

Review

Sri Aurobindo and Einstein's theory of relativity

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Sri Aurobindo is a poet and yogi of the unknown eternal heights. In his epic *SAVITRI* which he has written from a very high plane of yogic consciousness he finds 'Space' as 'a vast experiment of the soul, the soul which is a portion of the Divine in the constitution of the being of man, more to say, the individual poise of the Supreme Divine at the centre of the being of man. Since the plane of yogic consciousness exists above the plane of the intellectual consciousness, such a vision of Sri Aurobindo in the epic is explored and investigated in this paper to know that the scientific mind is evolving into it. Einstein has demolished the concept of Newton that Space and Time are the two incompatible realities as he discovers the existence of four-dimensional plane where exists Space and Time integrally. Such a discovery of Einstein has paved the way for coming closer to Sri Aurobindo's vision of Space. We come to realize such a movement of Science towards Sri Aurobindo when the great scientist says very categorically that the three-dimensional plane of existence where Space and Time appear as the two incompatible realities is the projection of the four-dimensional plane of existence in the same manner in which shadow is a two-dimensional projection of a three-dimensional object. In view of this, energy which, according to the theory of relativity, creates Matter comes to be a projection of something essential or fundamental of the four-dimensional plane of existence, the four-dimensional plane which is transcendent to the plane of three-dimensional existence. Thus, a spiritual reality emerges, and we are in need of going deeper with the light of the yogic consciousness of Sri Aurobindo to arrive at the ultimate Truth. Such an exploration is sure to establish the truth that Science requires to evolve to the plane of higher consciousness which is essentially spiritual from where the higher literature like *SAVITRI* is produced in order to discover the ultimate Truth.

Key words: Sri Aurobindo, Albert Einstein, the supramental, the spiritual planes of consciousness, the four-dimensional plane of existence, the three-dimensional plane of existence, the plane of subtle matter.

INTRODUCTION

With the discovery of the four-dimensional plane of existence Einstein's 'theory of relativity' has admittedly brought a turning point in the evolution of scientific mind. It has brought Physics on the verge of transformation. In the 'Theory of Special Relativity' he says that the three-dimensional plane of existence is the projection of the four-dimensional plane of existence. Such a discovery prompts the eminent British scientist Eddington to say that the 'physical science is concerned with a world of shadows'. He says:

"The frank realisation that physical science is concerned with a world of shadows is one of the most significant of recent advances (Eddington, 1929: 15).

Though the discovery of the four-dimensional plane of existence is confined only to the mathematical structure, and is yet to be visualized by the physicists, its existence cannot be denied by the scientific mind. On an in-depth examination it is found that the truth of the four-dimensional plane of existence speaks of the supraphysical Reality since the supraphysical Reality has been discovered by the yogis and spiritualists to be the origin of the three-dimensional plane of existence. One cannot deny the possibility that Einstein had the vision of the supraphysical Reality and expressed and established it on the scientific plane in his unmistakable intellectual vision of the four-dimensional plane of existence in view of the truth that Sri Aurobindo has visualized the plane of,

what he calls, the Subtle Matter which he finds to be the 'shining' origin of the three-dimensional plane of existence. In his epic *Savitri* he says:

"There dwell earth-nature's shining origins..." (Sri, 1994: 103)

Describing the reality of the plane of the Subtle Matter he 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 (Sri, 1994: 104)

Sri Aurobindo has taken the vision of Einstein to new heights since he shows unmistakably how Energy, Space and Time come to be one at the base of which is consciousness, which he finds to be the fundamental thing in existence. He discovers that it is consciousness which becomes the electron, the atom and the material object. An overhead view of the phenomena in Einstein's theory of relativity and Sri Aurobindo's vision reveals a 'simultaneous multiplicity of self-presentation of one Reality (Sri, 1990: 364). Of this Sri Aurobindo says:

"If there can be this simultaneous multiplicity of self-presentation of one Reality, we see that there is no impossibility in the co-existence of a Timeless Eternal and a Time Eternity. It would be the same Eternity viewed by a dual self awareness and there could be no opposition between them; it would be a correlation of two powers of the self-awareness of the infinite and eternal Reality, —a power of status and non-manifestation, a power of self-effacing action and movement and manifestation. Their simultaneity, however contradictory and difficult to reconcile it might seem to our finite surface seeing, would be intrinsic and normal to the Maya or eternal self-knowledge and all-knowledge of Brahman, the eternal and infinite knowledge and wisdom-power of the Ishwara, the consciousness-force of self-existent Sachchidananda (Sri, 1990: 364).

A detailed analysis

"In a profound existence beyond earth's
Parent or kin to our ideas and dreams
Where Space is a vast experiment of the soul,
In an immaterial substance linked to ours
In a deep oneness of all things that are,
The universe of the Unknown arose.
A self-creation without end or pause
Revealed the grandeurs of the Infinite:
It flung into the hazards of its play

A million moods, a myriad energy,
The world-shapes that are fancies of its Truth
And the formulas of the freedom of its Force (Sri, 1994: 95).

