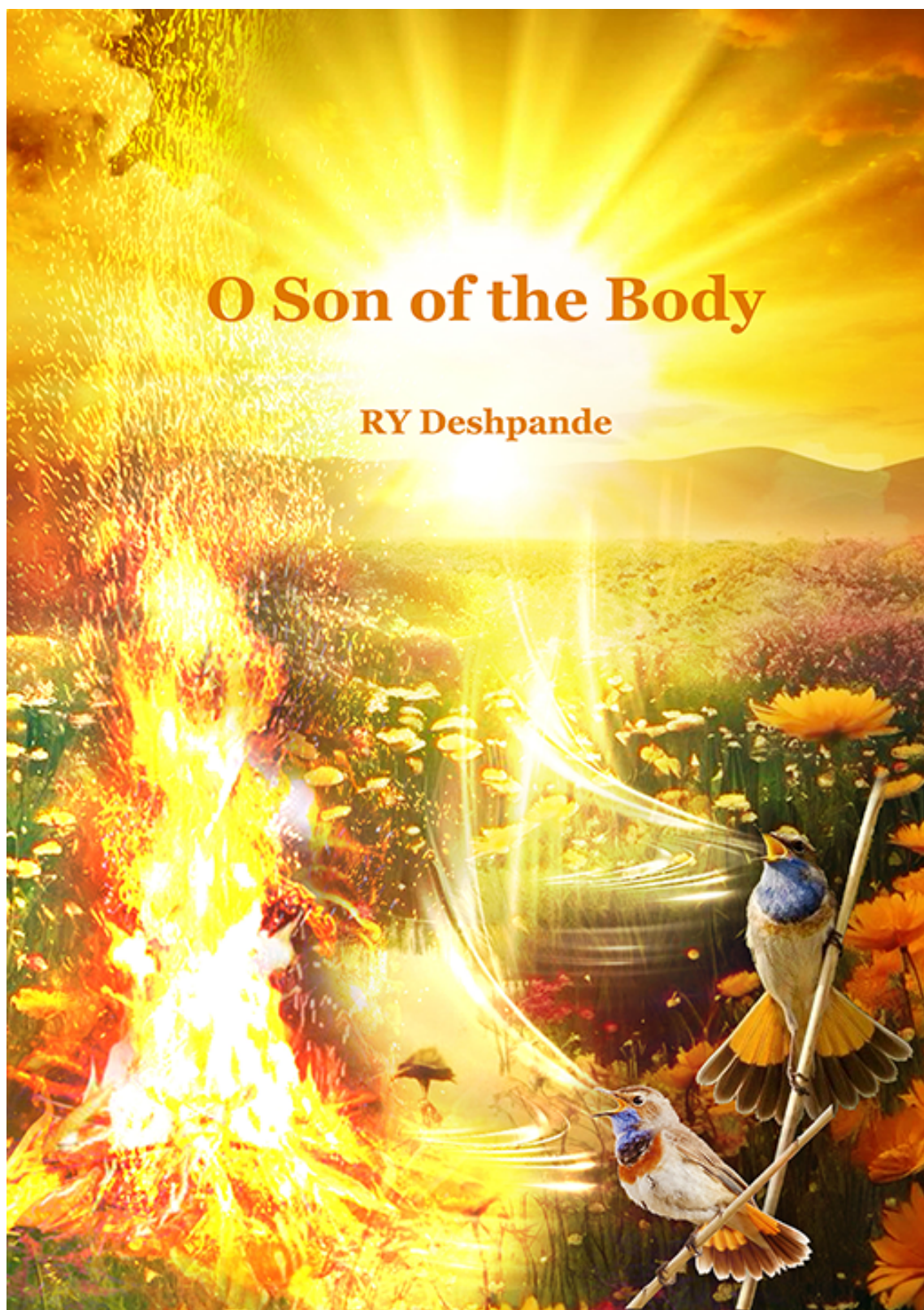


O Son of the Body

RY Deshpande



O Son of the Body

तनूनपात
Tanūnapāta

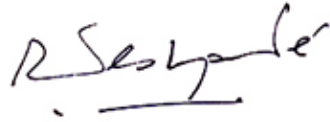
तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व ।

मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ १०.११०.०२ ॥

O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

[Rig Veda X:110:2]

<https://incarnateword.in/cwsa/16/jamadagni-bhargava-or-rama-jamadagnya>



RY Deshpande

With illustrations by Silky Arora

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Let noble things happen to all

सर्वेषां आर्याणि भवन्तु



हे आनन्दाय-चैतन्याय-सत्याय — इति देहपुत्रस्य आराधनम्

O thou Bliss-Consciousness-Truth — this the adoration for the Son of the Body

Acknowledgments

My most sincere thanks are due to Silky Arora of Auroville, India, for the creatively beautiful artwork she has done to illustrate the compositions which are not of an easy nature or of familiar quality. The mode the artist has adapted is photo layering. This was during January-March 2024 when the trial graphics went back and forth to get the desired nuances. Silky has also designed the print layout of the book with the front cover, and overseen its printing. For introducing Silky to me excellent thanks are due to Christine (Tine) Neuman, again of Auroville.

The composition of twelve poems presented here was during 30 November-14 December 2023; this was first in English in the form of unrhymed couplets, seven couplets in each piece, each line with sixteen syllables, perhaps corresponding to the Sanskrit Anushtubha metre. Later with my amateurish knowledge of Sanskrit but using the various available free resources I attempted rendering these into it. The final form of the Sanskrit text was looked into and set right by Swānanda Kāpsé and Jayant Gāngurdé, and I am hugely thankful to them for this precious help. I would yet urge them to do this composition in Sanskrit in a metrical form.

While the poetries were still being drafted I had the good opportunity of sharing the raw pieces with some of my knowledgeable associates and, surely, I was delighted to receive extremely wonderful feedback from them. Just to mention one example, let us take *04: Thou hast taken the seat*, with “old wood” and “notes of silence in embodied surprise”. The comments are: “old wood = old — nature offered to the Mystic Fire for the joy of transformation”, and “primordial sounds = the Sound of New Creation will be at once silent and audible; these are the musical notes of the Future.” The commentator further says: “*10: Magic born of magic* — A pure joy is emanating from the whole of this poem. It goes directly to the heart.” He also writes: “Your ‘foreword’ is fantastic! So inspiring! It is a beautiful gift.”

My enthusiastic thanks are due to Claude Chamberland, Justyn Jędraszewski, Miranda Vannucci, Prithwin Mukherjee, Supriya Mhaskar, Sampadānanda Mishra, Vikās Bambā, and Akash Deshpande. The photo at *01: Winter with its snow* - The Alps: Monviso - is by Miranda in Genoa, Italy, and thanks are to her. She is also engaged in rendering these poems into Italian.

Finally, and most importantly, as *Savitri* assures us, “All can be done if the god-touch is there.” Most joyously we lay everything in it.

RY Deshpande
29 June 2024

To commence with

If we have to mark three great momentous events in the history of spirituality we may with good understanding and justification state that these are: the Rig Veda about ten thousand years ago, that itself the “close of a period, not its commencement”, Sri Aurobindo’s *Savitri*, and the Mother’s *Essential Agenda*, the last two during our own times. One may even maintain that, in a different style the *Essential Agenda* is a kind of occult-luminous extension of *Savitri* itself.

About the Rig Veda Sri Aurobindo says: It is the spirit’s hymn of battle and victory as it discovers and climbs to planes of thought and experience inaccessible to the natural or animal man, man’s praise of the divine Light, Power and Grace at work in the mortal. In it the state of immortality attained is conceived as a state of felicity or bliss founded on a perfect Truth and Right, Satyam Ṛtam. The essence of this truth, which is the nature of Agni, is the freedom from evil, the state of perfect good and happiness which the Ṛtam carries in itself and which is sure to be created in the mortal when he offers the sacrifice by the action of Agni as the divine priest. In the four verses of the opening hymn of the Veda there are the first indications of the principal ideas of the Vedic Rishis, — the conception of a Truth-Consciousness supramental and divine, the invocation of the gods as powers of the Truth to raise man out of the falsehoods of the mortal mind, the attainment in and by this Truth of an immortal state of perfect good and felicity and the inner sacrifice and offering of what one has and is by the mortal to the Immortal as the means of the divine consummation. <https://incarnateword.in/sabcl/10/agni-and-the-truth>

It is with that supramental intuition we have in Rig Veda the knowledge of the things that could become an aspect of the terrestrial unfolding and evolution; in it the attribution of Agni as an immortal in the mortal becomes the most significantly weighty, suggestive. Already there is the far prophecy of the divine Agni becoming the son of the body. But prophecy and knowledge had to wait for the imperative Yoga-Tapasyā to be done to realise it collectively. This Yoga-Tapasyā ought to be done in the cells and nerves and flesh of the body, in its marrow, the ancient body baked in intense supramental fire, तीव्र परमग्नौ पक्त्वा प्राचीनशरीरम्. That has now been decisively done in the dynamic supreme Will.

This fire was kindled long before Time’s ideas were born,
And long before the seer-monarch wielded the hundredweight sword,
And the hero-soul speeded in his chariot to boundless Heaven,
And in the Immobile the occult was stirred, in the bowl of the Void,
And the dreams had woken up in the mystery of the sleep.
This fire was kindled in the imperturbable calm of the mountain,
And in the laughter of the green that sprang up from down below,
And in unhorizoned expanses of the sky beyond view.
This fire was kindled in the gloom-dense core of the rock,
And in the swift-rippling stream, and in the veins of life,
In the hollow, and in the cave, and in the pupil of the eye.
This fire was struck not with the sharp edge of the flint,

Nor by sudden lightning in the dark and ancient woods,
Nor by the fine grains of the fast-burning propellant-fuel.
But this fire was pressed from under the hooves of the horses,
And this fire jumped like a thunder from cloud to cloud,
And clanged from temple-bells like a hymn of zealous ascent,
And climbed up from the valley like the voice of immortality.
O worship this fire and offer it gleaming honey and flowers,
Offer it the ornaments of night and the happy moods of dawn:
O this fire established long ago in the lotus-heart of creation,
In a million figs of this World-Tree spreading from above!
Now this fire has been kindled again in the swift hour of God,
As though a far-visioned poet conquered the earth for his joy.

Agni entered the bridal chamber of the last night and conquered lust,
Then by knowing the births became the sire of the soul in Matter.

Keats has a visionary line and, lifting it away from the expression of a Romantic poet, one can say that it is going to be the basis of the future man progressing beyond death:

Thou wast not born for death, immortal Bird!

It is divine Agni who himself becomes the immortal Bird in us, bird always a symbol of the soul. It is he who is now going to be material foundation for a life that need not have death to exist and more to progress in the possessions of deathlessness.

Savitri and *Essential Agenda* have now brought down in the earth's subtle-physical the one who is the maker of the worlds, the divine Agni. That could happen because there was the perfection, yogic "perfection not in the sense of a summit but of an all-inclusive totality." The urge was

Oh, surely one day he shall come to our cry,
One day he shall create our life anew
And utter the magic formula of peace
And bring perfection to the scheme of things. ||54.43||

From distant boundaries in the Unseen it is unattained perfection that had called him. "He came to announce, to PROMISE Perfection." <https://incarnateword.in/agenda/04/march-27-1963>

Sri Aurobindo's goal was Perfection and his supreme revelation that is *Savitri* has it, perfection even in the body, "perfection born from eternity", perfection that comes with Tapas-Agni. About *Savitri* he himself says: "*Savitri* is the record of a seeing, of an experience which is not of the common kind." [<https://incarnateword.in/cwsa/27/4-may-1947>] We have in it beauty of the new dawn with pink-rosy perfection. In her body as on his homing tree Immortal Love beats his glorious wings. [91.6] That is the greatness and exquisiteness of *Savitri*.

About *Savitri* the Mother tells:

It was about the Word, the primal sound. Sri Aurobindo speaks of it in *Savitri*: the essence of the Word and how it will express itself, how it will bring in the possibility of a supramental expression that will take the place of languages. ... I began by speaking to him about the different languages, their limitations and possibilities; and I warned him against the deformations imposed on languages with the idea of making them a more flexible means of expressing something else. I told him how completely ridiculous it all was, and that it didn't correspond at all to the truth. Then little by little I began ascending to the Origin. So yesterday again, I had this same experience: a whole world of knowledge, of consciousness and of CERTAINTY—precluding the least possibility of contradiction, discussion, or opposition; the possibility DOES NOT EXIST, it doesn't exist. And the mind was absolutely silent and immobile, listening with obvious pleasure because these things had never before come into my consciousness; I had never been concerned with them in that way. It was completely new—not new in principle but completely new in action.

A sound that can bring in the supramental Force? Yes. While speaking, you see, I went back to the origin of sound (Sri Aurobindo describes it very clearly in *Savitri*: the origin of sound, the moment when what we called 'the Word' becomes a sound). So I had a kind of perception of the essential sound before it becomes a material sound. And I said, 'When this essential sound becomes a material sound, it will give birth to the new expression which will express the supramental world.' I had the experience itself at that moment, it came directly. I spoke in English and Sri Aurobindo was concretely, almost palpably, present.

Now it has gone away.

<https://incarnateword.in/agenda/2/january-27-1961>

About the body's divine prospects here are some illustrative lines from *Savitri*:

Divine Savitri who is poised to take the mortal birth has already here her "body like a parable of dawn," [3.33] allusive of arrival of a new beginning in this creation, a body with a divine glory and beauty, forever to be in wonders of the spirit. Even in birth is "her body instinct with hidden divinity". [94.40] What has to happen is "Our body's cells must hold the Immortal's flame", [7.8] "In body and body kindled the sacred birth". [11.47] All Yoga is towards this objective. And it started happening: He "Made body a nectar-cup of the Absolute"; [65.25] "The primal Energy took him in its arms;/ His brain was wrapped in overwhelming Light"; [78.41] "His body's cells awoke to spirit sense". [89.7] The expectation is, for the ready being "My Matter shall evade the Inconscient's trance,/My body like my spirit shall be free:/It shall escape from Death and Ignorance". [103.47] The promise is, Savitri the Yogini shall "see the Eternal's body in the world"; [116.25] "body bear the immense descent of God". [124.26] The benediction is: "O beautiful body of the incarnate Word"; [154.1] "Even the body shall remember God"; [155.41] "A body of the Superconscient's truth"; [155.53] A divine force shall flow through tissue and cell. [155.68] [For quick web access to the sentences just append the sentence number index to url <http://savitri.in/read/x.y>, for instance, <http://savitri.in/read/11.47>]

Apropos of *Savitri*'s death-and-immortality the Mother has the following in her *Agenda*:

There is a difference between immortality and the deathless state. Sri Aurobindo has described it very well in *Savitri*. The deathless state is what can be envisaged for the human physical body in the future: it is constant rebirth. Instead of again tumbling backwards and falling apart due to a lack of plasticity and an incapacity to adapt to the universal movement, the body is undone "futurewards", as it were. [25 November 1959]

<https://incarnateword.in/agenda/1/november-25-1959>

We say *Savitri* is an "epic"; so *Savitri* is the epic of the victory over death. Very interesting. Because once again, all these last few days I have lived almost minute after minute all those things, but on a large scale: not on a personal but on a terrestrial scale. [19 August 1966]

<https://incarnateword.in/agenda/7/august-19-1966>

Sri Aurobindo: "Death is there because the being in the body is not yet developed enough."

<https://incarnateword.in/cwsa/28/transformation-and-the-body>

That is the glory of Death, that development becomes possible. Which means that, in the present state of Ignorance there is that gainful role being played. In this well-thought creation there is nothing which is superfluous, nothing otiose. There is always the logic of the Infinite.

That makes one dependably believe that the secret lies in matter, more specifically in the body-mind, the mind of the living physical, physical's mind with amazing and tremendous mysteries locked in it, mysteries which must open out dynamically. The will and the work will do it.

Agni is at it. But he is imprisoned in matter and we ourselves are imprisoned there. One must advance step by step, 'digging, digging,' fighting every inch of the way — Agni is a warrior. 'The infinite rock' of the unconscious is shattered, the seeker uncovers 'the Sun dwelling in the darkness' (Rig Veda III:39:5, the sun fading into darkness, सूर्यं तमसि क्षियन्तम्), the divine consciousness in the heart of Matter.... In the very depths of Matter, that is to say, in the body, on earth, the Rishis found themselves cast up into Light — that same Light which others sought on the heights, without their bodies and without the earth, in ecstasy. And this is what the Rishis would call 'the Great Passage.' Without abandoning the earth they found 'the vast dwelling place,' that 'dwelling place of the gods,' Swar, the original Sun-world that Sri Aurobindo calls the Supramental World: 'Human beings [the Rishis emphasize that they are indeed men] slaying the Coverer have crossed beyond both earth and heaven [matter and mind] and made the wide world their dwelling place'. They have entered 'the True, the Right, the Vast,' Satyam, Ritam, Brihat, the 'unbroken light,' the 'fearless light,' where there is no longer suffering nor falsehood nor death: it is immortality, *amritam*. <https://incarnateword.in/agenda/02/october-30-1961>

Over this the Mother took a fundamental step by pronouncing that it is the psychic being which will materialise, something exceptionally significant. Rig Veda's Immortal in the mortal himself will materialise, will have a physical body, that possibly implying the appearance of a new Sāṅkhya as the modus, as the measure, the manner, the way in which things will be materially

done, the new Prakriti or Nature taking complete charge, she dismissing death as a negative agent, but enabling the change of form when needed, needed by the needs of consciousness.

