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Sri Aurobindo’s discovery of the ‘Kingdom of Subtle Matter’ in Savitri and Albert Einstein’s discovery of the Four-Dimensional Plane of Existence

Nikhil Kumar

ARTICLE
Sri Aurobindo’s discovery of the ‘Kingdom of Subtle Matter’ in Savitri and Albert Einstein’s discovery of the Four-Dimensional Plane of Existence

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Received 28 January, 2018; Accepted 16 April, 2018

Sri Aurobindo is a yogi of a very high plane of consciousness. His works like Savitri, The Life Divine, Letters on Poetry, Literature and Art etc. reveal that he is the Soul who has descended from the unknown eternal heights. It is from these eternal heights that he has discovered the existence of the plane of the Subtle Matter. In his epic Savitri which he has written from the plane of, to use his terminology, Supramental Consciousness, he portrays a vivid and very beautiful picture of the ‘kingdom’ of this Subtle Matter. He says that this kingdom is the ‘shining origin’ of the world of gross Matter. Further, Albert Einstein, the most celebrated scientist of all times, on the summit of the scientific consciousness, has discovered the existence of the four-dimensional plane, and established its truth in his Special Theory of Relativity. While doing so, he reveals that the four-dimensional plane of existence is responsible for the existence of the three-dimensional world, the world of gross Matter as the latter is the projection of the former. In other words, the four-dimensional plane of existence has given birth to the three-dimensional plane of existence. In fact, Einstein could erect only the mathematical structure of the four-dimensional plane of existence. Such a structure is accepted in the scientific world. Its concrete physical existence has not yet come into the vision of matter-oriented human mind. The present paper aims to explore whether Einstein’s four-dimensional plane of existence finally evolves into the world of the Subtle Matter, the existence of which, as noted earlier, has come into the vision of Sri Aurobindo. It aims also to find out whether a meditative state of mind is able to visualize Einstein’s four-dimensional plane of existence.

Key words: Subtle matter, four-dimensional plane of existence, Kingdom of Subtle Matter.

INTRODUCTION

A world of lovelier forms lies near to ours, Where, undisguised by earth’s deforming sight, All shapes are beautiful and all things true. In their lucent ambience mystically clear The

The eyes were doors to a celestial sense, Hearing was music and the touch a charm And And the heart drew a deeper breath of power. There dwell earth-nature’s shining origins:

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The perfect plans on which she moulds her works,
The distant outcomes of her travelling force,
Repose in a framework of established fate.
Attempted vainly now or won in vain,
Already were mapped and scheduled there the time
And the figure of her future sovereignties
In the sumptuous lineaments traced by desire.
(Sri Aurobindo 2012:103)

Such a ‘world of lovelier forms’ is the kingdom of subtle-matter. This is what Sri Aurobindo discovers. Sri Aurobindo who transcends the vision of the Vedic Rishis and the Gita comes to be an evolutionary breakthrough. We discover the evolutionary breakthrough in him when he manifests the Supramental Consciousness in his being, the Consciousness which exists beyond the plane of the mental consciousness. His epic Savitri bears testimony to this truth. The supramental consciousness which is essentially the transcendent consciousness, the Sovereign Divine Consciousness, existing beyond the dimensionality of creation, nay, the creation itself begins to reveal itself in the epic while witnessing the pre-creation state of existence in the very opening line of the first canto of the epic.

It was the hour before the Gods awake. (2012:1)

The supramental consciousness while unveiling the pre-creation state of existence in the first canto of the epic continues to reveal itself till the last line of the epic. The yoga which Savitri undertakes to vanquish ‘Time and Death’ (2012:481) is the yoga of supramentalisation of her being, and of the consequent supramentalisation of the terrestrial existence. The yoga of supramentalisation is the summit of Sri Aurobindo’s integral yoga. It transcends the yoga of the spiritual transformation. It is the yoga of bringing down the Sovereign Divine Consciousness, or to say, the Supramental Consciousness which exists on the transcendent plane of existence into the terrestrial existence for its divine transformation, the yoga left undiscovered by the Vedic Rishis and the Gita. She makes essential preparation for undertaking it:

Then Savitri surged out of her body’s wall
And stood a little span outside herself
And looked into her subtle being’s depths
And in its heart as in a lotus-bud
Divined her secret and mysterious soul.
(2012:496)

She comes out of ‘her body’s wall’ to enter into the world of subconscious in her being to bring about an evolutionary change in it, and consequently to make it receptive to the supramental consciousness which has to descend into her being from its sovereign plane of the Divine Existence as a result of her yoga of supramentalisation.