It is under the divine impetus of Sri Aurobindo, who is a poet and yogi of the unknown eternal heights that the 'universe of the Unknown' comes out of its veil. However, when we enter into this universe, we find ourselves in a new world. The world of Science is bewildered here. Albert Einstein, who gave birth to the modern Science in his theory of relativity,—the Science at the root of which reigns the supraphysicality of the 'universe'—, says:

"All my attempts to adapt the theoretical foundation of physics to this (new type of) knowledge failed completely. It was as if the ground had been pulled out from under one, with no firm foundation to be seen anywhere, upon which one could have built (Schilpp, 1949: 45).

In the 'universe of the Unknown', — 'a profound existence beyond earth's'—, the vision of Space as the absolute independent creation having no compatibility with Time as describes Newton in the Classical Physics comes to be a false one since here, in this world, Sri Aurobindo says, 'Space is a vast experiment of the soul',—the soul which is a portion of the Divine in the constitution of the being of man, more to say, the individual poise of the Supreme Divine at the centre of the being of man as revealed by the yogis who have the vision of the truth of the planes existing beyond the dimensionality. Here, Space is no more a reality of objective character. The Divine Consciousness is found to be at the base of its appearance. Hence, it is something supraphysical. In such a supraphysical reality the 'world-shapes' are changed. Such a change bringing a new order of existence into vision goes to reveal the 'grandeurs of the Infinite'. The manifest change which we find in the vision of the new order of existence is, in fact, the result of the higher manifestation of the Divine, —the Divine which was earlier latent, or less manifest. In other words, in the higher manifestation of the Divine a new order of existence comes into vision. Such a new order of existence reveals the 'grandeurs of the Infinite'. An intimation of it to a physical mind comes to be a breakthrough for the mundane reality. Such intimation is received by the blessed soul of Einstein. His theory of relativity gives voice to this intimation coming to be a breakthrough in the evolution of Science. It establishes that the very concept of Space and Time of the Classical Physics 'obeying the law of Euclidean geometry' is a construct of mind, not a vision of the truth. The physical mind, now, begins to evolve to a higher plane of consciousness moving towards Sri Aurobindo's vision of 'Space'. It speaks of the higher truth in the phrase 'space-time continuum'. Such a phrase 'space-time continuum' reveals the truth of a new order of existence, the 'four-dimensional plane of existence' as we term. This truth,

being a higher manifestation of the Divine, demolishes the myth of Newton that Space and Time are the two different incompatible entities. A twentieth century scientist Mendel Sachs says:

“The real revolution that came with Einstein’s theory...was the abandonment of the idea that the space-time co-ordinate system has objective significance as a separate physical entity. Instead of this idea, relativity theory implies that the space-time co-ordinates are only the elements of a language that is used by an observer to describe his environment (Sachs, 1969: 53).

Also,

“Speaking in terms of philosophy, the theory of relativity underscores the objective character of the laws of nature...” (Ugarov, 1979: 40)

Hermann Minkowski, the teacher of Einstein makes it clear:

“The views of space and time which I wish to lay before you have sprung from the soil of experimental physics, and therein lays their strength. They are radical. Henceforth space by itself, and time by itself, is doomed to fade away into mere shadows, and only a kind of union of the two will preserve an independent reality (Einstein et al., 2008: 75).”

It is to be noted that the expression ‘mere shadows’ which Minkowski makes is not for the sake of the ornamentation of his language. It is having a scientific vision in which reveals the existence of something transcendent of which Space and Time are its shadows. Such a transcendent is the four-dimensional plane of existence. Since Space and Time are found to be ‘mere shadows’, the four-dimensional plane of existence which Einstein discovers, --the plane of existence which gives birth to Space and Time creating the three-dimensional plane of existence in which these two come to be visible as the two different incompatible entities--, comes to be existing *a priori*. The characteristic features of the plane of the four-dimensional existence, —the plane which comes to be called as ‘Spacetime’, or ‘Space-Time Continuum’--, go to affirm its *a priori* existence all the more. This *a priori* plane of existence is characterized by the truth that nothing changes here. The three-dimensional plane of existence which is within it undergoes changes. Of it, it is said:

“One of the disconcerting features about four-dimensional spacetime is that nothing changes, but changes occur in time. Spacetime is not in time, instead time is in spacetime (as one of its axes). This implies that all the time (past, present and future) exists on an equal footing. In other words, 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. There is nothing in this picture to select out the present instant, labelled ‘now’, as being anything special—separating past from future (Russell, 2008: 30).”

Such a basic feature of the four-dimensional plane of existence, ‘Spacetime’ manifesting it to be an *a priori* existence further discloses that it is not a unification or union of the three-dimensional space and time. It is the One Integral Existence of Space and Time. In other words, the four-dimensional plane of existence is the plane of the One Integral Existence. It can also be stated further that this One Integral Existence has assumed the forms of ‘Space’ and ‘Time’ in the world of the three-dimensional existence without losing or effacing its Sovereign Integral state. Its sovereign integral state continues to exist not only in the existence of the four-dimensional plane, but also at the base of the separate forms of ‘Space’ and ‘Time’ as the three-dimensionality is present at the base of its two-dimensional appearances. This one *a priori* integral plane of existence, as called ‘Spacetime’, or ‘space-time continuum’ earlier, takes a man of Science into the ‘universe of the Unknown’, the vision of which, as we have earlier noted, comes into the yogic consciousness of Sri Aurobindo.