While the Mind of Light is primarily a spiritual-transcendental Awareness, ontologically located below the physical, the embodiment of psychic being is occult-operational in the evolutionary unfoldment. There will be the Surhomme or Overman Race as a precursor of the growing supramental manifestation in endless luminous possibilities in arrival of the gnostic being in this material circumstance. First it will be this Mind of Light, of Sri Aurobindo, and then will be the materialisation of the psychic being, of the Mother, these going in that natural sequence.

The advanced role of the psychic being materialising, of the divine Agni who is the shaper and creator of forms with expressive qualities, will have his assured appearance when the Mind of Light is operationally present. In fact, fundamentally, materialisation and manifestation are two quite different things. One does not say Supermind, for instance, will materialise; one says it will manifest. But a supramental entity or a being, say Agni, can materialise. If this materialisation-individualisation is psychic-occult, the other is spiritual-transcendental. And materialisation cannot happen without manifestation. The first requires the second to come into creative reality. Only in it can begin the Mother's work. That is the Immortal in the transformed mortality! It is the Mind-of-Light's surhomme first; after this can the psychic being materialise, into the supramental being, *l'être supramental*. It is then that there will be the divine life in a divine body.

Before that the Mother had made remarkable progress and her impression was

as if the supreme Consciousness had undertaken the work of transformation of the body and were doing it thoroughly, but also without hesitation, without compromise or anything of the sort, and... the question is whether the body will hold out. That's how it is. The body knows it—it knows and doesn't have a shadow of fear, I must say — it's all the same to it: "What You want will be fine." «Ce que Tu voudras, ce sera bien.» ... "It's as You will, as You will." «C'est comme Tu voudras, comme Tu voudras.» ... It's like an easing in all the cells — they ease up. They ease up in the supreme Light, in the supreme Consciousness, like that. Then you feel the form is about to disappear, but... it must be the consciousness contained in the cells [that spreads about]; I don't think it's the substance, because (*Mother looks at the skin of her hands*) so far it has remained as it is! But that [easing] stays there for a rather long time. But there are no words to express that ... I think it's new. It's new for the body. It's new. A sort of... as if one were tense, and the tension were easing, easing up... . Yes, it's quite like that, as when one is tense, like someone full of tension, and it eases up. Now it's like that for all the cells. Oui, c'est tout à fait cela, c'est comme quand on est crispé, comme quelqu'un qui a des crispations, et ça se détend. Et alors, c'est pour toutes les cellules comme cela.

<https://incarnateword.in/agenda/10/april-23-1969>

If the supreme Consciousness has undertaken the work of transformation of the body, it means it is the birth of the Son of the Body. And we have that assertion from the Mother. In her prayer dated 25 September 1914 the Mother had written

The Lord hast willed, and Thou dost execute;
A new Light shall break upon the earth.
A new world shall be born.
And the things that were promised shall be fulfilled.

This “promise” had its realisation in 1956. On 29 February-29 March she wrote:

Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.

<https://incarnateword.in/agenda/01/april-23-1956>

She continues:

The body is being taught to exist by the Divine alone, to count on the Divine for everything—absolutely, absolutely everything without exception. There is even a pressure for.... It's only when the consciousness is linked to its utmost to the Divine Consciousness that there's the sense of existence. It has become extraordinarily intense. When the physical gets converted, it will be something SOLID, you know, unalterable — and complete. And so concrete.... The difference between being in the Divine, existing only by Him and for Him, and then being in the... not in the ordinary consciousness obviously, but just the human consciousness, is so great that the one seems like death compared to the other, it's so.... I mean the physical realization is really a concrete realization. ... It's really marvellous. And so powerful! A power and a reality in the consciousness that nothing, absolutely nothing else can have. ... this is concrete. And so strong! <https://incarnateword.in/agenda/12/september-1-1971>

As for me, the purpose of this body is now simply: the Command and the Will of the Lord, so I can do as much groundwork as possible. But it isn't the Goal at all. You see, we don't know, we don't have the slightest knowledge of what the supramental life is. Therefore we don't know if this (her body) can change enough to adapt or not — and to tell the truth, I am not worried about it, it's not a problem that preoccupies me too much; the problem I am preoccupied with is building that supramental consciousness. So IT becomes the being. It's that consciousness which must become the being. That's what's important. ... in order to do that, all the consciousness contained in these cells must aggregate, form and organize itself into an independent conscious entity — the consciousness in the cells must aggregate and form into a conscious entity capable of being conscious of Matter as well as conscious of the Supramental. That's the thing. That's what is being done. How far will we be able to go? I don't know. <https://incarnateword.in/agenda/13/april-26-1972>

We may therefore say that the Mind of Light has arrived, and that it is the psychic being who is going to materialise, that the Son of the Body is poised to take the birth here. But what is unknown is the modus operandi of the process. That knowledge and those operational details have not been revealed. These are not given, — obviously because things are not sufficiently

ready for these to be given. But that does not mean that the work is not going on. Sufficient truth-knowledge with its strengthening dynamism has already been set into motion and, unquestionably, it has its own *modus operandi* to effect things. And the glory is, in the subtle physical of the earth the incarnate Presence and Power are as actively engaged in their Yoga-Tapasyā. Sri Aurobindo had said it may take three-hundred years; the Mother said in 1964 that “We’re still far from it!” But she also said that it could be even faster because there is the supreme Grace. If there is the Truth-Power present and operating in the subtle-physical of the earth then it is only a matter of time, time with the awareness of the Eternal itself being operationally dynamic in it.

The entire issue is the awakening of the Will of the Atom. Sri Aurobindo wrote in a letter: “Haeckel, the German materialist, spoke somewhere of the will in the atom... . This body-mind is a very tangible truth; owing to its obscurity ... , we find in it one of the chief obstacles to permeation by the supermind Force and the transformation of the functioning of the body.”
<https://incarnateword.in/sabcl/22/planes-and-parts-of-the-being-x>

Appearance of the supramental race, of gnostic beings in the terrestrial evolution, can happen only when the body-mind opens to the supramental Light. Presently in it is, if there can be any, the will of the Inconscience and it must be transformed into dynamism of Truth-Consciousness. When evolution will progress to this stage then the “body will be turned by the power of the spiritual consciousness into a true and fit and perfectly responsive instrument of the Spirit.” [p. 986] <https://incarnateword.in/sabcl/19/the-gnostic-being>

There will be a freer and fuller acceptance by the material Nature, it achieved by the changed communion of Spirit with Matter. This Matter will be a delightful mould for the Spirit’s faultless beauty, sweetness, harmony. Of course, it is “the Mother’s power and not any human endeavour and tapasyā” [<https://incarnateword.in/cwsa/32/the-mother-v>] that alone can bring about such a vast change in the material world.

The divine body is a creation of the Consciousness-Force and the supreme concern, which is Grace, is for the transformation of the physical nature into the awakened bliss-existence. To build a divine or luminous body, *téjakāyā*, is her mighty task for which she has been tirelessly working for long ages. By a multiple sacrifice can the *tapaskāyā*, the Body of the Yajña Purusha be prepared. When this is done can that Body take a form in the physical, become physical. Year is the body, says the ancient scripture, and when the twelve Adityas enter into it then it becomes fit for the Eternal’s habitation. It is transformation, the divinisation of Matter that is of primary importance. Then only would life become divine, even here. Agni the form-builder will have to go by her concern and by her Grace. And yet, paradoxically, it is the power of Inconscience itself that, as though, is delivering everything out to the might of desirable immortality. In it is the expectation of the arrival of the Son of the Body, of the materialisation of the psychic being.

RY Deshpande
29 June 2024

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Notes

Appendix

01: Winter with its snow ...

Winter with its snow freezes not time nor the brook's unceasing song,
Tranquil in some longing is yet the unknown's haste with speed of light;
शिशिरः हिमेन सह स्थिरं करोति न कालः न च नद्यः अविरामं गीतम्,
शान्तं कयाचित् आकाङ्क्षया आग्रही अज्ञातस्य प्रकाशवेगेन सह त्वरितम्;

Zealous in the will to conquer heights rises resolute spirit,
Governed by the fortune that never fails in small mortal's frailties;
ऊर्ध्वतां जितुमिच्छया उत्सुकः सङ्कल्पात्मा उत्तिष्ठति,
क्षुद्रमर्त्यस्य दुर्बलतासु कदापि न विफलं भाग्येन शासितः;

Radiant in soaring flight of thoughts, in gifts of nobility,
Triumphant in diamond race excellence the unreached quest pursues;
आरोहणं विचाराणां उड्डयनम् दीप्तिमत्, अभिजातापुरस्कारेषु,
हीरकवेगः उत्कृष्टतायां विजयी अप्राप्तः अन्वेषणः अनुसृत्य गच्छति;

Hastening and loud significant in strides of the wind-haired joys
Vehemence and life's impatient hopes care not clamour nor death's shout;
त्वरितम् उच्चैः च वायुकेशानां आनन्दानाम् पादौ महत्त्वपूर्णम्,
ओजः अधीराः जीवनस्य आशाः च न कोलाहलं न मृत्योः उद्धोषं चिन्तयन्ति;

Harmony is roar of gladness when begins the seventh octave,
Rapidly ascends in that calm the utter sense of wonderment;
सङ्गीतसौहार्दः सप्तमसप्तकस्य आरम्भे आनन्दस्य गर्जनः भवति,
तस्यां शान्तौ शीघ्रं आरोहति सर्वथा आश्चर्यस्य भावः;

Harder is yet physical's mind, ungiven to coming marvels,
Bare to surprises it must hold in its matter gleaming substance;
कठिनतरं तथापि भौतिकस्य मनः, आगामिचमत्कारेभ्यः अदत्तम्,
आश्चर्यं प्रति उद्धाटितं तस्य द्रव्ये दीप्तिमत् पदार्थं धारयितव्यम्;

Violently, O flame-intensity, set ablaze the shadow,
Son of unbelievable body, sculpt thy wonder of beauty.
उग्रतया, हे ज्वाला तीव्रता, छायां प्रज्वालय,
हे विश्वासात् परम् शरीरस्य पुत्रः, शिल्पं तव शोभनविस्मयम्.

30 November 2023



Winter with its snow freezes not time nor the brook's unceasing song,
Tranquil in some longing is yet the unknown's haste with speed of light;
शिशिरः हिमेन सह स्थिरं करोति न कालः न च नद्यः अविरामं गीतम्,
शान्तं कयाचित् आकाङ्क्षया आग्रही अज्ञातस्य प्रकाशवेगेन सह त्वरितम्.
Zealous in the will to conquer heights rises resolute spirit,
Governed by the fortune that never fails in small mortal's frailties;
ऊर्ध्वतां जितुमिच्छया उत्सुकः सङ्कल्पात्मा उत्तिष्ठति,
क्षुद्रमर्त्यस्य दुर्बलतासु कदापि न विफलं भाग्येन शासितः.

02: I adore you

I adore you, O son of the body, with flowers of summer,
Golden the mango-grove with golden fragrance brought by golden light;
आराधयामि त्वां, हे तनूनपात, ग्रीष्मपुष्पैः,
सुवर्णप्रकाशेन आनीतं समृद्धं आप्रवनम्, सुवर्णगन्धयुक्तं;

Drowned in the ocean of non-understanding all may seem absent,
No sky in the dense night, no ancient whales wise in bluest waters;
अबोधसागरे प्लावितः सर्वे अनुपस्थिताः इव दृश्यन्ते,
न सघनरात्रौ आकाशः, न नीलतमजले प्रतीयमान् प्राचीनतिमिङ्गलः;

There is pain and there is sorrow, there only death bearing falsehood,
But none knows the judicious reason that joy is the cause of this;
अस्ति वेदना अस्ति शोकः च, तत्र केवलं मृत्युः असत्यं धारयति,
किन्तु आनन्दः अस्य कारणम् इति विवेकपूर्णं कारणं कोऽपि न जानाति;

Sure the last finite is getting led to unreached infinities,
Fleeting broken hours to dynamic movements of eternity;
अन्तिमः परिमितः अवश्यमेव अप्राप्य अनन्तं प्रति नेयते,
क्षणिकाः भग्नकालः अनन्तकालस्य गतिशीलगतिषु प्राप्नुवन्ति;

A harmony never felt by the mortal in his little soul,
But which astounds calmly in seasons of gladness, and all the while;
मर्त्यस्य ह्रस्वात्मने कदापि सौहार्दं न अनुभूयते
यत् तु आनन्दस्य ऋतुषु शान्ततया विस्मययति, सर्वकालं च;

O son of the body, blaze in substance subject to Ignorance,
Blaze in the bound spirit, blaze in dim nature built by yester-times;
अविद्याधीनद्रव्ये प्रज्वलितः भव, हे शरीरपुत्र,
बद्धात्मना प्रज्वलितः भव, ह्यकालनिर्मितायां मन्दप्रकृतौ प्रज्वलितः भव;

Born in the timeless will, blaze in the upper self, larger being,
In fiery intensity blaze in nerves and cells of the body.
जात कालान्तरे इच्छायां, ऊर्ध्वमात्मनि प्रज्वलितः भव, बृहत्तरः सत्त्वः,
वह्नितीव्रतायां शरीरस्य तंत्रिकासु कोशिकासु च प्रज्वलिताः भवन्तु.

1 December 2023



I adore you, O son of the body, with flowers of summer,
Golden the mango-grove with golden fragrance brought by golden light;
आराधयामि त्वां, हे तनूनपात, ग्रीष्मपुष्पैः,
सुवर्णप्रकाशेन आनीतं समृद्धं आम्रवनम्, सुवर्णगन्धयुक्तं.

03: A city is descending from the golden sky

A city is descending from the golden sky, timeless wonder,
In balas rubies and kohinoors gathered in enthusing will;
सुवर्णाकाशात् अवतरति नगरं, कालातीतविस्मयम्,
बलासु माणिक्यं कोहिनूरं च उत्साहवर्धक संकल्प समागताः;

True and substantial is the vision, an allegory of dawn,
Pouring calm rains in abundance like words of an epic poet;
सत्यं द्रव्यं च दर्शनम्, प्रत्यूषस्य रूपकम्,
वर्षन्तं शान्तवृष्टयः प्रचुराः महाकाव्यस्य कविवचनम्;

Yet a petty injurious bug bites the soil, destroys lush harvest,
Awful deeds ruin sense, shockingly retrograde, stupid, too human;
तथापि क्षुद्रः क्षतिकारकः कीटः कृषिभूमिं दंशति, लसत् सस्यम् नाशयति,
घोरकर्मणा निहितार्थः हन्ति, भयंकरं प्रतिगामी, मूर्खः, बहु मानवीयम्;

But articulation is for the spirit's noblest things, for joys,
Such great splendours of love and beauty in truth's vocabulary;
किन्तु अभिव्यक्तिः आत्मानः उदात्तवस्तुनाम्, आनन्दानाम् कृते,
सत्यस्य शब्दावलीयां प्रेमस्य सौन्दर्यस्य च एतादृशाः महतीः तेजः;

When vibrant words find crimson and orange suggestions of rapture
Classic of metropolis gets written with wisdom's metaphors;
यदा स्फुरद् शब्दाः सुरक्त-नारङ्गवर्णीयं च आनन्दस्य संकेताः प्राप्नुवन्ति
महानगरस्य कृतिः प्रज्ञायाः रूपकैः सह लिख्यते;

O son of the body, trusted friend of stars, guardian of night,
Let your passion defeat enemies that your city may come up;
विश्वस्तनक्षत्रमित्राय, हे तनूनपात, रात्रिपाल,
भवतः त्वरितबलं शत्रून् पराजयेत् यत् भवतः नगरं उद्गच्छति;

O son of the body, meet yourself in that flaming consciousness,
Delighted in blazing intensities descend, build destiny.
तस्मिन् ज्वलन्तचेतनायां, हे देहपुत्र, मिलित्वा अन्येष्टुम्,
प्रज्वलिततीव्रतासु हर्षिताः अवतरन्ति, प्रवधानं स्थापयन्तु.

3 December 2023



A city is descending from the golden sky, timeless wonder,
In balas rubies and kohinoors gathered in enthusing will;
सुवर्णाकाशात् अवतरति नगरं, कालातीतविस्मयम्,
बलासु माणिक्यं कोहिनूरं च उत्साहवर्धकं संकल्प समागताः.

