

# THE DIVINE BLISS



“For from the divine Bliss, the original Delight of existence, the Lord of Immortality comes pouring the wine of that Bliss, the mystic *Soma*, into these jars of mentalised living matter; eternal and beautiful, he enters into these sheaths of substance for the integral transformation of the being and nature.”

*Sri Aurobindo*  
*CWSA-21/The Life Divine-275*

# The Divine Bliss

(The first edition of this book was offered at the Lotus Feet of *The Mother* and *Sri Aurobindo* on the occasion of the *World Hindu Summit-III/World Hindu Wisdom Meet-2014* held at Denpasar, Bali, Indonesia, from 16.04.2014 to 18.04.2014. **The third revised edition of this e-book is offered to Them on occasion of *Sri Aurobindo's* 150<sup>th</sup> birth Anniversary, 15.08.2022.** **The fourth revised edition of this e-book is offered to Them on occasion of *Sri Aurobindo's* 152<sup>nd</sup> birth anniversary, 15.08.2024.)**

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## PUBLISHER'S NOTE

“*The Divine Bliss*” is the source of the Supreme Love radiated from *The Mother* and *Sri Aurobindo* through the mystic mystery of the integral Yoga, leading towards true Spiritual life and for a great luminous future. Extracts of this book were periodically published through ‘*The Descent*’ a quarterly magazine of *Sri Matriniketan Ashram Sri Aurobindo Centre*, from its inception in October-2000 and continuing onwards. For this purpose the assistance of *Sri Aurobindo*’s three other major works that of ‘*The Synthesis of Yoga*,’ ‘*The Life Divine*,’ and ‘*The Mother*’ are taken in order to trace the Spiritual passage of ‘*Savitri*’ whose method and aim are divided into the quadruple steps of (1) *Vedantic* Method of Yoga in order to arrive at the *Vedantic* aim or ascent and liberation of Soul with the help of inner aid, (2) *Vedantic* method of Yoga in order to arrive at *Vedic* aim (or *Tantric* aim) or liberation of Soul followed by transformation of Nature with the help of inner aid, (3) *Vedic* method of Yoga in order to arrive at *Vedic* aim or transformation of Nature with the help of external aid, (4) *Vedic* method of Yoga in order to arrive at *Vedantic* aim or transformation of Nature followed by liberation of Soul with the help of external aid. These are the four stairs through which a wide and vast range of Spiritual experiences are extensively worked out. The first two steps are identified as a starting point for the beginners of integral Yoga. The basic truth and highest truth hinted in the ancient Scriptures of *the Vedas*, *the Upanishads* and *the Gita* paved the passage clear for development of an exclusive and comprehensive Spirituality and Vision of which *Savitri* stands as a testimony.

This book partly satisfies *Sri Aurobindo*’s directives issued in *The Synthesis of Yoga*, that ‘all truth and practice... must be constantly renovated by fresh streams of the spirit’<sup>1</sup> and ‘thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed... continue to be of living importance’<sup>2</sup> and by this exercise alone a *Sadhaka* will trace a path of his own *Sadhana* and prevent the written truths from becoming ‘monuments of the past’<sup>2</sup> without any ‘actual force or vital impulse for the future.’<sup>2</sup>

In this [manuscript](#) first revised amendments are marked [red](#) and second revised amendments are marked [blue](#).

*OM TAT SAT*

References:

- 1: [CWSA-23/The Synthesis of Yoga-p-5](#),
- 2: [CWSA-19/Essays on the Gita-5](#),

# NOTE FROM THE EDITORS

“*The Divine Bliss*” is a restatement of integral Yoga in the light of *Sri Aurobindo’s* epic *Savitri*, a supreme concentration of the Universal Mother of all Time and all Life, who lives always in close union with the Soul of earth. It contains an endless series of secret symbolic Spiritual experiences, explored in different planes of Consciousness in ascending and descending order; the descending truth from intermediate higher planes of Consciousness is distorted while working in the large untransformed Nature and prepares the ground for calling down of the highest truth of Bliss Self to penetrate the lowest planes of the Inconscient Sheath and awaken in the little life the mighty Divine transforming power of the Inconscient Self. It also represents a shadow of the Spirit’s new descent through *Sri Aurobindo’s* initial vision of ‘first perfection’<sup>1</sup> and ultimate vision of ‘last salvation’<sup>2</sup> or ‘last inviolate secret’<sup>3</sup> or ‘last experience’<sup>8</sup> which must manifest as the lyric of Divine Love, Bliss and Beauty.

It has further identified the four fundamental essential negations of Ignorance, Falsehood, Suffering and Death not as a weakness, denial<sup>6</sup> and curse on humanity but ‘must be considered one of the greatest (utilitarian) powers of the divine Consciousness’<sup>4</sup> and serve as a step,<sup>7</sup> definite transitional end, Divine meaning and Spiritual profit<sup>5</sup> in her upward evolution. These instruments of distorting consciousness have fallen from the total and unifying knowledge of themselves into every error and discord of division and partial experience and the office of their individual and cosmic utility and existence must diminish and finally cease in the destined conquest of the Soul over subjection to Matter and egoistic mental limitation.

*Savitri* book has a message to aimless and issueless circling human race to be conscious of the issue and aim of the *Savitri* within who must grow by confronting and wrestling endlessly with the riddle of human birth and shadow of negative energies till the last breath in order to trace a path of immortality. ‘And by yogic discipline one can not only foresee destiny but modify it and change it almost totally.’<sup>12</sup> Her Soul’s issue is to change the human destiny by movement of ascending and descending Consciousness and finally ‘reach an apex of world destiny’<sup>9</sup> where all is won by dynamization of Supreme Mother Consciousness or all is lost for man by non-dynamization static Supreme Consciousness. This is also question of capability of reconciliation of her Spiritual experience of dynamic and static *Brahman* Consciousness which must lead her ‘To conquer or fail on a last desperate verge,’<sup>9</sup> ‘Alone she must conquer or alone must fall,’<sup>9</sup> or ‘To win or lose the godlike game for man.’<sup>10</sup>

Here, a conscious effort has been made to plough the hard soil of our earth Nature which is identified as ‘Death’s deep falsity has mastered Life’<sup>11</sup> and how it can be transformed into song of joy and constant flowering of Soul evolution.

OM TAT SAT

References:

- 1: Savitri-531,
- 2: Savitri-135,
- 3: Savitri-311,
- 4: CWSA/21/The Life Divine/418-20,
- 5: “Nothing but this All-Delight could dare or bear to impose such experiences on itself or on us; nothing else could turn them thus to its own utility and our spiritual profit.” CWSA/21/The Life Divine/421,
- 6: CWSA/21/The Life Divine/333,
- 7: “Our errors are his **steps** upon the way;” Savitri-59,
- 8: “The last experience of a lapsing wave” Savitri-308,
- 9: Savitri-461,
- 10: Savitri-17,
- 11: Savitri-629,
- 12: The Mother/TMCW-12/On Education-77,



THE MOTHER

# The Divine Bliss

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S.A. MAA KRISHNA and the inauguration of "The Divine Bliss" book  
World Hindu Summit III  
Bali, Indonesia 16 April 2014



S.A. MAA KRISHNA lighting the opening ceremony lamp  
World Hindu Summit -III  
Bali, Indonesia, 16 April 2014



# Introduction

*Sri Aurobindo* was able to accommodate His (and also *The Mother's*) all life's comprehensive high Spiritual Visions and experiences in symbolic characters of incarnations, emanations and instruments, depicted from the legendary epic *Mahabharata* where *Savitri*, the descending Godhead, *Avatara*, the all Mother, the Mother of all Time, *Paraprakriti*, knew her fiery Self and her Being's aim of **pursuing the Soul of earth, symbolised as *Satyavan* in his earthly form in each birth and in all life.** She glimpsed the glory for which she **had** chosen earth and its atmosphere for gradual and subsequently constant, intense, comprehensive and instantaneous total descent of **Divine attributes of Truth-Light, Power, Wisdom and Delight.** She keeps her will alive to drive human Souls and fills in their brute elements, the endless hope to Divinise clay and confronts the riddle of Birth, inevitable Death, grooves of iron Law and **stone eyes of fixed Fate** in them with the sheer power of her unchanging Soul force manifested as **living fire of Divine Love.** She has chosen the Souls who have long suffered on this harsh globe, for the field of her sacrifice and action and she is even ready to walk and waste all infinity with wounded feet to accomplish her seemingly impossible task of transforming earth's shadow, **fixed destiny, grooves of iron Law, meaningless suffering, splendid failure,**<sup>26</sup> twilight and grey inhibitions. **She leans with pity over earth-bound men in order to share the burden of 'earth's struggle and fate.'**<sup>24</sup>

*Satyavan*, a mere **man of action**, a woodsman, *Nara*, *Jivatma*, raised his consciousness to the status of the ascending integral Godhead, *Avatara*, *Narayana*, by the Power of consecration and loss of ego and was destined to fulfil *Savitri's* mighty Mission of bridging the gulf between Heaven, Earth and Hell. He was also the Eternal Consciousness, a unique rare treasure loaned by Gods, who accompanied *Savitri* from the beginning of the creation as first 'man and woman'<sup>5</sup> or first dual Incarnation and the Supreme had promised to grant physical immortality in all life when the first *Avatara's* 'heart dared death and suffered life.'<sup>6</sup> He continued his life in many successive births and bodies as 'twin souls born from one undying fire'<sup>5</sup> of this mortal existence to endure in his human heart a million wounds representing the delegate Soul of earth. **Through his long suffering in human form the God's debt is paid. His Godhead status does not prevent him from living 'in one house with the primal beast'**<sup>17</sup> in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscious world; thus in the Divine's single plan he reveals solidarity with antagonist powers; 'high meets the low'<sup>17</sup> or 'God's summits look back on the mute Abyss.'<sup>17</sup> **He accepts the small and human personality of woodsman on earth and his small beginning witnesses immense ascent of Soul and immense descent of *Shakti*, leading the creation towards a mighty end.** While tracing the path of immortality he signed salvation's testament with his blood and broke into the dangerous and dark Inconscient's depth and if he were to meet the **Spiritual fall** in the form of death **while attempting to break the wheel**<sup>14</sup> of earth's doom and before bridging the gulf between Heaven and Earth in **order** to balance the dark account of mortal Ignorance then this would be a great loss for humanity. **Or an *Avatara*, as a delegate Soul of Heaven lent to earth must live a**



brief period in human history in order to trace and build a passage in intermediate ranges of consciousness so that a large section of humanity will be able to bridge the gulf between Heaven and Earth and reconcile Spirit with Matter with less effort. This work is further accelerated if Divine Love becomes active in earth's atmosphere through action and interfusion of dual *Avatara*. His Divine work on earth of invasion of the series of Light and Love is treated unfinished and half done till all the evils are slain or transformed in their Inconscient home.

In *Savitri* and *Satyavan*, Soul and Nature had realised equal Divine Presences and merged themselves in oneness of wide harmony and balance. Their Spirit and body were glad, fulfilled through their union which drove them towards the discovery of 'Love's deathless moment,' beings' aim and richness extending over all Time. Their first meeting gives the most thrill by witnessing the dual *Avatara* in a secluded shrine of earth and in the secluded chamber of their heart who carry all the memory of their past births and their unfulfilled world task. From time to time or from the beginning of the creation, earth waits patiently for this destined meeting. Each meeting after the passing of many ages brings a new promise of Divine manifestation and the new hope becomes again visible in earth's creatures. They had treasured the rich relation of their brief human birth through a subtle link of union or clasp of two eternities through many successive births and bodies of un-beginning past and felt the call of Spirit's unending future joy; even they knew their Selves 'older than the birth of Time.'<sup>37</sup> A vast intention of love's unseen Presence has drawn these dual incarnating Powers closer in this life and their love asks to wait endlessly as if they have all eternity ahead for their self-fulfilment. Together they have disdained from the God's everlasting Night of Inconscient world and turned away from His everlasting Day of *Sachchidananda* plane and returned to earth to wage a million war against the universal dark rebel forces attached to present unstable existence, to bear the earth Mother's ancient adversary, to bear 'world's intolerable wrongs'<sup>22</sup> and to accomplish their double task of raising the world to God's deathless Light, a permanent ascent of Divine Consciousness and bringing down Divine *Shakti* to earth and men, a permanent descent of Divine Consciousness.

*Aswapati*, King of *Madra*, the son of God, *Vibhuti*, destined to do some special Divine work, represents the human aspiration, hard *Tapasya*, askesis, and concentrated endeavour to explore all the multiple planes of Consciousness through vast and multiple identities. As Divine father he fostered, nourished and served his Divine daughter selflessly without attachment and wanted his daughter to 'set earth alight'<sup>23</sup> with her 'flame of radiant happiness.'<sup>23</sup> Like all human fathers, he aspires that her mortal life be unwounded and to serve humanity with 'glad and griefless days.'<sup>23</sup> His capacity to unite with new bliss and flame-white Love came by annulling all 'the contact formed with time-born things.'<sup>18</sup> He was able to retrieve the earth's lost Spiritual energies, discovered earth's secret beyond all previously attained Spiritual wisdom, nurtured Almighty's Power in silence and solitude, sought the Divine strength that was not yet manifested on earth and called down the Divine Mother in

the form of his daughter, *Savitri*. As Spiritual Teacher, *the Guru*; firstly, he made her aware that her world Mission of **awakening ‘Almighty powers’** that **‘are shut in Nature’s cells,’**<sup>21</sup> **‘meet the Omnipotent in this house of flesh,’**<sup>21</sup> **‘Out of Immortal’s substance you were made’**<sup>21</sup> and hewing the path of immortality would be accomplished not by her own effort alone but by venturing to find her **second Self**, future Lord, unknown Lover, personal Godhead of the race and **lyricist of her ‘soul’s most intimate chords’**<sup>13</sup> in distant lands, who alone can match the measure of her waiting Soul, can walk with him like Gods in Heaven and can stand up as her equal **comrade** and peer; secondly, ‘must fire always test’<sup>1</sup> the **purity and** greatness of her Soul, who must wrestle with supernatural Darkness and must leave behind *Death’s* night to raise the fallen world. None can possess the kingdom of heaven **and supreme Delight** that has not passed through the **‘stones of suffering’**<sup>16</sup> and tragic **torture** of giant sons of Falsehood; thirdly, she must continue **her father’s** unfinished Yoga and unfinished mission of **‘pure perfection and a shadowless bliss’**<sup>15</sup> for the whole of **suffering humanity and of** changing all future time by unlocking the doors of human Fate. *King Aswapati’s Palace and Kingdom* stand as a symbol of **Supreme Self and Savitri** left this Heaven permanently and had chosen the darkest forest of *Shalwa* as the symbol of **Subconscient and Inconscient Sheaths** for illumination and Divine transformation.

*Narad*, the heavenly sage, the God, **the instrument having the experience of oneness and complete union with the Divine. He is** a mediator between Heaven and Earth, who was aware of the source and mystery of human fate and was having the power to foresee the future of man and knowledge of **Soul saving Truth** behind this creation, came down to earth to make *Savitri* aware that Soul’s greatness is measured through the capacity to bear pains of hell and she must cross on the stones of supreme universal suffering to arrive at her high mission, though he was having no power at his disposal to change her destiny and hence incapable of changing human destiny. *Savitri’s* Psychic being has the ability to give shelter where all the ‘high Gods could live.’<sup>10</sup> This Divine stationed in the heart centre is also projected as ‘greater than the God,’<sup>7</sup> *the Guru* and personal Godhead and has the capacity to **change her own destiny and the destiny of the race or ‘She only can save herself and save the world.’**<sup>35</sup> To bring all the worlds under her loving control and to uplift her body’s destiny or destiny of the race, her Soul entered a series of world adventure in different planes of Consciousness to become one with Divine Will and with the growth of Consciousness, a sort of mastery, a harmony and peace preoccupied the cells of the body and further extended to her multiple Selves of Sun-vast Truth.

*Dyumatsena*, the self-exiled King of *Shalwa*, father of *Satyavan*, is the Divine’s Conscious instrument, *Yantra*, here fallen blind, limiting his capacity to three *gunas* and walks lamely on this dangerous world with slow evolutionary **mental** footsteps. Through this **Spiritual fall** he has lost the celestial **inner** kingdom of seven immortal Selves<sup>28</sup> and through that loss its kingdom of outer glory and opulence. Due to this adverse fate, he now sojourns a wiser life in the solemn rustle of the wood and his yearning towards All meets **two solitudes** (1) that of outcast from the empire of the outer light symbolically represented as crutch upon which his faltering-limb supports

and he helplessly stumbles in the rushing speed of hasty Time and (2) lost to the comradeship of five galloping hooves of sense that of sound, touch, sight, taste and smell symbolically represented as his sightless blind identity. This double doom of his father compelled *Satyavan* to live in the high peopled loneliness of the Spirit which called the Divine Mother to enter his earthly life in human form and finally helped his long pure childhood's lonely dream to restore King *Dyumatsena*'s steady royal walk in high dynamic outer Kingdom and a deeper visionary eye of Divine Wisdom. Restoration of the outer Kingdom was also the outcome of his revival of the inner kingdom through *sadhana* in double seclusion. Savitri and Satyavan accepted double seclusion as field of their ceaseless Tapasya and consecration and the forest of *Shalwa* stands as symbol of dark Subconscious and Inconscious Sheaths and the field of their Divine transformation.

The *Queen*, the beautiful, passionate and the wise human mother of *Savitri*, the Divine's unconscious instrument in Ignorance, *child Soul, bala*, represents mankind satisfied and preoccupied with earthly life of surface consciousness with having partial static Divine realisation through 'sacrificial flame of aspiration,'<sup>68</sup> illumination of intellect, *sattwic mind*, limited light in Ignorance, and in her understanding of the mystery of creation and the Creator, the truth distorted and the Immortal's meaning in the world was veiled. Thus, the limitation of her *sattwic* mind is here identified as soul slaying truth. As a human mother she fostered, nourished and served her Divine daughter with self-interest and attachment. She understands perfectly the limitations of human love and static Divine Love which cannot illuminate material life and not aware of the dynamic aspect of Divine Love which can transform life and human love. She was unaware of the secret of abundant dynamic Divine's Grace and Bliss that hunt behind all effort to accept danger and pain to resolve the fundamental problem of existence and hence to decline all greater adventure by rejecting the doomed *Satyavan* was identified by her as the best solution. She, like a common man, was unable to recognise the greatness, nobility and action of world redemption of an *Avatara* and hence nourished no regard and gratitude towards him. She was also not aware that all unforeseen events are part of God's secret plan and that He can overrule the Iron Law of Nature by conscious human effort and by dynamisation of His Super nature. So *Narad* asks the *Queen* not to interfere in matters that are beyond her understanding and power and to stand back from the stupendous scene and tremendous strife of her daughter's heaven-sent task. The *Queen* was a representative Soul of moderate Spirituality or beginner of integral Yoga and during critical hour of daughter's choice of *Satyavan*, she experienced **Spiritual fall** as her Soul was not sufficiently trained to lean on the pure and tranquil Spirit for all necessary aid and help during the hour of extreme adversity. This suggests that to oppose Divine's Will in carrying out her daughter's 'heaven-sent task'<sup>69</sup> of rescuing men is the cause of her Spiritual decline. Her only daughter and husband's mighty Spiritual Presence did not help her to overcome this fall of Consciousness and she lost the 'empire of her hard-won quietude.'<sup>30</sup>

*Death God*, the dire universal impersonal dark Force, here personified as godhead of the Inconscious world, *Yama*, who as the intolerant dark instrument of the

Divine, *Yantra*, having realisation of partial union with the Divine, and in his personality the escapist doctrine of mundane perfection, moderate Spirituality and later *Vedantic Spirituality* are reconciled. He guards and obeys the Divine's fixed immutable law of Nature which is a part and derivation of His dynamic Super nature and his hunger through world spreading death-net-trap can devour all, **slay the infant Souls**, those who are unable to open towards the Spirit's changeable Supernature and endless truth. **He was oblivious of his temporary instrumental action in Ignorance and considered himself as Omnipotent Supreme Power<sup>66</sup> without the Spiritual experience of Divine Identity and Oneness.** He was aware that the static Divine union of Saints and *Avataras* and the *Ananda* and Freedom gained through this union was not enough to dismantle death from outer existence. For him man's identity was diminished as 'the naked two-legged worm'<sup>2</sup> and he was not aware of the **seven-fold personality of the Divine Lover**, Divine's mighty whole, total vision and swift **evolutionary change in Knowledge** through dynamic Divine union for His unfinished world existence and was aware only of **that impersonal Divine where 'there is no room for'<sup>62</sup> personal love and the incomplete task given to him during the passage of man's tardy evolution in Ignorance within the boundary of three *gunas*.** **He was against the ancient *Vedantic* solution of life of reconciliation of Spirit with Matter as proposed by *Savitri* for whom *Satyavan's* physical form is as important and real as his Soul and one need not die in order to find the Spirit. *Death* proposes *Savitri* to leave the dead husband *Satyavan* either through escapist moderate solution of life through procreation of children and multiple earthly enjoyments with 'other men'<sup>25</sup> or later *Vedantic/Nirvanist* solution of life by escaping through *Death's* door<sup>60</sup> to supreme abode of *Param dham* and live a celestial life with *Satyavan* there and by forgetting the responsibility of emancipating the race here on earth. This Moderate and Ascetic solution of the problem of life proposed by *Death* was not acceptable to *Savitri*. *Savitri's* Soul's clarity<sup>64</sup> and mind's clarity<sup>64</sup> made *Death* powerless. *Death*, like other cosmic Gods, has the immeasurable heart of silence, knowledge of past, present and future, *trikaladristi* and limited power of offering boons to the wounded mortals and in his understanding of existence, the Soul saving truth is thoroughly distorted and his Soul slaying words have denied contact with the dynamic Spirit and Divine *Shakti*. *Savitri's* Mind and Soul's clarity delivered *Death* partly from limitation of gospel of human love and twilight thought in which falsehood is 'mingled with sad strains of truth'<sup>19</sup> and he became powerless before her greater God status of **Psychic Being, universal Soul saving Power, Supramentalised Psychic Being and a superior incarnating Divine Mother Force.** **Those who can open themselves towards *Savitri's* universal Soul saving Impersonal energy can confront Time and Fate.** The future vision of *Savitri* promises that when she will enter the Spiritual experience of everlasting Day, this **dreadful majesty of *Death's* face** and his pessimistic harsh philosophy will **not be slain<sup>20</sup> in his own inconscient home but will** be changed into beauty of suns and a sum of all sweetness will gather into his limbs. His grand fort of darkness, huge Inconscient's grasp and sad destroying might will be abolished forever, his vague infinity filling the universe with dangerous breath will be transformed and he will emerge as a wonderful God. Now the Spiritual significance and utility of *Death* is **identified as a passage<sup>29</sup> in the Soul's unending journey of all life in order** to 'force the soul of man to struggle for Light'<sup>9</sup> and a 'whip to his yearning for eternal bliss.'<sup>9</sup> The Divine instrumentation of**



untransformed *Death* and its nobility is still hidden from humanity as he abruptly ends the parable of the charm of life<sup>61</sup> through ‘last gift of death.’<sup>61</sup> This greatness will be revealed to man when he will be aware of the Divine’s comprehensive plan extending over all life confirming that death is a Spirit’s opportunity to begin greater life.<sup>29</sup> Death God’s existence on earth is provisional or as identified in *Savitri* ‘a failing star.’<sup>63</sup> As long as Ignorance is there, *Death* is a Spiritual necessity.<sup>65</sup> His business on earth will fail with more and more working of universalised Divine Love; his safe and secured throne in the Inconscient sheath will be questioned when more and more *Sadhak* of integral Yoga will hold *Paramatma Satyavan* in the heart centre and enter that dark Inconscient world with Supramental sword to confront that dark universal world force. Here *Sri Aurobindo* projected *Death* as a failing star with experience of partial transformation and Spiritual fall through return to his Inconscient home and left the issue of his complete transformation till the arrival of the last *Avatar*. Since *Death* is not a Divine’s instrument of Soul saving Truth, so he proposes a *Sadhak* (or *Savitri* within) to live in the world with the sorrow of widowhood<sup>67</sup> by forgetting *Paramatma Satyavan* in the heart centre.

*Satyavan*’s birth mother is identified in this epic as the smallest character, the symbolic representation of child Soul and through her *Sri Aurobindo* gives the strongest message of true consecrated service to all earth-bound aspiring child Souls and their right relation with the Mother Soul; here symbolically represented as *Savitri*. Mother Soul serves earth from below as a slave and from above and beyond like strong sunlight and she trespasses the bound life of child Souls as strong Goddess and liberates them from their barren days. Like all other parents, *Satyavan*’s birth mother was not aware of the doom nearing her only child and aspired for him ‘All joy of earth, all heaven’s beatitude.’<sup>31</sup> A similar observation is marked in King *Aswapati* who aspired to pass the mortal life of his only child *Savitri* unwounded<sup>32</sup> and further aspired for this young spirit untouched with tears, and be possessed by all new and ‘beautiful things.’<sup>33</sup>

The above characters along with many more luminous, benignant, powerfully helpful **Immortal** Beings of higher planes, **guardians of Eternity**, **world-creators**, **cosmic beings** that we think or name as Divine, the influence of the great forefathers/Dead<sup>34</sup> who ever live in earth’s atmosphere as immortal and illumined figures and could leave their glory, splendour and wisdom beyond birth and death, **universal dark, ugly and mischievous forces attached to present unstable creation of lower vital planes known as Djinn, Imp, Goblin, Gnome, Troll, Faery and Elfin who also wait patiently on the earth for their Divine transformation**<sup>36</sup> and dark titanic, gigantic, demoniac, ignorant, adverse and dreadful Powers of nether **Subconscient** planes that create vast and formidable upheavals are Supra-physical Forces in both subtle and human emanations, who assist and hinder man that overpass the normal human measure and compel our steps towards large or little gains; thus, earthly life becomes a vast battlefield of Supra-physical forces of either character. We are sometimes possessed by the above greater invisible Divine Personalities for larger instrumental world action and receive a king Idea or a great Word from some high transcendent Source, which is neither our force nor our creation, yet we feel it as our

own. Thus, we look back to some god-phase of our birth beyond our present imperfection and through this kinship towards immortal worlds we treasure some sort of perfect Spiritual experience and high Spiritual destiny. If we are a seeker and explorer of higher planes of Consciousness then we receive assistance **from** beings of high kingdoms, mighty wardens, Immortal Powers or sun-eyed Guardians of those flaming hierarchies and they sweep past our doors with thousand keys to approach the Unknowable. Also we meet dangerous dark nether countless universal forces, haters of light, dire antagonist energies, terrible tenebrous powers, ominous masks, kings of evil, **giant sons of Darkness**, titans of dark armed with soul slaying word, who seem stronger than our ‘trembling Soul;’<sup>4</sup> whose purpose is to prolong the reign of the Ignorance, impose their adverse constructions on earthly creatures, defeat the victories of light, truth and beauty, even shatter the upward evolution and resist the growth of the human Soul towards Supreme Consciousness and Divine Existence. **Among these dark Subconscient powers, Death is identified as the King and Godhead of Inconscient world and his other personalities are identified as ‘dreadful god,’<sup>38</sup> ‘dark-browed sophist of the universe,’<sup>39</sup> ‘sophist God,’<sup>40</sup> ‘Death the king,’<sup>41</sup> ‘dire universal Shadow,’<sup>42</sup> ‘almighty cry of universal Death,’<sup>43</sup> ‘universal god,’<sup>44</sup> ‘Voice of the Darkness,’<sup>45</sup> ‘intolerant Darkness,’<sup>46</sup> ‘dark Power,’<sup>47</sup> ‘the eyes of Darkness,’<sup>48</sup> ‘dark ironic critic of God’s work,’<sup>49</sup> ‘the dark head,’<sup>50</sup> ‘almighty and victorious Death,’<sup>51</sup> ‘grandiose Darkness of the Infinite,’<sup>51</sup> ‘the vast embodied Void,’<sup>51</sup> ‘vague infinity,’<sup>52</sup> ‘obscure disastrous figure of a god,’<sup>52</sup> ‘the mighty Shade’<sup>53</sup> ‘the disdainful Shade,’<sup>54</sup> ‘a silent shade immense,’<sup>55</sup> ‘A limitless denial of all being,’<sup>44</sup> ‘vague tremendous god,’<sup>56</sup> ‘A formless Dread with shapeless endless wings,’<sup>57</sup> ‘Black lie of night to the cowed soul of man,’<sup>58</sup> ‘dreadful Lord,’<sup>59</sup>**

An opening into subtle physical, subtle vital and subtle mental consciousness can liberate an activity of abnormal and supernormal mysterious powers in a *Sadhaka*, which the untrained hasty mind can easily mistake as Spiritual revelation, inspiration and wisdom and his mental ambition draws beings from subtle planes towards **his personal gain** whose deceptive disguise believe him to be incarnation of great personality; thus he opens doorways to high voices in the night, misleads himself to disastrous Powers of inferior planes, kindles his altar flame to demonic powers and declines heaven’s flaming light and ‘a greater adventure’s call.’<sup>3</sup> So as per the intensity of his aspiration, will and capacity to discern truth from falsehood, a *Sadhaka* can enter ‘Truth’s inmost cabin of privacy,’<sup>8</sup> becomes a field, channel and receiver of immutable Divine force, can house the homeless fire to call down prophetic words, **tears** the veil between God and life and fit his action to some Transcendent scheme that fixes upon the Divine Mother’s ‘mighty aim’<sup>4</sup> and confronts with his Soul’s strength the nether Inconscient dark opposing Powers that strive to deflect, depress and prevent upward immortal journey. During this exercise if he meets **Spiritual rise** and **Spiritual fall**, then these too are considered equally by the Supreme Divine Diplomat as ‘means for greater rise’<sup>12</sup> of Consciousness.