In a narrow passage, the subconscient’s gate,
She breathed with difficulty and pain and strove
To find the inner self concealed in sense.
Into a dense of subtle Matter packed,
A cavity filled with a blind mass of power,
An opposition of misleading gleams,
A heavy barrier of unseeing sight,
She forced her way through body to the soul.
Across a perilous border line she passed
Where life dips into the subconscient dusk
Or struggles from Matter into chaos of mind,
Aswarm with elemental entities
And fluttering shapes of vague half-bodied thought
And crude beginning of incontinent force.
(2012:496-7)

The ‘cavity’ which Sri Aurobindo finds to be ‘filled with a blind mass of power’ (2012:496) is to be given treatment since it is a ‘heavy barrier of unseeing sight’. The ‘blind mass of power’ opposes the descent of the supramental consciousness into the subconscient self of man, the subconscient self which is required to be transformed ‘for the completeness of any higher life, for any integral transformation of the nature’ (Sri, 1990:735). In fact, it is on account of the ‘blind mass of power’ in the ‘cavity’ as also of the untransformed state of the subconscient that she earlier refuses to undertake the yoga of supramentalisation, the cavity which is the ‘narrow passage’ (2012:496) leading to the subconscient self.

My strength is taken from me and given to Death,
Why should I lift my hands to the shut heavens
Or struggle with mute inevitable Fate
Or hope in vain to uplift an ignorant race
Who hug their lot and mock the saviour Light
And see in Mind Wisdom’s sole tabernacle,
In its harsh peak and its inconscient base
A rock of safety and an anchor of sleep?
Is there a God whom any cry can move?
(2012:482)

She further says:

What need have I, what need has Satyavan
To avoid the black meshed net, the dismal door,
Or call a mightier Light into life’s closed room,
A greater Law into man’s little world?
Why should I strive with earth’s unyielding laws
Or stave off death’s inevitable hour? (2012:482)

But when the latent Supramental Consciousness in her inmost self-transcending the mortality which exists within her being reminds her of her mission of her birth on the earth
she comes to be conscious of her mission of supramentalising the terrestrial existence, and starts making preparation for the same in bringing about the transformation in her subconscient self.

Savitri is in need of transforming her subconscient self as it continues to remain essentially under the gravitational pull of Matter due to which the ‘cavity’ with ‘a blind mass of power’ has come into existence and the subconscient remains untransformed even when she dwells on such a higher plane of spiritual consciousness where she is capable of listening to the latent Supramental Consciousness in her being. The gravitational pull of Matter which is a thing of mortality is operative in the subconscient self since the subconscient self ‘is the extreme border of our secret inner existence where it meets the Inconscient’ (ibid, 1990:422) which is ‘no more real than the ignorance of exclusive concentration in our temporary being which limits the waking consciousness of man’ (ibid, 1990:588). The ‘Inconscient’ which assumes the form of Matter is the involved, or to say, the concealed state of Consciousness (ibid, 1990: 280). It exists below the plane of the subconscious, or to say, the subconscient self in us. It is the involved state of Consciousness in the inconscient which brings the gravitational pull into existence in Matter. The involved state of Consciousness is responsible for mortality, the mortality which takes the body, the life and the mind selves of one’s being into its grip. Of the subconscient self Sri Aurobindo says:

...it is a degree of our being in which the Inconscient struggles into a half consciousness; the surface physical consciousness also, when it sinks back from the waking level and retrogresses towards the Inconscient, retires into this intermediate subconscience. Or, from another viewpoint, this nether part of us may be described as the ante-chamber of the Inconscient through which its formations rise into our waking or our subliminal being. (ibid, 1990:422-23)

Therefore, it is a must for the subconscient self to get rid of the gravitational pull of the inert Matter which causes cavity ‘with a blind mass of power’ (2012: 496) as noted earlier. The subconscient self has to be the base in the being of man to receive the Supramental Consciousness when It descends from Its Sovereign Supramental plane of Existence as a result of Savitri’s yoga of supramentalisation, for which she enters into the narrow passage, and makes the ‘opponent Powers’ (2012: 496) withdraw ‘their dreadful guard’ (2012: 496). Savitri’s ‘supernal’s touch’ (2012: 498)

Such a preparatory work which is, in fact, a part of Savitri’s integral yoga further paves the way for the Supramental Consciousness to continue its journey to descend from the Subconscient and enter into the Inconscient part of Savitri’s being as a result of her yoga of supramentalisation. With the descent of the Supramental Consciousness supramental transformation takes place in her Inconscient Self. The Inconscient is no more in the inconscient state in her being, the state which is the concealed or the involved state of consciousness. In other words, the involved consciousness comes to be fully evolved as a result of the descent of the Supramental Consciousness. The Supramental Consciousness which was earlier latent comes in the front in her being and takes command of all the parts of her being. An integral transformation of her being takes place.