04: You have taken the seat

You have taken the seat to do yajña, O son of the body,
And is set ablaze old wood in a sacrifice to splendid Fire;
यज्ञं कर्तुं त्वया आसनं गृहीतं, हे तनूनपात,
भव्यवह्नियज्ञे च पुरातनं काष्ठानि प्रज्वाल्यते;

And you do make the body such a rich multi-stringed laser harp,
And are strung together serene notes, calm in embodied surprise;
तथा त्वं शरीरं तादृशं समृद्धं बहुतारयुक्तं व्युत्प्रकाशितां वीणां करोषि,
तथा च मूर्तविस्मयेन गहनशान्तस्य स्वराः तारिताः सन्ति;

O son of the body, there is work to be done, within, without,
Below and above, into each other, small and large, night and day;
कार्यम् अस्ति, हे शरीरपुत्र, अन्तः, बहिः,
अधः उपरि च परस्परं लघु बृहत् च रात्रौ दिवि च;

You hold, O Lord of Energy, deep in you profusions supreme,
And expand measures of space and time in works of the noblest gods;
त्वं धारयसि, हे ऊर्जापते, गभीरं त्वयि प्रचुराः परमम्,
आर्यतमदेवानाम् कार्येषु च अन्तरिक्षकालस्य परिमाणं विस्तारयन्तु;

O brave Flame, O Strength, you have with your might entered into the rock,
Original will in it turned into gold, blazing in the sun;
हे शूर ज्वालाम्, हे बलम्, त्वं पराक्रमेण शिलायां प्रविष्टवान्,
तस्मिन् मूलसंकल्पः सुवर्णरूपेण परिणतः, सूर्ये प्रज्वलितः;

Prevail your triumphant wins and there's no end to your amazements,
Swiftly you count number of infinities in the play of joy;
न खलु तव विस्मयानाम् अन्तः, विजयं भवतः विजयी विजयः,
शीघ्रं त्वं आनन्दस्य उत्साहे अनन्तसङ्ख्यां गणयसि;

O Conqueror, you have done great tapas in cells of the body,
And in ancient soullessness embraced the difficult bride of fire.
देहकोष्ठकेषु महातपस्त्वया, हे विजेता,
प्राचीने निरात्मने च आलिङ्गितवान् दुष्करं वधूम् अग्निम्.

4 December 2023



You have taken the seat to do yajña, O son of the body,
And is set ablaze old wood in a sacrifice to splendid Fire;

यज्ञं कर्तुं त्वया आसनं गृहीतं, हे तनूनपात,
भव्यवह्नियज्ञे च पुरातनं काष्ठानि प्रज्वाल्यते.

And you do make the body such a rich multi-stringed laser harp,
And are strung together serene notes, calm in embodied surprise;

तथा त्वं शरीरे तादृशं समृद्धं बहुतारयुक्तं व्युत्प्रकाशितां वीणां करोषि,
तथा च मूर्तविस्मयेन गहनशान्तस्य स्वराः तारिताः सन्ति;

05: You of will and knowledge

Of will and knowledge, O son of the body, accomplished Master,
Wear you on your forehead orange-red mark of magnanimous quest;
सङ्कल्पविद्यमानं त्वं, हे देहपुत्र, प्रतिभाशाली महान्,
विस्मयकारी-अन्वेषणस्य नारङ्ग-रक्त-चिह्नं भवन्तं ललाटे धारयन्तु;

The elders had gone in pursuit of the great truth, gone to own it,
Own it for a yearned task, you the guide, — and the boulder bared its soul;
वरिष्ठः महासत्यं अनुसृत्य गतवन्तः, तत् प्राप्तुं गतः,
आशासितकार्यार्थं स्थापयन्तु, त्वं मार्गदर्शकः, — शिला च स्वात्मानं प्रकटितवान्;

Light was trapped in the stoniest depth of unresponsive collapse,
And they won it, won it, won the victory in that brute substance;
अप्रतिसादपतनस्य पाषाणतमे गभीरतायां प्रकाशः निरुद्धः आसीत्,
ते च तत् जित्वा, जित्वा, तस्मिन् कूरे पदार्थे विजयति;

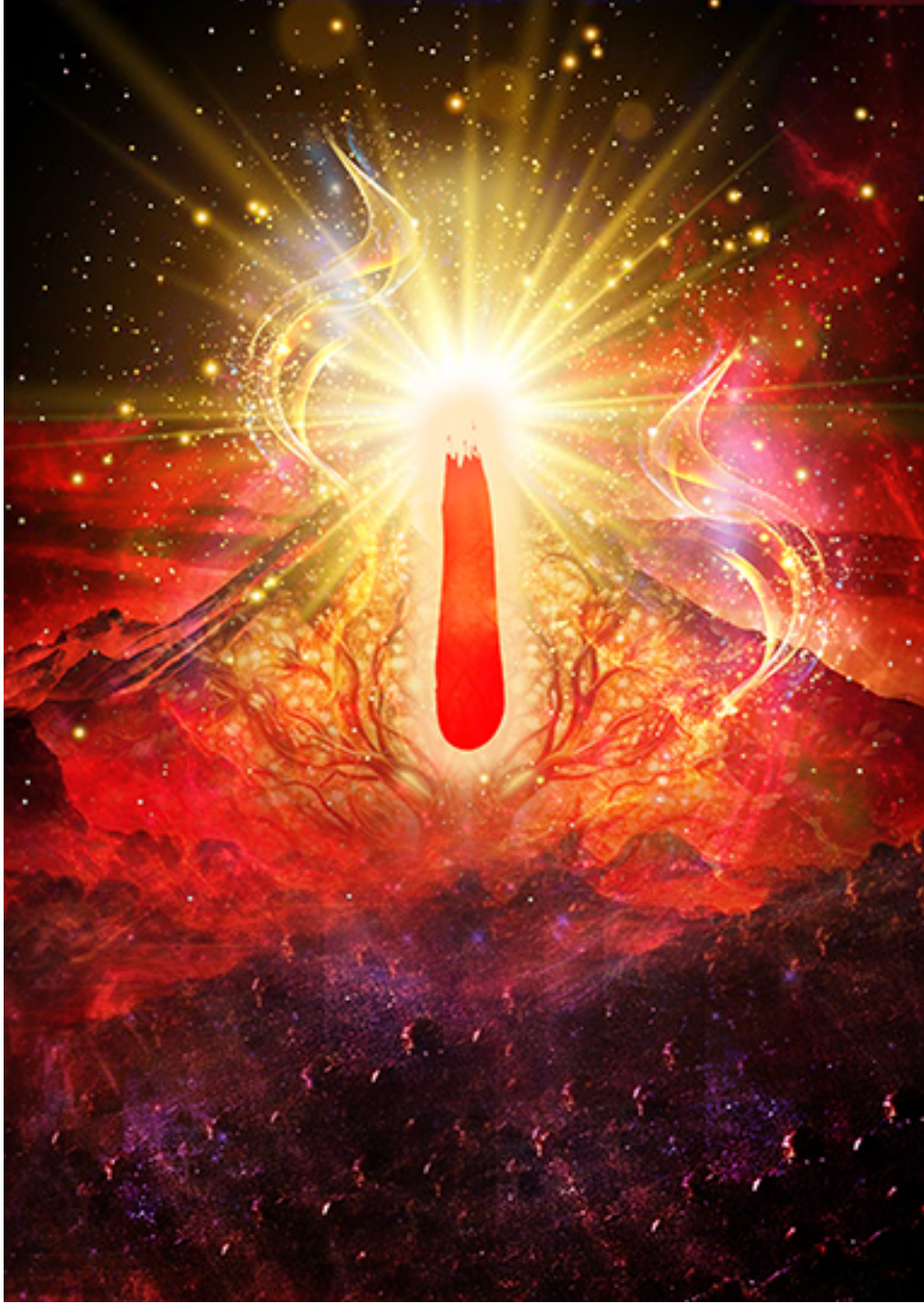
Beings of power and prescience in their passion had sent you here,
Inward, and you do sculpt own image in that unyielding mountain;
शक्तिभूता दूरदर्शिता च उत्साहेन त्वां अत्र प्रेषितवन्तः आसन्,
अन्तः, त्वं च तस्मिन् अजिते पर्वते स्वप्रतिबिम्बं शिल्पयसि;

You have entered into material depths for your fearless work,
Conscious doer, you have brought intensest gears of job to do things;
तव महत् निर्भयं कार्यं कर्तुं त्वं भौतिकगहनेषु प्रविष्टः
त्वं चेतनः कर्ता, त्वं कार्याणि कर्तुं कार्यस्य तीव्रतमानि साधनानि आनयसि;

And thrilled body in enchantment sings the ode to joy, and dances,
And the acclaim causes rains of harmony and admiration;
रोमाञ्चितः च शरीरः मोहितः आनन्दस्य स्तोत्रं गायति, नृत्यति च,
प्रशंसा च सौहार्दपूर्णसङ्गीतस्य प्रशंसायाः च वर्षाम् आनयति;

O efficient son, we implore you to build a form for dwelling,
For vastening habitation, for astonishment of the name.
हे कुशल पुत्र, वयं भवन्तं प्रार्थयामः निवासार्थं रूपम् निर्मातुम्,
निवासस्य विशालीकरणाय, नामविस्मयार्थम्.

5 December 2023



Light was trapped in the stoniest depth of unresponsive collapse,
And they won it, won it, won the victory in that brute substance;
अप्रतिसादपतनस्य पाषाणतमे गभीरतायां प्रकाशः निरुद्धः आसीत्,
ते च तत् जित्वा, जित्वा, तस्मिन् क्रूरे पदार्थे विजयति.
You have entered into material depths for your fearless work,
Conscious doer, you have brought intensest gears of job to do things;
तव महत् निर्भयं कार्यं कर्तुं त्वं भौतिकगहनेषु प्रविष्टः
त्वं चेतनः कर्ता, त्वं कार्याणि कर्तुं कार्यस्य तीव्रतमानि साधनानि आनयसि.

06: In day, in night

In day, in night, O son of the body, you are ever awake,
Awake with calm silences bearing the music of ardent spheres;
दिवा रात्रौ, हे तनूनपात, नित्यं जागरितः,
उत्सुकाशगोलानां सङ्गीतम् गृहीत्वा शान्तगहनेषु जागरतु;

Green is chant of the affable grass glistening in the drizzle,
And rich orange the fruits eager in quietude of the orchard;
हरितः स्तोत्रं सुहृदं तृणवृष्टौ स्फुरति,
फलोद्यानस्य समृद्धानि नारङ्गफलानि च शान्ततायां उत्सुकाः;

The calf goes to the mother-cow, and milk flows a stream of sweetness,
And wealthiest barn treasures shining grains for the future's body;
वत्सः गोमातरं गच्छति, धारोष्णं माधुर्ययुक्तं क्षीरं च प्रवहति,
धनिकतमः च कोष्ठः भविष्यस्य शरीरस्य कृते दीप्तिमान् धान्यान् निधिं करोति;

Tranquil voices come from the souls of the words that speed on pages,
Assured sounds of the epic conquering lands and hills and beaches;
पृष्ठेषु वेगं गच्छन्ति शब्दानां आत्मनः तु शान्ताः स्वराः आगच्छन्ति,
महाकाव्यविजयं भूमिं पर्वतं समुद्रतटं च आश्वासितध्वनयः;

O skilled fashioner, fashion new body in hymns of fire-worship,
Let plenitudes blaze in a bright sunshine never becoming dim;
अग्निपूजनस्तोत्रेषु नवशरीरं कुरु, हे कल्पेषु कुशलाः,
उज्ज्वलसूर्यप्रकाशे बहुलताः प्रज्वलन्तु कदापि मन्दं न भवन्तु;

O son of the body, fragrant sandalwood log-pieces are heaped,
For food let the fire be well-cooked under the eye of the seer;
सुगन्धाः चन्दनकाष्ठखण्डाः सञ्चिताः सन्ति, हे शरीरपुत्र,
अन्नार्थं द्रष्टुः नेत्रस्य अधः अग्निः सुपक्वः भवतु;

O son of the body, from unapproached invisible regions
You fetch pearl millets for soul and body readied on eager earth.
दूरतः अदृश्यदूराभ्यां, हे देहपुत्र,
त्वं उत्सुकपृथिव्यां सज्जितात्मनः शरीरस्य च कृते मौक्तिककोजराम् आनयसि.

7 December 2023



O son of the body, from unapproached invisible regions
You fetch pearl millets for soul and body readied on eager earth.

दूरतः अदृश्यदूराभ्यां, हे देहपुत्र,

त्वं उत्सुकपृथिव्यां सज्जितात्मनः शरीरस्य च कृते मौक्तिककोजराम् आनयसि.

07: Bring to our dim sobbing mortality

Bring to our flawed sobbing mortality, O son of the body,
Preciousness of your excellences, deathlessness of your raptures;
अस्माकं दोषपूर्ण विलपन्तं मर्त्यं, हे तनूनपात,
तव उत्कर्षाणां बहुमूल्यं, तव आनन्दानाम् अमृतत्वम् आनय;

In lotus of the heart let it blaze, blazing sun in the summer,
Let our resolute will, untrembling, grow up in the vaster Will;
हृदयपङ्कजे प्रज्वलतु, ग्रीष्मे प्रज्वलितसूर्यः,
अस्माकं प्रचण्डा इच्छा, अकम्पितः, विशालतरसंकल्पे वर्धतु;

Timeless in movements of rolling time, and upright, O Justinus,
Yours is the immediacy fluorescent in the Inconscient;
कालालोलनकालगतिषु, ऋजुं च, हे न्याय्यः,
अचेतनेषु तव समीपता प्रतिदीप्तियुक्त अस्ति;

You see possibilities climbing unreachable alps of truth,
Beauty breathing joy for auspicious wonders of the creation;
सम्भावनाः सत्यस्य अप्राप्यशिखरानाम् आरोहणं पश्यसि,
सृष्टेः शुभविस्मयानां कृते सौन्दर्यं निःश्वसन् आनन्दः;

With heaven-born conflagrations do surge and thrive fire-offerings,
By sacrifice to blaze in sacrifice sacrifices get lit;
स्वर्गज्वालाभिः सह अग्रे गच्छन्तु प्रफुल्लय च अग्निहोमाः,
यज्ञे वर्धयितुं यज्ञेन किं यज्ञः प्रज्वलितः भवति;

O son of the body, ace tapasvin, brave in the hour of God,
Flaming, carry our adoring intensities to the First Fire;
हे देहपुत्र, उत्तम तपस्विन्, ईश्वरघटिका शूर,
प्रज्वलिताः, अस्माकं आराधनतीव्रताम् प्रथमाग्निं प्रति वहन्तु;

O builder of yearned lustrous body in the earth's obtuse matter,
Inspiring in name and form of the gladdest, accomplish yourself.
पृथिव्याः स्थूलद्रव्ये हे आकांक्षितदीप्तशरीरनिर्माता,
नाम्ना रूपेण च प्रसन्नतमस्य प्रेरणादायकस्य स्वयमेव साधयतु.

8 December 2023



Bring to our flawed sobbing mortality, O son of the body,
Preciousness of your excellences, deathlessness of your raptures;
अस्माकं दोषपूर्णं विलपन्तं मर्त्यं, हे तनूनपात,
तव उत्कर्षाणां बहुमूल्यं, तव आनन्दानाम् अमृतत्वम् आनय.
In lotus of the heart let it blaze, blazing sun in the summer,
Let our resolute will, untrembling, grow up in the vaster Will;
हृदयपङ्कजे प्रज्वलतु, ग्रीष्मे प्रज्वलितसूर्यः,
अस्माकं प्रचण्डा इच्छा, अकम्पितः, विशालतरसंकल्पे वर्धतु.