This book proposes a *Sadhak*, before pursuing Yoga of *Satyavan* and *Savitri*, he must pursue *King Aswapati’s* Yoga and establish himself in the movement of Consciousness in ten planes and initially learn the lesson to stay for brief period (task

of twice born Soul) in those ten Selves and finally develop the capacity to stay longer period (task of an emanation) and all the ten Selves must be centre of universal and Supramental action. Incidentally, the three main characters, *King Aswapati*, *Savitri* and *Satyavan* of this great epic were *Karma Yogis* and a *Sadhak* has to reconcile the *tapasya*, askesis aspect of the *King* with the consecration aspect of *Satyavan* and finally he has to hold together the dual Godhead, *Savitri*, the symbol of Supreme Nature, *Para-prakriti* and *Satyavan*, symbol of Supreme Self, *Paramatma*, in his innermost chamber of the heart. Initially the seed of dual Godheads were found sleeping within his heart ('It looked within and woke the sleeping god.' Savitri-242) and Their rise and growth is dependent on his faith, sincerity and surrender. Thus, he is able to utilise the Psychic heart centre as a field of Psychic, Spiritual and Supramental action. He must pursue *Sadhana* by outwardly becoming a mere man of action like the woodsman status of *Satyavan* and inwardly like *King Aswapati*, drops all his separative identity in the Divine, possesses the highest objective of *Jnana* and *Bhakti Yoga* by becoming a *Karma Yogi*. His current life and all life will be guided by the *Para-prakriti Savitri* replacing the earlier status of domination of three *gunas* of *apara-prakriti*. The *Savitri* book further suggests that before meeting the death of *Satyavan* in the forest, *Savitri* was established in the Psychic, Spiritual, Universal and Supramental<sup>27</sup> plane. So, this gives the message to a *Sadhaka* of integral Yoga that before meeting his own death or death of his kith and kin/fellow brother Souls, he must be established in Spiritualised Psychic plane and Supramentalised Psychic plane. He has to (1) lay bare Spirit's absolute power<sup>11</sup> and (2) dynamise it as Divine *Shakti* to hold, see, hear and meet the personal form of the Divine Mother. These are the two luminous intimate conditions for prolongation of life, the transformation of Nature and attainment of physical Immortality.

OM TAT SAT

#### References: -

- 1: Savitri-423,
- 2: Savitri-634,
- 3: Savitri-238,
- 4: Savitri-427,
- 5: "For we were man and woman from the first," Savitri-614,  
"For I (Savitri) who have trod with him (Satyavan) the tracts of Time," (from the beginning of the creation.) Savitri-590,
- 6: Savitri-59,
- 7: Savitri-375,
- 8: Savitri-660,
- 9: Savitri-666, "A whip to lash us towards our deathless state." Savitri-601,
- 10: Savitri-531,
- 11: "Reveal thy (2) power, (1) lay bare thy spirit's force,  
Then will I (Death) give back to thee (Savitri) Satyavan." Savitri-664
- 12: Savitri-34.
- 13: Savitri-374,

14: "They are caught by the Wheel that they had hoped to break," Savitri-445,  
 15: Savitri-340,  
 16: Savitri-457,  
 17: Savitri-541,  
 18: Savitri-322,  
 19: Savitri-612,  
 20: "Even the dreadful majesty of Death's face  
 And its sombre sadness could not darken nor slay" Savitri-605,  
 21: Savitri-370,  
 22: Savitri-701,  
 23: Savitri-423,  
 24: Savitri-698,  
 25: Savitri-637,  
 26: "An endless Truth she endlessly unfolds;...  
 As long as the world lasts her failure lives" Savitri-178,  
 27: "Thus for a while she trod the Golden Path;  
 This was the sun (Supramental) before abysmal Night." Savitri-533,  
 28: "The seven immortal earths were seen, sublime:" Savitri-672,  
 29: "Our death is made a passage to new worlds," Savitri-194,  
 "Death is a passage, not the goal of our walk:" Savitri-197,  
 "Knew death for a cellar of the house of life," Savitri-231  
 "He has need of death to find a **greater life**." Savitri-337,  
 "Death is our road to immortality." Savitri-424,  
 "Men die that man may live and God be born." Savitri-444  
 (Narad said) "In vain thou mournst that Satyavan must die;  
 His death is a beginning of **greater life**,  
 Death is the spirit's opportunity." Savitri-459,  
 "His death assists her immortality." Savitri-511,  
 "And lead through death to reach immortal Life." Savitri-515,  
 "And death a spur towards immortality." Savitri-621,  
 "Imagining meanings in life's heavy drift,  
 They trusted in the uncertain environment  
 And waited for death to change their spirit's scene." Savitri-641  
 "And death, my (Lord's) tunnel which I drive through life  
 To reach my unseen distances of bliss." Savitri-683  
 "People who are conscious that death isn't the end, that death is the beginning of  
 something else, it gives them a strength..." The Mother's Agenda/16<sup>th</sup> September,  
 1965, "There is nothing to grieve about as death means only passing over to another  
 country — to which you probably go very often when you are asleep... That is, so long  
 as one has attachment — one ought to look at it like that. But all attachment to past  
 ties should be overcome." "Of course, that is the real fact — death is only a shedding  
 of the body, not a cessation of the personal existence. A man is not dead because he  
 goes into another country and changes his clothes to suit that climate." CWSA-  
 28/Letters on Yoga-I/p-529,  
 30: Savitri-537,  
 31: Savitri-467,



32: Savitri-423,  
 33: Savitri-322,  
 34: “The ever-living whom we name as dead  
 Could leave their glory beyond death and birth  
 To utter the wisdom which exceeds all phrase:” Savitri-30  
 “Immortal figures and illumined brows,  
 Our great forefathers in those splendours moved;  
 Termless in power and satisfied of light,  
 They enjoyed the sense of all for which we strive.” Savitri-677,  
 35: Savitri-461,  
 36: “And as he (Narad) sang the demons wept with joy  
 Foreseeing the end of their long dreadful task  
 And the defeat for which they hoped in vain,  
 And glad release from their self-chosen doom  
 And return into the One from whom they came.” Savitri-417  
 “Our life’s uncertain way winds circling on,  
 Our mind’s unquiet search asks always light,  
 Till they (lower vital beings) have learned their **secret in their source**,  
 In the light of the Timeless and its spaceless home  
 In the joy of the Eternal sole and one.” Savitri-153-54  
 “Illumined by her all-seeing identity  
 Knowledge and Ignorance could strive no more;  
 No longer could the titan Opposites,  
 Antagonist poles of the world’s artifice,  
 Impose the illusion of their twofold screen  
 Throwing their figures between us and her.” Savitri-313  
 “The boundless joy the blind world-forces seek,” Savitri-314,  
 “A trepidant and motley multitude,  
 A strange pell-mell of magic artisans,  
 Was seen moulding the plastic clay of life,  
 An elfin brood, an elemental kind.” Savitri-153,  
 “A fatal guardian hood with monstrous coils,  
 The hounds of darkness growled with jaws agape,  
 And trolls and gnomes and goblins scowled and stared  
 And wild beast roarings thrilled the blood with fear  
 And menace muttered in a dangerous tongue.” Savitri-489,  
 37: Savitri-537,  
 38: Savitri-573, 571, 563,  
 39: Savitri-621,  
 40: Savitri-647,  
 41: Savitri-576, 617,  
 42: Savitri-668,  
 43: Savitri-590,  
 44: Savitri-574,  
 45: Savitri-582,  
 46: Savitri-601,

47: Savitri-612,  
 48: Savitri-636,  
 49: Savitri-638,  
 50: Savitri-656,  
 51: Savitri-666,  
 52: Savitri-679,  
 53: Savitri-656, 667,  
 54: Savitri-589,  
 55: Savitri-565,  
 56: Savitri-584,  
 57: Savitri-534,  
 58: Savitri-588,  
 59: Savitri-591,  
 60: "If thou desirest immortality,  
 Be then alone sufficient to thy soul:  
 Live in thyself; forget the man thou lov'st.  
 My last grand death shall rescue thee from life;  
 Then shalt thou rise into thy unmoved source." Savitri-594,  
 "Turn then to God, for him leave all behind;  
 Forgetting love, forgetting Satyavan,  
 Annul thyself in his immobile peace.  
 O soul, drown in his still beatitude.  
 For thou must die to thyself to reach God's height:  
 I, Death, am the gate of immortality." Savitri-647,  
 "Our spirits depart discarding a futile life  
 Into the blank unknown or with them take  
 Death's passport into immortality." Savitri-167,  
 61: "A rolling surge of silent death, it came  
 Curving round the far edge of the quaking globe;  
 Effacing heaven with its enormous stride  
 It willed to expunge the choked and anguished air  
 And **end the fable of the joy of life.**" Savitri-534,  
 "Fate waiting on the unseen steps of men  
 And her evil and sorrow and **last gift of death.**" Savitri-204  
 62: (Death said) "In the Alone there is no room for love." Savitri-608,  
 63: "A Lover leaning from his cloister's door  
**Gathers the whole world into his single breast.**  
 Then shall the **business fail** of Night and Death" Savitri-632-633  
 "Death walked in front of her and Satyavan,  
 In the dark front of Death, **a failing star.**  
 Above was the unseen balance of his fate." Savitri-640,  
 64: "But faster now all fled as if perturbed  
 Escaping from the clearness of her soul." Savitri-640  
 "A mind delivered from all twilight thoughts," Savitri-638  
 "The twilight trembled like a bursting veil." Savitri-639,

65: "...And from the universal stand point, it is this inertia, this unconsciousness that made the existence of death necessary—the "existence" of death!" The Mother's Agenda/24<sup>th</sup> July, 1965,

66: "The kings of evil and the kings of good,...

And all believed themselves spokesmen of God:" Savitri-30

"Assuming names divine they guide and rule." Savitri-226,

"An ignorant Power took charge and seemed his Will

And Death's deep falsity has mastered Life." Savitri-629

"I, Death, am He; there is no other God." Savitri-553,

"In me all take refuge, for **I, Death, am God.**" Savitri-635,

(Savitri said to Death) "Surely thy boons are great since thou art He!" Savitri-647,

67: 'Like love when the beloved's face is gone' (Savitri-306) or as *Death* God said to *Savitri* 'Leave then thy dead (husband), O Savitri, and live.'" (Savitri-656)

(Death said to Savitri)"Turn then to God, for him leave all behind;

Forgetting love, forgetting Satyavan,

Annul thyself in his immobile peace.

O soul, drown in his still beatitude.

For thou must die to thyself to reach God's height:" Savitri-647,

68: "Aspiring like a sacrificial flame" Savitri-417,

69: Savitri-461,

# The Message of Savitri

- “Alone who stares at the future’s covered face,  
Man lifted up the burden of his fate.”  
Savitri-6
- “Her will must cancel her **body’s destiny**.  
For only the unborn spirit’s timeless power  
Can lift the yoke imposed by birth in Time.”  
Savitri-12
- “He is a smallness trying to be great,  
An animal with some instincts of a god, ...  
His hope a star above a cradle and grave.  
And yet a **greater destiny** may be his,  
For the eternal Spirit is his truth.”  
Savitri-78
- “Aware of his occult omnipotent Source,  
Allured by the omniscient Ecstasy,  
A living centre of the Illimitable  
Widened to equate with the world’s circumference,  
He turned to his **immense spiritual fate**.”  
Savitri-79
- “The soul is the **watchful builder of its fate**”  
Savitri-184
- “But many-visaged is the cosmic Soul;  
A touch can alter **the fixed front of Fate**.”  
Savitri-256
- “A flame that cancels death in mortal things.”  
Savitri-291
- “Fate’s driving ceased and Nature’s sleepless spur:”  
Savitri-320
- “And pure perfection and a shadowless bliss  
Are this afflicted creature’s **mighty fate**.”  
Savitri-340
- “Let a great word be spoken from the heights  
And one great act **unlock the doors of Fate**.”  
Savitri-345
- “One shall descend and break the iron Law,  
Change **Nature’s doom** by the lone spirit’s power.”  
Savitri-346
- “A seed shall be sown in Death’s tremendous hour,  
A branch of heaven transplant to human soil;  
Nature shall overleap her mortal step;  
**Fate shall be changed** by an unchanging will.”  
Savitri-346
- “A look, a turn decides our ill-poised fate.”

“I (Savitri) am stronger than death and greater than my <b>fate</b> ;”	Savitri-394
“This hidden foe lodged in the human breast Man must overcome or miss <b>his higher fate</b> .”	Savitri-432
“Nature and <b>Fate</b> compel his free-will’s choice. But greater spirits this balance can reverse And make the soul the artist of its <b>fate</b> .”	Savitri-448
“Against fixed destiny and the grooves of law Stood up in its sheer will a primal force.”	Savitri-465
“That look with the stone eyes of <b>Law and Fate</b> . My (Savitri) soul can meet them with its living fire.”	Savitri-581
“My will is greater than thy law, O Death; My love is stronger than the <b>bonds of Fate</b> .”	Savitri-589
“It (Divine Shakti) glided into the lotus of her heart And woke in it the <b>Force that alters Fate</b> .”	Savitri-633
“The soul in man is greater than his fate:”	Savitri-665
“But if thou (Savitri) wilt not wait for Time and God, Do then thy work and force thy will on Fate.”	Savitri-691
“You (Savitri) are my (Lord’s) Force at work to uplift earth’s fate,”	Savitri-694

Savitri-702

*Satyavan* is at once *Nara*, son of man, *Jivatma* and *Narayana*, son of God, *Paramatma*. *Sri Aurobindo* projected *Satyavan* as the ‘only Lord’ of *Savitri* who accompanied her from the beginning of the creation as first man or first *Avatara*. When *Satyavan* as first man suffered extremely and was on his deathbed, the Divine came to him and promised him that one day He would grant him physical immortality. So, from the beginning of the creation man’s future is decreed to become Divine. *Savitri* book promises that with the arrival of the last *Avatara*, the last *siddhi* of integral Yoga, ‘truth Supreme’ or Physical immortality will be given to men.

### What is fate?

“Our present fate, child of past energies.”	Savitri-12
“To feed death with her works is here life’s doom.”	Savitri-131
“A slowly changing order binds our will. This is our doom until our souls are free.”	Savitri-154

“We reap the fruit of our forgotten deeds.”  
Savitri-378

“And destiny the unrecognised child of Will.”  
Savitri-272

“All the world’s possibilities in man  
Are waiting as the tree waits in its seed:  
His past lives in him; it drives his future’s pace;  
His present’s acts fashion his coming fate.”  
Savitri-482

“Our past lives still in our unconscious selves  
And by the weight of its hidden influences  
Is shaped our future’s self-discovery.”  
Savitri-483

Here we find three new elements that can build and change our fixed destiny. They are:

- (1) Fate is built from our action and thought.<sup>24</sup>
- (2) Fate is built by intervention of invisible beings.<sup>47& 48</sup>
- (3) Fate is built by intervention of the transcendent Divine<sup>26</sup> who silently watches all things.

Nature is the fixed mechanical law of the Divine in Ignorance. Fate or doom is the outcome of *Karma*, bounded action. *Karma* is the outcome of sin; sin is the outcome of evil; evil is the outcome of wrong action; wrong action is the outcome of wrong will or activation of physical and vital mind; wrong will is the outcome of falsehood; and falsehood is the outcome of Ignorance or part knowledge. From activation of Ignorance and falsehood, doom is born. So, all doom can be transformed into high Spiritual destiny by emergence of integral Knowledge.

If consciousness goes down then its outcome is destruction in material world and if consciousness goes up then its outcome is creation and manifestation in the material world. Five types of invisible beings interfere in building human destiny. First are the dark and hostile Forces<sup>47</sup> of the Subconscious world. They enter human vessels through our untransformed Nature and twilight thought; depress the consciousness and invite doom. Second are the beings<sup>48</sup> of higher planes of consciousness. They help man in ascending higher planes of consciousness and of building Spiritual destiny. Or ‘Beings of a wider consciousness were his friends.’<sup>48</sup> With the opening of higher Selves, beings of those planes accompany us and help us to be established in that plane and they also protect us from evil's hand. Third are the Beings<sup>49</sup> who accompany human vessels from this birth and beings who accompany from past births. These invisible beings accompany us like our parents. They guard and take care of us. The fourth being is *Death* or delegates of *Death* who accompany us ‘on Life’s road’<sup>61</sup> from ‘the body’s start’<sup>61</sup> of new birth and this universal dark Force surrounds us like ‘A net of death in which by chance we live.’<sup>62</sup> Since nobody dares to confront Death in his Inconscient home, so his ‘throne of the Inconscient’<sup>63</sup> is

considered safe and secured through aeons. Thus, *Death God* abruptly ends ‘the fable of the joy of life’<sup>64</sup> through his initial disguise of ‘evil and sorrow’<sup>65</sup> and ‘last gift of death.’<sup>65</sup> Integral Yoga proposes a *Sadhak* to transform all sorrow into intense Delight and all evil into universal well being through entry into Divine union. He can confront *Death* superseding his earlier stand of submission before death, after the realisation of his Supramental Self. The fifth invisible entities are some heavenly beings or ‘Forms subtly elusive and half-luminous powers’<sup>66</sup> stationed in the Subconscient's twilight sheath; they help in the transformation action. There is the description of ‘a happy misty twilit world Where all ran after light and joy and love.’<sup>66</sup> These fugitive beings are natural habitants of that Subconscient world. Their all creations and manifestations last too long; their bold formations are too absolute and they ‘win immortality by perfect form.’<sup>66</sup>

The Divine works in human vessels by the activation of our triple Selves (or ten Selves of integral Yoga). Out of them the Psychic Being is given maximum importance in integral Yoga. If in the long course of *Sadhana*, our Psychic being is Supramentalised then change of fate becomes very natural and this Supramentalised Psychic being can work in Subconscient Sheath ‘Whose momentary and escaping thrill’<sup>66</sup> is ‘Much sweeter seemed than any rapture known.’<sup>66</sup> Divine works in human vessels by activation of Divine Will, Divine Knowledge and Divine Love. Out of them Divine Love is identified as the most powerful instrument to change fate.

*The Queen*,<sup>32</sup> human mother of *Savitri* proposes that *Death* is the cupbearer of the wine and this wine is the symbol of deceiving prize of transient happiness. If one can reject the desire of short-lived joy then he can leap into greater immortal life. *Savitri* book further recognises all gross physical and vital enjoyment as the wine of desire whose cupbearer is *Death*, *Yama*, and one who begins the initial effort to conquer *Death* must abstain himself from all objective enjoyment and disrupt and dislodge by the Soul's force his past ordinary life that stands as a block on the immortal's road. After rejecting desire, he will further transcend the limitation of social duty, family obligation and influence, religious activities, profession, serving the nation and humanity. The child Soul or infant-Spirit needs these inferior attractions of separative identity badly in his growth so long as they are not in conflict with his higher Spiritual pursuit, but they drop in the ‘ripened Soul.’<sup>16</sup> The *Queen* considered *Savitri's* choice of *Satyavan* as emotional action born out of transient moment's short-lived experience. She failed to see *Satyavan's* relation with *Savitri* continuing from past successive births and she was unable to visualise that the Soul's momentary Spiritual experience is imprinted as an unforgettable deep sweet memory, ever refreshing, ever renewable with its growing intensities. And this experience is infinitely more valuable than the happiness of a thousand years of ordinary earth-bound life.

*The Death God* indirectly proposes six-fold renunciations in order to live alone with the Divine and to arrive at the secret of immortality. Those who (1) have personal will in place of Souls' aim,<sup>33</sup> (2) superstition or twilight thought,<sup>34</sup> (3) speak lies or soul slaying truth,<sup>35</sup> (4) ‘quarrel between the individual and society or disastrous struggle between one community and another,’<sup>36</sup> (5) indulgence in human association and love,<sup>37</sup> and (6) practice of fixed law and slow evolution of Religion,<sup>58</sup> invites



death unconsciously and they are prone to fall in the world spreading death net trap which divides life. The three *gunas* of *sattwa*, *rajas* and *tamas*, which dwarf human life are identified as the parent of above six elements. Those who do not renounce above six elements, lead a mixed life without Divine protection and those who renounce them are identified in *Savitri's* language, 'Only were safe who kept God in their hearts.'<sup>68</sup>

*Death* also suggests<sup>53</sup> that reconciliation of (1) momentary action born out of personal will and (3) words born out of three modes of Nature can slay the Psychic Being or those who indulge in (3) loose talk and (1) loose desire driven sex action meet death and suffering in thousand ways. He also reconciles<sup>55</sup> (1) personal will with (5) human love as condition of human death.

**1: Personal Will and Divine Will:** Most of the human beings' actual status is that they neither know their Soul nor their aim and their whole life are 'issueless circles.'<sup>33</sup> They are 'ardent slave'<sup>54</sup> of their 'sensuous will.' That is a strong justification of Death reigning over earth life. In the quest for immortality the will to become something is transformed into the aim of deep central faith which 'see only the Divine and seek only after the Divine'<sup>27</sup> and 'The life that wins its aim asks greater aims.'<sup>60</sup>

**2: Twilight Thought and its complete Illumination:** Mind's twilight thought is enlarged, upraised and enlightened by Spiritualisation of intellect through descent of Divine Force. Spiritualised Intellect can act as an efficient subordinate of Psychic and Spiritual Being. To 'convert our twilit or obscure physical mentality into the plenary supramental illumination... this is offered to us as... the goal of Nature in her terrestrial evolution.'<sup>67</sup>

**3: Soul Slaying Truth and Soul Saving Truth:** Soul slaying truth is transformed into Soul saving Truth or learns the lesson to constantly open towards overhead Truth and constantly reject the Subconscient and world Falsehood invading Nature. In higher consciousness, these double efforts become natural and spontaneous.

**4: Discord due to Quarrel and Harmony due to unity Consciousness:** If attachment to mutable personality is the cause of our discord and quarrel with others, then the emergence of Cosmic Consciousness 'would assure a harmonious diversity in oneness.'<sup>36</sup> In that Impersonal oneness no such discord, quarrel 'and ignorance and vain and noisy effort exist.'

**5: Human Love and Divine Love:** The limited and narrow human love is either transformed into boundless Divine Love or one must learn the lesson to open towards overhead Divine Love by rejecting transient human love and association. Integral Yoga forbids a seeker of Truth to increase human admirers<sup>37</sup> around him which later becomes the cause of his separative identity, Spiritual fall, ruin and death. There is a subtle physical love which bridges the gulf between human and Divine Love. That is identified as the special and the most unnoticed secret of *Savitri* book and to densify and universalise the subtle physical relation is identified as a process towards attainment of long life and physical immortality.

**6: Religion and Spirituality:** A fixed set of knowledge on Self, World and God can be transformed into swift Spiritual evolution by constantly renewing, renovating<sup>58</sup> them by fresh inflow of Spirit's touch or by endless enfolding of Spiritual Being.



Then after handling rightly the above Six deficiencies, one *Sadhaka* (or *Savitri* within) can confront Time and Death in order to ‘win or lose the godlike game.’<sup>57</sup>

*King Aswapati*<sup>31</sup> proposes for seekers of Immortality to understand the double destiny of men. One is that of fixed destiny born out of ‘blindness of our will,’ our *Karma* or bounded action of past and present birth and other is our changeable Spiritual destiny which is born out of union and oneness with Divine Will, Divine Wisdom and Divine Love. So, one can escape untimely death and can live a long secure<sup>51</sup> life if his Psychic being opens. For these Psychic and Spiritual Self opened Souls, Death is not a curse but a passage and choice<sup>50</sup> (*iccha mrityu*) for higher life. We came to know from the King that before physical death, the Psychic Being withdraws and ‘the golden Nimbus’<sup>38</sup> surrounding the body ‘is seen no more.’<sup>38</sup> This is the tragedy of inner death which can alone be overcome by *sadhana* and askesis. After prolonged dual *Sadhana*, *Savitri* witnessed that ‘Fate’s dark and lethal orb’<sup>39</sup> was withdrawn from *Satyavan*’s head and it was replaced with ‘A golden circle round a mystic sun.’<sup>39</sup> This was the tale of inner conquest of death before its outer conquest. *King Aswapati* had also similar experience of permanent change of destiny through entry into Supramental world which is expressed as ‘A light was round him (King) wide and absolute.’<sup>40</sup> This book defines *Savitri* as descended Godhead with the partial realisation of Supramental Light and Love in her frontal Nature from childhood and *Satyavan* witnessed ‘some secret nimbus’ or ‘an arch of meditating light’ or ‘Discovered the aureole round a mortal’s head’<sup>46</sup> of *Savitri* during his first meeting. Thus, *Savitri*’s physical Presence on earth is identified as crucial as all the *Avatars* ‘bear man’s load of fate’<sup>30</sup> on their shoulders.

*Narad*<sup>30</sup> proposes that if one could live in the exceeding joy of the Self then doom might sleep in his life; this doom hunts and captures men when they remain unconscious of their Divine existence and their physical and vital mind are active; if *Savitri*’s heart could be permanently imprisoned in the Supramental world and if she could live in the highest consciousness and exceeding bliss in her conscious waking state then doom might have slept permanently in her life and subsequently from earth’s life. Man (his soul) can refuse his fate (or death) if he can dynamise the Supernature which can reverse the course of things. And this affirmative event is recorded in the credit page of his Soul history as any negative event of submission before death is recorded in the debit page of Soul history. So, the outer death can be transcended by concentration and expansion of the Self. One can foresee the fixed fate of death through Divine union and vision and can work within to change them. The fixed fate of *Satyavan* is ‘illegible and mute’<sup>41</sup> and it can be changed by right transaction between Soul and Nature or Soul’s Truth has to be worked out in Nature’s Ignorance. *Satyavan* or *Jivatma*’s future is dependent on *Savitri*’s or *Para-prakriti*’s accumulation of Spiritual energy in the Psychic being. *Narad* also confirms that a hidden foe in the form of physical and vital mind seal up wisdom’s eye by their evil whisper or negative energies invite doom. He proposes that man must silence and conquer the dominance of *tamasic* mind and *rajasic* mind which will open the door of higher Spiritual destiny and will bring down God’s peace.

*Savitri*<sup>29</sup> proposes the seekers of Immortality to live in the Bliss of Oneness or else fate will be able to divide their life. Due to her accumulation of Spiritual Power or *Yoga Shakti*, the relation between *Savitri* and *Satyavan* became so strong that *Death* could not tear apart this ‘golden tie’ and their locked embrace could guard against any threat. This victory over one body through accumulation of Spiritual energy can be universalised as her love can bind all with one heavenly cord. Her message to humanity is to live with ‘love and oneness.’ As *Para-prakriti*, her Consciousness is pervaded over all earth, heaven and hell and she leans on every dying Soul struggling for life with her all-embracing Love, Light and Force and she is ready to waste all infinity or all life in her effort to divinise clay. The lucent calm mighty Mother holds this ‘eternal child upon her knees’<sup>29</sup> and prepares the human vessel through all life to such an extent that one day he can successfully confront the Fate and Death. When she will descend to earth as the last *Avatara*, then from earth’s life her half-finished work through successive *Avataras* ends and there will be permanent elimination of Ignorance, Falsehood, Suffering and Death. Then, the last *siddhi* of integral Yoga, ‘Truth Supreme’ will be given to men.

The Supreme has created faultlessly this unfinished evolutionary marvellous earth with a greater unforeseen plan, purpose and unabridged beauty. The earth being’s heavenward growth began to unveil the Spirit’s timeless Power or a force in *Savitri* had toiled from the beginning of creation to reverse ‘fate’s cold dead turn.’<sup>1</sup> The tremendous limitations of material nature ask for long and patient exposure to ‘burning test of the godhead’<sup>7</sup> or to the vibrations of higher worlds so that it may be one day able to hold the Force of the Infinite. There is a method and a long Divine plan through which King *Aswapati* foresees the future Godhead in a worm and works out her incomplete task. It is hard to persuade surface nature for any constitutional change as it can bear only a slow advance. There are higher worlds where response to the Truth-Light is swift and sure whereas similar invasion to the material nature meets with violent opposition and revolt. *Savitri*’s mission and action on this earth cannot be broken or depressed by above deaf resistance.

The very strong aspiration of earth compelled *Savitri*’s mortal birth. (1) Excessive physical beauty<sup>21</sup> and brightness, (2) inherent purity of mind, life and body which is least interested in all objective enjoyments of life and (3) direct contact with the Divine through her instrumental Yogic method of impersonal Divine emptiness or ‘Annul thyself that only God may be,’<sup>11</sup> right from the birth, are her special threefold personality. As the goddess of Heaven, she leans down as Divine *Shakti* to embrace earth from all sides. She has a mighty role in moulding the fate of the mortal creatures on earth, the Gods of heaven and the devils in hell and she leads them all towards the ‘pure perfection and shadowless bliss.’<sup>22</sup> The earth is the chosen battlefield of Gods and *Asuras* where heaven raced with hell for supremacy and the Divine Love confronted Doom and human love. Her strong far-winged Spirit travelled back in Time to share and illuminate the yoke imposed by ignorance, fate, labour and stress of mortal days. And doom visited her as the ancient disputant who encircled her like giant figures wrestling in the night. The dark godheads born from the dim Inconscient

awoke in her to give the experience of struggle and pain and by their pressure she forgot awhile to arrive at **all** life's goal. They are guardians and dark adventurers of the abyss and inherited the long agony of the globe; due to their presence the fine entries of celestial Fire were blocked and all the fierce negations of man's hours relived. The sacrifice of suffering and desire, earth offers to the immortal ecstasy began again. She heard the ignorant cry of living things and looked at this green smiling difficult world. Amid the chaos and discord of the earth's unchanging field her secluded Soul gathered and accumulated the extreme Divine **energy** in order to confront Time and Fate. This was the hour of absolute supernatural darkness that visited *Savitri* in the form of *Satyavan's* death, when he was drawing closer to God, the Lord of Immortality. To give back *Satyavan* his earthly home and live with him the celestial Divine life that cancels no mortal joy but fulfils it through Heaven's touch, was her Soul's special issue.

The entire aim of *Savitri* is concentrated around the foreknowledge of the death of *Satyavan* in the forest. The acceptance of his death was against the Mission of *Savitri's* Soul of which she was completely aware. The Yoga of *Savitri* was intended to overcome the Spiritual crisis of the inevitable doom over the head of *Satyavan*. The power of his growing Divinity was meant to confront the earth's dark adversary calmly with sure footsteps in the growing Night. This dark shadow of limitless denial is the delegate born from the universal Inconscient that previous *Avataras* seemed to leave ignored and untouched. The present universal Inconscient of earth is less heavy than the universal Inconscient of the earth when it was created; because with evolution a part of its shadow is permanently illumined. Similarly, the Inconscient Sheath of the present and future *Avataras* will be less heavy than the past incarnations. *Savitri* and *Satyavan*, both were conscious or aware of their all life or successive past, present and future births and bodies and their thousands of years of Soul incarnations as birth history of *Vibhutis* and *Avataras* generated countless miracles of illumining Inconscient Sheath. Thus, a greater Power and larger Light grow on earth and Night recedes and till all the evil and dark adverse forces are slain in their own Inconscient home, *Satyavan* must labour on, face world's blows and his Divine task is half done.

The darkness below and a fathomless Light above are the two mighty arms of Divine through which existence is balanced and the current of both the worlds of Ignorance and Knowledge awaken an immense dynamic World-force. The Divine Mother's great world task proceeds through their interaction, fusion and reconciliation and to illuminate Ignorance is her difficult issue.