All underwent a high celestial change:
Breaking the black Inconscient’s blind mute wall,
Effacing the circles of the Ignorance,
Powers and divinities burst flaming forth; (2012:536)

Consequently, the Matter which was earlier created on account of the involved state of consciousness undergoes transformation to be fit for housing the Sovereign Divine Consciousness in it. Matter gets divinised in her being. The supramental consciousness in Sri Aurobindo continues to be intelligible to us in his epic prose The Life Divine, too, when he very logically establishes that the vision of evolution which we find in the scientific mind is an eclipsed one. He discovers a phenomenon which he terms ‘involution’. Such a phenomenon precedes evolution, but it does not come into the vision of the scientific mind. He discovers that involution which is inverse to evolution is responsible for evolution on account of which he finds Matter to be ‘a form of veiled Life, Life a form of veiled Consciousness’ (ibid, 1990:3) and further he finds the mental consciousness to be ‘only a form of higher states which are beyond Mind’ (ibid, 1990:3). He says:

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and veil of higher states which are beyond Mind. In that case, the unconquerable impulse of man towards God, Light, Bliss, Freedom, Immortality presents itself in its right place in the chain as simply the imperative impulse by which Nature is seeking to evolve beyond Mind, and appears to be as natural, true and just as the impulse towards Life which she has planted in certain forms of Matter or the impulse towards Mind which she has planted in certain forms of Life. As
there, so here, the impulse exists more or less obscurely in her different vessels with an ever-ascending series in the power of its will-to-be; as there, so here, it is gradually evolving and bound fully to evolve the necessary organs and faculties. As the impulse towards Mind ranges from the more sensitive reactions of Life in the metal and the plant up to its full organisation in man, so in man himself there is the same ascending series, the preparation, if nothing more, of a higher and divine life. The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious cooperation she wills to work out the superman, the god. Or shall we not say, rather, to manifest God? For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We cannot, then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter and apparent Nature is secret God, then, the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth. (ibid, 1990:3-4)

The Life Divine discloses most logically and intelligibly the truth of Supramental Consciousness which exists a priori beyond the plane of creation, the Consciousness into which the evolution has to culminate, further resulting in the divinisation of the terrestrial existence. In such a disclosure Sri Aurobindo comes to manifest the Supramental consciousness, the Consciousness in which the world of the subtle Matter finds a very lucid and vivid expression. His supramental consciousness finds that the world of the subtle Matter in its 'lucent ambience' (2012:103) is 'mystically clear' (2012:103). The existence of the plane of the subtle Matter is required to be intelligible to man for his evolution to the higher planes of consciousness. In this evolution of man, Albert Einstein's scientific discovery of the four-dimensional plane of existence in his Theory of Special Relativity plays a great role. In fact, his scientific discovery makes the most important contribution to man's intellect in its ascent to the plane of the subtle Matter. His discovery comes to be a ladder for matter-oriented mind to enter into the divine world of the subtle Matter. The four-dimensional plane of existence provides the physical proof as to how supraphysical comes to be physical, revealing the a priori existence of the supraphysical world which has come into the yogic vision of the Rishis. The physical world of man is indebted to this great scientist.

THE KINGDOM OF THE SUBTLE MATTER

On way to the transcendent supramental plane of existence, Sri Aurobindo discovers, there exists the plane of, what he calls, the 'Subtle Matter'. The plane of the 'Subtle Matter', he says, is the 'brilliant roof' (2002:104) of the world of the gross Matter. It is the origin of the gross Matter. In it the future of the world of gross Matter is 'mapped and scheduled' (2012:103). The supramental consciousness in his being unvels it very poetically in the epic Savitri:

Our vague beginnings are overtaken there,
Our middle terms sketched out in prescient lines,
Our finished ends anticipated live.
This brilliant roof of our descending plane,
Intercepting the free boon of heaven's air,
Admits small inrushes of a mighty breath
Or fragrant circuits through gold lattices;
It shields our ceiling of terrestrial mind
From deathless suns and the streaming of God's rain,
Yet canalises a strange irised glow,
And bright dews drip from the Immortal's sky.
(2012:104)