It has been found very categorically in the theory of relativity that as shadow is a two-dimensional projection of a three-dimensional object, the three-dimensional phenomenon or to say the three-dimensional world too, is a projection of the four-dimensional reality. The three-dimensional phenomenon or world is thus reduced to ‘mere shadow’. Time which we see as existing independent of Space in the three-dimensional world is also reduced to ‘shadow’ since, according to the theory of relativity, it (Time) is a one-dimensional projection of the four-dimensional world.

“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 some body’s shadow. The shadow is a projection of points in three-dimensional space on to 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 (Fritjof, 1982: 187).”

Further,

“All these relativistic effects only seem strange because we cannot experience the four-dimensional space-time world with our senses, but can only observe its three-dimensional ‘images’. These images have different aspects in different frames of reference; moving objects look different from objects at rest, and moving clocks run

at a different rate. These effects will seem paradoxical if we do not realize that they are only the projections of four-dimensional phenomena, just as shadows are projections of three-dimensional objects. If we could visualize the four dimensional space-time reality, there would be nothing paradoxical at all (Fritjof, 1982: 188).”

Such a scientific finding that the three-dimensional world is the image of ‘the four-dimensional space-time world’ again revealing the *a priori* existence of this four-dimensional plane in which one finds the integral existence of Space and Time as something One further goes to establish that the four-dimensional plane of existence is transcendent to the three-dimensional plane of existence, the transcendent which is the integral principle of Existence. Hence, there is no paradox here on this transcendent plane of existence. This transcendent integral principle of existence has given birth to the three-dimensional plane of existence as noted earlier, the plane of existence which is the manifestation of the divisive, or to say, the separative principle of existence wherein exist the dualities, the paradoxes, or to say, contradictions. It recalls the mystic poet William Blake who finds one ‘Transcendent’ to be the creator of both the Tiger and the Lamb in his well known poem The Tyger, --the former being a ferocious creature, and the latter an innocent and lovely one, and further, being separate and opposite to each other. It is the separative principle which brings ‘Tiger’ and ‘Lamb’ as well as ‘Space’ and ‘Time’ into existence in the three-dimensional world as the two separate incompatible realities. These incompatible realities appear as ‘paradox’.

Since the four-dimensional plane of existence is transcendent to the three-dimensional plane of existence, it comes to be a reality which exists beyond the reach of the physical vision of the matter-oriented mind of Science. Science has admitted its inability to visualize and experience the four-dimensional plane of Existence, Spacetime, or to say, space-time continuum. On a closer examination it is found that it is unable to visualize this transcendent plane of existence on account of its bondage to the consciousness of the three-dimensional world. The picture of its bondage to the consciousness of the three-dimensional world becomes much clearer when we take refuge into Sri Aurobindo who has gone much ahead of a man of Science as a very high plane of yogic consciousness has emerged in him as noted earlier at the outset of the paper. On such a high plane of yogic consciousness he visualizes that ‘consciousness’ is the basic thing in existence. Being integral and divine in its basic nature it (consciousness) has its divisive or separative principle too. According to him, further, the universe or cosmos has come into existence with its different dimensions as a result of the working out of this divisive or separative principle of the essential consciousness, and in this creation of the sovereign integral divine consciousness, the essential

consciousness comes to exist hidden, or to say, latent in this universe. We come to discover this hidden state of the Divine in this universe in the same manner in which, as we have discussed earlier, the four-dimensional plane of existence is found hidden or latent in the three-dimensional world, and further the three-dimensional in its two-dimensional appearances. As the four-dimensional plane of existence does not lose or efface its sovereign state, and remains hidden or latent in the three-dimensional world after giving birth to this three-dimensional plane of existence, the Sovereign Divine likewise comes to exist hidden in the universe or cosmos. Sri Aurobindo, too, points out that in the working out of Its divisive or separative principle, It does not lose or efface Its sovereign oneness and divinity. The Sovereign Divine continues to exist sovereignly on Its Sovereign Divine plane of existence. Such a truth recalls the Vedic Resolve, “Eko-Ham Bahu-Syam, Praja-Eyam”, “I (the Divine) am One, Become Many, yet remain the Same¹”. The Divine is latent here in this three-dimensional plane of existence to enable the different dimensions of the universe to function according to their own principles. In the functioning of these dimensions the separative principle of the essential Consciousness manifests, —the separative principle in which the One Divine comes to be ‘many’ as the Vedic poet says. We come to discover Its hidden or latent state all the more when it is found in the realm of Science that all the dimensions work in harmony with one another. The harmony reveals the One at the base of all. In the world of Mathematical Sciences, for example, shapes like triangle and rectangle etc., having different dimensions in them, go to affirm it while expressing the one geometric truth. Geometrically speaking, though a vertical line in some mathematical shape is having different geometric features from that of a horizontal line, the lines which manifest different dimensions, in the said particular shape, they go to express the one latent or hidden geometric, or to say, mathematical truth while coming in union with each other or one another. The One at the base of all creating harmony is having its own consciousness which is essentially the Divine. It is in nature Divine on account of being transcendent to all dimensions. In view of the truth that in the creation of the universe the Sovereign Divine comes to exist hidden, the divisive or the separative principle of the essential Consciousness reins the dimensionality of the universe. Consequently, the consciousness on the plane of the three-dimensional world comes to be the divisive consciousness, the consciousness which comes to us in the form of Mind, says Sri Aurobindo. Such a divisive consciousness, or to say, the mind-consciousness brings about an eclipsed vision of the truth into the being of man. In other words, when the consciousness is divided or fragmented, the vision of the truth is consequently eclipsed. Further, he is not aware of the fact that he is having an eclipsed vision of the truth. Naturally he takes such a view to be the final