King *Aswapati* adventured the dark Inconscient world to force open the door that was denied and closed, experienced death without dying, overruling the prohibition imposed by past Spiritual guidelines to shield the Spirit from the horror of Night; for the key of evolution or the key of immortal life is kept secretly in Inconscient Sheath. Exploration of this world of immense negation to Spiritual things is highly dangerous and he would bear fierce inner and outer wounds that are slow to heal. His warrior Nature's wounded limbs suffered in the Inconscient Night are healed when he entered the kingdom of Life Gods where he experienced utter ecstasy that

could shatter mortal flesh. Only those who are established in their Spiritual experience in Supramental Self are authorised and capable to rend the Inconscient's seal of sleep and in those dark provinces they still keep intact the Spirit's radiant truth. So, *Satyavan* and *Savitri's Yoga* are identified as the extension and continuation of King *Aswapati's* unfinished *Yoga* in the Subconscient and Inconscient plane.

The foreknowledge of *Satyavan's* death in the forest preoccupied *Savitri* exclusively to enter the inner world in search of the true almighty Power and discern it from other ambiguous dark misleading forces and expel these forces of ignorance; for such is the means to resolve the fundamental problems of existence. The issue before *Savitri* is to pour down Light and Love over the dark shadowed head of *Satyavan* and replace it with the aura of bright golden nimbus around his head. The strength and brightness of the protective aura that surrounds every living creature defines longevity. The secret behind the dying Soul is symbolically revealed here and this inevitable death can be avoided or overcome through the change of fixed fate which is the outcome of past energies, manifested as *karma* and this change and reversal of inevitable doom is possible by entering a new domain of higher Spiritual destiny, where the Supreme Will or a higher Divine force carries the burden of life. Death visits in the life of an individual as a consequence of past *karma*, through a sudden inrush of dark forces from the Inconscient World to surface physical Nature [or visits the body as a stroke that slays](#). There are periods of long night which visits in the life of man, can be met and overcome by accumulation of Spiritual forces, without which the individual Soul will recoil and submit to the hand of all devouring *Death*. The ability to stand the shock of *Death* through accumulation of Spiritual force and its power to annul the intensity of dark forces, are possible in the life of aspiring Souls. This [accumulation of Soul Force](#) is the subject of interest of *Savitri*; for she stands on earth as a powerful saviour force, with whose intervention alone the accidental death due to the fixed destiny can be driven out from the life of individual Souls. But the permanent elimination of death is a question of transformation of decaying cells and each individual Soul is entitled to meet in his inner life the play of *Savitri* and *Satyavan*, *Shakti* and *Shiva*, the dual Godhead who work out the long, deep subjective game of immortality of their creation.

Men escape death at every second<sup>23</sup> and from cradle to grave we are constantly threatened by the presence of *Death*. How a man experiences the inner death far before his outer death was first revealed to King *Aswapati*, and then to *Savitri*. Before the physical death, due to the arrest of growth of consciousness, the Psychic being or the Soul in the heart, leaves the body or 'From the veiled sanctuary the God retires.'<sup>12</sup> So the chamber of the Psychic sheath, where the Psychic being dwells, becomes empty and cold. The gold nimbus which protects the body is now no more visible or it is changed into dark shadow. The Psychic voice of [inner](#) guidance ceases and a white Spiritual ray no longer burns in a dying Soul. Due to this **Spiritual fall**, his name is struck out from the record book of God and the Soul's high aspiration is no longer marked by the Angel of the Vigil tower. Thus, the living Soul's story ends. This is the tragedy of inner death. Those whose mind, life and body and the surrounding atmosphere do not collaborate in the Psychic growth, their Psychic being decides to

leave the body, which is a Spirit's recoil from the Matter. Long after this inner death one experiences the outer death. During this outer death the physical consciousness or *Annamaya Purusha* followed by *tamasic mind* leaves the body. The present event of outer death is a story written long back in the subtle plane. Man, as developing Soul has closed his door from the saviour power of the Superconscious plane and succumbs to *Death*. He does not find the means to surmount the inner and outer death and no miracle can bring the dead to life. Whereas, developed Souls represented here as King *Aswapati*, *Savitri* and *Satyavan* experienced inner death without experiencing physical death. *Death* captures man as a sudden **accurate strike** from the denser darkness. One must be aware of it. In Spiritual life one must be aware of such Inconscient assault and equip himself with Psychic, Spiritual and Supramental invasion in order to confront it. *Savitri* arrived at a point of intense *Sadhana*, where Fate's dark and lethal sphere is transformed into 'A golden circle'<sup>13</sup> above the head of *Satyavan*. This is the turning point through *sadhana* by which outer death can be confronted and conquered. *The Mother* had recounted of Her two experiences of physical death for a brief period twice, the first time it was in the vital plane, while searching the *mantra* of life with Her former Mentor *Theon* at *Algeria* and the other one was way up above in the Spiritual plane with *Sri Aurobindo* at *Pondicherry*.

*Savitri's* tremendous task was to erase the past *karma* of the world through the symbolic representation of *Satyavan* by the intervention of higher Spiritual forces. The dark shadow over *Satyavan's* head was the heaviness, negations and downward pull of earth's Inconscience, symbolising a possible death threat over his life. The threat from the Inconscient world may even swallow the whole human race into its Eternal Night and can disintegrate all things into the original Matter, *panchabhuta*. This shadow of *Death* pursues every living creature as the final state of refuge requires attention; for this foreknowledge of death through premonitional vision can be utilised as an aid towards changing an individual's fixed destiny.

*Savitri* has to face the dark forces that declare endlessly **their** theory of negations that seem to survive through all eternity. *Death*, the dark-browed sophist of the Inconscient world, repeatedly advised *Savitri* to pursue the Divine in the Superconscious Self and Supreme Self by renouncing life and world and by forgetting *Satyavan*; because all the past effort to unite with the Divine ended in extinction into *Param Dham*, leaving *Death* an opportunity to perpetually reign over the earth. *Death* was absolutely against *Savitri's* vision of the manifestation of Divine in the Inconscient Sheath and surface physical Sheath and a descending Divine light will transform life as well as death. *Death* leans on to rule those who are subjected to the fixed law of three modes of Nature that strongly survives on earth as unchangeable Iron Law by ignoring the Divine's changeable dynamic Supernature.

*Death* had the strong conviction that *Satyavan* is dead and no sweetness can lure him back to life and there is no magic on earth which can bring back the dead to life. Even God obeys the fixed Law he made and never can it change. The *Avatars*, Sages and Prophets even submit to the law of *Death* and their life, thought and action are futile and meaningless. *Savitri's* longing to build Heaven on Earth seems vain to



*Death*; for Heaven can never come down to unhappy earth and there is no house for God in hurrying time. According to him, if *Satyavan* had lived long, mortal love would have died in the tired heart, but since *Satyavan* lived for a brief period so this human love shall live awhile as a sweet memory and then this memory will fade away with the arrival of other guests and human admirers. *Death* was totally unaware of the Light above the head, Divine Love in the heart and Truth's victory which can change Nature and destiny but he was fully aware of the recoil of life either through physical death or through *Nirvana*, the static experience of ecstatic union with the Divine. *Death* proposes that the best established solution for *Savitri* is either to live in her Soul and experience the calm *Nirvana* and all the negating Absolute which is a passage to *Param Dham* or go back alone to the vain life on earth surrounded with human admirers by abandoning and forgetting her 'doomed husband' (symbol of *Paramatma*) who can never again return to her.

*Savitri* admits no victory of *Death* and Fate that pursues behind every living Soul, rather she toils in each Soul with new attempts of hope to transform the changeless Law and protect and nourish the imperishable stuff in perishable things. In successive lives, the imperishable subtle physical elements grow within the perishable frame. Or subtle physical 'guards the deathless type' within 'of perishing things.'<sup>28</sup> Thus, the species moves towards immortality. The law of Immortality exists here and that will supersede the Law of *Death* in all life. The aura of subliminal Self that protects every living creature from the clutch of death has to grow in the light of Superconscious Self, till that imperishable stuff is able to consume and transform the perishable stuff.

There exists a Superconscious Light whose presence leads one beyond birth and death and it can also descend immensely and penetrate inside the cells of the body to cancel death in mortal things and transform the passion of the flesh into the Spirit's stuff. At the core of the World, there is a quiver of God-light and God-love in the form of Inconscious Self, and this sweetness knows not *Death's* law. *Savitri* has to uncover the Divine Love's deathless moment and 'the Lover's everlasting Yes.'<sup>17</sup> For *Savitri*, *Death* speaks of time made truth that slays the Soul and is unaware of the timeless Truth that changes and saves life. There is a truth above in the form of Bliss Self by whose descent the truth below in the Inconscious sheath can wake. *Savitri* is preparing to trample *Death* with the help of her living feet symbolising the opening of Subconscious and Inconscious Self, in order to bring for humanity the hour of God and the perennial Consciousness that transcends pain, fate and death. Her dynamic Divine Will or Super Nature commands more Power than *Death's* static fixed Nature's Law. She stood on the luminous edge of Eternity and realised that the world was none other than the Divine and pursued Him in the earthly incarnation of *Satyavan*. The mortal body of God must reveal Him and will become Immortal.

The message of *Savitri* is like a 'sealed order'<sup>6</sup> or 'fiery seal'<sup>8</sup> from the unknown immortal Light that has to be opened in addition to the 'drowsy seal'<sup>9</sup> and 'inconscious seal'<sup>10</sup> for the expansion of an existing human vessel to hold the ever growing intensities of the Divine faculties through a deeper plunge into the realms of

Consciousness. The *Sadhaka* of this integral Yoga is like a navigator exploring the ten inner Oceans. His Soul has descended to earth as ‘scout and voyager from Eternity’<sup>45</sup> for world-adventure. The ‘secret mission’<sup>6</sup> which the Divine Mother insists is the adventure into obscure geographies of the three firm lands that of surface physical, surface vital, surface mental; explore and sail into the ten deep larger seas or inner oceans that of Inconscient, Subconscient, Subtle Physical, Subtle Vital, Subtle Mental, Psychic, Spiritual, Universal, Supramental and Bliss Ocean, through thunder’s roar, windless hush, fog and mist where nothing more is seen; intended towards the discovery of ten Selves that of Inconscient Self, Subconscient Self, true physical, true vital, truth mind, Psychic Being, Spiritual Being, Universal Being, Supramental Self, Bliss Self and through their huge working of Soul Forces, purify, transform, perfectly build the Immortal’s secret house of ten Sheaths enveloping and overlapping these ten Selves, and unwound and liberate the triple dominance and downward pull of surface physical, vital and mental domains, bringing the greatness of Spiritual dawn; this exercise will follow the great Mother’s directive to finally uncover the city of God with new body and mind and enshrine the Immortal in his glory’s house.

In this Spiritual endeavour, the discovery of Inconscient Self is identified as the one of the last flaming burst of Divinities and the most profound Spiritual experiences of perfect rhythm of illumining Matter’s depth, ‘the grand solution’<sup>5</sup> in which the height of mortal effort end and it is the waking of matter’s great Serpent Power ‘For large utilities in life’s little space’<sup>2</sup> or opening of Inconscient Self is identified as ‘last and mightiest transformation.’<sup>59</sup> The opening of Inconscient Self will break the Inconscient sheath’s blind mute wall of Ignorance and each part of the Being and the surrounding sheath or every limb and cell receive Divine Mother’s Delightful touch to remake our life and feel her helping hand in every circumstance. The discovery of Subconscient Self through difficulty and pain is identified as another important achievement for dismantling and illumining an obscure sheath ‘whose priceless value could have saved the world.’<sup>3</sup> Silencing the mind, vital and body paves the passage clear towards the vast domain of subtle mental, subtle vital and subtle physical oceans and in its heart there is true mental being, true vital being, true physical being, and subsequently in this journey in the innermost domain the Psychic sheath and Psychic being are unveiled. Psychic being unveils the passage towards the discovery of still higher selves of Spiritual, Universal, Supramental and Bliss Self. Still there are other sequences through which these Selves can be activated and dynamised. The discovery of Supramental Self directs the Truth-Light to ‘strike earth’s massive roots of trance’<sup>4</sup> of the Subconscient and Inconscient oceans and wake their respective Selves. Thus, dynamisation of the ten Selves and purification, transformation and perfection of ten respective Sheaths are part of *Savitri*’s Individual, Universal and Transcendental Divine action. Then, one no longer depends on intervention from above for transformation action of surface mind, life and body but it will also take place more vigorously from within the ten Selves and most vigorously from below the feet by opening of Subconscient and Inconscient Selves.

The Divine tells *Savitri* that most human beings live like brutes and do not discover the infinite Light above the head and immense Light below the feet or man,

in general, is 'A swimmer lost between two leaping seas.'<sup>69</sup> And those who realise Psychic Being in the heart, they feel in *Savitri's* language, 'Our life is entrenched between two rivers of Light.'<sup>70</sup> If a *Sadhak* realises the universalisation of Psychic and Spiritual Beings, then 'His gates to the world were swept with seas of light'<sup>71</sup> from both ends. Through knowledge of the Wheel of Works, he will be able to reconcile Matter with Spirit.

*Savitri* reminds us constantly that the Divine Love is 'the heavenly seal of the Supreme'<sup>14</sup> whose abrupt descent without sufficient preparation would shatter the earthly vessel. Or this Divine Love is a sealed book for developing Soul, *Jijnasu*, and integral Yoga for beginner, *Dwija*, because the inability to conquer the greatest trouble of vital and emotional impurities drags him down towards the profanation of the Spiritual mysteries, the loss of their truth and significance and corruption of the purity of its motive resulting in the **Spiritual fall** on the Eternal's road, 'Forfeiting the spirit's lonely chance in Time.'<sup>15</sup>

The central truth of *Savitri* is identified as Divine Love which is a sealed book for both developing and developed Souls. They suffer<sup>25</sup> the danger of Spiritual fall, if there is a premature descent of Divine Love to their un-purified recalcitrant human vessel. Few prepared Souls through their thousand years of birth history can call down the Supreme's descent and hold Love's nectar wine in their earthly vessel. For very few rare developed Souls,<sup>56</sup> the indivisible Divine Love is identified as the most powerful of all redeeming and creative forces, most frontally active in their earthly life and the greatest force for transforming Nature and does not submit to the law of earthly attachment and death.

### **The Message of Savitri to a Seeker of Immortality: -**

Those who can take a leap towards future, their destiny is bound to change. Those who show attachment towards past association are bound to meet the inevitable doom. A *Sadhaka's* one part of the Nature is mundane, another part is open towards moderate Spirituality and still another part which is open towards later *Vedantists*, *Illusionists* and *Nirvanists*. When the Death arrives, he cannot confront with *Death* but rather submits before him. When he overcomes and exhausts the above Spiritual disciplines, he arrives at the ancient *Vedantic* doctrine of reconciliation of Spirit with Matter. With the activation of dynamic Spirit he can confront *Death* and can change his fate.

*Savitri* book asks a *Sadhaka* to always remember the most adverse condition of Soul history, "This was the day when *Satyavan* must die."<sup>43</sup> Or 'An absolute supernatural darkness falls on man sometimes when he draws near to God.'<sup>44</sup> And utilise time and small place of habitation exclusively to accumulate Spiritual energy and through this accumulation he can confront Fate and Death. Through activation of Spiritual destiny, the fixed fate of *Death* can be changed. Those who utilise time and space exclusively to accumulate Spiritual energy meet the dynamic Divine during the extreme adversity and it draws their life directly towards the source of existence and overhead solution of the problem of existence.



For those who wish to resume the struggle against *Death*, their first step is to shun (1) all sense or mortal enjoyment, (2) of happiness of intermediate worlds of elite and artist, (3) of heavenly bliss and (4) of a self-dissolution and self-drowning in the Absolute, an ineffable actionless peace ‘In the Immobile’s wide uncaring bliss,’<sup>18</sup> *param dham*, where problems are non-existent. All problems of existence are to be accepted and resolved either through intervention of higher planes of Consciousness like ‘A lightning from the heights that think and plan’<sup>19</sup> or by countless battles fought by the dynamic Divine *Shakti* in the lower planes of Consciousness like bearing ‘the stroke of That which kills (falsehood) and saves (truth)’<sup>20</sup> or ‘With the Truth-Light strike earth’s massive roots of trance.’<sup>42</sup> or ‘As when a searchlight stabs the Night’s blind breast.’<sup>42</sup>

Before conquering death from without, which is an issue of all life, a *Sadhak* is given triple task of conquering *Death* from within (1) by universalisation of Consciousness, (2) by illumining the Subconscious and Inconscient planes and (3) by change of Nature by activation of *Sachchidananda* Consciousness:

### **The First Task of conquering Death by universalisation of Consciousness:**

This experience will be followed by static *Viswarupa Darshana* as witnessed by the *Arjuna of the Gita* (Chapter-10) and dynamic *Viswarupa Darshana* as witnessed by *Death God in Savitri*, Book-10, Canto-4.

"A Mother-wisdom works in Nature’s breast

To pour delight on the heart of toil and want  
And press perfection on life’s stumbling powers,  
Impose heaven-sentence on the obscure abyss  
And make dumb Matter conscious of its God.

Although our fallen minds forget to climb,  
Although our human stuff resists or breaks,  
She keeps her will that hopes to divinise clay;  
Failure cannot repress, defeat o’erthrow;  
Time cannot weary her nor the Void subdue,  
The ages have not made her passion less;

**No victory she admits of Death or Fate."** Savitri-353-354

“In the enormous emptiness of thy mind  
Thou shalt see the Eternal’s body in the world,  
Know him in every voice heard by thy soul,  
In the world’s contacts meet his single touch;  
All things shall fold thee into his embrace.  
Conquer thy heart’s throbs, let thy heart beat in God:  
Thy nature shall be the engine of his works,  
Thy voice shall house the mightiness of his Word:

**Then shalt thou harbour my force and conquer Death.”** Savitri-476

### **The Second Task of illumining the Subconscious and Inconscient planes:**

“He (Narad) sang the Inconscient and its secret self, (Discovery of Inconscient Self)

Its power omnipotent knowing not what it does,  
All-shaping without will or thought or sense,  
Its blind unerring occult mystery,  
And darkness yearning towards the eternal Light,  
And Love that broods within the dim abyss  
And waits the answer of the human heart,  
**And death that climbs to immortality.”** Savitri-416

“O Death, **I have triumphed over thee within;**  
I quiver no more with the assault of grief;  
A mighty calmness seated deep within  
Has occupied my body and my sense:  
It takes the world’s grief and transmutes to strength,  
It makes the world’s joy one with the joy of God.  
My love eternal sits throned on God’s calm;  
For Love must soar beyond the very heavens  
And find its secret sense ineffable;  
It must change its human ways to ways divine,  
Yet keep its sovereignty of earthly bliss.” Savitri-633

**The Third Task of permanent descent of Sachchidananda Consciousness:**

“His living cosmic spirit shall enring,  
Annuling the decree of death and pain,  
Erasing the formulas of the Ignorance,  
With the deep meaning of beauty and life’s hid sense,  
**The being ready for immortality,”** Savitri-706

“Even there shall come as a high crown of all  
The end of Death, the death of Ignorance.  
**But first high Truth must set her feet on earth**  
And man aspire to the Eternal’s light  
And all his members feel the Spirit’s touch  
And all his life obey an inner Force.  
This too shall be; for a new life shall come,  
A body of the Superconscient’s truth,  
A native field of Supernature’s might:  
It shall make earth’s nescient ground Truth’s colony,  
Make even the Ignorance a transparent robe  
Through which shall shine the brilliant limbs of Truth  
And Truth shall be a sun on Nature’s head  
And Truth shall be the guide of Nature’s steps  
And Truth shall gaze out of her nether deeps.” Savitri-708

“The frontiers of the Ignorance shall recede,  
More and more souls shall enter into light,  
Minds lit, inspired, the occult summoner hear

And lives blaze with a sudden inner flame  
And hearts grow enamoured of divine delight  
And human wills tune to the divine will,  
These separate selves the Spirit's oneness feel,  
These senses of heavenly sense grow capable,  
The flesh and nerves of a strange ethereal joy  
**And mortal bodies of immortality.”** Savitri-710

*Death* will exist for him as there are gulfs between multiple planes of intermediate Consciousness. His task in this birth is to bridge as many gulfs as possible through the movement of vertical Consciousness or through a four-fold union with the Divine. When all the gulfs are bridged, then there will be a free flow of the highest energy to the Lowest planes and that is the hour closure to physical immortality. This is a task for him left in All Life to attain.

*OM TAT SAT*

**References: -**

- 1: Savitri-21,
- 2: Savitri-530,
- 3: Savitri-42,
- 4: Savitri-72,
- 5: Savitri-90,
- 6: Savitri-71-72,
- 7: Savitri-14,
- 8: Savitri-76,
- 9: Savitri-84,
- 10: Savitri-108,
- 11: Savitri-538,
- 12: Savitri-225,
- 13: Savitri-533,
- 14: Savitri-633,
- 15: Savitri-210,
- 16: “It is binding on **the developing (Soul)** but not yet perfectly developed individual in the shape of social duty, family obligation, communal or national demand, so long as it is not in conflict with his growing sense of the higher Right. But the *sadhaka* of the *Karmayoga* will abandon this also to the Lord of works. After he has made this surrender, his social impulses and judgments will, like his desires, only be used for their exhaustion or, it may be, so far as they are still necessary for a time to enable him to identify his lower mental nature with mankind in general or with any grouping of mankind in its works and hopes and aspirations. But after that brief time is over, they will be withdrawn and a divine government will alone abide. He will be identified with the Divine and with others only through the divine consciousness and not through the mental nature.” CWSA/23/The Synthesis of Yoga-210-11,

17: Savitri-310,  
18: Savitri-335,  
19: Savitri-336  
20: Savitri-20,  
21: “And **beauty** and grace and grandeur had their home,  
Harboured the childhood of the incarnate Flame.” Savitri-359  
22: Savitri-340, 369,  
23: “Although Death walks beside us on Life’s road,” Savitri-600,  
“A net of death in which by chance we live.” Savitri-50,  
24: “Out of the greyness of a dim background  
Their **whispers** come, an inarticulate force,  
Awake in mind an echoing thought or word,  
To their sting of impulse the heart’s sanction draw,  
And in that little Nature do their work  
And fill its powers and creatures with unease.  
Its seed of joy they curse with sorrow’s fruit,  
Put out with error’s breath its scanty lights  
And turn its surface truths to falsehood’s ends,  
Its small emotions spur, its passions drive  
To the abyss or through the bog and mire:” Savitri-152  
“Adventuring once more in the natal mist  
Across the dangerous haze, the pregnant stir,  
He through the astral chaos shore a way  
Mid the grey faces of its demon gods,  
Questioned by **whispers** of its flickering ghosts,  
Besieged by sorceries of its fluent force.” Savitri-172  
“The grey Mask **whispered** and, though no sound was heard,  
Yet in the ignorant heart a seed was sown  
That bore black fruit of suffering, death and bale.” Savitri-203  
“In silence the **inaudible voices spoke**,  
Hands that none saw planted the fatal grain,  
No form was seen, yet a dire work was done,  
An iron decree in crooked uncials written  
Imposed a law of sin and adverse fate.” Savitri-204  
“A cowed fifth-columnist is now thought’s guide;  
His subtle defeatist murmur slays the faith ((Soul slaying truth)  
And, lodged in the breast or **whispering** from outside,  
A lying inspiration fell and dark  
A new order substitutes for the divine.” (A new order of falsehood can substitute the  
Divine.) Savitri-224-25  
“If one could cease to be, all would be well;  
Else only fierce sensations gave some zest:  
A fury of jealousy burning the gnawed heart,  
The sting of murderous spite and hate and lust,  
The **whisper that lures** to the pit and treachery’s stroke  
Threw vivid spots on the dull aching hours.” Savitri-228,

“A power came in to veil the eternal Light,  
 A power opposed to the eternal will  
 Diverts the messages of the infallible Word,  
 Contorts the contours of the cosmic plan:  
 A **whisper** lures to evil the human heart,  
 It seals up wisdom’s eyes, the soul’s regard,  
 It is the origin of our suffering here,  
 It binds earth to calamity and pain.  
 This all must conquer who would bring down God’s peace.  
 This **hidden foe** lodged in the human breast  
 Man must overcome or miss his **higher fate**.  
 This is the inner war without escape.” Savitri-448

“An inner voice could speak the unreal’s Word;  
 Its puissance dangerous and absolute  
 Could mingle poison with the wine of God.” Savitri-494

“All she beheld that surges from man’s depths,  
 The animal instincts prowling mid life’s trees,  
 The impulses that **whisper** to the heart  
 And passion’s thunder-chase sweeping the nerves;  
 She saw the Powers that stare from the Abyss  
 And the wordless Light that liberates the soul.” Savitri-538

“It is the origin and the master-clue,  
 A silence overhead, an inner voice,  
 A living image seated in the heart,  
 An unwall’d wideness and a fathomless point,  
 The truth of all these cryptic shows in Space,  
 The Real towards which our strivings move,  
 The secret grandiose meaning of our lives.” Savitri-49

“When darkness deepens strangling the earth’s breast  
 And man’s corporeal mind is the only lamp,  
 As a thief’s in the night shall be the covert tread  
 Of one who steps unseen into his house.  
 A Voice ill-heard shall speak, the soul obey, (A Voice of Truth-Light and not Physical  
 mind)  
 A Power into mind’s inner chamber steal,  
 A charm and sweetness open life’s closed doors  
 And beauty conquer the resisting world,  
 The Truth-Light capture Nature by surprise,  
 A stealth of God compel the heart to bliss  
 And earth grow unexpectedly divine.” Savitri-55

“Transmits the messages of the cosmic Force.  
 A **whisper** falls into life’s inner ear (of vital mind)  
 And echoes from the dun subconscious caves,  
 Speech leaps, thought quivers, the heart vibrates, the will  
 Answers and tissue and nerve **obey the call**.  
 Our lives translate these subtle intimacies;



All is the commerce of a secret Power.” Savitri-162  
 “In all who have risen to a **greater Life**,  
 A voice of unborn things **whispers** to the ear,  
 To their eyes visited by some **high sunlight**  
 Aspiration shows the image of a crown:  
 To work out a seed that she has thrown within,  
 To achieve her power in them her creatures live.” Savitri-183-184  
 “In a half-lit air of hazardous mystery  
 The eye that looks at the dark half of truth  
 Made out an image mid a vivid blur  
 And peering through a mist of subtle tints  
 He saw a half-blind chained divinity  
 Bewildered by the world in which he moved,  
 Yet conscious of some light **prompting** his soul.” Savitri-192  
 “To all she lends the glory of her voice;  
 Heaven’s raptures **whisper** to her heart and pass,  
 Earth’s transient yearnings cry from her lips and fade.” Savitri-194-95  
 “When naked of ego and mind it hears the Voice;  
 It looks through light to ever greater light  
 And sees Eternity ensphering Life.” Savitri-272  
 “A happiness it brings of **whispered** truth;  
 There runs in its flow honeying the bosom of Space  
 A laughter from the immortal heart of Bliss,  
 And the unfathomed Joy of timelessness,  
 The sound of Wisdom’s murmur in the Unknown  
 And the breath of an unseen Infinity.” Savitri-264  
 “A great luminous silence **whispered** to his heart;  
 His knowledge an inview caught unfathomable,  
 An outview by no brief horizons cut:  
 He thought and felt in all, his gaze had power.” Savitri-301  
 “The great Illusion wraps him in its veils,  
 The soul’s deep **intimations** come in vain,  
 In vain is the unending line of seers,  
 The sages ponder in unsubstantial light,  
 The poets lend their voice to outward dreams,  
 A homeless fire inspires the prophet tongues.  
 Heaven’s flaming lights descend and back return,  
 The luminous Eye approaches and retires;  
 Eternity **speaks**, none understands its word;  
 Fate is unwilling and the Abyss denies;  
 The Inconscient’s mindless waters block all done.” Savitri-371  
 “Even in all that life and man have marred,  
 A **whisper** of divinity still is heard,  
 A breath is felt from the eternal spheres.” Savitri-612-13  
 “A voice comes down from mystic unseen peaks:  
 A cry of splendour from a mouth of storm,

It is the voice that speaks to night's profound,  
It is the thunder and the flaming call." Savitri-627

25: "It seems that the only method capable of overcoming all resistances is the method of Love; but in fact, the adverse forces have perverted it in such a way that a large quantity of sincere people, of sincere seekers, seem to be armor-plated against this method, because of its distortion. That's the difficulty. That's why it takes time. Anyway ..." The Mother's Agenda- May 29, 1965, "It seems that the only method which can overcome all resistances is the method of Love. But then the adverse forces have perverted love in such a way that many very sincere people, sincere seekers, have steeled themselves, so to say, against this method, because of its distortion. That is the difficulty. That is why it is taking time. However..." TMCW-10/On Thoughts and Aphorisms/p-210-211

26: "The unseizable forces of the cosmic whirl  
Bear in their bacchant limbs the fixity  
Of an original foresight that is Fate.  
Even Nature's ignorance is Truth's instrument;  
Our struggling ego cannot change her course:  
Yet is it a conscious power that moves in us,  
A seed-idea is parent of our acts  
And destiny the unrecognised child of Will." Savitri-272  
"Let a great (Divine) word be spoken from the heights  
And one great (Divine) act unlock the doors of Fate." Savitri-345,  
"Yet your least stumblings are foreseen above." Savitri-456  
"Fate shall be changed by an unchanging will." Savitri-346,  
"On earth, in heaven, in hell she is the same;  
Of every fate she takes her mighty part." Savitri-179  
"Although our fallen minds forget to climb,  
Although our human stuff resists or breaks,  
She keeps her will that hopes to divinise clay;  
Failure cannot repress, defeat o'erthrow;  
Time cannot weary her nor the Void subdue,  
The ages have not made her passion less;  
No victory she admits of Death or Fate.  
Always she drives the soul to new attempt;  
Always her magical infinitude  
Forces to aspire the inert brute elements;  
As one who has all infinity to waste," Savitri-254  
"But there is a guardian power, there are Hands that save,  
Calm eyes divine regard the human scene." Savitri-482

27: CWSA/23/The Synthesis of Yoga-72,

28: Savitri-106,

29: What Savitri said on fate:

"Oneness must sever its recovered bliss  
Or fate sunder (divide) our lives while life is ours." Savitri-412

"Let Fate do with me what she will or can;

I (Savitri) am stronger than death and greater than my fate;