While discovering 'Space' to be the 'vast experiment of the soul' (2012:95), the soul which is the Divine Self in the constitution of the being of man, Sri Aurobindo visualises a hierarchy of existence in the creation. In such a hierarchy, the world of the subtle Matter, existing just above the world of gross Matter, of which we are aware, plays a very significant role in our physical existence. It creates and sustains the world of the gross Matter. The very evolution of the terrestrial world depends upon it. It receives what comes down to it from the higher worlds of the Divine Existence, and orients it in such a way that it becomes compatible to the world of the gross Matter. The thing of the higher worlds of the Divine Existence, then, is able to descend into the world of the gross Matter. It is this descent upon which the evolution of the terrestrial existence, nay, the world of the gross Matter depends. Of the world of the subtle Matter, being a passage for the Divine Powers which are responsible for the affairs of the world of the gross Matter, Sri Aurobindo further says:

A passage for the Powers that move our days,
Occult behind this grosser Nature's walls,
A gossamer marriage hall of Mind with Form
Is hidden by a tapestry of dreams;
Heaven's meanings steal through it as through a veil,
Its inner sight sustains this outer scene.
A finer consciousness with happier lines,
It has a tact our touch cannot attain,
A purity of sense we never feel;
Its intercession with the eternal Ray
Inspires our transient earth's brief-lived attempts
At beauty and the perfect shape of things.
(2012:104)
In the constitution of our being, we have a self which is made up of the subtle Matter, ‘the subtle body’ Sri Aurobindo calls it. It can be viewed as the individual poise of the subtle Matter in our being. It supports our gross physical body. In its support to the gross physical being it, being a ‘passage for the Powers that move our days’ (2012:104), enables the latter to receive what the Divine Self, or to say, the Divine Consciousness in us sends to it for its higher evolution. The gravitational pull of Matter begins to lose its grip over the gross physical being when the latter receives what comes to it through the subtle body from the Divine Self. Consequently, the gross physical being is able to experience the supraphysical and spiritual reality. It is responsive to the call of the Divine Consciousness in our Divine Self for our evolution to the plane of spiritual consciousness, the plane where we have the knowledge and realisation of the One Transcendent Divine, the One Cosmic Self, or wherein, we are conscious of the existence of the Divine Self in the constitution of our being. In other words, the subtle body nourishes the spiritual and consequent physical evolution as does the world of the subtle Matter for the terrestrial existence. It does so as it is the individual counterpart of the plane of the Universal Subtle Matter in the constitution of the being man.

The subtle body continues to remain with us even after the death of our gross physical body for the purpose of our evolutionary journey in the birth-death continuum. Such a subtle body Sri Aurobindo is a ‘tissue mixed of soul’s radiant light/And Matter’s substance of sign-burdened Force’ (2012:105). Of it he says:

A tissue mixed of the soul’s radiant light
And Matter’s substance of sign-burdened Force,—
Imagined vainly in our mind’s thin air
An abstract phantasm mould of mental make,—
It feels what earthly bodies cannot feel
And is more real than this grosser frame.
After the falling of mortality’s cloak
Lightened is its weight to heighten its ascent;
Refined to the touch of finer environments
It drops old patterned palls of denser stuff,
 Cancels the grip of earth’s descending pull
And bears the soul from world to higher world,
Till in the naked ether of the peaks
The spirit simplicity alone is left,
The eternal being’s first transparent robe.
But when it must come back to its mortal load
And the hard ensemble of earth’s experience,
Then its return resumes that heavier dress.
(2012:105-06)

Sri Aurobindo has discovered that the soul uses the subtle body as its vehicle in its journey to the supraphysical planes of existence after the death of the gross physical body of man. It leaves it to go down to its native subtle world to dissolve (1979: 295) when the soul finally arrives in its native world which Sri Aurobindo calls ‘the psychic world’ (1979:433). In one of his letters on yoga, too, he says:

At the time of death, the being’ goes out of the body through the head; it goes out in the subtle body and goes to different planes of existence for a short time until it has gone through certain experiences which are the result of its earthly existence. Afterwards, it reaches the psychic world where it rests in a kind of sleep, until it is time for it to start a new life on earth. (1979: 435)

The different planes of existence where the soul goes in the subtle body are, as he terms, ‘the vital plane’ and the plane of the universal Mind. The soul stays on the universal vital plane, or to say, the plane of universal Life till the vital sheath, the life sheath of man’s being dissolves. Then it goes to the universal plane of Mind, and stays there till the mental sheath dissolves there. After the dissolution of the vital and the mental sheaths, the soul goes to its native world, ‘the psychic world’, releasing the subtle body to go to the world of the subtle Matter. Of this phenomenon, he says:

“When the body is dissolved, the vital goes into the vital plane and remains there for a time, but after a time, the vital sheath disappears. The last to dissolve is the mental sheath. Finally, the soul or psychic being retires into the psychic world to rest there till a new birth is close.” (1979:433)