one, and therefore the bondage to the consciousness of the three-dimensionality crops up in him, nay, Science, and paradoxes appear in his, or to say, in Science's vision consequently. These paradoxes, being the manifestation of the separative principle, do not allow Science to visualize the truth of the four-dimensional plane of existence, the plane of integral existence.

Further, it is on account of the eclipsed vision that the imperfection, or to say, the error in the Euclidean geometry is not found by the three-dimensional scientific vision. On the plane of the three-dimensional existence or below it the Euclidean geometry is said to be valid, but on a higher plane of consciousness where the eclipse on the mental plane of consciousness decreases, or where there is no eclipsed vision at all on account of having transcended the divisive consciousness, it is no more found to be valid. In other words, the vision which the Euclidean geometry contains comes to be an illusion or the false vision of Euclid on such a higher plane of consciousness. Such an illusion, or to say, the false vision of the Euclidean geometry was pointed out by Einstein who lives on the pinnacle of the scientific mind, transcending the three-dimensional matter-oriented mind.

“According to Einstein's theory, the curvature of space is caused by the gravitational fields of massive bodies. Wherever there is a massive object, the space around it is curved, and the degree of curvature that is the degree to which the geometry deviates from that of Euclid², depends on the mass of the object (Fritjof, 1982: 194).”

Since Science remains bound to the consciousness of the three-dimensionality wherein the Euclidean geometry and the Classical Physics, at the helm of which is Newton, reign despite Einstein's discovery of the plane of the four-dimensional existence, its vision of the higher Truth is eclipsed. The sovereign consciousness of the four-dimensional plane of existence is yet to be brought down into the world of the three-dimensional plane of existence. It is required to be established here in this world of the three-dimensional plane of existence for the end of such an eclipsed vision. Therefore, the absence of such a sovereign consciousness of the four-dimensional plane of existence compels Science to say that it cannot visualize the four-dimensional existence, and only by a mathematical structure it can have a view of the reality of the four-dimensional existence.

“The four-dimensional space-time is a purely geometric notion (Ugarov, 1979: 118).”

Such a view of the four-dimensional existence by mathematical structure is, as a matter of fact, a mental vision, not the transcendent or the Sovereign four-dimensional vision of the truth of the four-dimensional existence.

Therefore, we are required to evolve to this plane of the four-dimensional existence, Spacetime and have its consciousness for a new and truer vision of the truth of this very plane and the planes below it, --the truth which we do not have on the three-dimensional plane of existence on account of the eclipsed vision of the divisive consciousness, or to say, the mind-consciousness. In fact, more to say, prior to evolving to the four-dimensional plane of existence which is the plane of integral existence as there is no separate existence of past, present and future here, as noted earlier, one requires to evolve to the plane of spiritual consciousness which exists on the plane of Mind itself, the consciousness wherein we have the knowledge and realization of the One Divine, the One Cosmic Self, says Sri Aurobindo, to have the true vision of the four-dimensional plane of existence. According to him, on the plane of the spiritual consciousness which exists on the plane of Mind, as stated above, the divisiveness, or to say, the separative principle of the essential Consciousness decreases, and the higher truth, of which the intellectual mind-consciousness thinks, and makes a construction subsequently as does the Classical Physics while speaking of Space and Time, comes into the vision. Such a vision on the plane of the spiritual mind-consciousness is free from the illusion from which the intellectual mind-consciousness suffers, as we find in the case of Euclid's geometry, say for example, on account of having the higher intensity of the divisive or separative principle of the essential Consciousness. Thus, the 'vision' is, logically speaking, the next higher plane to the plane of 'thought'.