My love shall outlast the world, doom falls from me  
 Helpless against my immortality.  
 Fate's law may change, but not my spirit's will." Savitri-432  
 "My will is a part of the eternal Will,  
 My fate is what my spirit's strength can make,  
 My fate is what my spirit's strength can bear;" Savitri-435  
 "One voice that questioned changeless destiny,  
 A will that strove against the immutable Will." (Savitri's Nature) Savitri-437  
 "Only her violent heart and passionate will  
 Were pushed in front to meet the immutable doom;  
 Defenceless, nude, bound to her human lot  
 They had no means to act, no way to save." Savitri-470  
 "Her spirit stretched measureless in strength divine,  
 An anvil for the blows of Fate and Time:" Savitri-473  
 "Shall there be no new tables, no new Word,  
 No greater light come down upon the earth  
 Delivering her from her unconsciousness,  
 Man's spirit from unalterable Fate?  
 Can'st thou not down to open the doors of Fate,  
 The iron doors that seemed for ever closed,  
 And lead man to Truth's wide and golden road  
 That runs through finite things to eternity?" Savitri-475-76  
 "A dream disclosed to her the cosmic past,  
 The crypt-seed and the mystic origins,  
 The shadowy beginnings of world-fate:" Savitri-477  
 "O soul, bare not thy kingdom to the foe;  
 Consent to hide thy royalty of bliss  
 Lest Time and Fate find out its avenues  
 And beat with thunderous knock upon thy gates.  
 Hide whilst thou canst thy treasure of separate self  
 Behind the luminous rampart of thy depths  
 Till of a vaster empire it grows part." Savitri-536  
 "My soul can meet them (stone eyes of Law and Fate) with its living fire." Savitri-589  
 "Nameless, investitured with the name divine,  
 Transcending Time's hours, transcending Timelessness,  
 The Mighty Mother sits in lucent calm  
 And holds the eternal Child upon her knees  
 Attending the day when he shall speak to Fate." Savitri-661  
 30: What Narad said on Fate:  
 "On heights of happiness leaving **doom asleep**  
 Who hunts unseen the unconscious lives of men,  
 If thy (Savitri's) heart could live locked in the ideal's gold,  
 As high, as happy might thy waking be!  
 If for all time **doom could be left to sleep!**" Savitri-420  
 "A SILENCE sealed the irrevocable decree,  
 The word of Fate that fell from heavenly lips (of Narad)

Fixing a doom no power could ever reverse  
 Unless heaven's will itself could change its course." Savitri-437  
 "The spirit is doomed to pain till man is free." Savitri-444  
 "On their (Avataras) shoulders they must bear man's load of fate." Savitri-445  
 "This hidden foe lodged in the human breast  
 Man must overcome or miss his higher fate.  
 This is the inner war without escape." Savitri-448  
 "The feints of Nature mislead not his (last Avatara's) sight,  
 Inflexible his look towards Truth's far end;  
 Fate's deaf resistance cannot break his will." Savitri-449  
 "O mortal who complainst of death and fate,  
 Accuse none of the harms thyself hast called;  
 This troubled world thou hast chosen for thy home,  
 Thou art thyself the author of thy pain." Savitri-454  
 "It is decreed and Satyavan must die;  
 The hour is fixed, chosen the fatal stroke.  
 What else shall be is written in her soul  
 But till the hour reveals the fateful script,  
 The writing waits illegible and mute.  
 Fate is Truth working out in Ignorance.  
 O King, thy fate is a transaction done  
 At every hour between Nature and thy soul  
 With God for its foreseeing arbiter.  
 Fate is a balance drawn in Destiny's book.  
 Man can accept his fate, he can refuse.  
 Even if the One maintains the unseen decree  
 He writes thy refusal in thy credit page:  
 For doom is not a close, a mystic seal.  
 Arisen from the tragic crash of life,  
 Arisen from the body's torture and death,  
 The spirit rises mightier by defeat;  
 Its godlike wings grow wider with each fall." Savitri-458  
 "Thy (humanity's) fate is a long sacrifice to the gods  
 Till they have opened to thee thy secret self  
 And made thee one with the indwelling God." Savitri-458  
 "Affronting adverse fate armed and alone...  
 Affronting fate, asks not man's help nor god's:  
 Sometimes one life is charged with earth's destiny,  
 It cries not for succour from the time-bound powers.  
 Alone she is equal to her mighty task." Savitri-460  
 "O queen, stand back from that stupendous scene,  
 Come not between her and her hour of Fate.  
 Her hour must come and none can intervene:  
 Think not to turn her from her heaven-sent task,  
 Strive not to save her from her own high will.  
 Thou hast no place in that tremendous strife;

Thy love and longing are not arbiters there;  
 Leave the world's fate and her to God's sole guard." Savitri-461  
 "A reasoning animal willed and planned and sought;  
 He stood erect among his brute compeers,  
 He built life new, measured the universe,  
**Opposed his fate** and wrestled with unseen Powers,  
 Conquered and used the laws that rule the world,  
 And hoped to ride the heavens and reach the stars,  
 A master of his huge environment." Savitri-622  
 "For I, the woman, am the force of God,  
 He the Eternal's delegate soul in man.  
 My will is greater than thy law, O Death;  
 My love is stronger than **the bonds of Fate**:  
 Our love is the heavenly seal of the Supreme.  
 I guard that seal against thy rending hands." Savitri-633  
 "Yes, I am human. Yet shall man by me,  
 Since in humanity waits his hour the God,  
 Trample thee down to reach the immortal heights,  
 Transcending grief and pain and fate and death." Savitri-634  
 31: What King Aswapati realised on fate:  
 "He (Jijnasu) is a smallness trying to be great,  
 An animal with some instincts of a god,...  
 His hope a star above a cradle and grave.  
 And yet a greater destiny may be his,  
 For the eternal Spirit is his truth." Savitri-78  
 "Earth by this golden superfluity  
 Bore thinking man and more than man shall bear;  
 This higher scheme of being is our cause  
 And holds the key to our **ascending fate**;  
 It calls out of our dense mortality  
 The conscious spirit nursed in Matter's house." Savitri-99  
 "A dim and dreadful muteness fell on her:  
 Abolished was her subtle mighty spirit  
 And slain her boon of child-god happiness,  
 And all her glory into littleness turned  
 And all her sweetness into a maimed desire.  
 To feed death with her works is here **life's doom**." Savitri-130-31  
 "So must the dim being grow in light and force  
 And rise to his higher destiny at last,  
 Look up to God and round at the universe,  
 And learn by failure and progress by fall  
 And battle with environment and **doom**,  
 By suffering discover his deep soul  
 And by possession grow to his own vasts." Savitri-146  
 "The robes of mortal thinking were cast down  
 Leaving his knowledge bare to absolute sight;



Fate's driving ceased and Nature's sleepless spur:  
The athlete heavings of the will were stilled  
In the Omnipotent's unmoving peace." Savitri-320

"How shall I rest content with mortal days  
And the dull measure of terrestrial things,  
I who have seen behind the cosmic mask  
The glory and the beauty of thy face?  
Hard is the doom to which thou bindst thy sons!  
How long shall our spirits battle with the Night  
And bear defeat and the brute yoke of Death,  
We who are vessels of a deathless Force  
And builders of the godhead of the race?" Savitri-341

"Although Fate lingers in the high Beyond  
And the work seems vain on which our heart's force was spent,  
All shall be done for which our pain was borne.  
Even as of old man came behind the beast  
This high divine successor surely shall come  
Behind man's inefficient mortal pace,  
Behind his vain labour, sweat and blood and tears:  
He shall know what mortal mind barely durst think,  
He shall do what the heart of the mortal could not dare." Savitri-344

"A greater destiny waits you (Savitri) in your front:" Savitri-370

"A flame of radiant happiness she (Savitri) was born  
And surely will that flame set earth alight:  
Doom surely will see her pass and say no word!" Savitri-423

"Whether it seem good or evil to men's eyes,  
Only for good the secret Will can work.  
Our destiny is written in **double terms**:  
Through Nature's contraries we draw nearer God;  
Out of the darkness we still grow to light.  
Death is our road to immortality." Savitri-424

"Perhaps from the iron snare there is escape:  
Our mind perhaps deceives us with its words  
And gives the name of doom to our own choice;  
Perhaps the blindness of our will is Fate." Savitri-425

"Is then the spirit ruled by an outward world?  
O seer, is there no remedy within?  
But what is Fate if not the spirit's will  
After long time fulfilled by cosmic Force?  
I deemed a mighty Power had come with her;  
Is not that Power the high compeer of Fate?" Savitri-456,

32: What the Queen said on fate:

"Our days are links of a disastrous chain,  
Necessity avenges casual steps;  
Old cruelties come back unrecognised,  
The gods make use of our forgotten deeds.

Yet all in vain the bitter law was made.  
 Our own minds are the **justicers of doom.**" Savitri-428  
 "O seer, in the earth's strange **twi-natured** life  
 By what pitiless adverse Necessity  
 Or what cold freak of a Creator's will,  
 By what random accident or governed Chance  
 That shaped a rule out of fortuitous steps,  
 Made destiny from an hour's emotion, came  
 Into the unreadable mystery of Time  
 The direr mystery of grief and pain?" Savitri-437-38  
 "A growing register of calamities  
 Is the past's account, the future's book of Fate:" Savitri-440  
 33: (Death said) "They have traced a journey that **foresees no goal.**  
**Aimless man** toils in an uncertain world,  
 Lulled by inconstant pauses of his pain,  
 Scourged like a beast by the infinite desire,  
 Bound to the chariot of the dreadful gods." Savitri-587  
 "Her (Savitri's) deep original sin, the will to be,  
 And the sin last, greatest, the spiritual pride" Savitri-599,  
 (Death said) "A prisoner haled by a spiritual cord,  
 Of thy own **sensuous will** the ardent slave," Savitri-615  
 "This is the world in which thou mov'st, astray  
 In the tangled pathways of the human mind,  
 In the **issueless circling** of thy human life,  
 Searching for thy soul and thinking God is here.  
 But where is room for soul or place for God  
 In the brute immensity of a machine?" Savitri-618  
 "How shalt thou bring the Everlasting here?  
 There is no house for him in hurrying Time.  
 Vainly thou seekst in Matter's world **an aim;**  
**No aim** is there, only a will to be." Savitri-644  
 "The aimless journey that can never pause," Savitri-645  
 "Turning of a **wide circling aimless race**  
 Whose course for ever speeds and is the same." Savitri-650  
 "Life had for them no aim save Nature's joy" Savitri-143,  
 "There was no thinking self, **aim there** was none:  
 All was unorganised stress and seekings vague.  
 Only to the unstable surface rose  
 Sensations, stabs and edges of desire  
 And passion's leaps and brief emotion's cries,  
 A casual colloquy of flesh with flesh,  
 A murmur of heart to longing wordless heart,  
 Glimmerings of knowledge with no shape of thought  
 And jets of subconscious will or hunger's pulls." Savitri-147  
 "Her task no ending knows; **she serves no aim**  
 But labours driven by a nameless Will

That came from some unknowable formless Vast.” Savitri-177  
 “The world lived on made empty of its Cause,  
 Like love when the beloved’s face is gone.” Savitri-305  
 “And Savitri’s life was glad, fulfilled like earth’s;  
 She had found herself, she knew her being’s aim.” Savitri-532  
 (Savitri said) “All opposition seems and strife and chance,  
 An aimless labour with but scanty sense,  
 To eyes that see a part and miss the whole;  
 The surface men scan, the depths refuse their search:” Savitri-657,  
 “To feed death with her works is here life’s doom.” Savitri-131, (here personal work  
 not free from desire.)  
 “We must be satisfied with what the Divine gives us, and do what He wants us to do  
 without weakness, free from useless ambition.” The Mother (TMCW/14:35)  
 “It is not what you do but the spirit in which you do it that is important for the integral  
 Yoga.” The Mother (TMCW/14:35)  
 “I have quite the feeling that I myself ‘do’ nothing at all, absolutely nothing. The only  
 thing I do is this (gesture of offering upwards), constantly this, in everything – in  
 thoughts, feelings, sensations, in the body’s cells, all the time: ‘You, You, You. It’s  
 You, it’s You, it’s You ...’ That’s all. And nothing else. (Her life the altar, herself the  
 sacrifice. *Savitri-473*)... In other words, a more and more complete, a more and more  
 integral assent, more and more like this (gesture of letting herself be carried). That’s  
 when you have the feeling that you must be ABSOLUTELY like a child... If you start  
 thinking, ‘Oh, I want to be like this! Oh, I ought to be like that!’ **you waste your  
 time.**” **The Mother**/The Mother’s Agenda/ November 12, 1960,  
 34: “All the grey inhibitions were torn off” Savitri-25  
 “Above mind’s **twilight** and life’s star-led night  
 There gleamed the dawn of a spiritual day.” Savitri-26  
 “Thought and its shadowy idols disappear,” (removal of twilight thought from King)  
 Savitri-80  
 “A game of hide-and-peek in **twilit** rooms,  
 A play of love and hate and fear and hope  
 Continues in the nursery of mind  
 Its hard and heavy romp of self-born twins.” Savitri-141  
 “Our nature’s **twilight** is their (dark forces) lurking-place:” Savitri-153  
 “A fatal seed was sown in life’s false start  
 When evil twinned with good on earthly soil.” Savitri-238  
 “A mind delivered from all **twilight** thoughts,” (Savitri’s mind) Savitri-638,  
 “**Twilight** and mist were exiles from that air,  
 Night was impossible to such radiant heavens.” Savitri-671,  
 “Often a lustrous inner dawn shall come  
 Lighting the chambers of the **slumbering mind**;  
 A sudden bliss shall run through every limb  
 And Nature with a mightier Presence fill.” Savitri-710  
 35: “A dangerous music now thou findest,  
 O Death, Melting thy speech into harmonious pain,  
 And flut’st alluringly to tired hopes

Thy falsehoods mingled with sad strains of truth.  
But I (Savitri) forbid thy (Death's) voice to slay my soul." Savitri-612,  
"Thou hast used words to shutter out the Light  
And called in Truth to vindicate a lie.

A lying reality is falsehood's crown  
And a perverted truth her richest gem.

O Death, thou speakest truth but **truth that slays**,

I (Savitri) answer to thee with the **Truth that saves**." Savitri-621,

(Savitri said) "Once more wilt thou call Light to blind Truth's eyes,

Make Knowledge a catch of the snare of Ignorance

And the Word a dart to slay my living soul?" Savitri-637

36: (Death said) "Two strive, constant associates without joy,

**Two egos straining** in a single leash,

Two minds divided by their jarring thoughts,

Two spirits disjoined, for ever separate.

Thus is the ideal falsified in man's world;

Trivial or sombre, disillusion comes,

Life's harsh reality stares at the soul:

Heaven's hour adjourned flees into bodiless Time.

Death saves thee from this and saves Satyavan:" Savitri-611

"The **quarrel** between the individual and society or disastrous struggle between one community and another could not exist: the cosmic consciousness imbedded in embodied beings would assure a harmonious diversity in oneness." CWSA-23/The Synthesis of Yoga-207, "If attachment to mutable personality is the cause of our self-ignorance, of our discord and **quarrel** with ourself and with life and with others, and if there is an impersonal One in which no such discord and ignorance and vain and noisy effort exist because it is in eternal identity and harmony with itself, then to arrive in our souls at that impersonality and untroubled oneness of being is the one line and object of human effort to which our reason can consent to give the name of practicality." CWSA-23/The Synthesis of Yoga-384,

37: (King Aswapati said) "But **vain** are human power and **human love**

To break earth's seal of ignorance and death;" Savitri-315,

(Death Said) "If Satyavan had lived, love would have died;

But Satyavan is dead and love shall live

A little while in thy sad breast, until

His face and body fade on memory's wall

Where other bodies, other faces come." Savitri-610,

(Death said) "For thy passion was a sensual want refined,

A hunger of the body and the heart;

Thy want can tire and cease or turn elsewhere." Savitri-611,

(Savitri said) "My love is not a hunger of the heart,

My love is not a craving of the flesh;

It came to me from God, to God returns." Savitri-612,

**Death said to Para-prakriti Savitri:**

"What knowst thou of earth's rich and changing life

Who thinkst that one man dead all joy must cease?

Hope not to be unhappy till the end:  
 For grief dies soon in the tired human heart;  
 Soon other guests (human admirers) the empty chambers fill.” Savitri-637,  
*Death said to Para-prakriti Savitri:* “Return and try thy soul!  
 Soon shalt thou find appeased that other men (human admirers)  
 On lavish earth have beauty, strength and truth,  
 And when thou hast half forgotten, one of these  
 Shall wind himself around thy heart that needs  
 Some human answering heart against thy breast;  
 For who, being mortal, can dwell glad alone?  
 Then *Satyavan* shall glide into the past, (*Satyavan* is the symbol of *Paramatma*)  
 A gentle memory pushed away from thee  
 By new love and thy children’s tender hands,  
 Till thou shalt wonder if thou lov’dst at all.  
 Such is the life earth’s travail has conceived,  
 A constant stream that never is the same.” Savitri-637-638,  
 38: Savitri-225,  
 39: Savitri-533,  
 40: Savitri-297,  
 41: Savitri-458,  
 42: “This ever she meant since the first dawn of life,  
 This constant will she covered with her sport,  
 To evoke a Person in the impersonal Void,  
 With the Truth-Light strike earth’s massive roots of trance,  
 Wake a dumb self in the inconscient depths  
 And raise a lost Power from its python sleep  
 That the eyes of the Timeless might look out from Time  
 And the world manifest the unveiled Divine.” Savitri-72-73,  
 “As when a searchlight stabs the Night’s blind breast  
 And dwellings and trees and figures of men appear  
 As if revealed to an eye in Nothingness,  
 All lurking things were torn out of their veils  
 And held up in his vision’s sun-white blaze.” Savitri-151,  
 43: Savitri-10,  
 44: Savitri-11,  
 45: Savitri-717,  
 46: Savitri-396,  
 47: “Man dared and thought and met with his soul the world.  
 But while the magic breath was on its way,  
 Before her gifts could reach our prisoned hearts,  
 A **dark ambiguous Presence** questioned all.” Savitri-130  
 “Adorer of a joy without a name,  
 In her obscure cathedral of delight  
 To dim dwarf gods she offers secret rites.” Savitri-134  
 “Beings were there who wore a human form;  
 Absorbed they lived in the passion of the scene,



But knew not who they were or why they lived:  
 Content to breathe, to feel, to sense, to act,  
 Life had for them no aim save Nature's joy  
 And the stimulus and delight of outer things;  
 Identified with the spirit's outward shell,  
 They worked for the body's wants, they craved no more." Savitri-143  
 "Wherever love and light and largeness lack,  
 These **crooked fashioners** take up their task.  
 To all half-conscious worlds they extend their reign.  
 Here too these godlings drive our human hearts,  
 Our nature's twilight is their lurking-place:" Savitri-153  
 "**Agents of darkness** imitating light,  
 Spirits obscure and moving things obscure,  
 Unwillingly they serve a mightier Power." Savitri-162  
 "But saw too the **dreadful Powers** that drive her moods  
 And the anguish she has strewn upon her ways,  
 Fate waiting on the unseen steps of men  
 And her evil and sorrow and last gift of death." Savitri-204  
 "A peril haunted now the common air;  
 The world grew full of **menacing Energies**,  
 And wherever turned for help or hope his eyes,  
 In field and house, in street and camp and mart  
 He met the prow and stealthy come and go  
 Of armed disquieting bodied Influences.  
 A march of **goddess figures dark and nude**  
 Alarmed the air with grandiose unease;  
 Appalling footsteps drew invisibly near,  
 Shapes that were threats invaded the dream-light,  
 And **ominous beings** passed him on the road  
 Whose very gaze was a calamity:" Savitri-205  
 "A Power that laughed at the mischiefs of the world,  
 An irony that joined the world's contraries  
 And flung them into each other's arms to strive,  
 Put a sardonic rictus on God's face." Savitri-207  
 "Falsehood came laughing with the eyes of truth;  
 Each friend might turn an enemy or spy,  
 The hand one clasped ensleeved a dagger's stab  
 And an embrace could be Doom's iron cage." Savitri-207-8  
 "For terrible agencies the Spirit allows  
 And there are subtle and **enormous Powers**  
 That shield themselves with the covering Ignorance.  
 Offspring of the gulfs, agents of the **shadowy Force**,  
 Haters of light, intolerant of peace,  
 Aping to the thought the shining Friend and Guide,  
 Opposing in the heart the eternal Will,  
 They veil the occult uplifting Harmonist." Savitri-225

“Always **the dark Adventurers** seem to win;  
Nature they fill with evil’s institutes,  
Turn into defeats the victories of Truth,  
Proclaim as falsehoods the eternal laws,  
And load the dice of Doom with wizard lies;  
The world’s shrines they have occupied, usurped its thrones.” Savitri-225-26

“The **giant sons of Darkness** sit and plan  
The drama of the earth, their tragic stage.  
All who would raise the fallen world must come  
Under the dangerous arches of their power;  
For even the radiant children of the gods  
To darken their privilege is and dreadful right.  
None can reach heaven who has not passed through hell.” Savitri-226-27

“In a fell chapel of iniquity  
To worship a **black pitiless image of Power**  
Kneeling one must cross hard-hearted stony courts,  
A pavement like a floor of evil fate.” Savitri-228

“A dull and infelicitous interlude  
Unrolls its dubious truth to a questioning Mind  
Compelled by **the ignorant Power** to play its part  
And to record her inconclusive tale,  
The mystery of her inconscient plan  
And the riddle of a being born from Night  
By a marriage of Necessity with Chance.  
This darkness hides our nobler destiny.” Savitri-330

“Against his spirit all is in dire league,  
A **Titan influence** stops his Godward gaze.  
Around him hungers the unpitying Void,  
The **eternal Darkness** seeks him with her hands,  
Inscrutable Energies drive him and **deceive**,  
Immense implacable deities oppose.” Savitri-336,  
“He turns for little gains to **ignorant Powers**  
Or kindles his altar lights to a **demon face**.  
He loves the Ignorance fathering his pain.” Savitri-371

“A grisly company of maladies  
Come, licensed lodgers, into man’s bodily house,  
Purveyors of death and torturers of life.  
In the malignant hollows of the world,  
In its subconscious cavern-passages  
Ambushed they lie waiting their hour to leap,  
Surrounding with danger the sieged city of life:  
Admitted into the citadel of man’s days  
They mine his force and maim or suddenly kill.  
Ourselves within us lethal forces nurse;  
We make of our own enemies our guests:”Savitri-439  
“The Titan’s heart is a sea of fire and force;

He exults in the death of things and ruin and fall,  
 He feeds his strength with his own and others' pain;  
 In the world's pathos and passion he takes delight,  
 His pride, his might call for the struggle and pang.  
 He glories in the sufferings of the flesh  
 And covers the stigmata with the Stoic's name.  
 His eyes blinded and visionless stare at the sun,  
 The seeker's Sight receding from his heart  
 Can find no more the light of eternity;  
 He sees the beyond as an emptiness void of soul  
 And takes his night for a dark infinite.  
 His nature magnifies the unreal's blank  
 And sees in Nought the sole reality:" Savitri-452  
 "Man's house of life holds not the gods alone:  
 There are **occult Shadows**, there are tenebrous Powers,  
 Inhabitants of life's ominous nether rooms,  
 A shadowy world's stupendous **denizens**.  
 A careless guardian of his nature's powers,  
 Man harbours **dangerous forces** in his house.  
 The **Titan** and the **Fury** and the **Djinn**  
 Lie bound in the subconscious's cavern pit  
 And the Beast grovels in his antre den:  
 Dire mutterings rise and murmur in their drowse." Savitri-480  
 "The **dreadful powers** held down within his depths  
 Become his masters or his ministers;  
 Enormous they invade his bodily house,  
 Can act in his acts, infest his thought and life.  
 Inferno surges into the human air  
 And touches all with a perverting breath." Savitri-480  
 "Man's lower nature hides these awful guests.  
 Their vast contagion grips sometimes man's world.  
 An awful insurgence overpowers man's soul.  
 In house and house the huge uprising grows:  
 Hell's companies are loosed to do their work,  
 Into the earth-ways they break out from all doors,  
 Invade with blood-lust and the will to slay  
 And fill with horror and carnage God's fair world.  
 Death and his hunters stalk a victim earth;  
 The terrible Angel smites at every door:" Savitri-481  
 "A **formidable voice** cried from within:  
 "Back, creature of earth, lest tortured and torn thou die."  
 A dreadful murmur rose like a dim sea;  
 The Serpent of the threshold hissing rose,  
 A fatal guardian hood with monstrous coils,  
 The hounds of darkness growled with jaws agape,  
 And trolls and gnomes and goblins scowled and stared

And wild beast roarings thrilled the blood with fear  
 And menace muttered in a dangerous tongue.  
 Unshaken her will pressed on the rigid bars:  
 The gate swung wide with a protesting jar,  
 The **opponent Powers** withdrew their dreadful guard;  
 Her being entered into the inner worlds.” Savitri-489  
 “Enigma of the Inconscient’s sculptural sleep,  
 Symbols of the approach to darkness old  
 And monuments of her **titanic reign**,  
 Opening to depths like dumb appalling jaws  
 That wait a traveller down a haunted path  
 Attracted to a mystery that slays,  
 They (titans) watched across her (Inconscient sheath) road, cruel and still;  
 Sentinels they stood of dumb Necessity,  
 Mute heads of vigilant and sullen gloom,  
 Carved muzzle of a dim enormous world.” Savitri-580,  
 “Lest in their sombre shrines thy tread awake  
 From their uneasy iron-hearted sleep  
 The **Furies** who avenge fulfilled desire.” Savitri-591  
 “These **fugitive beings**, these elusive shapes  
 Were all that claimed the eye and met the soul,  
 The natural inhabitants of that world.” Savitri-602  
 “A reasoning animal willed and planned and sought;  
 He stood erect among his brute compeers,  
 He built life new, measured the universe,  
 Opposed his fate and wrestled with **unseen Powers**,  
 Conquered and used the laws that rule the world,  
 And hoped to ride the heavens and reach the stars,  
 A master of his huge environment.” Savitri-622  
 “A curse is laid on the pure joy of life:  
 Delight, God’s sweetest sign and Beauty’s twin,  
 Dreaded by aspiring saint and austere sage,  
 Is shunned, a dangerous and ambiguous cheat,  
 A specious trick of an **infernal Power**  
 It tempts the soul to its self-hurt and fall.” Savitri-629  
 “Although God made the world for his delight,  
 An **ignorant Power** took charge and seemed his Will  
 And Death’s deep falsity has mastered Life.” Savitri-629  
 “There are the ominous masks, the terrible powers;” Savitri-653  
 48: “This bodily appearance is not all;  
 The form deceives, the person is a mask;  
 Hid deep in man **celestial powers** can dwell.” Savitri-23  
 “His wide eyes bodied viewless entities,  
 He saw the **cosmic forces** at their work  
 And felt the occult impulse behind man’s will.” Savitri-44  
 “Only the **Immortals** on their deathless heights

Dwelling beyond the walls of Time and Space,  
 Masters of living, free from the bonds of Thought,  
 Who are overseers of Fate and Chance and Will...  
 Above the world the **world-creators** stand,  
 In the phenomenon see its mystic source." Savitri-53-54  
 "They are **guardians** of the silence of the Truth,  
 They are keepers of the immutable decree.  
 A deep surrender is their source of might," Savitri-57,  
 "In our body's cells there sits a hidden Power (true physical being)  
 That sees the unseen and plans eternity,  
 Our smallest parts have room for deepest needs;  
 There too the golden Messengers (Supramental beings) can come:" Savitri-169-70  
 "The **beings** of that world of greater life,  
 Tenants of a larger air and freer space,  
 Live not by the body or in outward things:  
 A deeper living was their seat of self." Savitri-183  
 "At Wisdom's altar they are kings and priests  
 Or their life a sacrifice to an idol of Power." Savitri-185  
 "But our dwarf will and cold pragmatic sense  
 Admit not the **celestial visitants**:  
 Awaiting us on the Ideal's peaks  
 Or guarded in our secret self unseen  
 Yet flashed sometimes across the awakened soul,  
 Hide from our lives their greatness, beauty, power.  
 Our present feels sometimes their regal touch,  
 Our future strives towards their luminous thrones:  
 Out of spiritual secrecy they gaze,  
**Immortal footfalls** in mind's corridors sound:" Savitri-264  
 "The **mighty wardens** of the ascending stair  
 Who intercede with the all-creating Word,  
 There waited for the pilgrim heaven-bound soul;  
 Holding the thousand keys of the Beyond  
 They proffered their knowledge to the climbing mind  
 And filled the life with Thought's immensities." Savitri-265  
 "Above stood ranked a **subtle archangel race**  
 With larger lids and looks that searched the unseen.  
 A light of liberating knowledge shone  
 Across the gulfs of silence in their eyes;  
 They lived in the mind and knew truth from within;  
 A sight withdrawn in the concentrated heart  
 Could pierce behind the screen of Time's results  
 And the rigid cast and shape of visible things." Savitri-268  
 "August and few the sovereign **Kings of Thought**  
 Have made of **Space** their wide all-seeing gaze  
 Surveying the enormous work of **Time**:  
 A breadth of all-containing Consciousness

Supported Being in a still embrace.” Savitri-271  
 “This was the play of the **bright gods of Thought**.  
 Attracting into time the timeless Light,  
 Imprisoning eternity in the hours,  
 This they (**bright gods of Thought**) have planned, to snare the feet of Truth  
 In an aureate net of concept and of phrase  
 And keep her captive for the thinker’s joy  
 In his little world built of immortal dreams:” Savitri-274  
 “Above the parting of the roads of Time,  
 Above the Silence and its thousandfold Word,  
 In the immutable and inviolate Truth  
 For ever united and inseparable,  
 The **radiant children** of Eternity dwell  
 On the wide spirit height where all are one.” Savitri-282  
 “Along a road of pure interior light,  
 Alone between **tremendous Presences**,  
 Under the watching eyes of **nameless Gods**,  
 His soul passed on, a single conscious power,  
 Towards the end which ever begins again,  
 Approaching through a stillness dumb and calm  
 To the source of all things human and divine.” Savitri-294-95  
 “Out of the neutral silence of his soul  
 He passed to its fields of puissance and of calm  
 And saw the **Powers** that stand above the world,”Savitri-298  
 “Above him he saw the flaming Hierarchies,  
 The wings that fold around created Space,  
 The **sun-eyed Guardians** and the golden Sphinx  
 And the tiered planes and the immutable Lords.” Savitri-300  
 “He (King) communed with the Incommunicable;  
**Beings** of a wider consciousness were his friends,  
 Forms of a larger subtler make drew near;  
 The Gods conversed with him behind Life’s veil.” Savitri-301  
 “Out of the neutral silence of his soul  
 He passed to its fields of puissance and of calm  
 And saw **the Powers** that stand above the world, (the various Emanations of the  
 Divine Mother)  
 Traversed the realms of the supreme Idea  
 And sought the summit of created things  
 And the almighty source of cosmic change.” Savitri-298  
 “Armed with the immune occult unsinking Fire  
 The **guardians of Eternity** keep its law  
 For ever fixed upon Truth’s giant base  
 In her magnificent and termless home.” Savitri-321  
 “Almighty powers are shut in Nature’s cells.  
 A greater destiny waits you in your front:  
 This transient earthly being if he wills