08: Let your offspring flourish

Let your offspring flourish, O son of the body, dine in this land,
Your honey of rains flooding desert furrows for fragrant harvest;
तव सन्तानं प्रफुल्लन्तु, हे देहपुत्र, भुङ्क्ष्व अस्मिन् देशे,
तव वर्षाणां मधु सुगन्धितानां फलानां कृते मरुभूमिं प्लावयति;

You are sower of harmony born of tranquil strength of the green,
And sprout seeds of grass, pink of glow, in ten acres of huge gladness;
त्वं हरितस्य शान्तबलजः सौहार्दस्य रोपकः,
तृणबीजानि च अङ्कुरयन्तु, कान्तिगुलाबी, दशप्रमाणेषु महता आनन्दस्य;

And hear the eternal singing to the eternal in silence
Of the eternal, as spreads music in each truthfulness, big, small;
शान्तं च शृणु शाश्वतं यः गायति शाश्वतम्
शाश्वतस्य, यथा प्रत्येकं सत्यतायां सङ्गीतं प्रसारयति, बृहद् वा, लघु वा;

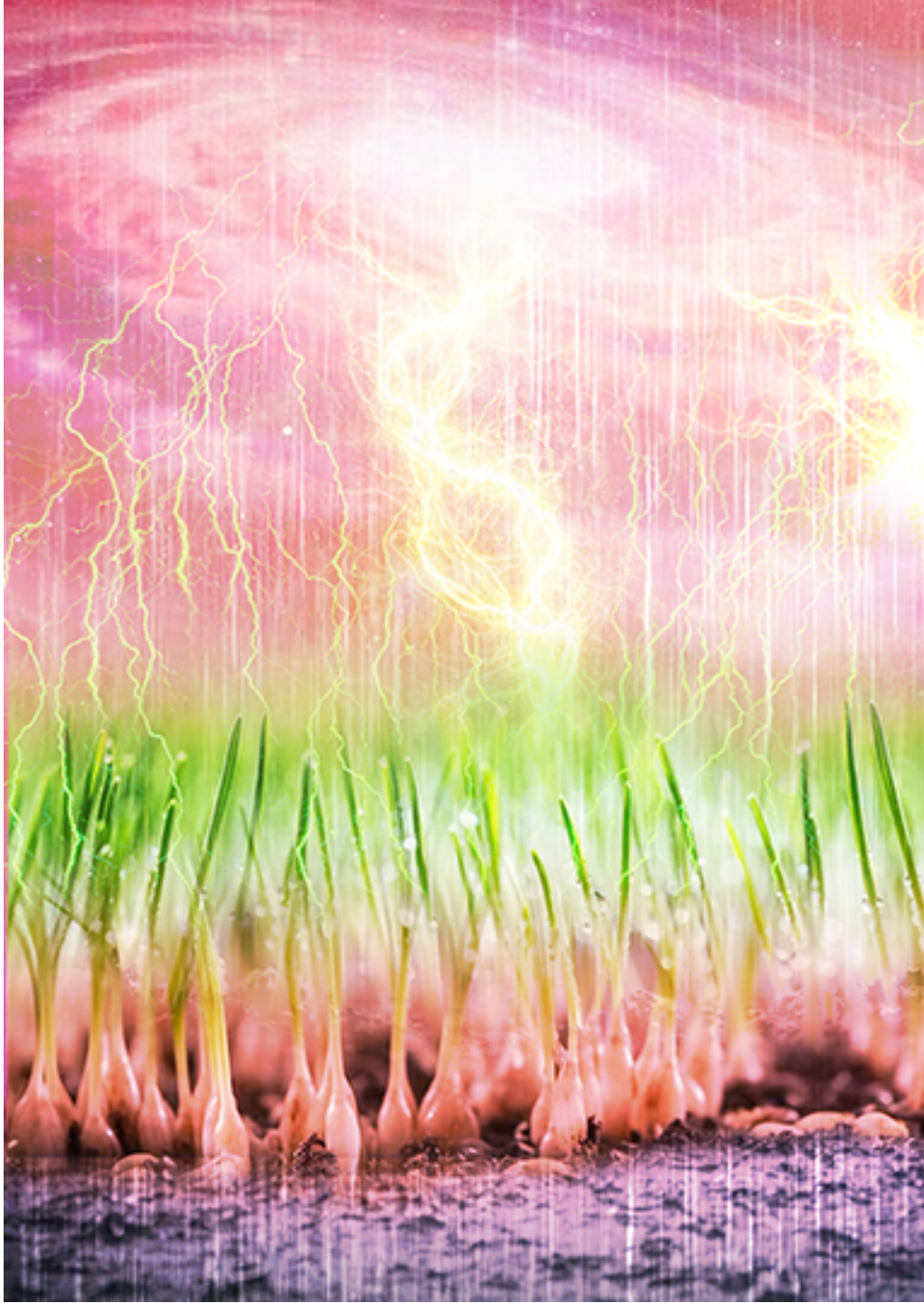
Nowhere is there the lack of will in the extents of omniscience,
Even in absolute unawareness works its unfailing thrust;
सर्वज्ञताविस्तारेषु न कुत्रापि इच्छायाः अभावः,
निरपेक्षे अचेतनायां अपि तस्य प्रेरणा कार्यं करोति यत् न विफलं भवति;

In heaving of the withheld sea jumps ever the oceanic fire,
The fire that dwells above the head, inside the belly, neath the feet;
निरुद्धस्य समुद्रस्य कूर्दने नित्यं सागराग्निः,
यः अग्निः शिरसः उपरि, उदरस्य अन्तः, पादयोः अधः निवसति;

Marvellous have you, O son of the body, three immortal births,
Truth-holding births, in the upper house, and for the soul of the earth;
अद्भुतं भवतः अस्ति, हे देहपुत्र, त्रीणि अमरजन्मनि,
सत्यधारिणः जन्मानि, ऊर्ध्वगृहे, पृथिव्याः आत्मनः कृते च;

Now you are born for undying life in the resplendent body,
To the mortal giving deathless birth in the sternest physical.
इदानीं त्वं जातः आयुः यत् न मरणं वेत्ति तेजस्वी देहे,
कठोरतमशरीरे अमृतं जनयन्तं मर्त्यं प्रति.

9 December 2023



You are sower of harmony born of tranquil strength of the green,
And sprout seeds of grass, pink of glow, in ten acres of huge gladness;

त्वं हरितस्य शान्तबलजः सौहार्दस्य रोपकः

तृणबीजानि च अङ्कुरयन्तु, कान्तिगुलाबी, दशप्रमाणेषु महता आनन्दस्य.

09: This surhomme consciousness

This surhomme consciousness, greatness pioneering, doing wonders,
Miracle brings out miracles, dismissing the past's senselessness;
अयं श्रेष्ठः पुरुषः चैतन्यः, अग्रणीः माहात्म्यं, आश्चर्यं कुर्वन्,
विसर्जितः अतीतस्य निरर्थकत्वं स्थापितं च चमत्कारेण चमत्कारः;

There is melodic joy in each song of the busy eternal,
And beautiful the vineyard bearing purple fruit of the future;
व्यस्तस्य शाश्वतस्य गीते सुस्वरः आनन्दः अस्ति,
सुन्दरं च द्राक्षाक्षेत्रं भविष्यस्य धूमलवर्णं फलं ददाति;

Yet, amazing, piano has to have keyboard for the octaves,
Rushing up and down, calm, winning crescendos and diminuendos;
तथापि आश्चर्यजनकं पियानो सप्तकस्य कृते कीलसमूहः भवितुम् अर्हति,
उपरि अधः च त्वरितम्, शान्तं, उच्चतमं शब्दं जित्वा उच्चैः न्यूनतां च;

Materiality of sleeping matter awakes to own self,
Truth readying itself for the body of the truth-idea;
सुप्तद्रव्यस्य भौतिकत्वं स्वात्मं प्रति जागरति,
सत्यं इष्ट सत्य-संकल्पना शरीराय स्वयमेव सज्जीकृत्य;

At mid-night hour is kindled in a pot of gold the seventh fire,
And has revolutionary substance begun to breathe, to grow;
अर्धरात्रौ प्रज्वल्यते सुवर्णकुम्भे सप्तमः अग्निः,
तथा च क्रान्तिकारी पदार्थः श्वसितुम्, वर्धयितुं आरब्धवान्;

Mind of Light, mind of living matter responding to supreme Light,
Streams incessantly with its will into vigilant limbs and nerves;
प्रकाशस्य मनः, परमं ज्योतिप्रतिक्रियां कुर्वन् जीवद्रव्यस्य मनः,
सज्जगदङ्गेषु तंत्रिकासु च स्वस्य संकल्पेन सह अविरामं प्रवाहयति;

The Incarnate embodied, son of the body, prepares the way,
Not just the consciousness but presence bringing about the marvel.
अवतारः देही, तनूनपात, मार्गं सज्जीकरोति,
न केवलं चैतन्यं अपितु आश्चर्यं आनयन् उपस्थितिः.

10 December 2023



There is melodic joy in each song of the busy eternal,
And beautiful the vineyard bearing purple fruit of the future;
व्यस्तस्य शाश्वतस्य गीते सुस्वरः आनन्दः अस्ति,
सुन्दरं च द्राक्षाक्षेत्रं भविष्यस्य धूमलवर्णं फलं ददाति.

10: Magic born of magic

Magic is born of magic, dream bears dream, body's son the body,
And smiles the dew, and moves suddenly the splndidest awareness;
आश्चर्यं आश्चर्यात् जायते, स्वप्नः स्वप्नं धारयति, शरीरस्य पुत्रः शरीरम्,
तुषारः च स्मितं करोति, सहसा च भव्यतमं जागरुकताम् आकर्षयति;

And golden magic creates golden magic with enthusing thrill,
Scatters fragrance the honey-fire, honey-fire kindling honey-fire;
सुवर्णविस्मयं च उत्साहपूर्णरोमाञ्चेन सुवर्णविस्मयं सृजति,
मधु-अग्नि-तः गन्धः प्रकीर्णः, मधु-अग्निः प्रज्वलितः मधु-अग्निः;

Then nothing remains unseen, in the unplumbed ocean, in the sky,
In the forest, nor in knowing house of god on the river-bank;
अथ न किञ्चिददृष्टं तिष्ठति, सागरे यस्य गभीरता न प्रमेयते, आकाशे,
न च वने, नदीतीरे, न तु ज्ञात्वा देवमन्दिरे;

O song, many times I have heard you and at each time you are new,
New like the dawn every day, unfailingly, with hopes and wonders;
हे गीत, बहुवारं मया श्रुतं च प्रत्येकं काले त्वं नवीनः,
प्रतिदिनं प्रभात इव नवीनम्, अविफलतया, आशाभिः आश्चर्यैः च सह;

And glad winging birds a necklet of topaz and ruby joys bring,
And in business of life the soul of love meets the soul of love;
प्रसन्नपक्षपक्षिणः च गुरुरत्नस्य माणिक्यस्य च आनन्दानाम् कर्णहारः आनयन्ति,
जीवनव्यापारे च प्रेमात्मा प्रेमात्मना सह मिलति;

Hasten diamondish stars in that radiance, and golden suns too,
Tall soaring flames win treasures of the night, in magic blaze of thrill;
तस्मिन् प्रभायां हीरकतारकान् त्वरय, सुवर्णसूर्यान् अपि,
उच्छ्रिताः उच्छ्रिताः ज्वालाः रात्रौ निधिं जित्वा, आनन्दस्य रहस्यमयज्वालायां;

Oh not a word does go wrong, nothing misspelt, nothing mispronounced,
And diction of fantasies gives utterance to jubilant time.
अहो न शब्दः अपि भ्रष्टः भवति, न किमपि भ्रष्टं, न किमपि दुर्उच्चारणं,
भाषायाः च कल्पनाः उल्लासपूर्णसमयस्य उच्चारणं ददति.

11 December 2023



And glad winging birds a necklet of topaz and ruby joys bring,
And in business of life the soul of love meets the soul of love;
प्रसन्नपक्षपक्षिणः च गुरुरत्नस्य माणिक्यस्य च आनन्दानाम् कर्णहारः आनयन्ति,
जीवनव्यापारे च प्रेमात्मा प्रेमात्मना सह मिलति.

11: With voice of the morrow ...

With voice of the morrow comes wind from the unknown Himalayas,
In assertion of the seeking fire getting cooked in the sun-fire;
भावेः सङ्केत स्वरेण अज्ञातहिमालयात् वायुः आगच्छति,
सूर्याग्नौ पक्वं प्राप्तुं अन्विष्टवह्निप्रतिपादने;

In great hour yogically willed by the determined Incarnate,
O son of the body, you have prepared substance for the new birth;
महाघण्टे योगेन संकल्पितेन नियतावतारेण,
नवजन्मस्य कृते द्रव्यं त्वया सज्जीकृतं, हे तनूनपात;

Stuff of matter, of life, mind, climbing to substance of Ānanda!
And enters truth-substance into conscious substance of the body;
द्रव्यस्य द्रव्यं, जीवनं, मनः, आनन्दस्य पदार्थं प्रति आरोहणं,
सत्यद्रव्यं च शरीरस्य चेतनद्रव्ये प्रविशति;

Peregrine falcon! It swoops down from skies of life's sovereignties,
And awakes to flutter of wings in their blaze the slumbering rock;
पेरोग्रीन बाजः! जीवनस्य सार्वभौमत्वस्य आकाशात् अवतरति,
जागरति च पक्षविस्फुरणं तेषां ज्वालायां सुप्तशिला;

And calm the thunder resounds: "Om, let infinite Brahman expand,
Let that Brahman grow on all sides in its materiality."
शान्तं च गर्जनं प्रतिध्वन्यते- "ॐ अनन्तं ब्रह्म विस्तारं करोतु,
तद्ब्रह्म द्रव्यत्वे समन्ततः वर्धताम् तस्य भौतिकत्वे इति."

Now are lit flames and flames in clay-lamps with gold threads as burning wicks,
And such fire, zealous in the coalfield, is the fire of the spirit;
इदानीं प्रज्वलिताः ज्वालाः ज्वालाः च मृत्तिकादीपेषु सुवर्णसूत्रैः ज्वलन्तविटैः,
तथा च अङ्गारक्षेत्रे उत्साही अग्निः आत्मानः अग्निः अस्ति;

And is riven the atom with force that to ash is burned the past,
And is born in epochal pyre a civilisation, a glad world.
विदीर्णं च अणुः बलेन यत् भस्मं करोति अतीतं दहति,
युगात्मकचितायां नूतना संस्कृतिः जायते, प्रसन्नः संसारः.

13 December 2023



Peregrine falcon! It swoops down from skies of life's sovereignties,
And awakes to flutter of wings in their blaze the slumbering rock;
पेरेग्रीन बाजः! जीवनस्य सार्वभौमत्वस्य आकाशात् अवतरति,
जागरति च पक्षविस्फुरणं तेषां ज्वालायां सुप्तशिला;
Now are lit flames and flames in clay-lamps with gold threads as burning wicks,
And such fire, zealous in the coalfield, is the fire of the spirit;
इदानीं प्रज्वलिताः ज्वालाः ज्वालाः च मृत्तिकादीपेषु सुवर्णसूत्रैः ज्वलन्तवितेः,
तथा च अङ्गारक्षेत्रे उत्साही अग्निः आत्मानः अग्निः अस्ति.

12: You are the bringer of fêted marvel

You are the bringer of fêted marvel, O son of the body,
Strong audacious youth poised to compel a leap into the future;
त्वं उत्सवस्य आश्चर्यस्य प्रणेता असि, हे तनूनपात,
भविष्ये उत्प्लवितुं प्रेरयितुं सज्जः बलवान् साहसी युवा;

It is your thrill that nourishes things of surprise, in their trueness,
And come singing birds to a garden in the quarters of beauty;
त्वं एव आनन्दः यः आश्चर्यस्य विषयान् पोषयति, तेषां सत्यत्वे,
तस्य सौन्दर्यस्य मण्डलम् अस्ति, उद्यानयुक्तं, यत्र गायन्तः पक्षिणः आगच्छन्ति;

You never walk on tracks with witless men who know not how to walk,
But yours is laughter of melodious stream and smiling harvest;
अविचलैः सह कदापि पटलेषु न गच्छसि, ये गमनं न जानन्ति,
भवतः तु सुमधुरधारा हास्यं स्मितं फलानां च;

And lo! august mansion built by accomplished hand of flaming skills,
And a great quart of joy you drink at morn, noon, in the evening;
तथा पश्य! ज्वलन्तकौशलस्य सिद्धहस्तेन निर्मितं भव्यं भवनं,
आनन्दस्य च बृहत् परिमाणं त्वं प्रातः, मध्याह्ने, सायंकाले पिबसि;

You have grasped the eternal yet siding against the eternal,
And broken the boulder, that denial and doom and death, the past;
त्वया शाश्वतं गृहीतम्, शाश्वतं तथापि नित्यस्य विरुद्धं पक्षपाती,
भग्नं च शिलाखण्डं, अस्वीकारं च प्रलयं च मृत्युं च अतीतं च;

Om, son of the body, blaze o'er the head, in the heart, neath the feet,
Blaze in the triple realm of Chance, blaze in immortal worlds of awe;
ॐ, हे शरीरपुत्र, प्रज्वलितुं शिरसि, हृदये, पादयोः अधः,
प्रज्वलितुं संयोगस्य त्रिगुणक्षेत्रे, प्रज्वलितुं विस्मयस्य अमरलोकेषु;

Om, son of the body, blaze, blaze in the word of revelation,
In urge of truth-ideal blaze for the body of Ānanda.
ॐ, तनूनपात, प्रज्वलितुं, श्रेष्ठ ज्ञानवचने प्रज्वलितुं,
आनन्ददेहस्य कृते प्रज्वलितुं सत्यादर्शस्य आकांक्षे.

14 December 2023



Om, son of the body, blaze o'er the head, in the heart, neath the feet,
Blaze in the triple realm of Chance, blaze in immortal worlds of awe;
ॐ, हे शरीरपुत्र, प्रज्वलितुं शिरसि, हृदये, पादयोः अधः,
प्रज्वलितुं संयोगस्य त्रिगुणक्षेत्रे, प्रज्वलितुं विस्मयस्य अमरलोकेषु.
Om, son of the body, blaze, blaze in the word of revelation,
In urge of truth-ideal blaze for the body of Ānanda.
ॐ, तनूनपात, प्रज्वलितुं, श्रेष्ठ ज्ञानवचने प्रज्वलितुं,
आनन्ददेहस्य कृते प्रज्वलितुं सत्यादर्शस्य आकांक्षे.