The world of gross Matter, of which ‘the heavier dress’ (2012: 106), the gross body of man, is made up, is found in the matter-oriented mind of man to be the absolute truth, or to say, the only plane of existence since the truth of the involution preceding evolution does not come into his vision. Albert Einstein’s discovery of the existence of the four-dimensional plane, the truth of which is mathematically revealed, is yet to get itself established into the deepest depths of man’s being. Such a failure of man to transform his intellectual mind in the background of Einstein’s discovery of the four-dimensional plane of existence prevents the scientific mind from visualising the truth of involution. When the most celebrated scientist proves in his Theory of Special Relativity that the three-dimensional plane of existence is the projection of the four-dimensional plane of existence in the same manner in which the shadow is the two-dimensional projection of the three-dimensional object, the truth of involution becomes intelligible to us. To be very precise, it is the ‘projection’ in which the truth of ‘involution’ is visible. Further, the way is open for us to enter into the world of the ‘Subtle Matter’. We are required to get rid of the Newtonian view of the three-dimensional world and have

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1 Soul
an integral consciousness of Einstein to discover Space and Time as existing integrally in a transcendent state,—transcendent to the separative vision of Newton who finds Space and Time to be existing as two separate and incompatible realities in the three-dimensional world which is, as we have earlier noted, considered to be the summit of the physical existence. In fact, when we consider the perspective of the evolutionary phenomenon of the terrestrial existence, we find that the mental consciousness which Sri Aurobindo finds to be the separative principle of the essential Consciousness is rising towards the integrality of the essential Consciousness as a result of which Einstein could discover the transcendent state of the integrality of Space and Time. Such a transcendent state, as the scientific mind views, is the spacelessness and timelessness. It is the plane of the four-dimensional existence on the physical plane, the truth of which he establishes mathematically as noted earlier. In other words, he erects a mathematical structure of it. However, in the scientific world, the four-dimensional plane of existence is not physically visible.

THE FOUR-DIMENSIONAL PLANE OF EXISTENCE AND ITS SOVEREIGNTY

Before the advent of Einstein, the world of Science studied the physical phenomenon in the fragmented consciousness of the three-dimensional plane of physical Space. Time was considered to be a different and incompatible reality to the physical Space. It was alien to the physical space in the eyes of Science. Hence, it did not play any role in the scientific studies. But a turning point comes in the world of Science when he discovers an integral role of Time in all the physical phenomena. In fact, he discovers Space and Time to be the One Integral Whole. Since the scientific mind could not visualise such an integrality of Time and Space prior to Einstein, it committed errors in its studies of the physical world. Such an error is committed once again in its vision of the ‘God-particle’ by the scientific mind since the God-particle is not visualised in the Einsteinan perspective, the perspective in which the ‘God-particle’ like all the objects of the three-dimensional world comes to be a projection of the four-dimensional plane of existence. In other words, the ‘God-particle’ is still viewed in the three-dimensional perspective, the particle which is also in the grip of the mystery of the dualism of wave and particle at the sub-atomic level of Matter in the three-dimensional plane of existence. Einstein’s Theory of Special Relativity gives a new and higher life to the scientific mind. He discovers Space and Time existing integrally in a transcendent state. Such a transcendent integral existence of Space and Time, Spacetime or Space-Time continuum, as it is called, he discovers since he finds the contraction of length and the dilation of Time. In other words, the discovery of the transcendent integral state of the three dimensional separate Space and Time is the eventual result of the discovery of the contraction of length and the dilation of Time. Of the contraction of length and the dilation of Time the world of Science says:

...in classical physics, it was always assumed that rods in motion and at rest have the same length. Relativity theory has shown that this is not true. The length of an object depends on its motion relative to the observer and it changes with the velocity of that motion. The change is such that the object contracts in the direction of its motion. A rod has its maximum length in a frame of reference where it is at rest, and it becomes shorter with increasing velocity relative to the observer. In the ‘scattering’ experiments of high-energy physics, where particles collide with extremely high velocities, the relativistic contraction is so extreme that spherical particles are reduced to ‘pancake shapes’.

It is important to realize that it makes no sense to ask which is the ‘real’ length of an object, just as it makes no sense in our everyday life to ask for the real length of somebody’s shadow. The shadow is a projection of points in three-dimensional space onto a two-dimensional plane, and its length will be different for different angles of projection. Similarly, the length of a moving object is the projection of points in four-dimensional space-time on to three-dimensional space, and its length is different in different frames of reference.