Can fit his acts to a transcendent scheme.” Savitri-370  
 “**Immortal Powers** sweep flaming past your doors;” Savitri-371  
 “He beheld **the cosmic Being** at his task,” Savitri-416,  
 “And lives in a great light of inner suns....  
 And communes with the **Powers** that build the worlds,” Savitri-421  
 “For a mysterious Power compels his steps...  
 None can refuse what the stark Force demands:” Savitri-427  
 “The **demiurges** of the universe work;  
 They shape with giant strokes their own; their sons  
 Are marked with their enormous stamp of fire.  
 Although the shaping god’s tremendous touch  
 Is torture unbearable to mortal nerves,  
 The fiery spirit grows in strength within  
 And feels a joy in every titan pang.” Savitri-444  
 “Infallibly the curves of life are drawn  
 Following the stream of Time through the unknown;  
 They are led by a clue **the calm immortals** keep.” Savitri-456  
 “But there is a **guardian power**, there are **Hands that save**,  
 Calm eyes divine regard the human scene.” Savitri-482  
 “A **few bright forms** emerged from unknown depths  
 And looked at her with calm immortal eyes.” Savitri-502  
 “On the walls covered with significant shapes  
 Looked at her the life-scene of man and beast  
 And the high meaning of the life of gods,  
 The power and necessity of these numberless worlds,  
 And faces of **beings** and stretches of world-space  
 Spoke the succinct and inexhaustible  
 Hieratic message of the climbing planes.” Savitri-524  
 “**Children** of cosmic Nature from a far world,  
 Idea’s shapes in complete armour of words  
 Posted like travellers in an alien space.  
 Out of some far expanse they seemed to come  
 As if carried on vast wings like large white sails,  
 And with easy access reached the inner ear  
 As though they used a natural privileged right  
 To the high royal entries of the soul.” Savitri-544  
 “Forms subtly elusive and **half-luminous powers**  
 Wishing no goal for their unearthly course  
 Strayed happily through vague ideal lands,  
 Or floated without footing or their walk  
 Left steps of reverie on sweet memory’s ground;  
 Or they paced to the mighty measure of their thoughts  
 Led by a low far chanting of the gods.” Savitri-602  
 “Their (heavenly beings) raptures of creation last too long,  
 Their bold formations are too absolute;  
 Carved by an anguish of divine endeavour

They stand up sculptured on the eternal hills,  
 Or quarried from the living rocks of God  
 Win immortality by perfect form.  
 They are too intimate with eternal things:” Savitri-603-604  
 “Great forms of deities sat in deathless tiers,  
 Eyes of an unborn gaze towards her leaned  
 Through a transparency of crystal fire.  
 In the beauty of bodies wrought from rapture’s lines,  
 Shapes of entrancing sweetness spilling bliss,  
 Feet glimmering upon the sunstone courts of mind,  
 Heaven’s cupbearers bore round the Eternal’s wine.” Savitri-676  
 “Immortal figures and illumined brows,  
 Our great forefathers in those splendours moved;  
 Termless in power and satisfied of light,  
 They enjoyed the sense of all for which we strive.  
 High seers, moved poets saw the eternal thoughts  
 That, travellers from on high, arrive to us  
 Deformed by our search, tricked by costuming mind,  
 Like gods disfigured by the pangs of birth,  
 Seized the great words which now are frail sounds caught  
 By difficult rapture on a mortal tongue.” Savitri-677  
 “The heroes and the demigods are few  
 To whom the close immortal voices speak  
 And to their acts the heavenly clan are near.” Savitri-689  
 49: “A guidance turned the dumb revolving wheels  
 And in the eager body of their speed  
 The **dim-masked hooded godheads** rode who move  
 Assigned to man immutably from **his birth**  
 Receivers of the inner and outer law,  
 At once the **agents** of his spirit’s will  
 And witnesses and executors of his fate.  
 Inexorably faithful to their task,  
 They hold his nature’s sequence in their guard  
 Carrying the unbroken thread old lives have spun.  
 Attendants on his destiny’s measured walk  
 Leading to joys he has won and pains he has called,  
 Even in his casual steps they intervene.  
 Nothing we think or do is void or vain;  
 Each is an energy loosed and holds its course.  
 The **shadowy keepers** of our deathless past  
 Have made our fate the child of our own acts,  
 And from the furrows laboured by our will  
 We reap the fruit of our forgotten deeds.  
 But since unseen the tree that bore this fruit  
 And we live in a present born from an unknown past,

They seem but parts of a mechanic Force  
To a mechanic mind tied by earth's laws;  
Yet are they **instruments of a Will supreme**,  
Watched by a still all-seeing Eye above.  
A prescient architect of Fate and Chance  
Who builds our lives on a foreseen design  
The meaning knows and consequence of each step  
And watches the inferior stumbling powers.  
Upon her silent heights she was aware  
Of a calm Presence throned above her brows  
Who saw the goal and chose each fateful curve;  
It used the body for its pedestal;  
The eyes that wandered were its searchlight fires,  
The hands that held the reins its living tools;  
All was the working of an ancient plan,  
A way proposed by an unerring Guide.” Savitri-377-378

“All the world's possibilities in man  
Are waiting as the tree waits in its seed:  
His past lives in him; it drives his future's pace;  
His present's acts fashion his coming fate.  
The **unborn gods** hide in his house of Life.  
The **daemons** of the unknown overshadow his mind  
Casting their dreams into live moulds of thought,  
The moulds in which his mind builds out its world.  
His mind creates around him its universe.  
All that has been renews in him its birth;  
All that can be is figured in his soul....  
Only a little of us foresees its steps,  
Only a little has will and purposed pace.  
A vast subliminal is man's measureless part.  
The dim subconscious is his cavern base.  
Abolished vainly in the walks of Time  
Our past lives still in our **unconscious selves**  
And by the weight of its hidden influences  
Is shaped our future's self-discovery.” Savitri-482-83

“He sails through life and death and other life,  
He travels on through waking and through sleep.  
A **power** is on him from her occult force (an invisible entity)  
That ties him to his own creation's fate,  
And never can the mighty Traveller rest  
And never can the mystic voyage cease  
Till the nescient dusk is lifted from man's soul  
And the morns of God have overtaken his night.” Savitri-72 (an invisible entity  
accompanies us from birth after birth.)

50: “If at death you withdraw from physical circumstances, from ordinary physical  
consciousness, and unite with the great universal Force, or the divine Presence, then

all these little things.... It's not that you're not conscious of them – you are very conscious: conscious of what others are doing, conscious of everything, but ... it's not important... But for those who are attached to people and things when they die, it must be a hellish torment.” The Mother’s Agenda/October 16, 1962

51: “Heaven’s tranquil shield guarded the missioned child.” Savitri-16

“Only were safe who kept God in their hearts:” Savitri-211(Psychic opening)

“And Savitri’s life was glad, fulfilled like earth’s;

She had found herself, she knew her being’s aim.” Savitri-532 (Psychic being’s awareness)

“Something perhaps unfelt, unseen, unknown

Guarded the body for its future work,” Savitri-552 (Spiritual opening)

“Guarded behind its face of ignorance:” Savitri-556 (Spiritual opening)

52: What the Divine said on faith?

“But when the phantom flame-edge fails undone,

Then never more can space or time divide

The lover from the loved; Space shall draw back

Her great translucent curtain, Time shall be

The quivering of the spirit’s endless bliss.

Attend that moment of celestial fate.” Savitri-684

“In the long ever-mounting hierarchy,

In the stark economy of cosmic life

Each creature to its appointed task and place

Is bound by his nature’s form, his spirit’s force.

If this were easily disturbed, it would break

The settled balance of created things

The perpetual order of the universe

Would tremble, and a gap yawn in woven Fate.” Savitri-689-90

“All shall be done by the long act of Time.

Although the race is bound by its own kind,

The soul in man is greater than his fate:” Savitri-691

“But if thou wilt not wait for Time and God,

Do then thy work and force thy will on Fate.

As I have taken from thee my load of night

And taken from thee my twilight’s doubts and dreams,

So now I take my light of utter Day.

These are my symbol kingdoms but not here

Can the great choice be made that fixes fate

Or uttered the sanction of the Voice supreme.” Savitri-694

“But not in the wide air where a greater Life

Uplifts its mystery and its miracle,

And not on the luminous peaks of summit Mind,

Or in the hold where subtle Matter’s spirit

Hides in its light of shimmering secrecies,

Can there be heard the Eternal’s firm command

That joins the head of destiny to its base.” Savitri-694

“Ascend, O soul, into thy timeless self;

Choose destiny's curve and stamp thy will on Time." Savitri-695

"All shall be written out in destiny's book  
By my trustee of thought and plan and act,  
The executor of my will, eternal Time." Savitri-698

"Because thou hast obeyed my timeless will,  
Because thou hast chosen to share earth's struggle and fate  
And leaned in pity over earth-bound men  
And turned aside to help and yearned to save,  
I bind by thy heart's passion thy heart to mine  
And lay my splendid yoke upon thy soul." Savitri-698

"In the world of my knowledge and my ignorance  
Where God is unseen and only is heard a Name  
And knowledge is trapped in the boundaries of mind  
And life is hauled in the drag-net of desire  
And Matter hides the soul from its own sight,  
You are my Force at work to uplift earth's fate,  
My self that moves up the immense incline  
Between the extremes of the spirit's night and day." Savitri-702

"There are **greater destinies** mind cannot surmise  
Fixed on the summit of the evolving Path  
The Traveller now treads in the Ignorance,  
Unaware of his next step, not knowing his goal.  
Mind is not all his tireless climb can reach,  
There is a fire on the apex of the worlds,  
There is a house of the Eternal's light,  
There is an infinite truth, an absolute power." Savitri-704

"The Spirit shall be the master of his world  
Lurking no more in form's obscurity  
And Nature shall reverse her action's rule,  
The outward world disclose the Truth it veils;  
All things shall manifest the covert God,  
All shall reveal the Spirit's light and might  
And move to its destiny of felicity." Savitri-708

"Even should a hostile force cling to its reign  
And claim its right's perpetual sovereignty  
And man refuse his high spiritual fate,  
Yet shall the secret Truth in things prevail.  
For in the march of all-fulfilling Time  
The hour must come of the Transcendent's will:  
All turns and winds towards his predestined ends  
In Nature's fixed inevitable course  
Decreed since the beginning of the worlds  
In the deep essence of created things:" Savitri-708

"Then from a timeless plane that watches Time,  
A Spirit gazed out upon destiny,  
In its endless moment saw the ages pass.

All still was in a silence of the gods.” Savitri-712,  
53: (Death said) “A word, a moment’s act can slay the god;  
Precarious is his immortality,  
He has a thousand ways to suffer and die.” Savitri-611,  
54: (Death said) “Of thy own sensuous will the ardent slave,” Savitri-615,  
55: (Death said) “For thy **passion** was a **sensual want** refined,” Savitri-611,  
56: “To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power. Otherwise Love itself blinded by the confusions of this present consciousness may stumble in its human receptacles and, even otherwise, may find itself unrecognised, rejected or rapidly degenerating and lost in the frailty of man’s inferior nature. But when it comes in the Divine Truth and Power, Divine Love descends first as something transcendent and universal and out of that transcendence and universality it **applies itself to persons according to the Divine Truth and Will**, creating a vaster, greater, **purser personal love than any the human mind or heart can now imagine**. It is when one has felt this descent that one can be really an instrument for the birth and action of the Divine Love in the world.”  
CWSA-29/Letters on Yoga-II/p-333,  
57: Savitri-17,  
58: “A slowly changing order binds our will.  
This is our doom until our souls are free.” Savitri-154,  
(Death’s Soul slaying message to moderate humanity)  
“Accept the brief light that falls upon thy days;  
Take what thou canst of Life’s permitted joy;  
Submitting to the ordeal of fate’s scourge  
Suffer what thou must of toil and grief and care.” Savitri-620  
“On the ocean surface of vast Consciousness  
Small thoughts in shoals are fished up into a net  
But the great truths escape her narrow cast;  
Guarded from vision by creation’s depths,  
Obscure they swim in blind enormous gulfs  
Safe from the little sounding leads of mind,  
Too far for the puny diver’s shallow plunge.  
Our mortal vision peers with ignorant eyes;  
It has no gaze on the deep heart of things.  
Our knowledge walks leaning on Error’s staff,  
**A worshipper of false dogmas and false gods,  
Or fanatic of a fierce intolerant creed**  
Or a seeker doubting every truth he finds,  
A sceptic facing Light with adamant No  
Or chilling the heart with dry ironic smile,  
A cynic stamping out the god in man;  
A darkness wallows in the paths of Time  
Or lifts its giant head to blot the stars;  
It makes a cloud of the interpreting mind



And intercepts the oracles of the Sun.” Savitri-626  
 (Death said) “Persuade first Nature’s fixed immutable laws” Savitri-635,  
 (Death said) “In an immutable order’s hierarchy  
 Where Nature changes not, man cannot change:  
 Ever he obeys her **fixed mutation’s law**;  
 In a new version of her oft-told tale  
 In ever-wheeling cycles turns the race.” Savitri-643,  
 (Death said to Savitri) “Touch not the seated lines, the ancient laws,  
 Respect the calm of great established things.” Savitri-651,  
 (Savitri said) Vain the soul’s hope if changeless Law is all:…  
 I trample on thy law with living feet;  
 For to arise in freedom I was born.” Savitri-651-652  
 (Savitri said) “Impose not upon sentient minds and hearts  
 The dull fixity that binds inanimate things.” Savitri-652,  
 (Death said) “Even God himself obeys the Laws he made:  
 The Law abides and never can it change,  
 The Person is a bubble on Time’s sea.” Savitri-654  
 (Death said) But here are only facts and steel-bound Law.  
 This truth I know that Satyavan is dead  
 And even thy sweetness cannot lure him back.  
 No magic Truth can bring the dead to life,  
 No power of earth cancel the thing once done,  
 No joy of the heart can last surviving death,  
 No bliss persuade the past to live again.” Savitri-655-656  
 “Truth is not a dogma that one can learn once and for all and impose as a rule. Truth is  
 as infinite as the supreme Lord and It manifests every instant for those who are sincere  
 and attentive.” The Mother’s Agenda-22.03.1967, “Only those Scriptures, religions,  
 philosophies which can be thus constantly renewed, relived, their stuff of permanent  
 truth constantly reshaped and developed in the inner thought and spiritual experience of a  
 developing humanity, continue to be of living importance to mankind. The rest remain  
 as monuments of the past, but have no actual force or vital impulse for the future.”  
 CWSA-19/Essays on the Gita-5, “The Asram exists solely for Yoga and for a purely  
 spiritual purpose; it is not a **political or social or religious institution** and it abstains  
 from all these activities, this abstention is necessary for its existence. If any member  
 engages in them, it involves the Asram itself and gives it the appearance of entering  
 into activities which are not proper to it, and if any such impression of that kind is  
 created, it may have **serious consequences**.” CWSA-35/Letters on Himself and the  
 Ashram-690, “I saw clearly that no rule was vast and supple enough to be perfectly  
 adapted to Thy law, and that the only true solution was to be always in communion  
 with Thee, so that it could be **adapted perfectly** to all the infinite variety of  
 circumstances.” Prayers and Meditation-07.02.1914, “I make a habit of doing  
 everything against the rules, otherwise there would be no point in my being here; the  
 rules could just go on and on!” The Mother’s Agenda-3/64, “Because it doesn't seem  
 possible to me (though I don't know), it doesn't seem possible to me that the state of  
 the earth is adequate to justify an integral transformation. As for Sri Aurobindo, he  
 used to say that it would come in stages, that there would first be a sort of small

formation, or a small creation that will receive the Light and be transformed, and that's what will work as a leaven (transform it for better) for the general transformation. There are all the Christian, Buddhist theories, Shankara, all those who declare that the world is an "unreal Falsehood" and that it must disappear and give place to a "heaven" (a "new world" and a "heaven"). **And this is among the most "aspiring" elements of mankind, those who aren't content with the world as it is, who don't say, "Oh, as long as I am here and alive, things are fine; afterwards, I don't care" – enjoy the short life.** "Afterwards, well, it's over, and that's that; let me make the most of the moment I've been given." What a queer conception! ... That's the other extreme." The Mother's Agenda-March 20, 1965, "And to Théon, the God of the Jews and Christians was an Asura. This Asura wanted to be unique; and so he became the most terrible despot imaginable. Anatole France said the same thing (I now know that Anatole France had never read Théon's story, but I can't imagine where he picked this up). It's in *The Revolt of the Angels*. He says that Satan is the true God and that Jehovah, the "only God," is the monster. And when the angels wanted Satan to become the one and only God, Satan realized he was immediately taking on all Jehovah's failings! So he refused: "Oh, no – thank you very much!" It's a wonderful story, and in exactly the same spirit as what Théon used to say. The very first thing I asked Anatole France (I told you I met him once – mutual friends introduced us), the first thing I asked him was, "Have you ever read *The Tradition*?" He said no. I explained why I had asked, and he was interested. He said his source was his own imagination. He had caught that idea intuitively." The Mother's Agenda/ January 27, 1962, "The Asuric Prakriti is the rajasic at its height; it leads to the **slavery** of the soul in Nature, to desire, wrath and greed, the three powers of the rajasic ego, and these are the three-fold doors of Hell, the Hell into which the natural being falls when it indulges the impurity and evil and error of its lower or perverted instincts." CWSA-19/Essays on the Gita/p-474, "Deluded minds despise me lodged in the human body because they know not my supreme nature of being, Lord of all existences. All their hope, action, knowledge are vain things (when judged by the Divine and eternal standard); they dwell in the Rakshasic and Asuric nature which deludes the will and the intelligence." The Gita-9.11,12, "Sattwic men offer sacrifice to the gods, the rajasic to the Yakshas (the keepers of wealth) and the Rakshasic forces, the others, the tamasic, offer their sacrifice to elemental powers and grosser spirits." The Gita-17.4, "A worshipper of false dogmas and false gods," Savitri-626, "The doors of God they have locked with keys of creed And shut out by the Law his tireless Grace." Savitri-225, 59: Savitri-318, 60: "There is no end of seeking and of birth, There is no end of dying and return; The life that wins its aim asks greater aims, The life that fails and dies must live again; Till it has found itself it cannot cease. All must be done for which life and death were made." Savitri-200, 61: "Although Death walks beside us **on Life's road**, A dim bystander at **the body's start** And a last judgment on man's futile works,

Other is the riddle of its ambiguous face:  
Death is a stair, a door, a stumbling stride  
The soul must take to cross from birth to birth,  
A grey defeat pregnant with victory,  
A whip to lash us towards our deathless state.” Savitri-600-601,  
62: “Our very being seems to us questionable,  
Our life a vague experiment, the soul  
A flickering light in a strange ignorant world,  
The earth a brute mechanic accident,  
**A net of death in which by chance we live.**” Savitri-49-50,  
63: “Death stays the journeying discoverer, Life.  
**Thus is the throne of the Inconscient safe**  
While the tardy coilings of the aeons pass” Savitri-18,  
64: “A rolling surge of silent death, it came  
Curving round the far edge of the quaking globe;  
Effacing heaven with its enormous stride  
It willed to expunge the choked and anguished air  
And **end the fable of the joy of life.**” Savitri-534,  
65: “Fate waiting on the unseen steps of men  
And her evil and sorrow and **last gift of death.**” Savitri-204,  
66: Savitri-603-604,  
67: “To know, possess and be the divine being in an animal and egoistic  
consciousness, to convert our twilit or obscure physical mentality into the plenary  
supramental illumination, to build peace and a self-existent bliss where there is only a  
stress of transitory satisfactions besieged by physical pain and emotional suffering, to  
establish an infinite freedom in a world which presents itself as a group of  
mechanical necessities, to discover and realise the immortal life in a body subjected  
to death and constant mutation, — this is offered to us as the manifestation of God in  
Matter and the goal of Nature in her terrestrial evolution.” CWSA-21/The Life  
Divine-4,  
68: Savitri-211,  
69: Savitri-700,  
70: Savitri-531,  
71: Savitri-236,

# The Divine Mother's Call

“**Recall** of the soul's adventure into space,  
A traveller through the magic centuries  
And being's labour in Matter's universe,”

Savitri-29

“A call was on him from intangible heights;  
Indifferent to the little outpost Mind,  
He dwelt in the wideness of the Eternal's reign.”

Savitri-79

“Only a few responded to her **call**:  
Still fewer felt the screened divinity  
And strove to mate its godhead with their own,  
Approaching with some kinship to her heights.”

Savitri-362

(King said to Savitri) “While to exceed yourselves thought's trumpets call,  
Heard by a few, but fewer dare aspire,”

Savitri-371

“He (*Avatara*) must **call** light into its dark abysms,  
Else never can Truth conquer Matter's sleep  
And all earth look into the eyes of God.”

Savitri-450

“**My will, my call** is there in men and things;  
But the Inconscient lies at the world's grey back  
And draws to its breast of Night and Death and Sleep.”

Savitri-690

Our Souls sometimes forget to aspire to the highest. In periods of great stress and turbulence in our lives do we open our being to the touch of a greater call and recall the Soul's great adventure into Time and Space **which continues through centuries**. Otherwise, we show keen interest and feel safe to cling to some limited intermediate truth, which is not difficult to achieve and suits our mentality to ignore the ultimate aim and decline the Soul's greater call. As a result, we afflict our Life, Evolution and Yoga with inferiority and have little obligation to a superior plane. Thus, the majority of human beings deprive themselves of realising the true body of the Soul which can see Truth's whole. This awareness of mental limitation, effort of stilling the brain and Soul's unending aspiration has created an immense opportunity for everyone to open God's door.

*Savitri* reminds us constantly that ‘doors of light are sealed to common mind’<sup>5</sup> and they ‘owe small debt to a superior plane.’<sup>5</sup> So, few can respond to the **rare Divine call** adequately because most of the human beings are built on Nature's early evolutionary state of Ignorance. ‘Only in the uplifting hour of stress’<sup>5</sup> and difficulties they sometimes open to the touch of higher planes of Consciousness or uplift to breathe heaven's air. They cannot hold this rare heavenly Call and slide back to the mud of ordinary life from which they climbed with great effort. They accept this

**Spiritual fall** of lost glory and feel joy in the safe return to their routine inferior life. Men think it best to **hug their limit and feel** the **safe and secured** life within the range of the common average animal. In the long ever mounting hierarchies of consciousness and in the stark economy of cosmic life, each creature is assigned some appointed fixed task and place of stay. If this customary and established triple modes of bound life were disturbed due to the call of higher Divine life, then the settled balance and perpetual order of things would break and crumble. **That is why the Gita insists moderate seekers to ‘worship the Divine by his own natural profession and arrive at the highest Divine perfection’<sup>6</sup> and let ‘be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection.’<sup>13</sup> When the hour of higher Spiritual possibility arrives, they will hear the Divine call, ‘O Soul that finds thyself in this transient and unhappy world, turn and put thy delight solely in Me.’<sup>7</sup>**

The true Call upon us is the Call of the Soul, *Jivatma* to unite with the Divine, *Paramatma*; this often comes to an individual<sup>8</sup> when his Soul is prepared for a Divine Life. **This** preliminary Spiritual Call of realising Soul Oneness must be recognised and accepted as imperative and must take precedence over all other claims and demands of the world in the form of call of the Nation, Society, philanthropy, occupational livelihood and household<sup>9</sup> responsibility, that belong to the domain of ignorance. Nothing can substitute for the Spiritual Call or to rise out of the world to transcendence that can realise the true and integral good and arrive at the root of action and essence of existence.

### **The First Divine Call:**

- “His Soul breaks out to join the Oversoul,” Savitri-24,
- “The finite self mated with infinity.” Savitri-25,
- “A captive Life wedded her conqueror.” Savitri-125,
- “The soul’s pregnant meeting with infinity” Savitri-682,
- “As when a soul is merging into God  
To live in Him for ever and know His joy,  
Her consciousness grew aware of him alone  
And all her separate self (Jivatma) was lost in his (Paramatma).” Savitri-410
- “The soul’s pregnant meeting with infinity  
Had come to birth in him and taken fire:” Savitri-682
- “Two looked upon each other, Soul (Psychic being of Savitri) saw Soul (Supreme Self).” Savitri-682

One receives the Divine’s Call to realise *Jivatma’s* union with the **static Divine, Ishwara, Paramatma**, by renunciation of world attraction, objective enjoyment and attachment to mutable personality. When the vital and physical nature

stand as an impediment to pure Spiritual pursuit, then out of that compulsion Asceticism and Illusionism are born. The highest achievement of this Call is a pure and unmixed Absolute, the total *Nirvana* of mentality and mental ego, entire Spiritual victory and surrender of lower nature. Thus, a foundation of a pure, blank, immutable Spiritual Consciousness is established, which is the first object in the evolution of a Spiritual man.

Those who receive the first Divine Call, the Mother proposes: ‘Yogically (I don’t mean spiritually: that was the first stage of my sadhana), it’s very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it – it’s spontaneous and natural for me, and so simple! You know all that has to be done, and doing it is as easy as knowing it. it’s nothing... From experience, I know perfectly well that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well -the body doesn’t get sick, and even if there are attacks it recovers very easily; all goes very well ... AS LONG AS THERE IS NOT THIS WILL TO TRANSFORM.’<sup>16</sup>

### **The Second Divine Call:**

“The calm delight that weds one soul to all,”

Savitri-6

“His inner self grew near to others’ selves  
And bore a kinship’s weight, a common tie,  
Yet stood untouched, king of itself, alone.”

Savitri-27

“And fills his (King’s) days with her celestial clasp,”

Savitri-130

"Or as a lover clasps his one beloved,  
Godhead of his life’s worship and desire,  
Icon of his heart’s sole idolatry,  
She now is his and must live for him alone:  
She has invaded him with her sudden bliss,...  
Incarnating her beauty in his clasp  
She gave for a brief kiss her immortal lips  
And drew to her bosom one glorified mortal head:  
She made earth her home, for whom heaven was too small.  
In a human breast her occult presence lived;  
He carved from his own self his figure of her:  
She shaped her body to a mind’s embrace."

Savitri-274-275

“A new beginning flowers in word and laugh,  
A new charm brings back the old extreme delight:  
He (Jivatma) is lost in her (Paraprakriti), she is his heaven here.”

Savitri-275

"Yet were there regions where these absolutes met  
And made a circle of bliss with married hands;  
Light stood embraced by light, fire wedded fire,



But none in the other would his body lose  
To find his soul in the world's single Soul,  
A multiplied rapture of infinity."

Savitri-281-282

"An image cast by one deep truth's absolute,  
Married to all in happy difference."

Savitri-326

"One with the single Spirit inhabiting all,"

Savitri-394

"Be one with the infinity of my power:  
For thou art the World-Mother and the Bride."

Savitri-691

"A virgin unity, a luminous spouse,  
Housing a multitudinous embrace  
To marry all in God's immense delight,"

Savitri-695

Then out of them some can hold Her Divine Call to elevate the life of renunciation to the gradation of entire consecration of inner and outer life to the Divine and realise the *Jivatma's dynamic Divine union with Para-prakriti*. This is also the period of activation of cosmic Consciousness. The four outer natures that need to be consecrated are, physical mind, *tamas*, vital mind, *prana*, emotional mind, *chitta*, and intellect, *buddhi* and the inner nature of four-fold Soul forces that need consecration are the Soul of self-knowledge and truth, *Brahmana*, the Soul of courage and strength, *Kshetria*, the Soul of mutuality and harmony, *Vaisya* and the Soul of works and perfection, *Shudra*. The highest achievement and perfection of these Psychic attributes is the dynamisation of the four Divine *Shaktis* of *Maheswari*, Wisdom, *Mahakali*, Power and Strength, *Mahalakshmi*, Beauty, Love, Delight and Harmony and *Mahasaraswati*, Perfection in the individual life. Thus, the pure static immutable Divine Consciousness is transformed and dynamised into mediatrix *Divine Shakti* who takes up the burden of Divine transformation of the individual and cosmic life.

Those who receive the second Divine Call, the Grace and Protection of the Divine Mother are with them. 'The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength... You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda.'<sup>18</sup>

His oneness with the Divine must be extended to the oneness with the others which is a fundamental oneness in Soul and Spirit and not an oneness of Ignorance with their mind, life, body and ego, because the latter oneness of Nature can be arrived at a matured stage of *sadhana* in the universalised Consciousness in which he is unified more and more with other minds, other lives, other bodies than the organism we call ourselves, producing effects not only on our own moral and mental being and on the subjective being of others, and even on the physical world and its events by means nearer to the Divine contact than those possible to our egoistic capacity.

It is understood that transformation of Nature and attainment of Supramental Consciousness is not possible without universalisation of Consciousness; for they are related with the last siddhi of integral Yoga. 'Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for **it is impossible to change the human nature** into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and **a unity with its universal Self** in all things and beings. A wholly separative possession of **the divine nature** by the human individual, as distinct from a self-withdrawn absorption in it, is not possible.'<sup>19</sup>

### The Third Divine Call:

“Movement (Para-prakriti) was married to the immobile Vast (Paramatma);”  
Savitri-34,

“There are Two who are One and play in many worlds;  
In Knowledge and Ignorance they have spoken and met  
And light and darkness are their eyes’ interchange;  
Our pleasure and pain are their wrestle and embrace,  
Our deeds, our hopes are intimate to their tale;  
They are married secretly in our thought and life.”

Savitri-61

“And Nature (Para-prakriti) climb towards God’s (Paramatma) identity.”  
Savitri-121,

“There he beheld in their mighty union’s poise  
The figure of the deathless Two-in-One,  
A single being in two bodies clasped,  
A diarchy of two united souls,  
Seated absorbed in deep creative joy;  
Their trance of bliss sustained the mobile world.”