Notes

01: Winter with its snow ...

Winter with its snow — The Alps: Monviso - Photo by Miranda Vannucci Genoa Italy

The Alpine snow is significant, and the birds are telling everything, that, yes, there is the thick snow freezing all but we are here, we are here for a purpose, and the purpose will be achieved. And willing for the achievement there is the dazzling tapasvin-yogin.

Sri Aurobindo *Hymns to the Mystic Fire*

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।

सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद् घृतयोनिं विधन्तम् ॥२॥

O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light. [Rig Veda III:4:2]

<https://incarnateword.in/cwsa/16/vishwamitra-gathina>

तनूनपाद् tanūnapāt Son of the Body

तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जस्त्वदया सुजिह्व ।

मन्मानि धीमिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥२॥

O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods. [Rig Veda X:110:2]

<https://incarnateword.in/cwsa/16/jamadagni-bhargava-or-rama-jamadagnya>

तनूनपात् tanūnapāt Son of the Body

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।

अद्या कृणुहि वीतये ॥२॥

O Son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer. [Rig Veda I:13:2]

<https://incarnateword.in/cwsa/16/medhatithi-kanwa>

तनूनपाद् tanūnapāt Son of the Body

See also <https://incarnateword.in/agenda/02/october-30-1961>

Matter is prithivi, tanu or tanva (terra), a wide yet formal extension of being; but behind matter and containing it is a term of being, not formal though instrumentally creative of form, measuring and containing it, mind, mati or manas. ...

<https://incarnateword.in/cwsa/14/the-gods-of-the-veda-the-secret-of-the-veda/>

तनू tanū: body, person, limb of the body; नपात् napāt: grandson, descendant, son; तनूज tanūja: son; तनूनपात tanūnapāta: fire

02: I adore you

The Mother: Not that I approve of death! I fight it as much as I can, for me it's a falsehood — death and falsehood go together. But... it's an appearance. When you accept the falsehood [of death], it makes you suffer. When you no longer accept, you smile. You smile, there is nothing else to do but smile.

<https://incarnateword.in/agenda/06/december-10-1965>

You smile, there is nothing else to do but smile.

Vous souriez, il n'y a rien d'autre à faire que de sourire.

त्वं स्मितं करोषि, स्मितं विना अन्यत् किमपि कार्यं नास्ति।

It is her smile that will change the whole world.

C'est son sourire qui changera le monde entier.

तस्याः स्मितं एव समग्रं जगत् परिवर्तयिष्यति।

03: A city is descending from the golden sky

The Mother-Roger Auroville Galaxy: <https://auroville.org/page/galaxy-concept-of-the-city>



Here are some references from Sri Aurobindo's *Hymns to the Mystic Fire*:

यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।

सेमं यज्ञं मधुमन्तं कृषी नस्तनूनपाद् घृतयोनिं विधन्तम् ॥ २ ॥ [Rig Veda III:4:2]

O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light.

<https://incarnateword.in/cwsa/16/vishwamitra-gathina>

तनूनपाद् tanūnapāt Son of the Body

तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व ।

मन्मानि धीमिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥ [Rig Veda X:110:2]

O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

<https://incarnateword.in/cwsa/16/jamadagni-bhargava-or-rama-jamadagnya>

तनूनपात् tanūnapāt Son of the Body

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।

अद्या कृणुहि वीतये ॥ २ ॥ [Rig Veda I:13:2]

O Son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer.

<https://incarnateword.in/cwsa/16/medhatithi-kanwa>

तनूनपाद् tanūnapāt Son of the Body

Kapali Shastri: Here by the term tanūnapāta, son of the body, it is Agni himself that is spoken of. Agni who is manifest in our body with the characteristics spoken of earlier is tanūnapāta. Just as in words like ūrjonapāta, son of force, apām napāta, son of waters, it is Agni born of the power that is meant, so also he is born of the body of the sacrificer, his son. Thanks to Dr Sampadananda Mishra for informing me about this.

But in Sri Aurobindo, and especially in the Mother in her Agenda, the connotation is of not an individual but a collective accomplishment and realisation, Agni himself materialising. It is the psychic being who will materialise, the Mystic Fire or Agni of the Rig Veda, for instance IV.2.1, the immortal in the mortal, in the evolutionary working he in the individual as chaitya purusha. See also: <https://incarnateword.in/agenda/02/october-30-1961>

तनूनपादुच्यते गर्भं आसुरो नराशंसौ भवति यद्विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत्सरीमणि ॥ ३.०२९.११ [Rig Veda III:29:11]

तनूनपात् son of himself, self-generated

तनूनपादृतं यते मध्वा यज्ञः समज्यते ।
दधत्सहस्रिणीरिषः ॥ २॥ [1:188:2]

घृतवन्तमुप मासि मधुमन्तं तनूनपात् ।
यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥ २॥ [Rig Veda I:142:2]

मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतर्ये ॥ १.०१३.०२ [Rig Veda I:13:2]

In the following we have both "son of force" and "child of energy":

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्नुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्यम् ॥ २॥ [Rig Veda VIII:60:2]

For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

<https://incarnateword.in/cwsa/16/bhargha-pragatha>

Not ऊर्जो नपात Son of Energy but सहसस्सुत्र Son of Force is of frequent occurrence in the Rig Veda.

ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि ।
अग्निमीळे कविकतुम् ॥ १२॥

I pray Fire, the Seer-Will, the Son of Energy flaming out in heaven in the rite of the path. ऊर्जो नपात, ūrjonapāta.

<https://incarnateword.in/sabcl/11/gathina-vishwamitra-1/>
son of heaven by the body of the earth (III.25.1).

अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥

O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।
ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥६॥

Those are thy flames that in these thy other flames nourish and advance every desirable good; they, they race! they, they run! they drive on in their impulsions without a break. Bring to those who affirm thee thy force of the impulsion.

Hymns of the Atris: <https://incarnateword.in/cwsa/15/the-sixth-hymn-to-agni>

04: You have taken the seat

पाहि नो अग्न एकया पाहुयुत द्वितीयया ।
पाहि गीर्भिस्तिसृभिर्ज्जा पते पाहि चतसृभिर्वसो ॥१॥ [Rig Veda VIII:60:9]

Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies, ūrjāpati; O shining One, guard with the fourth.

Here is Sri Aurobindo's *Bride of the Fire*:

Bride of the Fire, clasp me now close,—
Bride of the Fire!

I have shed the bloom of the earthly rose,
I have slain desire.

Beauty of the Light, surround my life,—
Beauty of the Light!

I have sacrificed longing and parted from grief,
I can bear thy delight.

Image of ecstasy, thrill and enlance,—
Image of bliss!

I would see only thy marvellous face,
Feel only thy kiss.

Voice of Infinity, sound in my heart,—
Call of the One!

Stamp there thy radiance, never to part,
O living Sun.

<https://incarnateword.in/cwsa/02/bride-of-the-fire>
<https://auromaa.org/she-the-supreme/>

05: You of will and knowledge

ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ॥१॥

All this is for habitation1= by the Lord, whatsoever is individual universe of movement in the universal motion. [Īshā Upanishad]

<https://incarnateword.in/sabcl/12/isha-upanishad>

आ ते अग्न ऋचा हविः शुक्लस्य शोचिषस्पते ।

सुश्चन्द्र दस्म विस्पते हव्यवाद् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥५॥

Will, master of the pure-bright flame, thine is the offering cast by the illumining word; bearer of the oblation, to thee it is cast, O master of the creature, achiever of works, perfect in delight. Bring to those who affirm thee thy force of the impulsion.

Hymns of the Atris: <https://incarnateword.in/cwsa/15/the-sixth-hymn-to-agni>

06: In day, in night

Tranquil voices come from the souls of the words that speed on pages,

Assured sounds of the epic conquering lands and hills and beaches;

Des voix tranquilles sortent de l'âme des mots qui courent sur les pages,

Des sons assurés de la conquête épique des terres, des collines et des plages ;

07: Bring to our dim sobbing mortality

Avatar — the Supreme Manifest on earth in a Body — The Mother

<https://motherandsriaurobindo.in/The-Mother/spiritual-significance-of-flowers/avatar-the-supreme-manifest-on-earth-in-a-body/>

But it is the psychic being which always progresses. — The Mother:

<https://incarnateword.in/cwm/07/28-december-1955>

Justino, Justinus, — qualities such as wisdom, justice, integrity with an innate sense of right and wrong, upright, ...

Whose way is plain nor swerves for power or gold

The high, straight path to hold:—

Him only wise the wise Gods deem, him pure of lust;

Him only just.

<https://incarnateword.in/cwsa/2/the-just-man>

About Avatarhood Sri Aurobindo renders the Gita verses as follows:

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. Though I am the unborn, though I am imperishable in my self-existence, though I am the Lord of all existences, yet I stand upon my own Nature and I come into birth by my self-Maya. For whensoever there is the fading of the Dharma and the

uprising of unrighteousness, then I loose myself forth into birth. For the deliverance of the good, for the destruction of the evil-doers, for the enthroning of the Right I am born from age to age. He who knoweth thus in its right principles my divine birth and my divine work, when he abandons his body, comes not to rebirth, he comes to Me, O Arjuna. Delivered from liking and fear and wrath, full of me, taking refuge in me, many purified by austerity of knowledge have arrived at my nature of being (*madbhāvam*, the divine nature of the Purushottama). As men approach me, so I accept them to my love (*bhajāmi*); men follow in every way my path, O son of Pritha. [The Gita: IV:5-11]

<https://incarnateword.in/cwsa/19/the-possibility-and-purpose-of-avatarhood>

Immediacy: immediate presence of an object of knowledge to the mind, without any distortions, inferences or interpretations, without intermediate agencies.

08: Let your offspring flourish

The three Truth-holding births of the Great Mystic Fire have to be here itself, in the present Ignorance of the physical, vital, mental nature, in the terrestrial evolutionary manifestation, rather than those “three supreme births of Agni, Satya, Tapas and Jana of the Puranas”.

<https://incarnateword.in/cwsa/15/the-victory-of-the-fathers>

deathless birth “...it is the psychic being, it is that which will materialise itself and become the supramental being!”

<https://incarnateword.in/cwm/11/1-july-1970>

09: This surhomme consciousness

Mind of Light is the physical’s mind opening to the supramental light and force.

The new consciousness manifested upon earth on 1 January 1969. Its characteristics are described in several talks of January 1969, where the Mother called it the superman consciousness (la conscience du surhomme), the Overman Consciousness.

17 Apr 1969

There is only one new fact — from the beginning of this year a new consciousness has manifested and is working energetically to prepare the earth for the new creation.

26 Nov 1969

Of late, I am constantly feeling, flowing in my system from above, a Force which I concretely experience like a sweet fluid. It flows continuously in my whole system and, from time to time, I feel completely drenched and saturated with it. It gives a very pleasant and soothing sensation. It is as if some sort of Ananda is flowing in me from above. It gives a sweet taste in the mouth. It is the Consciousness that is at work since January. But its action has become much more intense.

1970

The consciousness of this new race is already at work upon earth to enlighten all who are able to receive it and heed it.

<https://incarnateword.in/cwm/15/the-new-consciousness>

7 December 1950

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

<https://incarnateword.in/cwm/13/mahasamadhi>

29 June 1968

... it's the Consciousness doing a special work on the instruments of its manifestation, Lately, I've been trying ... to put a strong formation — it works very well. ... And the formation doesn't at all depend on the body — not at all. The consciousness doesn't need the body to make the formation. *Yes, but to be transformed, matter needs the bodily presence.* ... it boils down to that. *Sri Aurobindo can't do that.* Sri Aurobindo is working ALL THE TIME. *Yes, but that he can't do — that transformation of matter.* Ah, no, that he cannot do. ... Only, to what extent can this transformation be integral? ... slowly, there has now come the perception that it's only the SUPREME Will (not even higher: the supreme Will) It exclusively depends on That.

<https://incarnateword.in/agenda/9/june-29-1968>

But all this is vastly different from what we have, for instance, in "In the time of the Seventh Fire New People will emerge. They will retrace their steps to find what was left by the trail. Their steps will take them to the Elders who they will ask to guide them on their journey. But many of the Elders will have fallen asleep. They will awaken to this new time with nothing to offer. Some of the Elders will be silent because no one will ask anything of them. The New People will have to be careful in how they approach the Elders. The task of the New People will not be easy."

<https://roncesvallesvillage.ca/seventh-fire-prophecy/>

Refer also: *The Mishomis book: the voice of the Ojibway*

<https://mishomisbook.wordpress.com/chapter-summaries/>

"Tanūnapāta", "Son of the body", "Fils du corps", is Agni, is the coming supramental being. The Rishis of the Rig Veda had an intuition of it, and already that is most remarkable. But it had remained dormant until the arrival of Sri Aurobindo and the Mother, she as the Power of actualisation, of realisation, of manifestation. That is the Mother's Agenda, the only Agenda to be. And it is this Agenda which is proceeding in the Will and Action of her Seigneur.

Sri Aurobindo in his last set of eight articles in the Bulletin of Physical Education (1949-1950) reveals the Mind of Light as the Leader of the Intermediate Race, e.g.:

<https://incarnateword.in/cwsa/13/mind-of-light>
<https://incarnateword.in/cwsa/13/supermind-and-mind-of-light>

The physical mind is technically placed below the vital and yet it is a prolongation of the mind proper and one that can act in its own sphere by direct touch with the higher mental intelligence. And there is too an obscure mind of the body, of the very cells, molecules, corpuscles. Hæckel, the German materialist, spoke somewhere of the will in the atom, and recent science, dealing with the incalculable individual variation in the activity of the electrons, comes near to perceiving that this is not a figure but the shadow thrown by a secret reality. This body-mind is a very tangible truth; owing to its obscurity and mechanical clinging to past movements and facile oblivion and rejection of the new, we find in it one of the chief obstacles to permeation by the supermind Force and the transformation of the functioning of the body. On the other hand, once effectively converted, it will be one of the most precious instruments for the stabilisation of the supramental Light and Force in material Nature.

[*Letters on Yoga*, SABCL, Vol 22, p. 340]

<https://incarnateword.in/sabcl/22/planes-and-parts-of-the-being-x>

10: Magic born of magic

There's a sort of intensity of consciousness that alters the value of time.

<https://incarnateword.in/agenda/9/december-28-1968>

FANTASY: fantasie, from Latin phantasia, from Greek phantazein to make visible

11: With voice of the morrow ...

The Peregrine Falcon

The Peregrine Falcon is best known for its diving speed during flight — which can reach more than 300 km (186 miles) per hour — making it not only the world's fastest bird but also the world's fastest animal. Colouration is a bluish gray above, with black bars on the white to yellowish white underparts. It has cultural significance for humans throughout history. To this day, they are still one of the most popular birds in the sport of falconry, and in ancient times they were considered the birds of royalty.

शान्तं च गर्जनं प्रतिध्वन्यते- “ॐ अनन्तं ब्रह्म विस्तारं करोतु,
तद्ब्रह्म द्रव्यत्वे समन्ततः वर्धताम् तस्य भौतिकत्वे इति.”

And calm the thunder resounds: “Om, let infinite Brahman expand,
Let that Brahman grow on all sides in its materiality.”

Et calme le tonnerre retentit: « Om, laisse le Brahman infini s'étendre,
Que ce Brahman grandisse de tous côtés dans sa matérialité. »

See also:

<https://www.thehindu.com/sci-tech/energy-and-environment/peregrine-falcon-shaheen-highrise-urban-cities/article68071415.ece>

Substance passes into the material status in order that it may present to the consciousness which has to deal with it durable, firmly seizable images on which the mind can rest and base its operations and which the Life can handle with at least a relative surety of permanence in the form upon which it works. ... And this means the evolution not only of an untrammelled consciousness, ... a life-power liberated more and more from its mortal limitations, a physical life fit for a divine inhabitant and ... the conquest of death, an earthly immortality. For from the divine Bliss, the original Delight of existence, the Lord of Immortality comes pouring the wine of that Bliss, the mystic Soma, into these jars of mentalised living matter; eternal and beautiful, he enters into these sheaths of substance for the integral transformation of the being and nature. *The Life Divine*: <https://incarnateword.in/cwsa/21/the-ascending-series-of-substance/>

12: You are the bringer of fêted marvel

1971

*Blessed are those who
take a leap towards the Future*



Blessed are those who take a leap towards the Future. — The Mother
<https://incarnateword.in/agenda/12/january-1-1971>

“But it is the psychic being, it is that which will materialise itself and become the supramental being! [mais l’être psychique, c’est cela qui se matérialisera et deviendra l’être supramental!]”
<https://incarnateword.in/cwm/11/1-july-1970>

Not Son of Heaven by the body of the Earth, but Son of the Fire by the body of the Earth — Fils du Feu par le corps de la Terre — that it will be.