What is true for lengths is also true for time intervals. They, too, depend on the frame of reference, but contrary to spatial distances they become longer as the velocity relative to the observer increases. This means that clocks in motion run slower; time slows down. These clocks can be of varying types: mechanical clocks, atomic clocks, or even a human heartbeat. If one of twins went on a fast trip into outer space, he would be younger than his brother when he came back home, because all his ‘clocks’—his heartbeat, bloodflow, brainwaves, etc.—would slow down during the journey, from the point of view of the man on the ground. The traveller himself, of course, would not notice anything unusual, but on his return, he would suddenly realize that his twin brother was now much older (Capra, 1982:187).

The discovery of the ‘slow down’ of Time which was confirmed by many scientific tests in laboratories discloses unmistakably that at one point, Time will stop. Or to say, it will vanish as a result of its continuous slow down. In other words, there will be no existence of Time. Similar is the case of the length of the rod. Length will disappear on account of continuous contraction of rod. Contraction of the length of a moving train has also been scientifically discovered. Such a disappearance is the disappearance of three-dimensional physical Space. The disappearance of Space and Time taken together takes us to the plane of spacelessness and timelessness. Such
a plane is the transcendent integral state of Space and Time, the four-dimensional plane of existence.

Since we have noted that the four-dimensional plane of existence has not been visualised by the scientific mind to be existing physically, though existing mathematically, we are led to conclude that we require to evolve to the higher planes of mental consciousness where the intensity of the separativity of consciousness decreases as a result of which the truth of the integrality of Space and Time begins to come into the vision of the scientific mind. Here, on the higher planes of mind, the tendency of the separativity in consciousness loses itself, and a movement towards integrality in consciousness tends to take place. On the higher planes of mind, the ‘spiritual’ as they are called, the integrality of consciousness continues to emerge in higher intensity. We have, consequently, a new vision of the same physical phenomena which had, earlier, a different appearance in the mind in which the separativity of consciousness was more intense, and Space and Time were seen as two different incompatible realities. On account of the integrality of consciousness an integral picture of what appear to be different and incompatible physical phenomena comes into vision. This is what we find in Einstein when he has a transcendent integral vision of the four-dimensional plane of existence. It is on account of such an integrality in his consciousness that he vigorously rejects the ‘Uncertainty Principle’ propounded by Werner Heisenberg arising out of the duality of wave and particle at the sub-atomic plane of Matter in the Quantum Theory. He rejects it for the reason that he finds a transcendent integrality at the root of the apparent dualism of wave and particle. The ‘God-particle’ loses its sovereignty in such a transcendent integrality.

Scientists working on Einstein’s Theory of Relativity have found the principle of simultaneity in operation on the four-dimensional plane of existence. Events which appear to take place at different times to the present state of scientific mind on the three-dimensional plane of existence are deemed simultaneous on the four-dimensional plane of existence, Spacetime as Hermann Minkowski, Einstein’s teacher of Mathematics terms (Robert, 2010:98) it. The simultaneity is the unmistakable mathematical discovery as we have seen in the case of the integrality of Space and Time. In fact, on a closer examination, the simultaneity is found to be the manifestation of the integrality on the four-dimensional plane of existence. In other words, the integrality manifests itself in the simultaneity.

On the three-dimensional plane of existence events, such as, emission of light beam and its subsequent information in an inertial frame of reference are taken as the ‘cause or the effect of the other’ (Smilga, 1964: 264-265). They can be ‘simultaneous only if it is neither the cause nor the effect of the other’ (264-265). In fact, in literary consciousness such a ‘simultaneous’ is not the ‘simultaneous’, but the ‘transcendence’ of cause and effect, of the plane of separativity.

Simultaneity of events, or to say, the transcendence of the separativity of cause and effect which is discovered on the four-dimensional plane of existence cannot be truly intelligible unless the ‘earth’s-deforming sight’ (2012:103) is transformed to evolve to the higher plane of consciousness. Earth’s sight comes to be deformed due to her subjection to the separativity of the three-dimensional mental consciousness. In the vision of the three-dimensional mental consciousness, the simultaneity of the events, or to say, the simultaneous occurrence of the events, such as, birth, growth and decay resulting in the end of the existence of the object in question, comes to be absurd, bizarre, puzzling. Therefore, simultaneity is to be viewed as transcendence, the transcendence of which William Blake speaks with regard to the origin of tiger and lamb in his poem The Tyger. In this very mystic vision of Blake, the vision of ‘simultaneous’ of the scientific mind evolves to be the ‘One Transcendent’. In such a transcendence, ferociousness and innocence evolve to be One Transcendent, he says. In fact, the truth of involution which Sri Aurobindo discovers reveals that the One Transcendent exists a priori. The Transcendent which is the integral consciousness assumes the opposite poises, such as, tiger’s ferociousness and lamb’s innocence, cause and effect etc., as a result of its involutorial journey in which the separative principle of consciousness, or to say, Existence comes into operation, bringing the creation into existence. In other words, the opposites are born in the creation. Therefore, it can be concluded that the integral state of the four-dimensional Spacetime exists a priori, of which simultaneity, as perceived and termed by Minkowski, or transcendance is the native feature. Time which is found to be existing in its three different past, present and future streams on the three-dimensional plane of existence is found to have originated from such a transcendent integral state of the four-dimensional plane of existence.