Savitri-295

“The wedding of the eternal Lord and Spouse  
Took place again on earth in human forms:”

Savitri-411

“My spirit has glimpsed the glory for which it came,  
The beating of one vast heart in the flame of things,  
My eternity (Paraprakriti) clasped by his eternity (Paramatma)  
And, **tireless** of the sweet abysses of Time,

Deep possibility always to love.”

Savitri-435

“Imperishable, a tongue of sacrifice,  
It flamed unquenched upon the central hearth  
Where burns for the high **houcelord** and his **mate**  
The homestead’s sentinel and witness fire  
From which the altars of the gods are lit.”

Savitri-639

“Inscribe the long romance of Thee (Para prakriti) and Me (Paramatma).”

Savitri-699,

“A static Oneness (*Paramatma*) and dynamic Power (*Para-prakriti*)  
Descend in him, the integral Godhead’s seals; (Third Divine union)  
His soul and body take that splendid stamp.” (first and fourth Divine union of a  
Spiritual man)

Savitri-24

Then few are able to offer their whole Soul and Nature and give everything to realise their absolute consecration to the Divine and His *Shakti* and become ‘a child and eternal portion’ of Divine Mother’s Consciousness. They realise **Brahman and Maya union** in Supramental plane and subsequently the realisation of dual *Avatara* of **Paramatma and Paraprakriti** in the heart centre. They climb to Her un-perishing Sun, the Supramental Plane and channel to earth mind, earth life and earth matter the wizard Divine Ray in order to entirely remould Nature and Soul into the way and power of Supernature. Here the rejection of life, rejection of difficulty, rejection of disorder and flight into *Nirvana* are superseded by acceptance of life, acceptance of difficulty, acceptance of disorder and transform them into **all-embracing** higher life, true solution of the all-material problem, divine harmony, self-absorbed Delight and great victory.

#### **The Fourth Divine Call:**

“A mystery of married Earth (Matter) and Heaven (dynamic Spirit)  
Annexed divinity to the mortal scheme.”

Savitri-25,

“It (Infinity) marries the earth to screened eternities.”

Savitri-98,

“Even in these formless coilings he could feel  
Matter’s response to an infant stir of soul.”

Savitri-141,

“Awoke in Matter spirit’s identity  
And in a body lit the miracle”

Savitri-157-58,

‘The soul lit the conscious body with its ray  
Matter and spirit mingled and were one.’

Savitri-232,

“Where spirit and flesh in inner ecstasy join  
Annulling the quarrel between self and shape.”

Savitri-236,

“Spirit and body thrilled identified,  
Linked in the grasp of an unspoken joy;”

Savitri-334

“A spirit of its **celestial source** aware  
Translating heaven into a human shape  
Descended into earth’s imperfect mould  
And wept not fallen to mortality,  
But looked on all with large and tranquil eyes.”

Savitri-353

“He takes with bright surprise spirit and sense.”

Savitri-430

“**And Matter is the Spirit’s willing bride**”

Savitri-538,

“The living spirit and body in her clasp,  
As if death were not there nor end nor change.”

Savitri-551

“**And Matter’s depths be illumined with a soul**”

Savitri-268

“His nature grew a movement of the All,  
Exploring itself to find that all was He, (second Divine union)  
His soul was a delegation of the All  
That turned from itself to join the one Supreme.” (fourth Divine union)

Savitri-319

“He (Avatar) burns on an unseen original verge  
That Matter may be turned to spirit stuff:”

Savitri-447

“**In its antechambers of splendid privacy  
Matter and soul (Annamaya Purusha) in conscious union meet  
Like lovers in a lonely secret place:**”

Savitri-105

“**Man dared and thought and met with his soul the world.**”

Savitri-130

“**What liberty has the soul which feels not free (freedom and liberation come by  
Soul’s (Jivatma) union with the Divine (Paramatma).)  
Unless stripped bare and cannot kiss the bonds  
The Lover winds around his playmate’s limbs, (Marriage between dynamic Spirit and  
static Matter.)  
Choosing his tyranny, crushed in his embrace? (Inrush of large Divine Force is like a  
tyranny which can crush the material substance.)  
To seize him better with her boundless heart  
She accepts the limiting circle of his arms, (Matter accepts and possesses the limiting  
circle of dynamic Spirit.)  
Bows full of bliss beneath his mastering hands (imperfect Matter consecrates itself  
before Perfect Spirit.)**”

And laughs in his rich constraints, most bound, most free. (Matter is delighted by meeting and handling the Spirit's constraints.)  
This is my answer to thy lures, O Death.”

Savitri-653,

(This is also the relation between *Paramatma Satyavan* (static Spirit) and *Para-prakriti Savitri* (the dynamic Spirit).)

“Darkness below, (Inconscient Matter) a fathomless Light (Spirit) above,...  
Stand face to face, opposite, inseparable,  
Two contraries needed for his great World-task,  
Two poles whose currents wake the immense World-Force.”

Savitri-656-57

And still, it is fewer who can dare to invert Her Supramental *Shakti*, *Vijnana*, and trace the path and key of Immortality uninterrupted through a conscious descent into Matter's long Night of abysmal hell and channel Her All Delight from above the head and below the feet to shatter Inconscient Matter. **This *Para-prakriti's* union with *Apara-prakriti*** or large-scale invasion of *Brahman* energy into Subconscient and Inconscient world and ploughing the hard and recalcitrant soil of material life and insists matter to become as plastic as Spirit are other preoccupations of this Divine Call. This difficult work of Subconscient and Inconscient transformation is activated without glory, without ecstasy and without public admiration and King Aswapati entered this world of night and ‘bore the fierce inner wounds that are slow to heal.’<sup>15</sup> .

### The Fifth Divine Call:

“Even if he (Avatar) escapes the fiercest fires,  
Even if the world breaks not in, a drowning sea,  
Only by hard sacrifice is high heaven earned:  
He must face the fight, the pang who would conquer Hell.”

Savitri-447

“Although Light grows on earth and Night recedes,  
Yet till the evil is slain in its own home  
And Light invades the world's inconscient base  
And perished has the adversary Force,  
He (successive Avatars) still must labour on, his work half done.”

Savitri-448-49

Then it is the fewest who receive the Call to **manifest the *Avatara***, a greater and vaster instrumental and emanative action of the Divine, to whom She reveals Herself in its entirety, ***samagram-mam***.<sup>1</sup> **An *Avatara* must call down the supreme Light to the darkest abysses and till all the evils are slain in their Subconscient and Inconscient home, his labour continues and his task is half done. He hopes to arrest the ‘wheels of (earth's) Doom’<sup>2</sup> and pays God's debt to earth with his large suffering, ‘million wounds,’<sup>14</sup> and the body's death. All the miseries of earth knock at his door**

for redemption. With his death<sup>12</sup> earth is new born and opens for all his Soul's vast Light, Love and Delight.

### **The Sixth Divine Call:**

“One (last Avatar) yet may come armoured, invincible;  
His will immobile meets the mobile hour;  
The world's blows cannot bend that victor head;  
Calm and sure are his steps in the growing Night;  
The goal recedes, he hurries not his pace,  
He turns not to high voices in the night;  
He asks no aid from the inferior gods;  
His eyes are fixed on his immutable aim.”

Savitri-449

The highest Divine Call received by the last *Avatara*, as hinted two places in *Savitri* is to end the Law of Pain, ‘Evil turns back to its original good,’<sup>10</sup> and to ‘vanquish Time and Death.’<sup>3</sup> His being is charged with the mandate from Eternity to change the sorrowful earth's old dusty law, to open the iron doors of Fate towards Divine Light and to lead mankind towards ‘Truth's wide and golden road.’<sup>4</sup> Thus mankind will be able to hold the last *siddhi*, perfection of integral Yoga, known as ‘Truth supreme.’<sup>11</sup>

Through *Narad*, *Sri Aurobindo* made the humanity aware, of the mission and task of last *Avatara*, who will vanquish Time and Death.

“He (last *Avatara*) still must travel Hell the world to save.

Into the eternal Light he shall emerge  
On borders of the meeting of all worlds;  
There on the verge of Nature's summit steps  
The secret Law of each thing is fulfilled,  
All contraries heal their long dissidence.  
There meet and clasp the eternal opposites,  
There pain becomes a violent fiery joy;  
Evil turns back to its original good,  
And sorrow lies upon the breasts of Bliss:  
She has learned to weep glad tears of happiness;  
Her gaze is charged with a wistful ecstasy.  
Then shall be ended here the Law of Pain.”

Savitri-450-451

“This mortal life shall house Eternity's bliss,  
The body's self taste immortality.  
Then shall the world-redeemer's (last *Avatara*'s) task be done.”

Savitri-451

*Narad* advised humanity to wait all Time of All Life till the arrival of the last *Avatar* and ‘bear this great world's law of pain’<sup>17</sup> with the aid of Psychic Being.

“A little bliss is lent thee from above, (moderate seekers of truth)  
A touch divine upon thy human days.



Make of thy daily way a pilgrimage,  
For through small joys and griefs thou mov'st towards God.  
Haste not towards Godhead on a dangerous road, (ascetic path of saintly inactivity)  
Open not thy doorways to a nameless Power,  
Climb not to Godhead by the Titan's road." (not to torture the body)

Savitri-451

Lastly, *Narad* could not see whether the present Incarnation of *Savitri* and *Satyavan* or *The Mother* and *Sri Aurobindo* could conquer death. They tried with the existing capacity of Supramental descent and limitation of opening of recalcitrant body and only by collaboration of both, the Death can be conquered. So the issue is now left to successive *Vibhutis* to try in their body the Supramental transformation and illumination of huge Subconscious and Inconscious sheaths and when "The Mighty Mother shall (again) take birth in Time (as Last Avatara) And God be born into the human clay In forms made ready by your human lives. Then shall the **Truth supreme** be given to men:"

Savitri-705

Truth supreme is identified as the last *siddhi*, last perfection of integral Yoga where Subconscious and Inconscious sheath will be entirely transformed and Death will be conquered.

Thus, the theory of complete Divine Call is realised by reconciliation of above six Divine Call. The first Divine Call of union with the static Divine must be prolonged in order to experience the second Divine Call of union with Dynamic Divine Mother. These static and Dynamic Divine movement must be intensified to experience third call which is a calling down of Supramental *Brahman* and supramental *Maya* to heart centre. Thus Psychic being becomes the centre of union of *Paramatma* and *Paraprakriti* and the God's Supramental door opens. Then the fourth Divine Call is initiated which is the calling down of Supramental Divine Mother, *Paraprakriti* to nether Material life, *Apara-prakriti* and thus *Brahman* Consciousness penetrates into Subconscious and Inconscious Sheaths and Divinises life. *The Mother and Sri Aurobindo's* plunge into Subconscious and Inconscious Sheath and meeting of million wounds there or wounds that are slow to heal are the outcome of the fifth Divine Call. The Last Divine Incarnation will divinise the Subconscious and Inconscious sheaths entirely and bring for the humanity the perfection of Truth Supreme, which is identified as physical immortality and divinisation of whole nature.

*OM TAT SAT*

#### References: -

- 1: The Gita-7.1,
- 2: Savitri-19,
- 3: Savitri-474,
- 4: Savitri-476,
- 5: Savitri-689,

6: The Gita-18.46,

7: The Gita-9.33,

8: “I do not very readily accept disciples as this path of Yoga is difficult one and it can be followed only if there is a special call.” Sri Aurobindo/SABCL/26/On Himself-175,

9: “The soul belongs to the Divine, and owes obedience and service to the Divine alone. If the Divine commands it to work for family, country or humanity, then it is all right and it can do so without being imprisoned...If the command does not come from the Divine, to serve these things is only to obey social and moral conventions.” 17 December 1969, The Mother’s Centenary Works (second edition)/10/283,

10: Savitri-451,

11: “A **Truth supreme** has forced the world to be;” Savitri-658,

“Fragments of **Truth supreme** have lit his soul,” Savitri-659,

“All-ruler, ruled by none, **the Truth supreme**,” Savitri-661,

“The **Truth supreme**, vast and impersonal” Savitri-662,

“O Death, if thou couldst touch the **Truth supreme**” Savitri-663,

“If **Truth supreme** transcends her shadow here” Savitri-663,

“Then shall the **Truth supreme** be given to men:” Savitri-705,

12: “Well, what Sri Aurobindo did by leaving his body is somewhat equivalent, although far more total and complete and absolute – because he had that experience, he had that, he had it; I saw him, I saw him supramental on his bed, sitting on his bed...He has written: I am not doing it individually, for myself, but for the whole earth. And it was exactly the same thing for me – but oh, that experience! Nothing counted for me anymore: people, the earth – even the earth itself had absolutely no importance.” The Mother’s Agenda/15<sup>th</sup> July 1961

“It is finished, the dread mysterious sacrifice,

Offered by God’s martyred body for the world;

Gethsemane and Calvary are his lot,

He carries the cross on which man’s soul is nailed;

His escort is the curses of the crowd;

Insult and jeer are his right’s acknowledgment;

Two thieves slain with him mock his mighty death.” Savitri-445 (Sacrifice of an Avatar through earthly departure of body.)

“Such seemed he (Avatar) as if one departed came

Wearing the light of a celestial shape

Splendidly alien to the mortal air.” Savitri-576,

13: The Gita-12.10,

14: “A million wounds gape in his secret heart.” Savitri-446,

15: “Assaults of Hell endured and Titan strokes

And bore the **fierce inner wounds** that are slow to heal.” Savitri-230,

16: “For the past two days there has been the feeling of not knowing anything – NOTHING at all. I have had this feeling for a very long time, but now it has become extremely acute, as it always does at times of crisis, at times when things are on the verge of changing – or of getting clarified, or of exploding, or. From the purely material standpoint – chemically, biologically, medically, therapeutically speaking – I don’t believe many people do know (there may be some). But it doesn’t seem very

clear to me – in any case, I don't know. Yogically (I don't mean spiritually: that was the first stage of my sadhana), **it's very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it – it's spontaneous and natural for me, and so simple! You know all that has to be done, and doing it is as easy as knowing it. it's nothing.** But this transformation of Matter ! What has to be done? How is it to be done? What is the path? ...Is there a path? Is there a procedure? Probably not...(silence)To be in a condition in which all is the Supreme, all is wonderful, all is marvelous, all is marvelous love, all is ... all is profound Joy – an unchanging, immutable, ever-present condition. To live in That, and then to have this bodily substance contradict it through every possible stupidity – losing sight, losing strength, pains here, pains there, disorders, weaknesses, incapacities of every type. And at the SAME TIME, the response within this body, no matter what happens to it, is, 'O Lord, Your Grace is infinite.' The contradiction is VERY disconcerting...**From experience, I know perfectly well that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well -the body doesn't get sick, and even if there are attacks it recovers very easily; all goes very well ... AS LONG AS THERE IS NOT THIS WILL TO TRANSFORM.** All the difficulties arise in protest against the will to transform; while if one says, 'Very well, it's all right, let things be as they are, I don't care, I am perfectly happy, in a blissful state,' then the body begins to feel content!...That's the problem: something totally new is being introduced into Matter, and the body is protesting...After my 'interview' with Nature, when she told me that she would collaborate,<sup>181</sup> I thought this difficulty would cease; many things have improved considerably (ONE part of Nature is collaborating), but not this. Plainly and clearly, it comes from the subconscious and the inconscient (wherever there is consciousness, all is well); it's rising up all the time, all the time, and with – oh, disgusting persistence!...And then of course it's accompanied by all the usual suggestions (but that's nothing, it comes from a domain which is easily controlled). Suggestions of this type: 'Well, but Sri Aurobindo himself didn't do it!' (I know why he didn't. but people in general don't know.) And every adverse vibration naturally takes advantage of this: 'How do you expect to succeed where he didn't!' But... my answer is always the same: 'When the Lord says it's all over with, I will know it's all over with; that will be the end of it, and so what!' This stops them short...But it doesn't keep them from starting up again! They did so particularly after I read the passage where Sri Aurobindo affirms, 'THIS time I have come for THAT – and I shall do it.' [259] The day when I read this I turned towards him, not actually putting the question to him but simply turning towards him, and he told me, 'Read the book through to the end.' And I know, I know it's true – when I have read the book through to the end I will understand what he has done and I will even have the power to reply to all these suggestions. But meanwhile, everything that wants to keep me from doing it, all this obscure and subconscious ill will, tries its best to keep me from reading, including giving me this eye hemorrhage." The Mother's Agenda-15.07.1961,

17: Savitri-451,

18: CWSA-32/The Mother with Letters on the Mother/p-8, 13,

19: CWSA-24/The Synthesis of Yoga-622,

# *The Gita's* Yoga of Self-Perfection

“It is like the message of *the Gita* as *Sri Aurobindo* explained it: not overmental, but Supramental. It is Oneness, the experience of Oneness.”<sup>2</sup>

The Mother

“His (a *Sadhaka* of integral Yoga) Yoga may be governed for a long time by one Scripture or by several successively,— if it is in the line of the great Hindu tradition, by the *Gita*, for example, the *Upanishads*, the *Veda*. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the limitations of the word that he uses.”<sup>26</sup>

Sri Aurobindo

*The Synthesis of Yoga* book issues an injunction on a *Sadhaka* of integral Yoga that before beginning difficult integral Yoga and before discovering his Soul he can practice relatively easier traditional Yoga or *the Gita* for a long period and build his Spiritual foundation strong. On this strong Spiritual base of Soul's union with the Divine and retention of *Aryan* self-discipline, the difficult issue of integration of Spirit and Nature is practicable.

In *the Gita* the Divine has revealed Himself as the God of all gods, the Master of the world, the Soul who abides in the heart of all beings and a friend of all creatures. *Sri Aurobindo's* Spiritual life began under the direct guidance of *Sri Krishna* and this contact culminated with a complete merger in 1926 and His guidance continued till *The Mother's* arrival in 1920. It was *Sri Krishna*, who persuaded<sup>3</sup> *Sri Aurobindo* to explore the Supramental plane, *Vijnana*, whose true meaning lay neglected in some of the verses of *the Vedas* and *the Upanishads*. Since *Sri Aurobindo* came destined to do Supramental action, *The Mother* confirmed that His major Spiritual experience at *Alipore jail* of *Vasudeva Sarvamiti* was Supramental<sup>4</sup> in essence and this experience grew in proportion with His further *sadhana* at *Pondicherry*.

*The Gita* lays maximum stress on the development of the Supracosmic faculties, which will preoccupy man with his real business of becoming God, *Brahmabhutah*;<sup>5</sup> secondly it stresses His universal existence in which all moves and acts and through this He extends His faculty of universal Divine action, *sarvabhuta hite ratah*,<sup>6</sup> *Krishna karmakrit*;<sup>22</sup> thirdly, it emphasises the acceptance of Godhead as the Divine inhabitant in the human body, *manusim tanumasritam*;<sup>7</sup> and finally it insists on the Divine manifestation through transformation of Nature, *madbhava*,<sup>8</sup> **My Divine Nature** in all things through intervention of four fold Soul force, *chaturvarnyam maya srustam*,<sup>9</sup> four-fold Divine *Shaktis*, *chatvaro manovastatha*,<sup>10</sup> sevenfold Integral Knowledge, *maharsaya saptapurbe*,<sup>10</sup> and finally of suffusion of *Para Prakriti* of *Purushottama* Consciousness into the manifested nature.

The stages through which *the Gita* has developed its preliminary teachings are that firstly, it spoke of destruction of desire and attachment and conquest of senses by stilling the mind, *samyama*; secondly of equality, *samata*, and peace, *shanti*, gained through the **persistent** rejection of the lower nature; thirdly of passionless, impersonal and sacrificial action and recognition of the Supreme as the doer of all work; fourthly of inner renunciation of desire and ego preferable to the outer renunciation of life and action; fifthly, the doctrine of *Avatara* and the Divine **action** through the Divine **birth**.

*The Gita's* higher teachings are that of Divine work by rising above the **three gunas**; secondly, besides its earlier declaration that Knowledge is greater than Works, *Bhakti* is considered as the greatest element in *Yoga*; thirdly the effective relation between Works, Knowledge and Divine Love are synthesised for the attainment of Supreme realisation, *Purushottama*; fourthly, the vision of Universal *Purusha*, *Vivaraupa Darhana*, which 'can be seen, known, entered into only by that *Bhakti* which regards, adores and loves Me alone in all things'<sup>11</sup>; fifthly, the interrelation **and movement** between the multiple Soul, *Kshara*, immutable Self, *Akshara*, and the Supreme Self, *Purushottama* who is the Master of Works, Knowledge and Love; sixthly, *Sraddha*, the ever growing faith in the Divine, as important aid for manifestation of *Para Prakriti* and subsequent transformation of Nature.

The most secret teaching of *the Gita* is the Knowledge of the whole Godhead, *samagram mam*<sup>20</sup>, which can be gained by four gradations of exclusive knowledge attended with five gradations of all-inclusive knowledge, by knowing which will leave nothing yet to be known. This concept of whole Godhead is also explored in *Mandukya Upanishad* in terms of four successive positions of the *Brahman*, that of Waking Self or *Vaiswanara*, which constitute this entire external universe, **which is identified as** an infinitesimal portion of the Self, *akangsena sthito jagat*,<sup>1</sup> Dream Self or *Taijas*, the subtle body, *sukhma sarira*, which holds the external universe; Sleep Self or *Prajna*, causal body of **Supramental Sheath**, which holds both waking Self and dream Self and the **final state of** (Supreme) Self or *Turiya*, which holds all these Selves and are its origin.

In *the Gita*, the antinomy between the Impersonal Self and the human personality and the antinomy between the Self and Nature are reconciled. **It has hinted but not developed the doctrine that for freedom, mastery and perfection we have first to discover our Self and Spirit within and above and establish a relation between *Kshara* and *Akshara Purusha* and secondly, we have to discover its (*Kshara* and *Akshara's*) true relation with our own and universal Nature.** After the development of the theory of Personal Divine and Impersonal Divine, the Divine Teacher sets out to remove their **antinomy by ascending to the Source** of these two difficulties. The resolution of these two antinomies and certain obscurity about the Self are cleared in that which exceeds it; it is the manifestation of Integral Divine, the *Purushottama*, who contains the Impersonal Self **and** the human personality, Self and Nature, **universal Self and universal Nature**. Thus, *the Gita* is able to get rid of exclusions and separative divisions **created by ego** and fuse them together in the Integral Divine.



In *the Gita*, the constitution of *apara prakriti*, lower nature or *kshetra*, *atma jnana*, the knowledge of the individual Soul or *kshara purusha*, *Brahma nirvana* or *Akshara purusha* and the final cessation of birth in *Param dhama* or *Purushottama Consciousness* have been fully developed and given their largest amplitude of power and significance. The other necessary complementary truth, the Divinisation of Nature ‘has been left in a certain obscurity of a lesser relative light;<sup>12</sup> it has been hinted constantly in myriad terms of *Vasudevah sarvamiti*,<sup>13</sup> the Godhead is all that is the universe and all that is in the universe, *Prakritm mamikam*,<sup>14</sup> into My Divine nature, *Prakritim me param*<sup>15</sup>, My supreme nature, *Prakritim swam*,<sup>16</sup> My own nature, *Prakritir jiva-bhuta*,<sup>15</sup> Divine Nature which has become the *jiva*, *Madbhavam agatah*,<sup>8</sup> have arrived at My Divine Nature of Being, *daivi Prakriti*,<sup>17</sup> Divine Nature and *Param bhavam*,<sup>18</sup> Supreme Nature or the ultimate becoming, *sadharmyam agatah*,<sup>19</sup> those who have become of like nature and law of being with the Divine and *prakritijairmuktam*,<sup>29</sup> transformation of Nature; but these terminologies were nowhere explained entirely. Matter cannot be reconciled with the Spirit is developed in the following verse of *the Gita*: “They who with the eye of knowledge perceive this irreconcilable difference between the Matter, *kshetra*, and the Spirit, *Kshetrajna*, and the liberation of Being from Nature, they escape into supreme abode of *Param Dham*.”<sup>27</sup> In *the Gita*, Matter can be reconciled with the Spirit is hinted but not developed: ‘Earth, water, fire, air, ether, mind, reason and ego is My eightfold divided Nature, *apara-prakriti*. Know too My other Divine Nature, *Para-prakriti*, different from this *Apara Prakriti*; this Supreme Nature or the Supreme Mother which becomes the *Jiva* in the heart and by which this world is upheld. This ‘upholding of the world,’ *jagat dharayate*, means *Para-Prakriti* also penetrates into *Apara Prakriti* by which this world can be purified, transformed and perfected.”<sup>28</sup>

These are left as clues for integral Spiritual developments, and the gulf created between the Spirit and Nature can be resolved fully through movement of ascending and descending Divine Consciousness.

The first object of integral Yoga in *the Gita*’s terminology is the liberation and enjoyment of the union with the Divine of the individual human Soul, *Kshara Purusha* or he must sit firm in Yoga, wholly given up to Me, *yukta asita matparah*<sup>21</sup>; the second object is the free enjoyment of cosmic unity of the Divine or man’s possible joy of Divine union in the many sided world-action, *sa yuktah krtsnakarmakrit*;<sup>22</sup> the third object is the liberation and Divinisation of nature, *Sva Prakriti*<sup>24</sup> and intense enjoyment through fusion of *Akshara Purusha* and *Para Shakti* and subsequently *Purushottama* and *Divine Maya*; the fourth object is the utilisation of above Divine Union as a passage of world liberation and world transformation, *sarvabhuta hite ratah*.<sup>6</sup>

As per *the Gita*, the three kinds of devotees, *arta*, *artharathi* and *jijnasu* or *tamasic*, *rajasic* and *sattwic*, are identified as moderate devotees. They are in their Nature noble, catholic, *udarah*, but out of them emerge a devotee of fourth kind identified as *Jnani*, or realised liberated Soul, who is considered very dear to the



Divine. *The Gita* also further defines in sixteenth chapter, *daivasurasampadbivaga Yoga*, those who live within the boundaries of three *gunas* are *asuras*, instruments of falsehood and those who go beyond the three *gunas* are *Devas*, instruments of Truth. The Lord of *the Gita* further confirms that He takes human birth as *Avatara*, in order to save the instruments of Truth, *paritranaya sadhunam*<sup>23</sup> and to destroy the instruments of falsehood, *vinasaya duskrutam*.<sup>23</sup> Thus, *the Gita* supports to experience the immortality of Soul, *abinashi*,<sup>25</sup> which is further extended in *Savitri* to experience immortality of transformed Nature. A *Sadhaka* must be an instrument of truth in order to bridge the gulf between pure Soul and untransformed Nature.

*The Gita/traditional Yoga* proposes a series of Yogic perfections. These perfections are: (1) **Brahma Nirvana**, (2) **Nirvana**, (3) **Buddhist Nirvana**, (4) **the Gita's Nirvana**, (5) **Brahmi Sthiti**, (6) **Brahmabhuta**, (7) **Trikaladristi**, (8) **Samahita**, (9) **Jivanmukta**, (10) **Kutastha**, (11) **Purushottama**, (12) **Madbhava**, (13) **Param bhava**, (14) **Sva Prakriti**, (15) **Para Prakriti**, (16) **Sayujya Mukti** (17) **Sadharmya Mukti**, (18) **Sadrisya Mukti**, (19) **Salokya mukti**, (20) **Samipya Mukti**, (21) **Naikarmya siddhi**, (22) **Vasudeva Sarvamiti**, (23) **Mokshya**, (24) **sthita prajna**, (25) **Viswarupa Darshan**, (26) **Param Dham**, (27) **atma jnata isvarah**, (28) **daivi Prakriti or sarvakarma-samarthya**, (29) **mayyeva nivasisyasi**, (30) **Samsiddhi**, (31) **atmani atmanam atmana**, (32) **Divyam Chaksuh**, (33) **Sankhya liberation**, (34) **Swarat**, (35) **Samrat**, (36) **Jnata Isvarah**, (37) **Mukti**, (38) **Samata**, (39) **samam Brahman**, (40) **Yatha Prayuktosmi (niyuktosmi) tatha karomi**,

These realisations can be systematised into three ascending steps—of the realisation of the Divine in the Self or realisation of Divine in the subliminal and **Psychic** Self, *Kshara Purusha*, the realisation of Divine **above the head and** in the cosmos or the realisation of Divine in the **Spiritual and** universal Self, *Akshara Purusha* and the realisation of the Divine as Transcendental being or realisation of Divine in the Superconscious Self, *Purushottama*. *The Gita* further recommended the seekers to go beyond all the Spiritual experiences revealed in the *Shastras* and transcend all the knowledge that is heard or yet to be heard **because unfolding of Supreme Self and Supreme Nature is an endless process**. To know, possess and merge in Him integrally is the culmination of *the Gita's* Yoga of Self-perfection.

In *The Gita*, the Lord or the static Divine Consciousness draws earth Souls to merge in His featureless, unmanifest *Brahman*, the *Purushottama* and raise earth consciousness from *tamasic* state to *Sachchidananda/Purushottama* state of Consciousness. In *Savitri*, the Divine Mother or the dynamic Divine Consciousness **does not** want to sacrifice earth Souls to escape into happier heavens. Her influence draws away these liberated strong Souls from permanent merger in featureless, unmanifest *Param Dham* and draws them earthward through intermediate ranges of Consciousness for equal realisation of the Divine in Soul and Nature; for on earth waits the hour of her highest manifestation through the conscious descent of *Sachchidananda* Consciousness.