The intensity of the separativity of the essential Consciousness is not so high on the plane of the spiritual consciousness, or to say, the spiritual mind-consciousness. Hence, what remains hidden to 'thought' is visible to a man of 'vision'. In fact, in the evolutionary trend the separativity tends to lose itself. With this one begins to evolve towards the integrality, and as a result the vision of the higher truth begins to come into one's being gradually. The vision comes when one ascends the higher planes of the spiritual mind-consciousness, to be more specific, the planes of, what Sri Aurobindo calls, the Illumined Mind Consciousness, the Intuitive Mind Consciousness, and finally the Overmind Consciousness. On the Higher Mind which is the first plane of the spiritual mind-consciousness, one has the realization of the One Divine, or the One Cosmic Self on one's thought level. But such a thought, he says, is not of the intellectual nature. In fact, it is the 'vision' which assumes the form of 'thought' on this plane of the spiritual mind-consciousness, the truth which one finds while descending from the higher planes of the spiritual mind-consciousness, says the Rishi. On the plane of the Illumined Mind Consciousness which is the next higher plane of the spiritual mind-consciousness, we have 'vision'. Of this plane he says:

“The Illumined Mind does not work primarily by thought,

but by vision; thought is here only a subordinate movement expressive of sight (Sri, 1990: 944).”

He further says:

“As the Higher Mind brings a greater consciousness into the being through the spiritual idea and its power of truth, so the Illumined Mind brings in a still greater consciousness through a Truth-sight and Truth-light and its seeing and seizing power. It can effect a more powerful and dynamic integration; it illumines the thought-mind with a direct inner vision and inspiration, brings a spiritual sight into the heart and a spiritual light and energy into its feeling and emotion, imparts to the life-force a spiritual urge, a truth inspiration that dynamises the action and exalts the life-movements; it infuses into the sense a direct and total power of spiritual sensation so that our vital and physical being can contact and meet concretely, quite as intensely as the mind and emotion can conceive and perceive and feel, the Divine in all things; it throws on the physical mind a transforming light that breaks its limitations, its conservative inertia, replaces its narrow thought-power and its doubts by sight and pours luminosity and consciousness into the very cells of the body (Sri, 1990: 946).”

Further, of the Intuitive Mind Consciousness which is the next higher spiritual plane of the mind-consciousness he says:

“...when the consciousness meets the Supreme Reality or the spiritual reality of things and beings and has a contactual union with it, then the spark, the flash or the blaze of intimate truth-perception is lit in its depths. This close perception is more than sight, more than conception (Sri, 1990: 947).”

There is a ‘self-vision’ by Sri (1990: 947) of things on this plane of consciousness, he says. Exploring this spiritual plane of consciousness, he further says:

“Intuition has a fourfold power. A power of revelatory truth-seeing, a power of inspiration or truth-hearing, a power of truth-touch or immediate seizing of significance, which is akin to the ordinary nature of its intervention in our mental intelligence, a power of true and automatic discrimination of the orderly and exact relation of truth to truth,—these are the fourfold potencies of Intuition (Sri, 1990: 949).

On the plane of the Overmind Consciousness, —the consciousness which is the summit of the spiritual consciousness on the plane of Mind, and is therefore conscious of its origin on the Transcendent Divine plane, he says:

“...all inner individual sight or intelligence of things is now

a revelation or illumination of what is seen or comprehended (Sri, 1990: 950).”

So the knowledge on the planes of the spiritual mind-consciousness which comes as a result of the *vision* and ultimately of the revelation of the One Divine, or the One Cosmic Self is more correct, and is, therefore, required to be relied upon.

Further, since the decrease of the divisiveness, or to say, the separative principle of the essential Consciousness on its higher planes, to be more specific, on the planes of the intellectual mind-consciousness cannot be logically denied, as we find the decrease after making a comparison and examination of the two visions in the persons of Newton and Einstein, say for example, we have to admit the truth of the further higher planes of existence with a lesser degree of divisiveness or separativity, the planes which, as we have noted, Sri Aurobindo calls ‘spiritual’ where we have the *vision* and ultimately the *revelation* of the Truth. In other words, there is no room to negate the truth of the further higher plane of existence which is the plane of spiritual consciousness with lesser intensity of the divisiveness or separativity on the higher evolutionary scales since the two planes of the intellectual mind-consciousness with different intensities of the divisiveness or separativity forming a hierarchy exist in the forms of the Newtonian and the Einsteinian consciousnesses, say for example. The Newtonian plane of the intellectual mind-consciousness is having the higher intensity of the separativity of the essential Consciousness with the result that it visualizes Space and Time as the two different incompatible realities. Such a higher intensity of the separativity of the essential Consciousness is evidently absent on the plane of the Einsteinian intellectual mind-consciousness as it visualizes them as the One Integral. What is hidden to Newton comes to be visible and known to Einstein on account of the lesser degree of separativity in his being.