…spacetime is not in time; time is in spacetime (as one of axes).

On the four-dimensional plane, all the three-streams of Time exist integrally, therefore appearing simultaneously (Stannard, 2008:30).

…events that we customarily think of as no longer existing because they lie in the past, do exist in spacetime. In the same way, future events which we normally think of as not yet existing, do exist in spacetime (2008:30).

When the truth of the four-dimensional plane of existence makes its projection on the three-dimensional plane, a fragmented picture of it, such as, different and incompatible Time and Space, comes into existence. On
such a fragmented plane of existence, time, too, exists separately in its past, present and future streams. The integrality which is visible on the higher plane, that is, the four-dimensional plane of existence is eclipsed here in the same manner in which the third dimension is eclipsed in a shadow which is a two-dimensional projection of the three-dimensional object. The Spacetime is not, thus, the result of the total sum of the three-dimensional Space and the Time. This further confirms the existence of the Transcendent which is a priori. Therefore, the physical science has to abandon the idea that there is no existence of a priori. On the present evolutionary stage of the mental consciousness of mankind, one can merely make a shadow of the One Transcendent as Sri Aurobindo says elsewhere. It is on account of this shadow that Minkowski visualises simultaneity in place of transcendence on the four-dimensional plane of existence. Therefore, we require to evolve to the transcendent plane of consciousness to have a true vision of the transcendent integral truth of Space and Time, and consequently, the transcendence of events in it. A mental concentration of yogic nature is required to be evolved to reach the higher planes of the mental consciousness, and consequently, to make the plane of spacelessness and timelessness intelligible and accessible. Consequent upon such concentration we attain, to use T.S. Eliot’s term, the ‘still-point’ in mind, the ‘still-point’ of which he speaks in his poem Burnt Norton, or we may say, rising higher, the ‘silent mind’ of which Sri Aurobindo speaks. The four-dimensional plane of existence is intelligible and tangible to us thereafter. After vigorous examinations, the world of Science, too, speaks of such a necessity of evolving the higher consciousness while stating that the four-dimensional plane of existence is a thing of consciousness as well.

That is why relativity theory was no less a psychological than a physical revolution (Smilga, 1964: 274)

Here, consciousness stands recognised in the world of Science not as a product of Matter, but as something independent of it existing a priori.

Since the state of timelessness and spacelessness which reveals the Sovereign Law of the Integrality of Existence has been discovered as the four-dimensional plane of existence on account of the time dilation and the length contraction, the separation of time in two inertial frames of reference, though invariant, on the four-dimensional plane of existence, as discovered by Minkowski, comes to be questionable. In fact, since Time and Space do not exist separately on the four-dimensional plane of existence on account of the integrality discovered as the result of the time dilation and the length contraction, there is no question of the separation of time, too, on the four-dimensional plane of existence. The sovereign law of the integrality on the four-dimensional plane of existence does not allow the separation of time to take place here.

In fact, Minkowski’s vision of the separation of time in two inertial frames of reference on the four-dimensional plane of existence is the result of his vision of simultaneity there, not of transcendence.

**TOWARDS THE WORLD OF SUBTLE MATTER AND THE SUMMIT VIEW**

The interval, or to say, separation between two events which causes the existence of Time and between two objects or between two points of an object which causes the existence of Space comes to its end on the four-dimensional plane of existence as we have noted. Such an end of separation makes us achieve the transcendence going beyond the plane of separativity, the separativity which manifests in cause and effect, embodying in two different events on the three-dimensional plane of existence. In fact, when we go beyond the three-dimensional plane of existence, and rise to the plane of the four-dimensional plane of existence, we transcend the plane of dimensionality on account of the end of separativity. In other words, the dimensionality ends on the transcendent plane of existence. We have noted that as the four-dimensional plane of existence is not physically visible, there is a requirement of evolving to the higher plane of mental consciousness where the separativity of consciousness tends to lose its existence, and consequently, the integrality of consciousness begins to come into existence. In such an evolution of consciousness, we are able to experience the truth of spacelessness and timelessness. In fact, the vision of the separation or interval between two events or two objects or two points of an object comes into our being on account of the operation of the separative principle of the mental consciousness in us. When we evolve to the higher plane of the mental consciousness where integral principle of consciousness comes into operation gradually, the truth of the spaceless and timelessness comes into our vision accordingly. The truth of spacelessness and timelessness is found to be existing at the base of the three-dimensional plane of existence. It is at the base exactly in the same manner in which the three-dimensional truth is at the base of its projection on the two-dimensional plane.