References: -

- 1: The Gita-10-42,
- 2: The Mother's Agenda/Vol-3/355,
- 3: SABCL/Vol-27/433,
- 4: The Mother's Agenda/Vol-3/355-367,
- 5: The Gita-5-24/6-27/18-54,
- 6: The Gita-12-3/5-25,
- 7: The Gita-9-11,
- 8: The Gita-4-10/10-6/13-18/14-19,
- 9: The Gita-4-13,
- 10: The Gita-10-6,
- 11: The Gita-11-54,
- 12: CWSA/ 19/Essays on the Gita/305,
- 13: The Gita-7-19,
- 14: The Gita-9-7,
- 15: The Gita-7-5,
- 16: The Gita-4-6/9-8,
- 17: The Gita-9-13,
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- 22: The Gita-4-18,
- 23: The Gita-4.8,
- 24: The Gita-9.8, 4.6,
- 25: The Gita-2.17,
- 26: CWSA/23/The Synthesis of Yoga-55,
- 27: The Gita-13.35,
- 28: The Gita-7.4, 5,
- 29: The Gita-18.40,

# The Main Frame of Integral Yoga

“All Yoga proceeds in its method by three principles of practice; first, **purification**, that is to say, the removal of all aberrations, disorders, obstructions brought about by the mixed and irregular action of the energy of being in our physical, moral and mental system; **secondly, concentration**, that is to say, the bringing to its full intensity and the mastered and self-directed employment of that energy of being in us for a definite end; **thirdly, liberation**, that is to say, the release of our being from the narrow and painful knots of the individualised energy in a false and limited play, which at present are the law of our nature. The enjoyment of our liberated being which brings us into unity or union with the Supreme, is the consummation; it is that for which Yoga is done. Three indispensable steps and the high, open and infinite levels to which they mount ...”<sup>13</sup>

Sri Aurobindo

“(1) The human soul’s individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be **the first object** of the Yoga; (2) its free enjoyment of the cosmic unity of the Divine becomes a **second object**; (3) but out of that a **third** appears, the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race. The liberated individual being, united with the Divine in self (Psychic being) and spirit (Spiritual being), becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity.”<sup>5</sup>

Sri Aurobindo

Integral Yoga consistently follows *the Vedic* and *the Vedantic* arrangements of Divinisation of Becoming and Being, consisting of certain broad facts and principles which define its main framework. These are identified as simplest and most philosophical for the beginners from the point of view of the utility of its various planes of Consciousness. It consists of the **triune ordinary principles** of mind, life and matter and **triune Spiritual principles** of *Sachchidananda* (*Sat*- Existence, *Chit*-*Tapas*-Consciousness, *Ananda*-Bliss) and the link principle of *Vijnana*, the Supermind, through these septuple stairs the developing Being can enter *the Vedantic* sacrifice and developing Nature can enter *the Vedic* sacrifice and rise to the perfection of Soul and Nature.

It is necessary from the beginning for those who attempt this Yoga must develop firstly, **three basic requisites** of unflinching patience, absolute courage and colossal faith; secondly, **three basic inward concentrations** that of exclusive

concentration of the one object worthy of pursuit, contemplation and silencing of mind; thirdly, **three central secrets** of entire consecration, constant inward remembrance of one central liberating knowledge and renounce all the inner support of central egoism; fourthly, integral Yoga refuses to rely on the fragile stuff of mental and moral ideals, puts its whole emphasis in the field of the **three central dynamic processes** that of development of true Psychic being, sublimation of human into Divine Love and elevation of Mental consciousness into Spiritual and Supramental plane; fifthly, the **three central methods** of Integral Yoga are that (1) of gradually intensive and purposeful working of Divine force, (2) which subsequently compels all **individual** Nature to undergo a Divine change and (3) the **universalised** Divine Power uses all life as means of world transformation; sixthly, **the three central Vedantic principles of integral Yoga** are derived from the three *Vedantic* methods of knowledge; it is either a knowledge in the will working out through action or knowledge in the intellect through discernment or knowledge of the heart expressed through love and faith. *Integral Yoga proposes ceaseless practice of Karma, Jnana and Bhakti Yoga which are identified as Spiritual Science.* Seventhly, **the three central Vedic principles of integral Yoga** are perfection of body by Psycho-physical method of *Hathayoga*; perfection of mind and psychic being by disciplining of mind through *Rajayoga* and transformation of Nature by synthetic Yoga of *Tantra*. Integral Yoga does not propose ceaseless practice of Psycho-physical Sciences of *Hathayoga* and *Tantra* and ceaseless practice of Psychic Science of *Rajayoga*, ‘but their methods can either altogether be dispensed with or used only for a preliminary or else a casual assistance.’<sup>14</sup> In integral Yoga the utility<sup>20</sup> of Psycho-physical Science is felt after Spiritual foundation is established through *Karma, Jnana* and *Bhakti Yoga*. Eighthly, the integral Yoga proposes to change life from troubled and ignorant into a luminous and harmonious movement of Nature through **three central inner revolutions**, that of abolition of desire, to make life an instrument **by opening of Psychic being**<sup>25</sup> and disappearance of ego **by opening of the Spiritual being**;<sup>25</sup> ninthly, one will arrive at **three basic or fundamental realisations** that of (1) experience of Timeless, Spaceless and Silent *Brahman*, (2) of dissolution of self and world in the Unknowable, --*Moksha, Nirvana* and (3) the Source of Being and its relation with Becoming which build a strong foundation of integral Yoga. Tenthly, there will develop **three inner or central Intuition**<sup>21</sup> which are indispensable for perfection of Spiritual being acting directly on earth Nature; they are awareness of witness *Purusha, sakhi*, who watches the action of Nature, to give them new directions, refinement and extension related with subtle and flexible creation, and an inner awareness of his Spiritual and Supramental being who are master of his Nature. Here Intuition is at once witness, *sakhi*, source of consent, *anumanta*, and almighty Lord of the Nature, *Maheswara*. Finally **the three central objects**<sup>4</sup> of integral Yoga must be accepted wholly by those

who follow it and they are the Divinity in one Self, total discovery of the Divinity in the world and total discovery of the dynamism of some transcendent Eternal.

### **The Three Basic Requisites<sup>11</sup> of integral Yoga:**

In the long and difficult path there must be **unshakable patience**, whose importance is felt in the three successive stages of integral development; firstly the arduous of the heart and the violence of the eager will that seeks to take the kingdom of heaven by storm can have miserable consequences; the *sadhaka* should not be in haste to acquire peace, purity, liberation, perfection and Supramental consciousness, need not feel discouraged over the failure in arriving at the immediate aim; need not feel discontent and impatience which will attract all kinds of misfortune **and depression**. Any search for shortcut or escape from our impediments may draw away the seeker towards the lure of practice of strenuous methods on large scale that are declared glittering substitutes in integral Yoga; secondly, the *sadhaka* has to go through a prolonged, often tedious and painful period of preparation and purification and wait with full faith till it is ready for the birth and growth of Spiritual faculties, enlarge its understanding of Spiritual experience in order to admit instrumental change. Humanity has first to understand this apparent phenomena of existence through the intellect; for until its mentality is sufficiently developed, purified, **silenced and illumined**, Spiritual knowledge is not really possible, and in proportion as **these attributes are** developed, the possibilities of Spiritual knowledge become richer and fuller and the hope of generalisation of Spiritual and Supramental force as the sole transformative force of humanity gets nearer; thirdly even after the Spiritual faculties are gained, it will still be long before all the movements of our conflicting members and elements of our personality consent to bear the difficult and exacting process of transformation; the transformation of the egoistic will in our vital being, desire soul and desire nature are far more difficult than other. Physical mind lives in moments, so is the creator of impatience because it cannot wait for the God's eternity who works out the distorting *Maya* through wisdom which went forth since the beginning of creation. The hardest work is to force conversion of the inferior dark universal forces attached to present unstable creation and the most difficult transformation of all is to get rid of the central egoism and even the ego sense of the worker, which can eradicate the very origin of desire. So in this path of *sadhana*, those who aspire intensely and know how to wait patiently put time at their side. So if one were blissfully content within then things follow their harmonious course. To call down Timeless eternity into succession of moments is the right use of Time and development of endless patience.

Secondly, **absolute courage** as opposed to fear, is indispensable in the three successive stages of *sadhana*; firstly the *Sadhaka* will have to discover the Divine in

varying intensities either by courageous adventure of his own consciousness by tearing the constant movement in a circle of routine or like a pilgrim Soul he will follow and reach the highway of his known destination; secondly, having found the Transcendent, he can return upon the universe like a pathfinder hewing his way through a virgin forest; in this search he must even accompany many miles of mind, life and body's unregenerate activities and expose them towards the transforming light; it is a dreadful and gigantic fight against all the laws of nature, collective suggestions and earthly habits; thirdly it is further a journey into the Inconscient pit **which is the home of dark forces**, without glorious results, without experiences filling with ecstasy or joy; it is like a desert strewn with every conceivable trap and obstacle. Absolute fearlessness is required, because at every step, at every second one has to wage a war against everything that is established in the physical **and vital** mind. This exercise is essential for the root solution of the problems of existence.

Thirdly, integral Yoga demands a fivefold **faith** which has to be developed from the very beginning of this Yoga; they are:-- (i) 'Faith in the God and his *Shakti*, (ii) faith in the presence and power of the Divine in us and the world, (iii) a faith that all in the world is the working of one divine *Shakti*, (iv) that all the steps of the Yoga, its strivings and sufferings and failures as well as its successes and satisfactions and victories are utilities and necessities of her workings and (v) that by firm and strong dependence on and a total self-surrender to the Divine and to his *Shakti* in us we can attain to oneness and freedom and victory and perfection.'<sup>1</sup> If the inward Soul has received the Divine's call and one has walked long and steadily in the path then the *sraddha* will remain firm under fiercest adverse pressure and carry one ahead in spite of worst stumbling and through the most prolonged failure.

### **The Three Basic Inward Concentrations<sup>12</sup> of integral Yoga:**

Firstly, in this **concentration** the discursive mind must be accustomed to a settled unwavering pursuit of a single connected thought of one thing in itself, grasp Spiritually that one object worthy of seeking and one subject worthy of knowledge and **that is identified as to** become the pure and absolute Being. This concentration must be practised undistracted of all lures and alien calls and become That which is above all things and all Divine attributes.

Secondly, in this process thought ceases and one climbs into an absorbed **contemplation**, ecstatic meditation, inner *Samadhi* and in meditation's deep room the Spirit's firm truth can be called down into the lower untransformed nature to cast the light, power and bliss of the higher planes on the ordinary consciousness. 'On meditation's mounting edge of trance,<sup>26</sup> great stairs of thought leaped up to



unattainable heights **and there** Time stretches to Eternity and Nature unites with Spirit's Absolute.

Thirdly, in this process the mind **is stilled** either by standing back from all mental action, witness, *sakhi* or by rejecting the thought suggestions and holding firmly to the peace of the being. When the absolute quiet, great calm and peace are settled, one experiences the all-pervading silent *Brahman* and the knowledge of the Divine take possession on all the planes of Consciousness.

### **The Three Central Secrets<sup>10</sup> of integral Yoga:**

The highest mystery of **absolute surrender** to the Divine and His *Shakti* is the first central secret of *Vedantic* teachings and Integral Yoga. *The Gita* indicated that the All-Father created these people with sacrifice as their companion and acceptance of this law of sacrifice, this sacrifice of the *Purusha* submitting itself to the Force and Matter is a practical recognition of ego towards the descent of a saving Divine power to gradually correct and eliminate the errors of an egoistic and self-divided creation and illuminate them. Even if the practice of this consecration is begun without devotion, it leads straight and inevitably towards the highest devotion possible, the completest adoration imaginable and the most profound God-love. There are three stages through which this self consecration will be effective; firstly, it is the period of self-preparation, personal effort of entire consecration of all that we are, think, feel and do and its turn must culminate in an integral self-giving to the Highest by constant rejection of all that is not the true truth; secondly, during this transition there will supervene an increasing purified and vigilant passivity, the growing inrush of a great and conscious miraculous working of Divine Force from above, but not any other; and lastly all effort, method and fixed *sadhana* are transcended by simple, natural, spontaneous, powerful and happy disclosing of the Divine.

The second central secret of integral Yoga is the demand of constant inward and outward **remembrance** of the one central liberating knowledge that (a) the Divine is in all things and beings, (b) all are in the Divine and (c) all are made up of the stuff of the Divine and there is nothing else in the universe. This thought, faith, memory and a self-dynamising meditation become the whole substance of the Consciousness of a *Sadhaka* and it will turn into a profound and uninterrupted vision and a vivid and all-embracing Consciousness. In these three terms the highest relation of the Soul to existence through the *Purusha's* possession of *Prakriti* is established substituting the false relation created by the limiting ego through *Purusha's* subjection to *Prakriti*. This is the new vision, sense of infinite being and foundation of unity that we have to acquire and establish.

The third central secret of integral Yoga will be that the *Sadhaka* will **renounce all the inner supports of egoism** along with its seed and influence. Ego sense is active in the world-play and falsifies the truth of things. He has first to seize on the egoistic energies and turn them towards the light and the right; once turned he has to educate them to recognise, accept and follow that. His ego will be annulled by realising three things simultaneously that when inwardly the individualised consciousness of the *jiva* rises to live in the truth and possess the One and outwardly he becomes a slave of Divine revealed in all mankind and disciple of the Master who is the source, energy and dynamism of all his action. To rise beyond the desire of personal salvation is necessary for the complete rejection of this basis of ego. 'If we seek the Divine, it should be for the sake of the Divine and for nothing else, because that is the supreme call of our being, the deepest truth of the Spirit.'<sup>23</sup> All must be directed towards the Divine. Nothing must be attempted for our family, friends, country and mankind because they are connected with our personal life, thought and sentiment 'or ego takes a preferential interest in their welfare.'<sup>24</sup> Thus all life and works becomes an adoration, service and daily dynamic worship to the Divine who dwells in all. A divine Force substitutes the ego and will choose at each moment what has to be done and what has not to be done, what has to be momentarily or permanently taken up and abandoned, that Force is alone sufficient and competent to lead us towards the ultimate goal through the arduous, difficult and dangerous path of integral Yoga.

### **The Three Central Dynamic Processes<sup>9</sup> of integral Yoga:**

The first central dynamic process is the emergence of **true Psychic being** as the leader of the sacrifice brings with it the full power of the Spirit in the action. At a certain stage in the Yoga when the mind is sufficiently quieted, clear, passive and pure by renunciation of mental activities, when the vital has been steadied and subdued and is no longer constantly insistent on its own rash will, demand and desire, when the physical has been sufficiently altered not to bury altogether the inner flame under the mass of its outwardness, obscurity or inertia, an inmost being, long hidden within and felt only in its rare influences, is able to come forward and illumine the rest and take up the lead of the *Sadhana*. Its character is a one-pointed orientation towards the Divine or the Highest, one-pointed and yet plastic in action and movement; it does not create a rigidity of direction like the one-pointed intellect or a bigotry of the regnant idea or impulse like the one-pointed vital force; it is at every moment and with a supple sureness that it points the way to the Truth, automatically distinguishes the right step from the false, extricates the Divine or Godward movement from the clinging mixture of the undivine. It alone can assure the perennial freshness and sincerity and beauty of the symbol, catches, exposes, repels the mind's and the life's falsehoods, seizes, hold on the truth of the Divine Love and *Ananda* and separates it

from the excitement of the mind's ardours and the blind enthusiasms of the misleading life force.

The second central dynamic process is the sublimation of exclusive enjoyment of human love into an all-inclusive **Divine Love**. The widest love is fulfilled in knowledge that sees the world and all creatures as the being of the Beloved. And since love is the effective power and Soul-symbol of bliss-oneness, one will approach and enter into this oneness by the gate of universal Love, a heightening of human love at first, afterwards a Spirit of Divine Love can enter, the hardness of the way diminishes, the tension is lightened, there is a sweetness and joy even in the core of difficulty and struggle. It is this Divine Love, the most powerful of all redeeming and creative forces, poured out into acts that could alone create a harmony in the world and a true unity between all its creatures; all else strives in vain towards that end so long as Divine Love has not disclosed itself as the heart of the delivered manifestation in terrestrial Nature. He will be one in Bliss-consciousness with all the world-play and its powers and happenings and there will be banished forever the sorrow and fear, the hunger and pain of our poor and darkened mental and vital and physical existence. He will get the power of the Bliss-freedom in which all the conflicting principles of our being shall be unified in their absolute values. All evil shall perforce change itself into good; the universal beauty of the All-Beautiful will take possession of its fallen kingdoms; every darkness will be converted into a pregnant glory of Light and discords which the mind creates between Truth and Good and Beauty, Power and Love and Knowledge will disappear on the Eternal summit, in the Infinite extensions where they are always one. Human nature has been unable to bear the pressure of Divine Love in its purity for the very reason that it is the most powerful, pure, rare and intense of all the Divine energies that could rebuild the world with its tongues of sacrifice. A little of it seized in an impure vessel has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism. For this reason Divine Love has been the least frontally present in earthly life, the least successfully redemptive and the least creative.

The third central dynamic process is to Spiritualise his being by the power of the **Soul in mind** opening itself directly to a Spiritual force and being above the head and to invert that higher force so possessed and brought into action the whole of his nature. All Psychic experience gets its stability through repetition of its corresponding experiences in the Spiritual plane and receives completeness and absoluteness by similar repetition of experience in the Supramental plane. We have to Spiritualise the **Psychic** being in its entirety by a descent of a Divine Light, Force, Purity, Knowledge, Freedom and Wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the Cosmic Consciousness, realise the

Self, and acquire a Spiritualised and Universalised mind and heart, life-force, physical consciousness. Then only the passage into Supramental Consciousness begins to become possible, and even then, there is a difficult ascent to make each stage of which is a separate arduous achievement.

### **The Three Central Methods<sup>8</sup> of integral Yoga:**

The methods of integral Yoga are dynamised after the dynamisation of its processes. The first central method of **higher Divine force** working in the lower nature does not act according to a fixed routine system but a sort of free, scattered and gradually intensive, purposeful, scientific and synthetic Yoga with some broad lines of working common to all, determined by the temperament of the individual *Sadhaka* and the helpful materials his nature offers and the obstacle it presents to purification and perfection. Therefore each *Sadhaka* in this path has his own method of Yoga.

The second central method is the integral process which accepts our nature as organised by our past evolution without rejecting any untransformed nature and compels all to undergo **Divine transformation**. In this ever-progressive experience the *Sadhaka* will know how this lower manifestation is constituted and how they are deformed or more or less distorted from the element of action in the harmony of the Divine Nature. He will understand how the Divine force will change **individual** human nature like a smith who forges the crude material in his smithy.

The third central method is that the **Divine power will use all life** as means of **world transformation in cosmic Consciousness**. Every experience of outer contact with the world-environment, the most trifling and repellent suffering or most humiliating Spiritual fall are accepted as a step on the path of perfection. The God's method in the world is the same in the lower and higher Nature; only it works tardily and obscurely in the former and works swiftly and consciously in the latter. All life is a Yoga of Nature capable of self-awareness, seeking to manifest God within and without.

### **The Three Central *Vedantic* Principles of integral Yoga:**

Firstly, an individual is considered fit to pursue **Integral Karma Yoga** if he has no distinction of work in terms of high and low and loves all work equally. The success of Integral *Karma Yoga* can come when each *karmi* is able to discover in the smallest work, the God's vast intention and is able to turn all work as means of God union and all work is initiated not by desire but by the Divine Will through intense experience of Divine union and he can arrive at the highest perfection, *siddhi*, of *Karmayoga*, which is *Sadharmya mukti*, complete and final liberation and transformation of whole nature.

Secondly, an individual seeker can be considered fit to pursue **Integral Jnana Yoga** if he has developed the capacity to live in isolation or seclusion for an indefinite period without attachment to action and thought. The success of Integral *Jnana Yoga* can come when each *Jnani*, will be able to turn and transform all mundane knowledge into God Knowledge and discover his utter Oneness with the existence and he can arrive at the highest perfection, *siddhi*, of *Jnanayoga*, which is *Sayujya Mukti*, the identification of the individual being in all its parts with the Divine.

Thirdly, an individual seeker can be considered fit to pursue **Integral Bhakti Yoga** if his adoration of the Creator does not exclude His creation or if his love, adoration and seeking of the Divine becomes equal and all-embracing in all deities, creatures and objects. The success of Integral *Bhakti Yoga* can come when each *Bhakta* is able to turn all human emotions God-ward and is able to see, identify and realise the one Divine integrally in all godheads, men, creatures and objects and in all His names and forms and qualities. He can attain the highest perfection, *siddhi*, of *Bhaktiyoga*, which is *Salokya-Mukti*; the whole conscious existence dwells in the same status of being as the Divine.

### **The Three Central Vedic Principles of integral Yoga:**

The aim of *Hathayoga* is ‘to give to the soul in the physical body the power, the light, the purity, the freedom, the ascending scales of spiritual experience...’<sup>14</sup> in order to develop subtle and causal body. Integral Yoga can partially utilise the *Hathayoga* for the initial perfection of the body through simple Asana and final perfection of body through simple Pranayama. ‘The ordinary method is the opening up of the *cakras* by the physical processes of *Hathayoga* (of which something is also included in the *Rajayoga*) or by the methods of the Tantric discipline. But while these may be optionally used at certain stages by the integral Yoga, they are not indispensable; for here the reliance is on the power of the higher being to change the lower existence, a working is chosen mainly from above downward and not the opposite way, and therefore the development of the superior power of the gnosis will be awaited as the instrumentative change in this part of the Yoga.’<sup>15</sup>

The *Rajayoga* ‘aims at the liberation and perfection not of the bodily, but of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness.’<sup>16</sup> “The preliminary movement of *Rajayoga* is a careful self-discipline by which good habits of mind are substituted for the lawless movements that indulge the lower nervous being. By the practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to

others, by purity, by constant meditation and inclination to the divine Purusha who is the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established. This is the first step only. Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery.<sup>'16</sup> Thus a *Rajayogi* attains the state of Samadhi. 'For the ancient system of *Rajayoga* aimed not only at *Swarajya*, self-rule or subjective empire, the entire control by the subjective consciousness of all the states and activities proper to its own domain, but included *Samrajya* as well, outward empire, the control by the subjective consciousness of its outer activities and environment.'<sup>16</sup> The deficiency of *Rajayoga* is 'its excessive reliance on abnormal states of trance,'<sup>16</sup> whereas in integral Yoga spiritual life and its experiences are 'fully active and fully utilisable in the waking state.'<sup>16</sup>

The fourfold aim of *Tantra* is purification, *Suddhi*, liberation, *Mukti*, perfection, *Siddhi*, and enjoyment, *Bhukti*. 'Instead of drawing back from manifested Nature and its difficulties, he (*Tantric Sadhak*) confronted them, seized and conquered. But in the end, as is the general tendency of *Prakriti*, *Tantric Yoga* largely lost its principle in its machinery and became a thing of formulae and occult mechanism still powerful when rightly used but fallen from the clarity of their original intention.'<sup>17</sup> 'There is yet another, the *Tantric*, which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita, — for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the *Lila* of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the *Hatha* and *Raja Yogas*, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which *the Gita* gives only a passing and perfunctory attention.'<sup>18</sup> Integral Yoga begins with methods of *Vedanta* in order to arrive at the aims of *Tantra*. For a *Sadhak* of integral Yoga, Soul is the Lord and Nature is the executive Energy. 'The relation of the two exists between the poles of rest and action. When the Energy is absorbed in the bliss of conscious self-existence, there is rest; when the *Purusha* pours itself out in the action of its Energy, there is action, creation and the enjoyment or *Ananda* of becoming.'<sup>19</sup>

### **The Three Central Inner Revolutions<sup>7</sup> of integral Yoga:**



The first central inner revolution is that **annulment from life all movement of brief desire**, which is an insecure limitation, an ambiguous fire, a dwarf lust, hunger for pleasure and satisfaction. It has built in us at its centre a desire-soul which refers to itself all the motions of life and puts in them its own lower note of troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, **desire must be abolished** and replaced by a purer and firmer celestial joy, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, endless charm, seeking after Divine Delight in things and happiness of a true vital being now concealed within us.

The second central inner revolution is that life as it is, is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a Divine Life the mind and life-impulse must cease to be anything but docile **instruments** and the **inmost Psychic being** must take their place as the leader on the path and the indicator of a Divine guidance. It is only when we open ourselves to the Divine *Shakti* transcending the lower untransformed Nature, then we will be a perfect **instrument** of her Will, Power and Knowledge.

The third central inner revolution is that not **the ego** but ‘Truth of Being must govern truth of life.’<sup>2</sup> The life as it is, is turned towards the satisfaction of the separative ego; the small ego sense must be starved by renouncing the impulse to act, *sarbarambha parityagi*,<sup>3</sup> or rooted away from our nature by rejecting all motive forces other than the Divine Will or to kill it by cutting away from us all movement of personality and be replaced by **the true Spiritual person, the central Spiritual being**; it must feel a Divine Force awakens within it and become an obedient instrumentation of its purpose. The **extinction of egoism** eliminates the very origin of desire followed by the establishment of the Soul’s nature of equality.

### **The Three Basic or Fundamental Realisations<sup>6</sup> of integral Yoga:**

The first basic realisation, is **the experience of fundamental impersonality** awakening to an ineffable high transcendent Unknowable above the Self and above this world in which he seems to move, a timeless and spaceless condition or entity which is at once, in some way compelling and convincing to an essential Consciousness in him, the one thing that is to it overwhelmingly real and an immense liberating force. It releases his knowledge from the narrowness of personal mind, his will from the clutch of personal desire, his heart from the bondage of petty mutable emotions, his life from its petty personal groove, his soul from ego, and it allows them to embrace calm, equality, wideness, universality and infinity. There will still remain on this foundation of the first basic realisation of immeasurable silence and quietude,

the infinitely proceeding **self-fulfilment of the *Brahman***, its dynamic divine manifestation in the individual and its extension by his presence, example and action in others and in the universe at large.

The second basic realisation is usually accompanied by an equally compelling sense either of the dreamlike or shadowy illusoriness of all things here or else of their temporary, derivative and only half-real character. For a time at least all around him may seem to be a movement of cinematographic shadow forms or surface figures and his own action may appear as a fluid formulation from some Source ungrasped as yet and perhaps unseizable above or outside him. To remain in this consciousness, to carry out this initiation or follow out this first suggestion of the character of things would be to proceed towards the goal of dissolution of the Self and the World in the Unknowable, this is the *Laya, Moksha, and Nirvana*. This may extend itself to the dissolution of mind, life and body itself into the silent Self or absolute Existence; but the essence of the liberation is that the individual has lost the sense of division in the boundlessness of an infinite Consciousness.

The third basic realisation is that it is possible, on the contrary, for him to wait till through the silence of this timeless unfilled liberation he begins to enter into relations with that yet **ungrasped Source of himself** and his actions; then the void begins to fill, there emerges out of it or there rushes into it all the manifold Truth of the Divine, all the aspects and manifestations and many levels of a dynamic Infinite. At first this experience imposes on the mind and then on all his being an absolute, a fathomless, almost an abysmal peace and silence. If there were not that **Source of all things**, there could be no universe; all powers, all works and activities would be an illusion, all creation and manifestation would be impossible.

### **The Three inner and Central Intuition:**

As **witness** a Spiritual man observes the action of Nature without attachment, as **approver** he rejects the action of falsehood and ignorance of lower Nature and accepts overhead wisdom and Truth, as **master of Nature**, he perfectly controls the action of lower Nature and acts from the dictation of higher Nature

‘His way to perfection is not to involve himself in the outward or superficial existence, nor is it to place himself in the soul of life or the soul of body, but to insist on the **three mental intuitions** by which he can lift himself eventually above the physical, vital and mental levels. (1) This insistence may take two quite different forms, each with its own object and way of proceeding. It is quite possible for him to accentuate it in a direction away from existence in Nature, a detachment, a withdrawal from mind, life and body. He may try to live more and more as the **witness Purusha**,

regarding the action of Nature, without interest in it, without sanction to it, detached, rejecting the whole action, withdrawing into pure conscious existence. This is the *Sankhya* liberation. (2) He may go inward into that larger existence of which he has the intuition and away from the superficial mentality into a dream-state or sleep-state which admits him into wider or higher ranges of consciousness. (3) By passing away into these ranges he may put away from him the terrestrial being. There is even, it was supposed in ancient times, a transition to supramental worlds from which a return to earthly consciousness was either not possible or not obligatory. But the definite and sure finality of this kind of liberation depends on the elevation of the mental being into that spiritual self of which he becomes aware when he looks away and upward from all mentality. That is given as the key to entire cessation from terrestrial existence whether by immersion in pure being or a participation in supracosmic being.<sup>22</sup>

### **The Three Central Object<sup>4</sup> of integral Yoga:**

The first **central** object of Integral Yoga is the **discovery of the Divinity in oneself**; realise the Divine in its essential Self, truth unaltered by form, phenomena and appearance and true relation of this Self with its own created existences. This is necessary for an individual to arrive at the highest truth of his own being, to set right its disorders, confusions, false identifications, to arrive at its right concentration and purity and to know and mount to its Source. He finds the right basis for all the members to live in the highest Self and obey no other law than that which proceeds from his highest Self and is given to his purified being without any falsification in the transmitting mentality and without shutting up in a mental formula of limited personal experience.

The second central object is the **total discovery of the Divinity in the world** behind the apparent denial offered by its schemes and figures. An individual salvation is not sufficient for him; for he must break through all separative boundaries and narrower intensity of a limited individual fulfilment and open to a cosmic Consciousness **by universalisation of Psychic and Spiritual Being** and spread himself in the world-Nature.

The third central object is the **total discovery of the dynamism of the Transcendent Force** by whose descent this World and Self will be empowered to break their disguising envelopes and become Divine in revealing form. The cosmic Consciousness is not integral for him; for above it, there is urgent upon him a dynamic realisation of the Transcendent pressing from the Supreme upon this world of beings, and only some encompassing and exceeding of the cosmic Consciousness can release

into manifestation here that yet unlavished splendour of embodied Transcendence. An ascent into the Supramental Truth raises our Spiritual and **Psychic** Consciousness to a height that brings about a descent of this Light and Truth into all our being and all our parts of nature. All this Existence then becomes part of the Divine Truth, an element and means of the supreme union and oneness, dynamises Divine in every possible way of our being, its highest intensities and largest widenesses and in every range and turn and nook and recess of our Nature, is the ultimate aim of this Yoga.