But such a vision of Einstein is of the mental stuff on account of which nothing more than a mathematical structure he could erect in the world of Science, the mental stuff which is yet to evolve to the plane of spiritual, and therefore comes to be called ‘intellectual’. In such a vision he does not visualize the plane of Spacetime which is the plane of the four-dimensional existence. Therefore his mental vision is not a vision in its true sense of the term. It is on the spiritual plane of mental consciousness in which one begins to visualize the One Integral Truth on account of further decrease in the divisiveness or separativity of the essential Consciousness as noted earlier. In other words, it can be stated that on account of the further decrease in the divisiveness of the essential Consciousness the vision of the One Divine, the One Cosmic Self comes into one’s being, the vision which exists on the plane of the spiritual consciousness as discussed earlier. The truth of the state of ‘timelessness’,

of which the theory of relativity speaks dwelling on the plane of the intellectual mind-consciousness, comes into vision when we evolve to this plane of spiritual consciousness. On the closer examination, the decrease in the separativity of the essential Consciousness is found to be revealing the truth that the plane of spiritual consciousness exists *a priori*. In other words, the spiritual consciousness is transcendent to the plane of the intellectual mind-consciousness. Since Einstein visualizes the plane of timelessness mentally, that is to say, on the intellectual plane of the mind-consciousness, his mind comes to be found 'metaphysical', the metaphysical which is destined to become spiritual in course of evolution.

It is, now, obvious that Einstein sows the seed of the evolution of the physical mind, more to say, of the physical mind of Science to rise to the plane of supraphysical, or to say, to the spiritual plane of consciousness. A much higher and vivid picture of the supraphysical planes lies in the words of Sri Aurobindo, the words which unveil the 'universe of the Unknown' wherein 'Space is a vast experiment of the soul' as stated at the outset. In fact, the supraphysicality has dawned upon Einstein as he could be able to receive the truth of the supraphysical plane of the four-dimensional existence from this very plane itself, the supraphysical wherein the vision of the three different streams of time, past, present and future of the physical plane is found to be a false one. In such a reception of the truth, something of this four-dimensional plane of existence descends into him. Consequent upon such a descent of the 'something' of the four-dimensional plane of existence into his being, he is able to establish the truth of the four-dimensional plane of existence scientifically. In other words, it is the 'something' of the four-dimensional plane of existence which enables him to establish this truth of the four-dimensional plane of existence scientifically, and thus differentiates him from other scientists who were earlier blind to the existence of the four-dimensional plane. Further, this 'something' will evolve his metaphysical mind to the plane of the spiritual mind, and finally to the plane of consciousness which exists beyond the plane of the spiritual mind, the plane which Sri Aurobindo calls the Supramental. Such a supramental plane of consciousness existing beyond dimensionality is the plane of integral consciousness where exist past, present and future integrally as something One Integral. This 'One Integral' we find to be 'Timelessness'.

Einstein could receive the truth of the plane of the four-dimensional existence because, as Sri Aurobindo has seen on the plane of yogic consciousness, all creations and thoughts pre-exist in the world of Timelessness, and they descend into the world of Time. Mind does not manufacture any thought. It, being an instrumental self in the constitution of the being of man, receives them³ from the plane of Timelessness. In his epic *Savitri* the latter says:

"Nothing is all our own that we create: The Power that acts in us is not our force. The genius too receives from some high fount Concealed in a supernal secrecy
The work that gives him an immortal name.

The word, the form, the charm, the glory and grace are missioned sparks from a stupendous fire (Sri, 1994: 542)."

Therefore, Einstein, who is undoubtedly dwelling on a higher plane of Mind with its higher receptivity of the truth, the truth which exists in the world of Timelessness, could be able to receive the truth of the four-dimensional plane of existence in his mind, and find past, present and future on 'an equal footing', or to say, the state of past-present-future continuum. This equal footing is the integral state of past, present and future. As we have noted above, such an integral existence of past, present and future, or to say, Timelessness is found to be existing on the plane of the integral consciousness. This state of Timelessness is visualized when, as we have earlier seen, we evolve to the plane of spiritual consciousness in which we have the vision of the One Divine, of which the timelessness is one of the features.

Further, the truth of the prior existence of the Divine Truth, Thoughts, Ideas in the world of Timelessness, and of their descent into one's mind is found to be affirmed in the theory of relativity itself as Einstein says that the plane of the three-dimensional existence is the projection of the plane of the four-dimensional existence as we have noted earlier. In such a projection there is the descent of the truth of the four-dimensional plane of existence from the plane of the four-dimensional existence. More to say, if there is no descent of the thing of the four-dimensional plane of existence, the three-dimensional plane cannot come into existence, and hence no question of other projection arises in the three-dimensional plane of existence.

Further, since the three-dimensional world is a projection, the truth of the four-dimensional plane of existence in such a projection is not in its sovereign state or appearance in the world of the three-dimensional plane of existence. Hence, a contradiction, or a war like situation crops up in the Mind existing in the three-dimensional world. The gravitational pull of the three-dimensionality continues to persist therein. Therefore, Einstein is also required to rise from the plane of Mind where he is presently dwelling in order to have the sovereign truth of the four-dimensional plane of existence, and find subsequently that 'Space is a vast experiment of the soul.'