It leads us to find further that the principle of oneness in the spacelessness and timelessness on the four-dimensional plane of existence is responsible for all the happenings on the three-dimensional plane of existence. The world of Science, too, notes:

Every event in our real physical world occurs at a definite world point of the Minkowski world. Considering a particle, one can regard its staying at a given point at a given moment of time as an event. No matter whether this particle moves or not, the sequence of events happening with the particle in the Minkowski world yields a certain curve called the world line of the particle (Ugarov, 1979:123).
It speaks of the transcendence of the Minkowski world, or to say, the four-dimensional plane of existence. It is to be emphasized here that transcendence of the four-dimensional plane of existence manifested in the very beginning when Einstein said that the four-dimensional plane of existence gave birth to the three-dimensional plane of existence. Such a scientific discovery comes very close to the yogic discovery of Sri Aurobindo of the transcendance in world of the Subtle Matter, the world of Subtle Matter which gives birth to the world of the gross Matter, and further shapes the future of the gross material world (2012:103). Such a transcendance is the principle of oneness which is in operation in both the four-dimensional world and the world of the subtle Matter. The four-dimensional plane of existence, as seen by Einstein, can therefore, be viewed as the initial physical manifestation of the world of the Subtle Matter. Since Sri Aurobindo has found the subtle body as a ‘tissue’ (2012: 105) in the inner constitution of the being of man to have been made up of ‘the soul’s radiant light/And Matter’s substance of sign-burdened Force’ (2012:105), the kingdom of the subtle Matter, of which the subtle body, as mentioned earlier, has been made up, and revealed as the mixture of the radiant light of the Sovereign Divine Consciousness and the Matter’s substance, the substance of which we are ordinarily conscious. Therefore, Einstein’s vision of the four-dimensional plane of existence as essentially a physical plane of existence in which the apparent contrariness of Space and Time of the three-dimensional plane of existence does not exist, as discussed earlier, can be taken as the first ascending stair of the world of the Subtle Matter. In fact, the very substance of Matter in the world of the subtle Matter makes him visualise the four-dimensional plane of existence as the physical one. We go further into the ‘radiant light’ of the Divine Existence since the radiant divine light is the only other constituent element of the world of the subtle Matter. The very fact that neither the four-dimensional plane of existence of Einstein nor the world of the subtle Matter of Sri Aurobindo is visible to the matter-oriented mind gives more strength to the aforesaid view that the four-dimensional plane of existence is the physical manifestation in the mathematical structure of the world of the subtle Matter. Therefore, the consciousness found in the vision of the four-dimensional plane of consciousness can be taken as the most important contribution of Einstein to the evolution of man’s intellect to a higher plane of consciousness in which one is capable of visualising the world of subtle Matter as shown by Sri Aurobindo.

The Einsteinian four-dimensional world has become the ultimate path and ladder for the matter-oriented scientific mind to ascend and enter into the world of the Subtle Matter which Sri Aurobindo has seen and visited. The Einsteinian world enables us to have the potency of experiencing the truth of the finality of the divinity in the world of the Subtle Matter. It is viewed more clearly when we find that, Einstein’s four-dimensional plane of existence, the principle of the spacelessness and the timelessness which has been found by the Rishis, which is the characteristic feature of the Divine Consciousness, is at the base, whereas the radiant divine light is at the base of the world of the subtle Matter. ‘All that is beautiful’ (2012:105) in three-dimensional world is found to be ‘divine’ (2012:105) in the world of the subtle Matter on account of ‘the soul’s radiant light’, says Sri Aurobindo. The ‘mutable forms’ (2012:106) are, therefore, immutable in this world of the subtle Matter (2012:106), the truth which Sri Aurobindo discovers in his yogic consciousness. In the world of the subtle Matter, the Consciousness of Oneness makes us feel ‘the eternal’s touch in time made things’ (2012:108).

CONFLICT OF INTERESTS
The author has not declared any conflict of interests.

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