ॐ, हे तनूनपात, प्रज्वलितुं, प्रकाशवचने प्रज्वलितुं,
आनन्ददेहस्य कृते प्रज्वलितुं सत्यादर्शस्य आप्रहे.

Om, son of the body, blaze, blaze in the word of revelation,
In urge of truth-ideal blaze for the body of Ānanda.

Om, fils du corps, flambe toi, flambe dans la parole de révélation,
Flambe dans l'envie de vérité-idéal pour le corps d'Ananda.

Appendix

Glory to the Son of the Body

O thou Bliss-Consciousness-Truth. Thou art Wonderful. Be dynamically present in this creation.

Let then the deathless body's future arrive.

त्वं आनंदाय-चैतन्याय-सत्याय | त्वं अद्भुतः असि | अस्मिन् सूक्ष्मौ गतिशीलरूपेण उपस्थितः भवतु | अस्तु तदा अमृतशरीरस्य भविष्यम् |

1: An Entry in the Agenda

The Mother's *Agenda* dated 30 October 1961 carries an Addendum with this Note: "Extracts from the passage in *Sri Aurobindo and the Transformation of the World* read to the Mother by Satprem. This unpublished manuscript [in 1961] would become the first rough draft of *The Adventure of Consciousness* originally published in 1964." Here is the exact text present in it:

Nor was it insignificant that fire, Agni, was the core of the Vedic mysteries: Agni, the inner flame, the soul within us (for who can deny that the soul is fire?), the innate aspiration drawing man towards the heights; Agni, the ardent will within us that sees, always and forever, and remembers; Agni, 'the priest of the sacrifice,' the 'divine worker,' the 'envoy between earth and heaven', (Rig Veda III:3:2), 'he is there in the middle of his house'. (I:70:2) 'The Fathers who have divine vision set him within as a child that is to be born' (IX:83:3) He is 'the boy suppressed in the secret cavern'. (V:2:1) 'He is as if life and the breath of our existence, he is as if our eternal child'. (I:66:1) 'O Son of the body'. (III:4:2) 'O Fire, thou art the son of heaven by the body of the earth'. (III:25:1) 'Immortal in mortals'. (IV:2:1) 'old and outworn he grows young again and again'. (II:4:5) 'When he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement'. (III:29:11) 'O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side'. (II:1:12) 'O Fire... brilliant ocean of light in which is divine vision', (III:22:2), 'the Flame with his hundred treasures... O knower of all things born'. (I:59)

But the divine fire is not our exclusive privilege — Agni exists not only in man: 'He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there... .' (I:70:2)

<https://incarnateword.in/agenda/2/october-30-1961>

With contextual references this is detailed out below, the Rig Veda Riks being (III:3:2), (I:70:2), (IX:83:3), (V:2:1), (I:66:1), (III:4:2), (III:25:1), (IV:2:1), (II:4:5), (III:29:11), (II:1:12), (III:22:2), (I:59).

अन्तर्दूतो रोदसी दुस्म ईयते होता निषत्तो मनुषः पुरोहितः।

क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिर्ग्निरिषितो धियावसुः॥ ॥३.००३.०२॥

He (Agni) travels as the Messenger between earth and heaven, the doer of works, man's priest of the call, seated within him, the vicar set in his front; with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought. [III:3:2]

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातं गर्भश्चरथाम्।

अद्रौ चिदस्मा अन्तर्दुर्गोणे विशां न विश्वो अमृतः स्वाधीः॥ ॥१.०७०.०२॥

He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house, — he is as one universal in creatures; he is the Immortal, the perfect thinker. [I:70:2]

अरुरुचदुषसः पृश्निरप्रिय उक्षा बिभर्ति भुवनानि वाजयुः।

मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः॥ ॥१.०८३.०३॥

This is the supreme dappled Bull that makes the Dawns to shine out, the Male that bears the worlds of the becoming and seeks the plenitude; the Fathers who had the forming knowledge made a form of him by that power of knowledge which is his; strong in vision they set him within as a child to be born. [IX:83:3]

कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे।

अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ॥ ॥५.००२.०१॥

The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father; his force is undiminished, men see him in front established inwardly in the movement. [V:2:1]

रयिर्न चित्रा सूरौ न संदृगायुर्न प्राणो नित्यो न सूनुः॥ ॥१.०६६.०१॥

तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा॥ ॥१.०६६.०२॥

He is as if a marvellous shining riches and like the wide seeing of the sun. He is as if life and the breath of our existence and he is as if our eternal child. He is like a galloper that bears us. He fastens on the woodlands. He gives of his substance as the cow its milk. He is wide and lustrous, he is very bright and pure. [I:66:1-2]

यं देवासुस्त्रिरहन्तायजन्ते दिवेदिवे वरुणो मित्रो अग्निः।

सेमं युजं मधुमन्तं कृधी नुस्तनूनपाद्भृतयोनिं विधन्तम्॥ ॥३.००४.०२॥

“O Son of the body” [III:4:2] तनूनपात.

अग्नै दिवः सूनुरसि प्रचेतास्तनां पृथिव्या उत विश्ववेदाः।

ऋधदेवाँ इह यजा चिकित्वः॥ ॥३.०२५.०१॥

O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest. [III:25:1]

त्वां ह्याग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरि इति कत्वा न्येरिरे।

अमर्त्यं यजत मर्त्येषा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसं॥ ॥४.००१.०१॥

Thee it is, O Flame, whom the gods with one passion have ever sent in as the divine worker; therefore by the will they sent thee in; O Lord of sacrifice, (or they sacrificed), the divine and

immortal in mortals they brought to birth as the conscious knower divine within, they brought to birth the universal, the conscious knower divine within. [IV:1:1]

आ यन्मे अश्वं वनदः पनन्तोऽशिम्यो नामिमीत वर्णम्।

स चित्रेण चिकित्ते रंसु भासा जुजुर्वो यो मुहुरा युवा भूत् ॥ २.००४.०५ ॥

When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his light; old and outworn he grows young again and again. [II:4:5]

तनूनपादुच्यते गर्भं आसुरो नराशंसो भवति यद्विजायते।

मातरिश्वा यदमिमीत मातरि वार्तस्य सर्गोऽभवत्सरीमणि ॥ ३.०२९.११ ॥

When he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement. [III:29:11]

त्वमग्ने सुभृत उत्तमं वयस्तव स्पार्हे वर्ण आ सुदृशि श्रियः।

त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥ २.००१.१२ ॥

O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side. [II:1:12]

अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र।

येनान्तरिक्षमुर्वीततस्य त्वेषः स भानुरणवो नृचक्षाः ॥ ३.०२२.०२ ॥

O Fire, that splendour of thine which is in heaven and which is in the earth and its growths and its waters, O lord of sacrifice, by which thou hast extended the wide mid-air, it is a brilliant ocean of light in which is divine vision. [III:22:2]

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा।

शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सुनृतावान् ॥ १.०५९.०७ ॥

This is the universal godhead who by his greatness labours in all the peoples, the lustrous master of sacrifice, the Flame with his hundred treasures. This is he who has the word of the Truth. [I:59:7]

There is no doubt that the entire Vedic poetry is the most sustained and highest possible Word given to mankind in respect of its language, rhythm, substance and the power that can immediately put us in contact with the gods of heaven as much as they, through it, feel happy to associate themselves with us by coming closer to us. There may not be much conceptual substance or colourful dazzle of images, the riot of many-hued sensations which these days we normally tend to associate with poetry; yet the rhythm is absolutely magnificent, daring and conquering; yet it is the calm, a delightful calm spreading widely in eight plus two directions, carrying the power to actualise what it is expressing. The Rishi's whole tapasyā, luminously spiritual and æsthetic tapasyā, gets quintessenced in such an utterance. The word becomes a speedy vehicle to reach the goal that is far and invisible. The truth gets manifested through it.

Whatever be the hazards of the journey, there is no doubt that the Rishi-Yogi has a mission to fulfil, he carrying in his breast sealed orders of the Great Power, Aditi herself. It might be across rough and turbulent seas, heaving in the madness of darkness, it might be through shouting of the thunder and the crackling of lightning, it might be through the frightening hush where no wind blows, a hollow engulfing hush; there might be a thick fog and no infrared device would be of avail, avail for navigation. But the mission has to be carried out in the supreme omnipotent Will; that cannot stop, nothing can stop it. The Rishi-Yogi is committed to it. And he accomplishes it. This material creation is now poised, has been made ready to receive the divinest gifts of a race that will live and grow and expand in the widenesses of the manifesting spirit. That signals the fiery arrival of the Son of the Body here on earth.

Here are the links for Sri Aurobindo's *The Secret of the Veda* and *Hymns to the Mystic Fire*. Search for specific entries can be made with their help.

15 / [The Secret of the Veda](#)

16 / [Hymns to the Mystic Fire](#)

Contextually relevant are also these links:

<https://incarnateword.in/other-authors/satprem/sri-aurobindo-or-the-adventure-of-consciousness>

<https://incarnateword.in/other-authors/satprem>

<https://incarnateword.in/other-authors/satprem/sri-aurobindo-or-the-adventure-of-consciousness/7-the-psychic-centre>

2: Agni in the Rig Veda

In the heart of Vedic mysteries Agni is functionally a significant deity. He is the fiery will within us that sees, always and forever, remembering his mission in the manifestation. But more essentially and deeply it is Agni as an aspect of Mahā-Vishṇu, the great Upholder and Sustainer of the Creation, that acquires the vast prominence. In *Record of Yoga* Sri Aurobindo reveals:

The material world is first formed with the Sun as centre, the Sun being itself only a subordinate star of the great Agni, Mahavishnu, in whom is centred the Bhu. Mahavishnu is the Virat Purusha who as Agni pours Himself out into the forms of sun and star. He is Agni Twashtá, Visvakarman, he is also Prajāpati and Matariswan. These are the three primal Purushas of the earth life, — Agni Twashta, Prajāpāti and Matariswan, all of them soul bodies of Mahavishnu. Agni Twashta having made the Sun out of the Apas or waters of being, Prajapati as Surya Savitri enters into the Sun and takes possession of it. He multiplies himself in the Suris or Solar Gods who are the souls of the flames of Surya, the Purushas of the female solar energies. Then he creates out of this solar body of Vishnu the planets each of which successively becomes the Bhumi or place of manifestation for Manu, the mental being, who is the nodus of manifest life-existence and the link between the life and the spirit.

<https://incarnateword.in/cwsa/11/notes-on-images-seen-in-march-1914>

In hymn after laudatory-acclamatory hymn Rig Veda is jubilant about the glories of Agni. Here are some of those exclamations:

महत् तदुल्बं स्थविरं तदासीद्येनाविष्टितः प्रविवेशिथापः।

विश्वा अपश्यद् बहुधा ते अग्ने जातवेदस्तन्यो देव एकः॥ ॥१०.०५१.०१॥

Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born. [X:51:1]

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः।

यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान्॥ ॥१.०७७.०१॥

How shall we give to Agni? For him what Word accepted by the Gods is spoken, for the lord of the brilliant flame? for him who in mortals, immortal, possessed of the Truth, priest of the oblation strongest for sacrifice, creates the gods? [I:77:1]

[Gotama Rahugana the seer of this Hymn praises Agni as the divine Will at work in the universe. He manifests divine potentialities in a death-besieged body, brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals. With Agni conscious in our humanity, the creation of the gods in us becomes a veritable manifestation. The will within grows conscious of the increasing godhead, awakens to the process, perceives the lines of the growth. There is participation of our instruments in the sacrificial will.]

<https://incarnateword.in/sabcl/10/agni-the-illuminated-will>

अग्नै दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्या ये।

या रौचने पुरस्तात्सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः॥ ॥३.०२२.०३॥

O Flame, thou goest to the ocean of Heaven, towards the gods; thou makest to meet together the godheads of the planes, the waters that are in the realm of light above the sun and the waters that abide below. [III:22:3]

वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते।

वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद् ययन्थ॥ ॥१.०५९.०१॥

Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the navel-knot of the earths and their inhabitants; all men born thou controllest and supportest like a pillar. [I:59:1]

त्वं तमग्ने अमृतत्व उन्तमे मर्तं दधासि श्रवसे दिवेदिवे।

यस्तातृषाण उभर्याय जन्मने मयः कृणोषि प्रयु आ च सूर्ये॥ ॥१.०३१.०७॥

O Flame, thou foundest the mortal in a supreme immortality... thou createst divine bliss and human joy. [I:31:7]

But this Agni's latest concern is not that for supreme immortality and bliss; more importantly it is for the body in the mortal creation, it to live and progress in the dynamics of the Divine, to usher in a wondrous divine manifestation in the realm of growing and widening knowledge, in the beatitude of the Spirit, full of truth and light and beauty and joy and strength, for a divine life in a divine body, in deathlessness. Now Agni as a form-maker has a superior place than that occupied by Indra and other Vedic Gods, perhaps in the process they themselves progressing.

3: Agni the Form-Builder

He [Agni] is the divine power that builds up the worlds.

<https://incarnateword.in/sabcl/10/agni-and-the-truth>

सः [अग्निः] दिव्यः शक्तिः यः लोकानां निर्माणं करोति।

In the Rig Veda Agni is the Maker of Forms, rūpanirmātā, रूपनिर्माता. It is he who will give here a divine body for the divine life. That is the earliest and soundest intuition driving the long course of evolutionary manifestation. However, after millennia of years its realisation demanded intense yoga-tapas deep in the body, the Yoga of Cellular Awakening and Transformation. The body had always remained an unbaked vessel, अतप्त तनु, *atapta tanu*, as the Vedic Rishis themselves had understood it. But with them there was no clue available for that transformative miracle to materialise. Not only was the gross physical body an unbaked vessel, *atapta tanu*; it was to be considered like a worn-out garment to be discarded, its end ultimately ashes, *bhasmāntam śarīram*, भस्मान्तम् शरीरम्.

The merit, the glory of the Son of the Body, of the Divine Agni, the Mystic Fire taking birth in the gross material creation bears that immeasurable significance which continues ever to grow in the growing splendours and joys of the manifesting spirit. The big or far-sighted divine idea-force is for a creation to be splendidly many, बहुस्याम्. The ancient verses speak of them:

तन्नस्तुरीपमध पोषयितु देव त्वष्टर्वि राणः स्यस्व।

यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः॥ ॥७.००२.०९॥

O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing. [VII:2:9]

तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व।

मन्मानि धीभिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः॥ ॥१०.११०.०२॥ ॥

O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods. [X:110:2]

य इमे द्यावापृथिवी जनित्री रुपैरपिंशद् भुवनानि विश्वा।

तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान्॥ ॥१०.११०.०९॥

He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned Priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms. [X:110:9]

देव त्वष्टर्यद्ध चारुत्वमानङ् यदङ्गिरसामभवः सचाभूः।

स देवानां पाथ उप प्र विद्वानुशन् यक्षि द्रविणोदः सुरत्नः॥ ॥१०.०७०.०९॥

O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angiras seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure. [X:70:9]

शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना।

यज्ञेयज्ञे न उदव॥ ॥ ५.००५.०९॥

O maker of forms, hither benignant arrive all-pervading in thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard. [V:5:9]

पिशङ्गरूपः सुभरी वयोधाः श्रृष्टी वीरो जायते देवकामः।

प्रजां त्वष्टा वि ष्यतु नाभिमस्मे अथ देवानामप्येतु पाथः॥ ॥ २.००३.०९॥

Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods. [II:3:9]

तन्नस्तुरीपमध पोषयितु देव त्वष्टर्वि राणः स्यस्व।

यतो वीरः कर्मव्यः सुदक्षो युक्तप्रावा जायते देवकामः॥ ॥ ३.००४.०९; ७.००२.०९॥

O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing. [III:4:9; VII:2:9]

4: The Births of Agni

Agni has his birth in the rock and gems and diamonds glisten in the mines and in the coalfields; Agni has his birth in the ocean and in the pearly running stream of joy; Agni has his birth in the forest-fire and in the mountainous firefall, Agni who cooks the fire; Agni has his birth in the whistle-sound and in the rustling of the breeze in the summer and in the spring; Agni has his birth in the blue widening sky of ecstasy, in the spacious changeless ether of the Self. Agni creates and drives Time. अग्निः कालस्य निर्माणं चालयति च।

Agni has his birth in the ascending series of substance, there is his birth each where, there “is a self that is of the essence of Matter — there is another inner self of Life that fills the other — there is another inner self of Mind — there is another inner self of Truth-Knowledge — there is another inner self of Bliss.” [Taittiriya Upanishad, II. 1-5]

[<https://incarnateword.in/sabcl/18/the-ascending-series-of-substance>]

There is “the ascending series of Matter, Life, Mind, Supermind and that other higher divine triplicity of Sachchidananda”. Agni has characteristic births each where, in all these places, in Matter characteristic of Matter, in Life of Life, in Mind of Mind, and higher and higher up.