Though, Einstein is yet to transcend the plane of the intellectual mind-consciousness and visualize the four-dimensional plane of existence in the manner of the men of the spiritual consciousness, the mind-consciousness wherein he could make only the mathematical structure of the truth of the four-dimensional plane of existence, the

very stuff of the four-dimensional plane of existence appears to have taken the reins of his mind in its hold as the supraphysicality has dawned upon him as noted earlier. It is for this reason that he could see the conversion of Matter into Energy. Such a conversion he formulates in the mathematical equation $E = mc^2$. In such an equation 'E' stands for energy whereas 'm' for mass and 'c' for the velocity of light. Though the scientists view the equation as the equivalence of mass and energy, Einstein expresses the truth of Energy as the creator of Matter also in this equation. In fact, such a truth of Energy as the creator of Matter lies at the base of the conversion of Matter into Energy.

"The creation of material particles from pure energy is certainly the most spectacular effect of relativity theory (Fritjof, 1982: 89)."

On a deeper analysis it is found further that at the base of the physical vision of the scientists of the equivalence of mass and energy exists the vision of the truth that Energy creates Matter as we have noted earlier in the case of the conversion of Matter into Energy. In other words, since one could visualize that Energy creates Matter, the vision of the equivalence of mass and energy and also of the conversion of Matter into Energy comes into one's being. Prior to Einstein, in the matter-oriented Science, owing to the eclipsed vision of the truth caused by the three-dimensional materiality of Matter, the aforesaid vision of Einstein could not descend into the being of the scientific community. Since he does not have the three-dimensional matter-oriented vision of Matter which his predecessors had, Mass, to him, is a form of Energy, the truth which is expressed by the aforesaid mathematical equation. Such a vision of Mass is free from error in view of the admitted scientific truth that Matter, of which Mass is the quantity according to the Classical Physics, is the condensed form of Energy, the truth which shows Energy as the creator of Matter. Further since 'mass of a body is a measure of its weight, that is, the pull of gravity on the body' (Fritjof, 1982: 222), and since gravity is but energy, it is energy which is at the centre, and manifests differently on different planes of existence. So he finds Mass as a form of Energy.

Further, the space of which Einstein speaks is the physical space which cannot be separated from time as they are integrally one as we have noted. Such a space is curved on account of the gravity of the material body. This is what he establishes in the General theory of relativity. Furthering this scientific idea of the physical space Sri Aurobindo, whom we have earlier noted as the poet and yogi of the unknown eternal heights, says that such a 'purely physical Space might be regarded as in itself a property of Matter' (Sri, 1990: 360). Sri Aurobindo further says:

"...but Matter is a creation of Energy in movement. Space, therefore, in the material world could be either a

fundamental self-extension of material Energy or its self-formed existence-field, its representation of the Inconscient Infinity in which it is acting, a figure in which it accommodates the formulas and movements of its own action and self-creation. Time would be itself the course of that movement or else an impression created by it, an impression of something that presents itself to us as regularly successive in its appearance, --a division or a continuum upholding the continuity of movement and yet marking off its successions, --because the movement itself is regularly successive. Or else, Time could be a dimension of Space necessary for the complete action of the Energy, but not understood by us as such because it is seen by our conscious subjectivity as something itself subjective, felt by our mind, not perceived by our senses, and therefore not recognised as a dimension of space which has to us the appearance of a sense-created or sense-perceived objective extension (Sri, 1990: 360-361)."

Such a vision of Sri Aurobindo is unquestionable since he is visualizing the truth from the Supramental plane of Consciousness, --the Supramental which transcends the planes of the spiritual mind-consciousness, the manifestation of which we find in his epic *Savitri* and all other works. It is relevant to note here that Sri Aurobindo manifests the Supramental Consciousness very categorically in his vivid and lucid description of the pre-creation state of existence in the opening canto of the epic. The Supramental Consciousness in him manifests also in *Savitri's* yoga in the epic, the yoga which she undertakes to vanquish 'Time and Death' (Sri, 1994: 474), or to say, the divisive or separative principle of which 'Time and Death' are creations and manifestations. She vanquishes the separative principle to bring down the integral principle which is the consciousness of the Supramental plane of Existence from the Sovereign Supramental plane, and establish it subsequently here in the terrestrial existence. She accomplishes her mission as she frees the Soul of Satyavan from the clutches of the Death-God, Yama. The subsequent resuscitation of Satyavan marks the supramental transformation, not only of his individual being, but also of the earthly-existence which takes place eventually. Like Einstein's vision his vision is also required to be realized with the evolution of consciousness to its higher planes. Since Einstein, too, is entering into the world of Spiritual Consciousness, or has, probably, entered into it as he finds the past, the present, and the future to be integrally One on the plane of the four-dimensional existence, Spacetime as it is called, the spiritual truth of Space and Time visualized by Sri Aurobindo cannot be denied by the scientific mind. The scientific mind cannot deny the spiritual truth of Space and Time all the more as in the three-dimensional world the Energy, of which Matter is the condensed form, hence its creation, as already noted, comes to be a projection of 'something' of the four-dimensional world in the theory of relativity. This 'something' is unmistakably of

the Divine World as we have earlier found the four-dimensional world transcendent to the three-dimensional plane of existence. Of the spiritual truth of Space and Time Sri Aurobindo says:

“In any case, if Spirit is the fundamental reality, Time and Space must either be conceptive conditions under which the Spirit sees its own movement of energy or else they must be fundamental conditions of the Spirit itself which assume a different appearance or status according to the status of consciousness⁴ in which they manifest. In other words there is a different Time and Space for each status of our consciousness and even different movements of Time and Space within each status; but all would be renderings of a fundamental spiritual reality of Time-Space. In fact, when we go behind physical space, we become aware of an extension on which all this movement is based and this extension is spiritual not material; it is Self or Spirit containing all action of its own Energy. This origin or basic reality of Space begins to become apparent when we draw back from the physical: for then we become aware of a subjective Space-extension in which mind itself lives and moves and which is other than physical Space-Time, and yet there is an interpenetration; for our mind can move in its own space in such a way as to effectuate a movement also in space of Matter or act upon something distant in space of Matter. In a still deeper condition of consciousness we are aware of a pure spiritual Space; in this awareness Time may no longer seem to exist, because all movement ceases, or, if there is a movement or happening, it can take place independent of any observable Time sequence (Sri, 1990: 361).”

He further says:

“If we go behind Time by a similar inward motion, drawing back from the physical and seeing it without being involved in it, we discover that Time observation and Time movement are relative, but Time itself is real and eternal. Time observation depends not only on the measures used, but on the consciousness and the position of the observer: moreover, each state of consciousness has a different Time relation; Time in Mind consciousness and Mind Space has not the same sense and measure of its movements as in physical Space; it moves there quickly or slowly according to the state of consciousness. Each state of consciousness has its own Time and yet there can be relations of Time between them; and when we go behind the physical surface, we find several different Time statuses and Time movements co-existent in the same consciousness. This is evident in dream Time where a long sequence of happenings can occur in a period which corresponds to a second or few seconds of physical Time. There is then a certain relation between different Time statuses but no ascertainable correspondence of measure. It would seem as if Time had no objective reality, but depends on whatever

conditions may be established by action of consciousness in its relation to status and motion of being: Time would seem to be purely subjective. But, in fact, Space also would appear by the mutual relation of Mind-Space and Matter-Space to be subjective; in other words, both are the original spiritual extension, but it is rendered by mind in its purity into a subjective mind-field and by sense-mind into an objective field of sense-perception. Subjectivity and objectivity are only two sides of one consciousness, and the cardinal fact is that any given Time or Space or any given Time-Space as a whole is a status of being in which there is a movement of the consciousness and force of the being, a movement that creates or manifests events and happenings; it is the relation of the consciousness that sees and the force that formulates the happenings, a relation inherent in the status which determines the sense of Time and creates our awareness of Time-movement, Time-relation, Time-measure. In its fundamental truth the original status of Time behind all its variations is nothing else than the eternity of the Eternal, just as the fundamental truth of Space, the original sense of its reality, is the infinity of the Infinite (Sri, 1990: 361-362).”

It is thus, the ‘consciousness’ which is at the centre in the truth of Space and Time. In fact, it is the Divine Consciousness which is at the centre, the Consciousness which assumes different poises and forms in the worlds of Space and Time. Physics is destined to realize it despite all the differences, in the trap of which the scientific community is presently lying, while coming to the conclusion on the paradox of the simultaneous existence of wave and particle at the sub-atomic level of Matter in the Quantum Theory, the paradox which Physics finds in ‘Light’ as well. Such differences prevail on account of the fact that the physical mind consciousness of the scientific community is yet to evolve to the higher planes of consciousness, and find the ‘consciousness’ consequently at the base of all. In such a vision of ‘consciousness ‘Space’ is found to be ‘the vast experiment of the soul, the soul which is the Divine Consciousness.

Such a ‘consciousness’ comes into the vision of the Consciousness which Sri Aurobindo embodies and manifests. Einstein’s ‘theory of relativity’, thus, culminates into such a yogic consciousness of Sri Aurobindo. In other words, Sri Aurobindo shows how the physical world as shown by Einstein in his theory of relativity evolves to the spiritual plane. In fact, the former reveals the Divine Truth which is hidden to the matter-oriented mind of man showing how Spirit comes to assume the forms of Time and Space creating the three-dimensional plane of existence.

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¹ The word 'Same' in italic has been used to show the hidden or latent state of the Divine.

² Words in the italic made by the author are meant to show the eclipsed vision in the geometry of Euclid.

³ In one of his letters on yoga Sri Aurobindo has stated that man is made up of body, life, and mind at the centre of which is the Soul, a portion of the Divine. It uses them as its instruments. Whatever the Soul, which is also viewed as the individual poise of the Supreme Divine, receives from the Sovereign World of the Divine, It transmits it through these instruments into the being of man.

⁴ It is on account of the different statuses of consciousness that Newton could view Space and Time as the two different incompatible entities, and Einstein could view them as integrally One.