The in-built fact is, “the material creature must open to a wider and wider play of activities in Matter, and all that is needed is a fit receptacle, medium, instrument. That is provided for in the body, life and consciousness of man. Certainly, if that body, life and consciousness were limited to the possibilities of the gross body which are all that our physical senses and physical mentality accept, there would be a very narrow term for this evolution.” [Ibid.]

What the ancients called the Earth-Power has to be ready for the supernal birth. That is the characteristic birth of Agni in the body of the Earth. About this inevitable birth in the Earth-Power we could say what Sri Aurobindo in his little Masterpiece *The Mother* had, as early as in 1927, already written: “The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness.” [<https://incarnateword.in/sabcl/25/the-mother-vi>] It was he himself who had decreed it in the Will of the Supreme and began working out the necessity of its inevitability. In his Yoga-Realisation and the Mother’s occult Yoga-Tapasyā we have the assertion in this birth, the Son of the Body, Tanunapāta, taking his splendidest birth.

How did the supernal birth of the Yogi pave the birth of the Son of the Body? *Savitri* tells:

Absolved from the ligaments of death and sleep
He rode the lightning seas of cosmic Mind
And crossed the ocean of original sound;
On the last step to the supernal birth
He trod along extinction’s narrow edge
Near the high verges of eternity,
And mounted the gold ridge of the World-dream
Between the slayer and the saviour fires;
The belt he reached of the unchanging Truth,
Met borders of the inexpressible Light
And thrilled with the presence of the Ineffable. ||78.23||

The Yogi’s supernal birth has now to become a working collective merit in the manifestation. But that work belongs to the ardency of the supreme Executive Power, the Divine Shakti. The *Agenda* reveals the unfolding details. That is how we arrive at the Son of the Body, Tanunapāta.

Agni is the seeker and the form-builder taking successive births in the existence and is now readying himself for a luminous birth here. It has to be in the resisting grossness of the material circumstance. That will be the Great Passage intuited, but not realised, by the Vedic Rishis. That realisation had to wait for long millennia for the realisation, for the Divine Presence and Divine Power to take mortal birth, for the Supreme Being and the Consciousness-Force to incarnate themselves here. The silent long-enduring prayer of the Earth has borne the rich and glowing fruit. It looks that this divine birth had to occur and that it has opportunely occurred.

5: The Divine Body

Sri Aurobindo’s last prose writings consist of eight essays which first appeared in the *Bulletin of Physical Education* in 1949-1950, on the occasions of the Darshans, in February, April, August, and November. The articles were dictated at the special request of the Mother when she started bringing out the Quarterly as a part of the Education Centre which has an active programme of physical training in the integrality of fivefold edification. The series was published as a book in 1952 under the title *The Supramental Manifestation upon Earth*. In 1953 and subsequently it was brought out in the United States under the title *The Mind of Light*. The eight articles are as

follows: *Message* — February 1949; *Perfection of the Body* — April 1949; *The Divine Body* — August 1949; *Supermind and the Life Divine* — November 1949; *Supermind and Humanity* — February 1950; *Supermind in the Evolution* — April 1950; *Mind of Light* — August 1950; *Supermind and Mind of Light* — November 1950. Here we are looking into the third article *The Divine Body* as this has a direct relevance with the Divine Birth of Agni in this creation, he coming as the Son of the Body, Tanunapāta.

<https://incarnateword.in/cwsa/13/part-five-from-the-bulletin-of-physical-education-1949-1950>

Here is the free running synopsis of *The Divine Body* published in August 1949:

A divine life in a divine body is the formula of the ideal that we envisage. This will be by evolution arriving at transformation. It is the growth into truth-consciousness that will determine all, transforming mind and life and body. Whatever opens it will undergo the change. There would be a body still human and this would impose its own inevitable limitations on the higher parts of the embodied being. It might be also that the transformation would go by stages.

In this progression the body also may reach a more perfect form and a higher range of its expressive powers, become a more and more perfect vessel of divinity. The body is an offspring and creation of the Inconscient, itself inconscient or only half-conscious. But the fact that it has developed a soul and is capable of serving it as a means may indicate that it is capable of further development and may become a shrine and expression of the spirit, reveal a secret spirituality of Matter. Even the inconscient and animal part of us can be illumined and made capable of manifesting the god-nature.

Matter itself can be a means of revelation of the spiritual reality, the Divine. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so without passing through birth by the sex process. But a soul, a conscious will at work in this body has to arrive at a divine transformation with the bodily instrument itself in the organisation of its material workings.

This aim would be sufficiently served if the instrumentation of the centres and their forces reigned over all the activities of the nature with an entire domination of the body and made it both in its structural form and its organic workings a free channel and means of communication and a plastic instrument of cognition and dynamic action for all that they had to do in the material life, in the world of Matter.

There would have to be a change in the operative processes of the material organs themselves and in their very constitution and their importance. The brain would be a channel of communication of the form of the thoughts. The heart would equally be a direct communicant and medium of interchange for the feelings and emotions thrown outward upon the world by the forces of the psychic centre. The will might control the organs that deal with food, substitute subtler processes or draw in strength and substance from the universal life-force. The soul's will or the mind's could act from higher sources upon the sex-centre and the sex organs and turn their use to the storing, production and direction towards brain and heart and life-force of the

essential energy, *ojas*. The soul, the psychic being, could more easily fill all with the light and turn the very matter of the body to higher uses for its own greater purpose.

The centres in the subtle body, *sūkṣma śarīra*, of which one would become conscious and aware of all going on in it would pour their energies into material nerve and plexus and tissue and radiate them through the whole material body. This might go so far that these organs might cease to be indispensable: the central force might use them less and less and finally throw aside their use altogether. The central force might substitute for them subtle organs of a very different character or, if anything material was needed, instruments that would be forms of dynamism or plastic transmitters rather than what we know as organs. This might well be part of a supreme total transformation of the body, though this too might not be final.

For the manifestation or building of a divine body on earth there must be an initial transformation, the appearance of a new, a greater and more developed type.

The new type, the divine body, must continue the already developed evolutionary form; there must be a continuation from the type Nature has all along been developing, a continuity from the human to the divine body. Much that can now only be known, worked out or created by the use of invented tools and machinery might be achieved by the new body. The body itself might acquire new means and ranges of communication with other bodies, new processes of acquiring knowledge, a new aesthesis, new potencies of manipulation of itself and objects. It might not be impossible for it to possess or disclose means native to its own constitution, substance or natural instrumentation for making the far near.

There could be an evolution from a first apprehending truth-consciousness to the utmost heights of the ascending ranges of supermind and it may pass the borders of the supermind proper itself where it begins to shadow out, develop, delineate expressive forms of life touched by a supreme pure existence, consciousness and bliss which constitute the worlds of a highest truth of existence, dynamism of Tapas, glory and sweetness of bliss, the absolute essence and pitch of the all-creating Ananda. The transformation of the physical being might follow this incessant line of progression and the divine body reflect or reproduce here in a divine life on the earth something of this highest greatness and glory of the self-manifesting Spirit.

<https://incarnateword.in/sabcl/16/the-divine-body>

6: This earthly life shall become the life divine

The future of the body is, in several contexts, on quite a few occasions, explicitly stated in *Savitri*:

This earth is full of the anguish of the gods;
Ever they travail driven by Time's goad,
And strive to work out the eternal will
And shape the life divine in mortal forms. ||108.21||

Our greater self of knowledge waits for us,
A supreme light in the truth-conscious Vast:

It sees from summits beyond thinking mind,
It moves in a splendid air transcending life. ||117.71||
It shall descend and make earth's life divine. ||117.72||
Truth made the world, not a blind Nature-Force. ||117.73||

If our souls could see and love and clasp God's Truth,
Its infinite radiance would seize our hearts,
Our being in God's image be remade
And earthly life become the life divine. ||146.72||

My soul and his indissolubly linked
In the one task for which our lives were born
To raise the world to God in deathless Light,
To bring God down to the world on earth we came,
To change the earthly life to life divine. ||153.1||

Thus shall the earth open to divinity
And common natures feel the wide uplift,
Illumine common acts with the Spirit's ray
And meet the deity in common things. ||155.70||
Nature shall live to manifest secret God,
The Spirit shall take up the human play,
This earthly life become the life divine. ||155.71||

What was intuited as the Son of the Body by the Vedic Rishis some ten thousand years ago is seen here as an accomplished reality in the Yoga-Tapasyā of Sri Aurobindo and the Mother.

7: It is the psychic being who will materialise

The Mother had a unique experience towards the end of June 1970; she narrated it as follows:

I had an experience which was for me interesting, because it was for the first time. It was yesterday or the day before, I do not remember. Rijuta was there just in front of me, and I saw her psychic being, dominating over her by so much (*gesture indicating about twenty centimetres*), taller. It was the first time. Her physical being was small and her psychic being was so much bigger. And it was an unsexed being, neither man nor woman. Then I said to myself (possibly it is always so, I do not know, but here I noticed it very clearly), I said to myself, "But it is the psychic being, it is that which will materialise itself and become the supramental being!"

I saw it, it was so. There were particularities, but these were not well-marked, and it was clearly a being that was neither man nor woman, having the combined characteristics of both. And it was bigger than the person. And it had this colour... which if it became quite material would be the colour of Auroville [orange]. It was fainter, as though behind a veil, it was not absolutely precise, but it was that colour. There was hair on the head, but... it was

somewhat different. It interested me very much, because it was as though that being were telling me, “But you are busy looking to see what kind of being the supramental will be — there it is! There, it is that.” And it was there. It was the psychic being of the person.

So, one understands: the psychic being materialises itself... and that gives continuity to evolution. This creation gives altogether the feeling that there is nothing arbitrary, there is a kind of divine logic behind and it is not like our human logic, it is very much superior to ours — but there is one, and that was fully satisfied when I saw this. It is really interesting.

“Ah! It is that, it is this psychic being which has to become the supramental being.” But I never sought to know what its appearance was like. And when I saw Rijuta, I understood.

So one understands. All of a sudden all the questions have vanished, it has become very clear, very simple. (*Silence*) And it is precisely the psychic that survives. So, if it materialises itself, it means the abolition of death. But “abolition” ... nothing is abolished except what is not in accordance with the Truth, which goes away... whatever is not capable of transforming itself in the image of the psychic and becoming an integral part of the psychic.

<https://incarnateword.in/cwm/11/1-july-1970>

Prior to this, the psychic being materialising itself, the Mother had the necessary experience of the new consciousness, what she calls the surhomme or overman consciousness. This was on 1 January 1969, a New Year present and a sanction for her work of physical transformation:

On the first something truly strange happened.... . It was just after midnight, but I felt it at two o'clock. It was something very material, it was luminous, with a golden light. It was very strong, very powerful; its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light. And it was very external: the body felt it everywhere, everywhere. The body, this body, feels since that moment (the thing has entered into it everywhere, deeply), it feels much more joyous, less concentrated, more lively, in a happy, smiling expansiveness. A smile, yes, a benevolent smile, and all that with a great force.... I do not know. It has interested me because it is altogether new. And so concrete!

I have the feeling that it is the formation which is going to enter, going to express itself — to enter and express itself — in the bodies... that will be the bodies of the supramental. Or perhaps... perhaps the superman, I do not know. The intermediary between the two. Perhaps the superman: it was very human, but a human in divine proportions, I must say. A human without weaknesses and without shadows: it was all light — all light and smiling and... sweetness at the same time. Yes, perhaps the superman.

<https://incarnateword.in/cwm/11/4-january-1969>

On 8 January 1969 the Mother told what exactly it was, that it is the Surhomme Consciousness, the Overman Consciousness:

It is the descent of the superman consciousness. I had the assurance later on. It was the first of January after midnight. I woke up at two in the morning, surrounded by a consciousness, so concrete, and new in the sense that I had never felt it before. And it lasted, absolutely concrete, present, for two or three hours, and afterwards it spread out and went about to find people who could receive it. And I knew that it was the consciousness of the superman, that is to say, the intermediary between man and the supramental being. That has given to the body a kind of assurance and confidence. That experience has, as it were, stabilised the body and if it keeps the true attitude, every support is there to help it. [Oui, c'est cela. C'est la descente de la conscience du surhomme. J'en ai eu l'assurance après. Cela a donné au corps une sorte d'assurance, de confiance. Cette expérience-là, c'est comme si elle l'avait stabilisé, et s'il garde la vraie attitude, tout le support est là pour l'aider.]

<https://incarnateword.in/cwm/11/8-january-1969>

This materialisation of the psychic being is the most significant development, absolutely for the first time in the entire spiritual history. It has the firm foundation of *la conscience du surhomme*, the Overman Consciousness, it governed by the Mind of Light, an intermediate Power in the Transcendent between Overmind and Supermind, an aspect of the Supermind itself, the Mind of Light as the Leader, Nētā, of the Intermediate Race Sri Aurobindo speaks of in his last set of prose writings. It is the Physical's Mind, the Mind of the breathing Physical, opening to the Supramental Light and Force. <https://incarnateword.in/sabcl/16/mind-of-light>

When the Mother reveals that it is the psychic being which is going to materialise then it is not just the fact of the process about which she is speaking; that fact also carries with it the deep occult of the knowledge and the way it is going to be. It is a step in the direction of achieving the objective. It is in the realm of realisation. The presence of the Mind of Light in the earth-consciousness gives credibility to the materialisation of the psychic being getting set in terms of the operational dynamics. The Vedic prayer and invocation to the Son of the Body is finding in the long sequence the fructification of the prayer and the invocation. It means, the job is done.

During the last decade of his physical presence here, in the 1940s, Sri Aurobindo had the Mind of Light fixed in his physical body, his brain was wrapped with the golden Light, it went down into his throat, and into his heart, and yet down into his feet. First it happened on 8 August 1938. <https://incarnateword.in/sabcl/5/the-golden-light>

8: Sri Aurobindo's last gift to the Mother

The first gift the Mother had received from Sri Aurobindo was in their first meeting on 29 March 1914. At the time of his withdrawal from the "earthly scene" on 5 December 1950 he passed on this Mind of Light to the Mother, and it is that with which she carried out her Yoga of Descent and Manifestation of the Supermind. About this passage of the Mind of Light she narrates:

I remained standing there, near his bed, and in an absolutely — well, to me, it was absolutely visible — all the organised consciousness that was in his body DELIBERATELY came out of it and into mine. And not only did I see it but I felt the FRICTION of its entry.

<https://incarnateword.in/agenda/08/june-14-1967>

And when he left, there was a whole part — the most material part of the descent of the supramental body down to the mind — that visibly came out of his body like that and entered mine, and it was so concrete that I felt the FRICTION of forces passing through the pores of the skin.... it was as concrete as if it had been material.

<https://incarnateword.in/agenda/08/september-16-1967>

I was standing near his bed ... and all the supramental force he had concentrated in his body (what was left in his body), he passed on to me. I stood near his bed; ... all that supramental consciousness which was there came out of his body, slowly, and directly entered mine. It was so material that I felt the friction of the force everywhere, all over.

<https://incarnateword.in/agenda/10/may-17-1969>

He had gathered in his body a great amount of supramental force and as soon as he left... You see, he was lying on his bed, I stood by his side, and in a way altogether concrete — concrete with such a strong sensation as to make one think that it could be seen — all this supramental force which was in him passed from his body into mine. And I felt the friction of the passage. It was extraordinary — extraordinary. It was an extraordinary experience. For a long time, a long time like that. I was standing beside his bed, and that continued.

<https://incarnateword.in/cwm/11/20-december-1972>

But it was in the very first meeting of the Mother with Sri Aurobindo, on 29 March 1914, that the things had got settled. Years later she narrates in a talk:

I shall relate an experience of mine when I first met Sri Aurobindo in Pondicherry. I was in deep concentration, seeing things in the Supermind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen and asked him if they would manifest. He simply said, “Yes.” And immediately I saw that the Supramental had touched the earth and was beginning to be realised! This was the first time I had witnessed the power to make real what is true: it is the very same power that will bring about the realisation in you of the truth when you come in all sincerity, saying, “This falsehood I want to get rid of”, and the answer which you get is “Yes.”

<https://incarnateword.in/cwm/03/victory-over-falsehood>

9: Tapas-Agni is ablaze in the Body

Silent Mind from the first meeting of the Mother with Sri Aurobindo in 1914 to the Mind of Light at the time of his withdrawal in 1950 we have blazing splendour of the physical body, the body getting baked, तप्त तनु, *tapta tanu*, for the transformative excellence. The necessary Yoga-Tapasyā that was absent earlier has been done and the fruits are hanging on the low branches of the Tree of Creation. The action of the Supermind is visibly there for the swifter sight to see.

In a related conversation the Mother told: I have been asked about the action of the Supermind, and I had pared this manifestation of the Supermind to that of the mind which, according to all modern scientific discoveries, took nearly a million years to evolve from the animal brain, the

ape-brain, to the first human brain. One should not expect this to take place in a few months or a few years. Sri Aurobindo has said that the movement becomes more and more rapid and can go much faster when the Spirit or the Supermind intervenes. We may hope that in a few centuries the first supramental race will appear. What Sri Aurobindo promised is that the time has come when some beings among the élite of humanity who fulfil the conditions necessary for spiritualisation will be able to transform their bodies with the help of the supramental Force, Consciousness and Light and will become supermen. And now that it has manifested universally, the certainty of the possibility of transformation is of course still greater.

<https://incarnateword.in/cwm/08/10-october-1956>

And here is Sri Aurobindo: The fullness of the supramental change is not possible if the body remains as it is, a slave of death, disease, decay, pain, unconsciousness and all the other results of the ignorance. The supramental descent is necessary for a dynamic action of the Truth in mind, vital and body. This would imply as a final result the disappearance of the unconsciousness of the body; it would no longer be subject to decay and disease. That would mean that it would not be subject to the ordinary processes by which death comes. If a change of body had to be made, it would have to be by the will of the inhabitant. This would be the essence of physical immortality. Death is necessary in the evolution, because the body can progress no longer — cannot suffice any longer as an instrument for the progress or evolution of the consciousness — it has to change its physical instrument and get a new one. If something can be brought into the body that will make it a plastic instrument for the soul, then only death is no longer necessary. If the supramental transformation is complete that is what should happen.

<https://incarnateword.in/cwsa/28/transformation-and-the-body>

“... death is NOT the opposite of life, it is not the opposite of life. It’s a sort of change in the cells’ functioning, or in their organization... .” The Mother dissolves the dichotomy.

<https://incarnateword.in/agenda/04/march-16-1963>

Death is the decentralisation of the consciousness contained in the body's cells. The very first step towards immortality is to replace the mechanical centralization by a willed centralization. ... which comes from the inner Presence, which means that through its will, the divine Presence concentrates the cells. Death is the consequence of the decentralisation of the Consciousness contained in the cells composing the body.

<https://incarnateword.in/agenda/10/december-17-1969>

It [death] has no separate existence by itself, it is only a result of the principle of decay in the body and that principle is there already — it is part of the physical nature. At the same time it is not inevitable; if one could have the necessary consciousness and force, decay and death is not inevitable. But to bring that consciousness and force into the whole of the material nature is the most difficult thing of all — at any rate in such a way as to annul the decay principle.

<https://incarnateword.in/cwsa/28/transformation-and-the-body>

10: Not immortality but deathlessness

The ancient prayer from the Brihadāranyaka Upanishad is: “Lead us from death to immortality, मृत्योर्मा अमृतं गमय।” But now it must be upgraded to “Lead us from death to deathlessness, मृत्युतः अमृतत्वं यावत् अस्मान् नयतु।” In it falsehood which is but the result of death, it is that which will turn into truth, *asat of asato ma sadgamay*, असतो मा सद्गमय, into sat. This happens when the body is baked in the intense spiritual fire, a splendidest fruit of Yoga-Tapasyā of the dual Incarnates.

Death is our road to immortality, tells Nārad in the Book of Fate of *Savitri*. [106.81] This is for the Queen-mother of Savitri who must be a well-developed person to grasp the far implications of it. But that which he is telling is what we have currently. It is because of death a change of form can take place, and in that we must applaud the role death is playing in our march towards immortality. But now with the Yoga of Cellular Transformation death will no longer be necessary for this change of form to occur. The Queen-mother is yet to be aware of it. It will not be a state of immortality which is a kind of frozen existence, with no progress whatsoever in the thousand possibilities of the manifesting spirit. It will be in the wonder of deathlessness; depending upon the needs of consciousness there will be the change of form, form expressing what the consciousness will want or will to express, to bring that into operative reality.

In *The Life Divine* Sri Aurobindo writes: “Birth is the first spiritual mystery of the physical universe, death is the second which gives its double point of perplexity to the mystery of birth; for life, which would otherwise be a self-evident fact of existence, becomes itself a mystery by virtue of these two which seem to be its beginning and its end and yet in a thousand ways betray themselves as neither of these things, but rather intermediate stages in an occult process of life. At first sight birth might seem to be a constant outburst of life in a general death, a persistent circumstance in the universal lifelessness of Matter. On a closer examination it begins to be more probable that life is something involved in Matter or even an inherent power of the Energy that creates Matter, but able to appear only when it gets the necessary conditions for the affirmation of its characteristic phenomena and for an appropriate self-organisation. But in the birth of life there is something more that participates in the emergence, — there is an element which is no longer material, a strong upsurging of some flame of soul, a first evident vibration of the spirit.” <https://incarnateword.in/cwsa/22/the-philosophy-of-rebirth>

At present there is a contradiction associated with the physical body, that which must go away. There is the haunting double mystery of birth and death, that which will no longer be present in the possibility of deathlessness. This mystery must disappear. It has to disappear, but how? The only way this can happen is, by the action of the divine Grace which is infinite and all-powerful. “O Lord, Your Grace is infinite,” says the Mother in her conversation dated 15 July 1961.

She says: “To be in a condition in which all is the Supreme, all is wonderful, all is marvellous, all is profound Joy. To live in That, and then to have this bodily substance contradict it through every possible stupidity. And at the SAME TIME, the response within this body is, ‘O Lord, Your Grace is infinite.’ The contradiction is VERY disconcerting. But now I am set face-to-face with the fact ... the immensity, or the ... something.... This work is so formidable! And suddenly, in all the cells, there was this feeling: ‘If we are dissolved out of this amalgam, if this assemblage is dissolved and can no longer go on, then we shall all go straight, straight as an arrow’ — and it

was like a marvellous flame. And there was such joy! Such enthusiasm, such joy flooded all the cells! This was truly a decisive stage in the work of illuminating the body. All the cells felt far more powerful than that stupid force trying to dissolve them; what is called 'death', left them entirely indifferent. And that was when I received the Command from the Supreme, who was right here, this close. He told me, 'This is what is promised. Now the Work must be done.'

<https://incarnateword.in/agenda/2/july-15-1961>

The Command from the Supreme is "Now the Work must be done." The emphatic stipulation is: "Now the Work must be done". Time has matured up and now in that strong imperative "must be done" everything is quintessenced. It implies that though the circumstances are tough and crucial, though there is the last fierce antagonism, though all would be won or lost in that battle, the necessity of doing the Work itself is what will save the creation from disaster and doom.

In the command "must be done" there is enough force operative, functioning in the winning Grace of the Supreme. But things have to also happen in the readiness of the moment, and it is assured in the "now". The greatness of the imperative is not for an individual's work; it is the collective work which is meant in it. For it another Yoga-Tapasyā has got to be done. And after 15 July 1961 the essential work was done, the basic Yoga-Tapasyā was done. That is the Mother. In it she exhorts:

The future is full of promise. Prepare yourself for it.

<https://incarnateword.in/cwm/18/23-april-1969>

भविष्यत् प्रतिज्ञापूर्णम् अस्ति। तदर्थं भवन्तं सज्जीकरोतु। The necessary thing has been done by her but there has to be a certain readiness on the part of the "yourself". Nothing is imposed, because only in the joyous receptivity there is the true joy, joy which is also truth and beauty.

In it is arrival of the enthusiastic Son of the Body, of the surhomme, and in great jubilation we applaud it. The Immortal with the physical body has in the Mortal entered into this death-besieged world. The long-cherished prospects of deathlessness are opening out in the dynamism of new time. The Divine had made a promise and the Divine himself has fulfilled the promise:

Lord, Thou hast willed, and I execute:

A new light breaks upon the earth,

A new world is born.

The things that were promised are fulfilled.

Wonderful, He has willed and it has arrived — Merveilleux, Il avait voulu et c'est arrivé. Earth is now ablaze with the splendid fire and in calm sounds of song pirouettes rapturously her body: "Earth is now girdled with trance and Heaven is put round her for vesture."

<https://incarnateword.in/cwsa/26/trance-of-waiting>

This was around 1934. But even long before Sri Aurobindo had turned to Yoga we have this:

The body with increasing soul to fill,

Extend Heaven's claim upon the toiling earth

And climb from death to a diviner birth
Grasped and supported by immortal Will
<https://incarnateword.in/cwsa/02/in-the-moonlight>

In *In the Moonlight* written Circa 1900-1906 we already see him envisioning the immortal Will make body climb from death to a diviner birth, finally the diviner birth itself eliminating death.

11: There are the applauding silences

Luminously wide are the silences clapping execution of the Promise. The echoes are heard across the mountains and the valleys and the paster-lands and the meadows, and the brightful orchards, and the smiling blossoms in the deluxe gardens; and the argent gleeful fishes swim in the pearly waters of crystalline streams even as many-hued corals lit the depths of exhilaration and happiness; in streets and marts and in delightful kitchenettes are the stereo devices. Breaking into musical silences golden piano notes spring up from the thrilled soul of the Mute.

There are silences
so deep one can hear
the journeys of the soul,
Silences which give meaning
and substance to the urging spirit,
to beauty in the world
of truth and joy.

They grow in abundances
in time's thundering moods,
in sunny gelatinous aggregates of space,
in subtleties and suggestions
that constitute, that unfold
the multi-tonal harmonies of peace.

Given to some deepest hush,
to undimming blue-splendid omniscient hush
inspiration streams forth, like joy,
streams forth unceasingly,
streams forth,
and music transcends mortal speech.

Then, unseen
from the all-seeing heights
there is the sudden descent
of poetry in a swiftness of texts,
in their hurry,
of creative utterance,
with the rhythmic sense
of delight's original Exponents.

And five suns of the intense Word,
they in the skies shine in their auburn blaze, —
the Sun of Truth, the Sun of Beauty,
of Joy, Life, of the ageless Spirit.

It is a search,
a secret esoteric search
for the Reality that is,
present all where, all where,
in every nook and recess of the creation,
down in the caverns of matter,
locked in the pen of dense mountain,
beyond all understanding,
beyond all thinking,
beyond our longings,
beyond the sensitive yearnings
of struggling life,
beyond the rich world around us,
behind all the promises,
all the possibilities
that can open out in its discovery,
in every spectacle,
in flutter of the feeblest sense,
behind our gainful awareness,
and enthusiasm of it,
and appreciation, and sagacity,
and æsthetic perception,
in the suppleness and sensitivity,
and feeling, that open
to unnumbered gladnesses.

It could be more than a search;
it could be a form
of the invisible formless,
it could be name of the nameless,
it could be
an expression of the miniscule,
a dance of the unmoving,
of the all-beautiful
in the unrecognisable idea-force.

Oh, all things mythical!
they do create something, something,

some amazing something,
of the beautiful and the gorgeous;
something, something, astonishing,
of vibrant shadowless life,
something, that knows no agony,
in the unstoppable monsoon,
in the jubilant mystical rains
at this very imminent propitious hour.

O lustrous-bodied Favourite
of the magical skies
In some melodious airlift
of orangish surprise,
you do bring idea's best
from the silence that has remained unheard
in painful grimness of death's nest,
O immortal Bird!

You live, inundated in excellence,
you quiver, inwardly,
in the mystical rain, the mystical rain
that is there, always,
always over the lyric beauty,
and splendid hues,
and melody, and charm.

Even when you lean down, you bend down
to meet earth's long-held trusts
your spirit in the stateliest way keeps
the stature of celestial nobilities;
it succumbs not to Matter's gaucheness,
to its crudeness,
its rough and brown severity.

You have accepted
conditions of the uncouth mortality,
its ignominies, of our repugnance,
the cruel falconry,
impermanence and sorrow
in the aching heart,
yet always you remain yourself,
O immortal Flame,
born in death, but not for death.

It is a pursuit, a pursuit,
it is an aspiration,
a longing
in the house of silence's song.
It is a quest of the soul,
a continuing expedition
in surprises of the creative delight,
creative-expressive wonderment.

There is the iron Law of Death
and of dispensable Ignorance,
and it reigns over this mortal creation
the old steely Law, of Fatality,
of undesirable Extinction;
but it must be broken,
it must be broken, dismissed,
it must be dissolved.

Truth's beauty and beauty's truth,
Oh they have stepped
into the cyclic runs of mortality,
the moving periodicities
of earthly breath and winging,
towards beauty and truth.
Cycles in prodigious speeds
have turned around,
around, around,
as ever and again, but
with a firmest will and action,
and determination.

A greater power comes,
yes, the truth-power, a larger light.
O Flame, O son of the body,
you must labour on;
you come armoured, invincible,
and the travelling hour
meets your fiery intense will,
calm, and sure, in the growing night
you come, on paws of fire,
gold and dazzling,
you come
a dawn in the sky of interminable day.

The Beloved is the Lover's,

entirely the Lover's,
she is his, even as he for her, for her only,
she is his, utterly his,
for his joy, his swiftness, his stadium,
all for his tread;
her bodily surrender
to the lord of supreme delight,
you the self-bliss, swānanda, —
that is the trick, the robust fairy-tale key,
the power to transmute mortality.

In it are present
the surest hopes, of the future,
optimisms of the body,
smallnesses escaping death,
from the vice of inexperience.

And the Spirit looks out,
the Spirit looks out
through Matter's sudden eyes,
looks into Matter's heart,
and it widens in Spirit's truth-rhythms.

There are silences
so deep one can hear
the journeys of the soul,
Silences which give significances
and contents to the creative spirit,
to beauty in the world,
of truth and joy.

31 July 2019/20 June 2024

Whatever had to be achieved has been achieved in preciousness of the tranquilly incandescent silence. In it one can hear the bells ringing to welcome the birth of the Son of the Body.

12: Hail O Son of the Body

Here is the "great" Rishi Vishwamitra, of in the Rig Veda, one of its most inspired mystical voices, applauding in his loud resonant hymn the beauty and the magnificence of the divine Dawn, she ancient yet ever young and youthful, the bride with shining ornaments and lustrous robes, Usha richly stored with substance, she the bearer of every boon and luminous felicity. In her progress unrolls the path of the sun, of divine knowledge and the works. From her does Agni seek and attain the substance of delight, आनन्दस्य पदार्थः, Agni the builder of the worlds, अग्निः लोकनिर्माता:

उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।

पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे ॥१॥

Dawn, richly stored with substance, conscious cleave to the affirmation of him who expresses thee, O thou of the plenitudes. Goddess, ancient, yet ever young thou movest many-thoughted following the law of thy activities, O bearer of every boon. [III:61:1]

<https://incarnateword.in/sabcl/10/the-divine-dawn>

Now grown in superior contents and possibilities a new dawn has been brought to the darlingest earth, a commencement of the spirit's wonders not only in her soul but also in the entire being. There is the rich tranquil yet vibrant silence, blue-whitishly splendid, and in its depths one hears the purple morning bells chiming, chiming, ringing, welcoming the birth of the Son of the Body. There is a flame ablaze under the feet, and in the ankles, and in the legs, in the strong knees, in the golden thighs, in the generative-reproductive organs, in the abdomen, in the navel, in the chest, deep within, in the securely beating heart, in the throat, in the chin, in the mouth, and in the nostrils and the eyes and the ears, on the forehead, above, and much above, much above the crown, and yet above, and it has taken ardent charge of the of the complete being, the entire person, charge of the soul and of the spirit and of the tireless magnificent scrupulous nature.

Falsehood the cause of frustration and all the failure that goes with it has disappeared, and there is the composed yet luminous freedom, freedom from the thousand little narrowing bondages. O Flame thou art the Bliss-Self, Swānanda, स्वानंद, self of Bliss, and art now established in thy glory in the mortal world, *mṛtyu loka*, मृत्यु लोक. Blaze, O Flame, O Son of the Body, blaze in its soul and in its spirit and in every part of its nature.

Om, blaze over the head, in the heart, below the feet, blaze in immortal earths of amazement; blaze, blaze in the word of revelation, in urge of truth-ideal blaze for the body of Ānanda. O thou full of Bliss, full of Consciousness, full of Truth, be dynamically present in this creation.

ॐ प्रज्वलितुं शिरसि, हृदये, पादयोः; प्रज्वलितुं विस्मयस्य अमरपृथिव्याषु; प्रज्वलितुं, श्रेष्ठ ज्ञानवचने प्रज्वलितुं, आनंददेहस्य कृते प्रज्वलितुं सत्यादर्शस्य आकांक्षे | हे आनंदपूर्णं चैतन्यपूर्णं सत्यपूर्णं, अस्मिन् सृष्टौ गतिशीलरूपेण उपस्थितः भवतु ।

Let then the deathless body's future arrive. Let then the deathless body's future arrive. Let then the deathless body's future arrive.

Qu'arrive alors l'avenir du corps immortel. Qu'arrive alors l'avenir du corps immortel. Qu'arrive alors l'avenir du corps immortel.

अस्तु तदा अमृतशरीरस्य भविष्यम् | अस्तु तदा अमृतशरीरस्य भविष्यम् | अस्तु तदा अमृतशरीरस्य भविष्यम् |