*OM TAT SAT*

References:

- 1: CWSA/24/The Synthesis of Yoga-771,
- 2: CWSA/22/The Life Divine-693,
- 3: The Gita-12.16,
- 4: CWSA-23/The Synthesis of Yoga-170,
- 5: CWSA/24/The Synthesis of Yoga-613-614,
- 6: CWSA-23/The Synthesis of Yoga-117,
- 7: “There are **three conditions** which are indispensable for the achievement of this **central inner revolution** and new formation; none of them is altogether sufficient in itself, but by their united threefold power the uplifting can be done, the conversion made and completely made. For, first, life as it is is a movement of desire and it has built in us as its **centre a desire-soul** which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, desire must be abolished and replaced by a purer and firmer motive-power, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, happiness of a true vital being now concealed within us. Next, life as it is is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a divine life the mind and the life-impulse must cease to be anything but instruments and the **inmost psychic being** must take their place as the leader on the path and the indicator of a divine guidance. Last, life as it is is turned towards the satisfaction of the separative ego; ego must disappear and be replaced by **the true spiritual person**, the central being, and life itself must be turned towards the fulfilment of the Divine in terrestrial existence; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose.” CWSA-23/The Synthesis of Yoga-176-177,
- 8: CWSA-23/The Synthesis of Yoga-46-47,
- 9: CWSA-23/The Synthesis of Yoga-153,
- 10: CWSA-23/The Synthesis of Yoga-111-113,
- 11: CWSA-23/The Synthesis of Yoga-46,
- 12: CWSA-23/The Synthesis of Yoga-323-325,
- 13: CWSA-23/The Synthesis of Yoga-530,

- 14: CWSA-23/The Synthesis of Yoga-528-29,  
 15: CWSA-24/The Synthesis of Yoga-695,  
 16: CWSA-23/The Synthesis of Yoga-35 to37,  
 17: CWSA-23/The Synthesis of Yoga-43  
 18: CWSA-19/Essays on the Gita- 9-10  
 19: CWSA-19/Essays on the Gita-44,  
 20: “In other words we must arrive at and use a psycho-physical knowledge with a spiritual foundation.” CWSA/24/The Synthesis of Yoga-624,  
 21: CWSA-24/The Synthesis of Yoga- 633-634,  
 22: CWSA-24/The Synthesis of Yoga- 635,  
 23: “The desire of personal salvation, however high its form, is an outcome of ego; it rests on the idea of our own individuality and its desire for its personal good or welfare, its longing for a release from suffering or its cry for the extinction of the trouble of becoming and makes that the supreme aim of our existence. To rise beyond the desire of personal salvation is necessary for the complete rejection of this basis of ego. If we seek the Divine, it should be for the sake of the Divine and for nothing else, because that is the supreme call of our being, the deepest truth of the spirit. The pursuit of liberation, of the soul’s freedom, of the realisation of our true and highest self, of union with the Divine, is justified only because it is the highest law of our nature, because it is the attraction of that which is lower in us to that which is highest, because it is the Divine Will in us. That is its sufficient justification and its one truest reason; all other motives are excrescences, minor or incidental truths or useful lures which the soul must abandon, the moment their utility has passed and the state of oneness with the Supreme and with all beings has become our normal consciousness and the bliss of that state our spiritual atmosphere.” CWSA-23/The Synthesis of Yoga-269,  
 24: “Nothing must be attempted for ourselves as a separate existence; nothing done for others, whether neighbours, friends, family, country or mankind or other creatures merely because they are connected with our personal life and thought and sentiment or because the ego takes a preferential interest in their welfare. In this way of doing and seeing all works and all life become only a daily dynamic worship and service of the Divine in the unbounded temple of his own vast cosmic existence.” CWSA-23/The Synthesis of Yoga-113,  
 25: “**The first step** on this long path is to consecrate all our works as a sacrifice to the Divine in us and in the world; this is an attitude of the mind and heart, not too difficult to initiate, but very difficult to make absolutely sincere and all-pervasive. **The second step** is to renounce attachment to the fruit of our works; for the only true, inevitable and utterly desirable fruit of sacrifice— the one thing needful — is the Divine Presence and the Divine Consciousness and Power in us, and if that is gained, all else will be added. This is a transformation of the egoistic will in our vital being, our

desire-soul and desire-nature, and it is far more difficult than the other. **The third step is to get rid of the central egoism** and even the ego-sense of the worker. That is the most difficult transformation of all and it cannot be perfectly done if the first two steps have not been taken; but these first steps too cannot be completed unless the third comes in to crown the movement and, by the extinction of egoism, eradicates the very origin of desire. Only when the small ego sense is rooted out from the nature can the seeker know his true person that stands above as a portion and power of the Divine and renounce all motive-force other than the will of the Divine *Shakti*.” CWSA/23/The Synthesis of Yoga-247-48, “The Divine Life-Power too will be a will for growth, a force of self-affirmation, but affirmation of the Divine within us, not of the little temporary personality on the surface, — growth into the true divine Individual, **the central being**, the secret **imperishable Person** who can emerge only by the subordination and **disappearance of the ego**. This is life’s true object: growth, but a growth of the spirit in Nature, affirming and developing itself in mind, life and body; possession, but a possession by the Divine of the Divine in all things, and not of things for their own sake by the desire of the ego; enjoyment, but an enjoyment of the divine Ananda in the universe; battle and conquest and empire in the shape of a victorious conflict with the Powers of Darkness, an entire spiritual self-rule and mastery over inward and outward Nature, a conquest by Knowledge, Love and Divine Will over the domains of the Ignorance.” CWSA-23/The Synthesis of Yoga-175-176 “If you want to be a true doer of divine works, your **first aim** must be to be (1) totally free from all desire and self-regarding ego. (2) All your life must be an offering and a sacrifice to the Supreme; your **only object** in action shall be (3) to serve, (4) to receive, (5) to fulfil, (6) to become a manifesting instrument of the Divine Shakti in her works. You **must grow** in the divine consciousness till (7) there is no difference between your will and hers, (8) no motive except her impulsion in you, (9) no action that is not her conscious action in you and through you.” The Mother-20 (The above nine characteristic in active nature is sign of complete dynamic union with the Divine.) ‘Until you are capable of this **complete dynamic identification**, you have to regard yourself as a soul and body created for her service, one who does **all for her sake**. Even if the idea of the **separate worker** is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire **must be extirpated** from the nature.’ The Mother-20-21, 26: Savitri-264,



# The Leader of Men

“After I knew that God was **a woman**, I learned something from far-off about love; but it was only when I became a woman and served my Master and Paramour that I knew love utterly.”<sup>1</sup>

**Sri Aurobindo**

“There are two who are unfit for greatness and freedom, the man who has never been **a slave** to another and the nation that has never been under the yoke of foreigners.”<sup>2</sup>

**Sri Aurobindo**

“As the **servant and disciple** of the Master he (a *Sadhaka*) has no business with pride and egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or stumblings of his nature. For the Force that works in him is impersonal –or superpersonal- and infinite.”<sup>8</sup>

**Sri Aurobindo**

The leader of men who has not realised and seen ‘the One and Eternal’<sup>3</sup> in all things, may be eminent in a larger and lesser circle and feels himself full of power, extraordinary increase of mentality and vitality which drives his thought and action and builds his life as a phenomenon of creative genius. He can act as a scourge, bringer of light, healer, a creator of beauty or the messenger of knowledge, a prolific writer, a server of humanity and the cosmic force which seeks to move him, seems often to surpass the measures of ordinary human limitation and relativity. When he speaks of God, he erects an image of Him which is a huge shadow of his nature, will, thought, quality and force. He serves the Master as his glorified ego and in Spiritual life this leadership turns towards ambition, pride, desire of greatness and a magnified individual personality. Although he has a larger sight and greater knowledge than ordinary men and advances a step beyond the limited physical and vital intelligence, a divided individualised life and force prevents him from really becoming master of the world. A light of superior consciousness acts within his narrow mental limits, but his being is not opened towards the plenary Light, Vision and Power and direct Divine realisation and neither ‘**comes face to face with the Master**’<sup>3</sup> and the Lord, or capable of vast, comprehensive self-existent joy and multitudinous field of mystic Spiritual experience, or ascend into the original luminosity of overhead Consciousness, or descent of immense ranges of powers, influences and phenomena, or aware of a sea like downpour of masses of spontaneous Knowledge. The Divine force acts in his imperfect nature more intensely than in others with flashes of inspiration and revelation and still an exalted ego stands between him and the Integral Truth and his fragmentary personality imposes and dominates the surrounding. So, a leader who has

less purity and absence of a complete Spiritual emergence can use too often the Divine's Name and may become His instrument but serves unconsciously His black masks and the powers of dark demons and titans or introduce dangerous falsity or he assumes a Divine Name<sup>10</sup> or proclaims to be Divine Messenger or believes himself as spokesperson of God to guide and rule others.

Those who are slave to physical mind, *tamasic* mind, and vital mind, *rajasic* mind, or slave to the lower instinct driven nature can easily become servant to others. They cannot become the slave of an external human form and still more difficult to become slave of inner Psychic being and Spiritual being. Most of the human beings live in their physical and vital mind and are obedient to their dominating murmurs, whispers and promptings which circumscribe life within the narrow walls of apparent possibility. Obedience and service to immediate authorised human recipients is an intermediate house of training which is felt indispensable in order to discipline the inertia of the physical and perversion of vital mind which later culminates in the obedience and consecration to supreme Will and do whatever It dictates. The experience of slavehood is identified as two steps ahead of God's conscious servant and instrument. Those who have gone through the experience of utter obedience to immediate human authority or it is an exceedingly good fortune for them to obey an individual who has realised Divine, can easily go through the experience of manhood, soulhood, slavehood and childhood and become the God's instrument, slave and child and can obey the Spirit's wide and Omnipotent urge.

A servant serves and works for his Master but he is categorised firstly, that he is having his own emotion, will and thought process of separate identity; in the second category he nurtures secretly hostility, perverted ill will, narrow carping and wrong thought, *bivranti*, and these influence make him crooked, dry, hard hearted, hollow and cruel; lastly, he cannot tolerate and destroys what is higher than him; so he even grows the impatient desire to become the successor, **quarrels** and conspires to end the life of his Master. So, **the servants of the latter two types have little Spiritual future and of the former type** can go through long training of experience of motiveless love, obedience, honesty, nobility of character, sincerity, straight-forwardness, unselfishness, disinterested consecration to work. Thus, depending on the collaboration of untransformed Nature, he either arrives at the higher stage of instrument and slave or recoils into old life of brute inhumanity. A slave identifies himself with the will of the Master, **does excessive and arduous labour** and his separate identity is lost in the utter oneness. The attitude of his mind must not be, "This is my strength" or "Behold the God's power in me," but rather, "A Divine Power works in this mind and body and this is the same that works in all men and in the animal, in the plant and in the metal, in all conscious and living things and things

apparently inconscient and inanimate.”<sup>4</sup> If this large view of the One working in all becomes the entire experience, then the ego-sense will begin to be eliminated. Experience shows that, in proportion as one delivers oneself from the limiting mental and vital ego, he commands a wider life, a larger existence, a higher consciousness, a happier Soul state, even a greater knowledge, power and **ceaseless consecrated action**.

Woman is hated by mediaeval ascetic as a creation of God for the temptation of Monk and to shun all women is considered its panacea. If a woman has tempted him then the sense declares ‘he loves her.’ But a liberated Soul loves all beings equally and the Soul experiences unity with God. That is the all-embracing and all-exceeding formula of existence. So, in order to know God’s love utterly one has to treat God and Woman nobly and adore, love and regard them equally. By becoming a virgin bridal, representing purity of a woman, the softness, tenderness, sweetness and plasticity to change becomes predominant; the distance between Soul and Divine or Lover and Beloved is annulled and the ego is vanished to realise His Oneness.

### **The Liberated Soul Centre:**

“The best, the individuals who are in advance of the general line and above the general level of the collectivity, are the natural leaders of mankind, for it is they who can point to the race both the way they must follow and the standard or ideal they have to keep to or to attain. But **the divinised man** is the Best in no ordinary sense of the word and his influence, his example must have a power which that of no ordinarily superior man can exercise.”<sup>13</sup>

### **Sri Aurobindo**

The aim of the liberated Soul<sup>9</sup> Centre is not to become great, luminous, strong and powerful, an aggrandisement of the personal force and motives of self-assertion but he must be self-fulfilled by Yoga and is capable of accepting and transforming all negation and infirmity in his extended universalised Consciousness. His sole aim is a pure Spiritual perfection, a shadowless Bliss, a finding of the true Self and union with the Divine by putting on the Divine Consciousness and Divine Nature and a life governed and formed from within outwards in which the source of all thought, will and action shall be the Spirit working through the Truth and the Divine law which are self-existent and spontaneous in their self-fulfilment. Discovery of the truth of one’s own Being followed by All-Being must be the master motive. He must be capable of the eternal unity between the Self and all existences. In the Spiritual order of things, the greater he projects his views, ideas and aspirations, the greater the Truth that seeks to descend upon his life and he has the responsibility to manifest much more of that which he secretly is. With the increase of purity an overhead luminous Consciousness begins to penetrate and the gate lies wide open to the possibility of extending his Consciousness beyond the present limit. He realises himself as an embodied Soul

through whose sacrificial action the cosmic Nature is seeking to fulfil itself and he emerges out of a darkness of Ignorance towards a light of Knowledge which is growing upward towards an unforeseen culmination.

### **The Universalised Liberated Soul Centre:**

“...If thou canst not be the slave of all mankind, thou art not fit to be its master, and if thou canst not make thy nature as *Vasishtha*’s cow of plenty with all mankind to draw its wish from her udders, what avails thy leonine supermanhood?”<sup>5</sup>

**Sri Aurobindo**

“To be the master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity.”<sup>6</sup>

**Sri Aurobindo**

Spiritual man is equal Souled to all things and he lives with the sense of oneness with all creatures. Through above message, integral Yoga issues injunction on developed Soul to serve mankind arduously by becoming its slave or does good of all creature by movement of universal Consciousness.

The personality of a mere man is only a formation of superficial mental consciousness with limited restricted formations of powers, qualities and habits. To lose surface personality is necessary if we are to gain our true Soul personality, still more necessary if we are to gain universality and rise into transcendence. The Psychic personality of a man flowers as the Saint, the Sage and the Seer and when it reaches its full strength it turns the being towards Supreme Truth, Beauty, Love, Bliss and Largeness and opens towards Spiritual Compassion, Universality and Oneness. If the Individual can become one with the All-Will then he can be the master of All-Force and the evolution of all the faculties of the Spirit, immense ranges of Powers, Influences, phenomena begin to descend covertly upon him and some of them can realise immediately in the order of the physical world and the rest await their time and proper circumstance for revelation in physical term and form.

An integral Yogi’s experience of slavehood and womanhood will be extended towards all humanity with the Impersonalisation and Universalisation of the Consciousness. He will simultaneously live himself as **the follower, seeker of integral truth, disciple, instrument and child** of the Supreme as everything descends constantly to him from above as divine Will, divine Wisdom and divine Love. **The above seven-fold self-concentration of Spiritual man is subordinated by seven-fold self-expansion as discussed below.**

A liberated Soul can extend his relation with the brother Souls by rising in Consciousness and develops initially a fragment of Divine's **self-expansive** sevenfold personality of Master, Teacher, Father, Mother, Friend, Lover and the Playmate and as he ascends in Yoga or in Consciousness, he moves towards the complete perfection of the above-mentioned personalities. Then for him there is no need of escape into Heaven and he exceeds the emancipation of the *Adwaitin*, extinction of *Buddhist Nirvana*, *siddhis*, perfection of intermediate planes of Consciousness of the *Tantric*, *Sadharmya Mukti*, liberation of Nature of *Karma Yoga*, *Sajujya Mukti*, experience of Oneness with the Divine of *Jnana Yoga* and *Samipya Mukti*, dwelling of the Soul in the Divine of *Bhakti Yoga*. The universal Man, the cosmic *Purusha* in humanity, is developing in the human race the power that shall grow to Supermind and Spirit and become the Godhead in man who is aware of his true and integral Self and the Divine universality of his nature.

The transformation of the whole race from Mental into Spiritual being is possible by general admission of the self-law of supreme Truth which is above all standards, a supreme and universal self-existent Good, a widespread endeavour, a pure plasticity of luminous Consciousness, conscious concentration and constant upward effort and can be extraordinarily effective if it can find a powerful individual to embody, express, lead and organise it.

### **Recapitulation:**

“For the seeker of the integral Yoga... will meet him (the Divine) in the faces of the Gods, his cosmic personalities supporting the World-Play, detect him behind the mask of the *Vibhutis*, embodied World-Forces or human Leaders, reverence and obey him in the *Guru*, worship him in the *Avatar*.”<sup>7</sup>

**Sri Aurobindo**

“Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.”<sup>15</sup>

**Sri Aurobindo**

“It has always been said that to take disciples means to take upon yourself the difficulties of the disciples as well as your own. Of course, if the Guru does not identify himself with the disciple, does not take him into his own consciousness, keeps him outside and only gives him *upadesa*, leaving him to do the rest himself, then the chance of these effects is much diminished, made practically nil.”<sup>16</sup>

**Sri Aurobindo**

If thou hast become an 'ardent slave'<sup>12</sup> of thy 'sensuous will,'<sup>12</sup> then thou art fit to be instrument of desire and lead an ordinary worldly life. If thou hast become a slave of any intermediate living human Consciousness,<sup>2</sup> then thou art fit to be an instrument of the highest Divine Consciousness and lead a Spiritual life. **If thou hast become the slave of the Divine or the Spirit, then thou art fit to serve and become the slave of humanity.** If thou hast become a slave of the whole of mankind, then thou art fit to become its Master. If thou hast gone beyond all pride and egoism then thou art fit to become the disciple of the Divine. If instead of loving woman thou canst become a virgin woman, then thou art fit to hold the Divine's Love.

The true leader of men must radiate the double perfection of (1) union with the Supreme and (2) its universalised individuality that must radiate from him Oneness with the Universe and its Beings. This experience culminates his Spiritual experience of Oneness with all creatures and his Oneness with the Eternal. He will lead the human race forward Spiritually through his Influence and large world action. He becomes a light and power of the Truth to which he has climbed and a means of others' ascension. The pathfinder or the path-leader is one who has realised the Truth and is able to communicate the light and the experience. He is a strong guide and instructor who takes by the hand and carries over difficult passages and points out the way. According to his place, he would take equal delight to rule and lead all those who are behind him in Consciousness and subordinate himself to all those who are ahead of him in cognition.

Thus, the triple status of **womanhood** extended as virgin Mother to become God's love utterly, **slavehood** extended as Divine Worker to become one with the Divine Master and Lord concealed in all humanity and **discipleship** to the Supreme from whom he receives all immaterial and material things constantly, become the secret of true life and is extended as true leadership.

*Avataras* are also individual strong brother<sup>11</sup> Soul power on the surface, *Yantra*, and manifestation of special Divine Force from behind the veil, *Vibhuti*. Similarly, in *Yantra and Vibhuti*, the strong *Avatara* force can be active intermittently. *King Aswapati*, *Satyavan* and *Savitri* are symbolically identified here as the developed Souls of egoless, consecrated, faithfully pure leader, instrument, emanation and incarnation, destined to drag ahead the whole of humanity by the sheer Power of Their slavehood, discipleship and womanhood through accumulation of *Yoga Shakti*, *Chetana Shakti* and *Matri Shakti*.

Thus, *Savitri* as leader<sup>14</sup> of Men, Gods and *Asuras* walked behind them and they as obedient followers of her Will walked in front and onward they travelled in



this Spiritual journey through drifting time and glimmering mists. When she stumbled as Guide, all her disciples too stumbled behind her steps and each and every stumble was a Spiritual necessity on the unknown path leading towards an unknowable Goal. As Master of the world, she serves earth like a strong Sun-Light from above and the whole world is held within her supreme Consciousness.

*OM TAT SAT*

References:

- 1: SABCL/17/The Hour of God-129,
- 2: “There are two who are unfit for greatness and freedom, the man who has never been a **slave** to another and the nation that has never been under the yoke of **foreigners.**” SABCL/17/The Hour of God-115,
- 3: CWSA/23/The Synthesis of Yoga-249,
- 4: CWSA/23/The Synthesis of Yoga-250,
- 5: SABCL/17/The Hour of God-95,
- 6: SABCL/17/The Hour of God-142,
- 7: CWSA/23/The Synthesis of Yoga-130,
- 8: CWSA/23/The Synthesis of Yoga-62,
- 9: “Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished.” SABCL/17/The Hour of God-91,
- 10: “The kings of evil and the kings of good,...  
And all believed themselves spokesmen of God:” Savitri-30  
“Assuming names divine they guide and rule.” Savitri-226,  
“An **ignorant Power** took charge and seemed his Will  
And Death’s deep falsity has mastered Life.” Savitri-629  
“I, Death, am He; there is no other God.” Savitri-553,  
“In me all take refuge, for **I, Death, am God.**” Savitri-635,  
(Savitri said to Death) “Surely thy boons are great since thou art He!” Savitri-647  
“Equally a man who sets out to be a Yogi or Guru and has no spiritual consciousness or no power in his spiritual consciousness — a Yoga force or spiritual force — is making a false claim and is either a charlatan or a self-deluded imbecile; still more is he so if having no spiritual force he claims to have made a path others can follow.” CWSA-29/Letters on Yoga-II/p-179, “Distrust a man who has never failed and suffered; follow not his fortune, fight not under his banner.” Sri Aurobindo/SABCL/17/The Hour of God/115, “One can have a guru inferior in spiritual capacity (to oneself or to other gurus) carrying in him many human imperfections, and yet, if you have the faith, the bhakti, the right spiritual stuff, contact the Divine through him, attain to spiritual experiences, to spiritual realisation, even before the guru himself. Mark the “if”, — for that proviso is necessary; it isn’t every disciple who can do that with every guru. From a humbug you can acquire nothing but

humbuggery. The guru must have something in him which makes the contact with the Divine possible, something which works even if he is not himself in his outer mind quite conscious of its action. If there is nothing at all spiritual in him he is not a guru — only a pseudo. Undoubtedly, there can be considerable differences of spiritual realisation between one guru and the other; but much depends on the inner relation between guru and shishya. One can go to a very great spiritual man and get nothing or only a little from him; one can go to a man of less spiritual capacity and get all he has to give — and more. The causes of this disparity are various and subtle; I need not expand on them here. It differs with each man. I believe the guru is always ready to give what can be given, if the disciple can receive, or it may be when he is ready to receive. If he refuses to receive or behaves inwardly or outwardly in such a way as to make reception impossible or if he is not sincere or takes up the wrong attitude, then things become difficult. But if one is sincere and faithful and has the right attitude and if the guru is a true guru, then, after whatever time, it *will* come.” CWSA-29/Letters on Yoga-II/p-199, “I do not know if his Guru falls far short in any respect, but with the attitude he has taken, her deficiencies, if any, do not matter. It is not the human defects of the Guru that can stand in the way when there is the psychic opening, confidence and surrender. The Guru is the channel or the representative or the manifestation of the Divine, according to the measure of his personality or his attainment; but whatever he is, it is to the Divine that one opens in opening to him, and if something is determined by the power of the channel, more is determined by the inherent and intrinsic attitude of the receiving consciousness, an element that comes out in the surface mind as simple trust or direct unconditional self-giving, and once that is there, the essential things can be gained even from one who seems to others than the disciple an inferior spiritual source and the rest will grow up in the sadhak of itself by the Grace of the Divine, even if the human being in the Guru cannot give it.” CWSA-29/Letters on Yoga-II/p-201,

11: “Reared with my (*Satyavan’s*) natural brothers in her house.” Savitri-404

*Savitri* became the Mother of *Satyavan’s* natural brothers in the forest land.

“Thou (*Savitri*) shalt not shrink from any brother soul.” Savitri-701,

The Creator asks *Savitri* to become one with creation, her brother Souls.

“He (Teacher of integral Yoga) is a man helping his brothers, a child leading children, a light kindling other lights, an awakened Soul awakening souls,...” CWSA/23/The Synthesis of Yoga-67,

12: Savitri-615,

13: CWSA/19/Essays on the Gita-138,

14: “The mortal (*Savitri*) led, the god (*Death*) and spirit (*Satyavan*) obeyed

And she behind was **leader** of their march

And they in front were followers of her will.” Savitri-639,

“She (*Savitri*) walked in their front towards a greater light,

Their **leader** and queen over their hearts and souls,” Savitri-363,  
15: CWSA-13/Essays in Philosophy and Yoga-p-208,  
16: CWSA-29/Letters on Yoga-II/p-197,

# King *Aswapati's* Yoga

“His inner self grew near to others’ selves  
And bore a kinship’s weight, a common tie,  
Yet stood untouched, king of itself, **alone.**”

Savitri-27

“**Lonely** his days and splendid like the sun’s.”

Savitri-45

“The Silence was his **sole** companion left.”

Savitri-79

“**Alone** he moved watched by the infinity  
Around him and the Unknowable above.”

Savitri-95

“His **only** sunlight was his spirit’s flame.”

Savitri-172

“He came new-born, infant and limitless  
And grew in the wisdom of the timeless Child;  
He was a vast that soon became a Sun.”

Savitri-301

“A vast surrender was his **only** strength.”

Savitri-315

“I ask thee not to merge thy heart of flame  
In the Immobile’s wide uncaring bliss,  
Turned from the fruitless motion of the years,  
Deserting the fierce labour of the worlds,  
Aloof from beings, lost in the Alone.  
How shall thy mighty spirit brook repose  
While Death is still unconquered on the earth  
And Time a field of suffering and pain?  
Thy soul was born to share the laden Force;  
Obey thy nature and fulfil thy fate:  
Accept the difficulty and godlike toil,  
For the slow-paced omniscient purpose live.”

Savitri-335

King *Aswapati's* Spirit had descended from larger spheres, an immigrant from Immortal planes, came consenting down like a lightning beam into the province of ephemeral sight of earth’s uncertain roads where the Spaceless Unknowable manifests himself as mutable form and Timeless Eternity limits himself by passing hours of

mortal Ignorance and dark abyss. Affiliated to the sacrifice of cosmic Space and all Time, he **paid God's** long compound debt to earth and man to exhaust the old account of suffering and pain. His days were spent in long patient *Sadhana* which began with the white rays of Divine's touch and proceeded ahead to meet Supramental Sun of Divine's constant embrace, through mighty subliminal memories of superhuman dreams and cast their grandiose ray on the dim human surface life. His Soul lived as eternity's delegate to join the Oversoul, mind was like a fire assailing heaven stretching into all infinity, will was a hunter in the trails of endless Light; each Divine union through action left the footprints of a God and turned to common part of the Divine works into a miracle of normal act; he pursued in mighty ease, the Divine actions that would dare to shatter the limitation of mortal strength. An ocean impulse of Spiritual force lifts every breath, a beam of the Eternal smites his heart and life is oceanned by that super life; a topless super nature fills his mortal limb. He has drunk the immortal nectar from the breasts of the **Divine** Mother of the multiple worlds. The Integral Godhead's seal is stamped in his Soul and Body by the ascent into static Oneness of *Brahman* and descent of dynamic Power of *Shakti*. His march in Consciousness rose high into an eagle's flight, wisdom upraised and made him an architect of the Soul and builder of the Immortal's secret house; above mind's twilight and life's star-led night he aspired to Supernal Timelessness and foresaw the advent of a Spiritual dawn.

When he grew into the larger Universal Self, **his** external frame of movement **reduced**, a greater being saw a greater world and the lines of safety of the reason was erased by the fearless will of knowledge and higher faculties of Mind and the Soul dived into the infinite inner Ocean. The small earth-bound Natures are broken even by his first initial steps of *Sadhana*. There are Powers of superior Consciousness that sleep unused within the secret sealed cave; he caught up their source like a giant's bow and his hands sustained by their transfiguring might. He felt the invasion of happiness, grief, love, anger, unspoken hopes of other men into the immobile ocean of his dense calm state; he heard the inspired sound of his own high thoughts re-echoed in others, his inner Self grew near **and closer** to others' Selves, bore the common tie of kinship's weight and yet stood untouched, **virgin**, king of itself and alone. He sat in the secret chambers of the Self and saw the luminous countries of the unborn, where all things dreamed by the higher mind are true; all that the higher life longs for is drawn close. He saw the Perfect Beings of Immortal delegates or flaming pioneers in their starry homes, wearing the glory of a deathless form, rapt in the heart-beats of Eternal's peace and ecstasy. Lifting the heavy curtain of the inert flesh he stood upon a threshold serpent-watched and peered into gleaming endless corridors, gazed across empty stillness, saw the secret Soul image that is our own. He lived in the mystic space of Intuition where thought and will are born and nursed, and fed on the milk of

the Eternal's strengths till it grows into likeness of a God. He owned the Eternal's house and abode at rest of undivided Time of Psychic plane; absorbed no more in the second exclusive concentration or in the moment-ridden flux where mind is incessantly hurried from phenomenon to phenomenon; in his present he held both his unending future and long past memory, felt in seconds the uncounted years and hours like dots upon a page and the present event as a story long back written in the subtle plane **but acted now** on the surface. He heard the footsteps of the undreamed Idea, the secret Voice, the Word that knows Supreme Truth and a bed of occult mysterious sounds of Subliminal plane that earth cannot hear; it caught the unfulfilled long demand of earth and song of promise of unrealised heavens and all that hides in an omnipotent Sleep of Supramental Self. His Soul could sail beyond thought's luminous bar and dived into the shoreless infinite. Across the void and the last glimmer and drift of vanishing stars he glimpsed Spiritual realms of motionless Peace; there only were Silence and out of that stillness mind new-born and illumined arose and woke to those truths of illumined Mind that are once inexpressible. He knew the source of *Sachchidananda* from which his Spirit had emerged and plunged his roots of life into the Infinite. Thus, in this highest Consciousness Matter and Spirit are reconciled and finite movements were married to the immobile Vast.

He reached a state where 'the heart beat no more at body's touch'<sup>12</sup> and 'There all the truths unite in a single Truth.'<sup>13</sup> These are experiences of the Spirit's absolute state. One can go to these states through meditation and trance. These Spiritual experiences are born out of World Negation, leading to *Nirvana* and *Brahma Nirvana*. One can return from this absolute state of **static** Spirit to intermediate Supramental, Overmental and Intuitive planes. In traditional Yoga those who enter the absolute state of the Spirit or the **static** *Sachchidananda* consciousness return to ordinary consciousness without exploring the intermediate planes of consciousness; on their return they have not bridged the gulf of the intermediate planes. But Spiritual experience born out of Positive Affirmation of World or considering world as the body of the Divine, *Vasudevah Sarvamiti*, and in this experience one will arrive at **dynamic** cosmic Consciousness or Overmind through activation of Higher, Illumined and Intuitive Mind and Overmind and it is a passage to Supermind and beyond Supermind to the absolute state of the Spirit. An Integral Yogi in waking state can dynamise all these planes of consciousness, **bridge the gulf between different planes of Consciousness**, which happened to *Sri Aurobindo* symbolised here as *King Aswapati*.

His Spirit's stillness of Supramental plane helped greatly to enter the toiling world and inspired the closed eyes' sight to work with a new luminous art on the crude, grey, nescient matter and huge error of life from which all is made. As a



sculptor chisels a deity out of stone, he slowly chipped off the dark envelope of the Inconscient sheath in whose black covered cloth the Eternal wraps his head; from this revealed Inconscient Self, he can act mightily with unknown Divine force in cosmic time and fashion the world-shape in him anew; thus, by this mighty Divine action, Self and Nature are utterly fulfilled. Strange riches sailed to him from the Unseen height, Knowledge spoke to the inconscient stillness whose **‘seconds illumined more than reason’s years;’**<sup>15</sup> rivers poured down of bliss and beauty, storm-sweeps of delight rained from the all-powerful Mystery above. A dense veil of Inconscient Sheath was rent, a mighty whisper **of Supermind** was heard in the privacy of his Soul, and an inner listening heard and conveyed to him their prophet utterances and flame-wrapped outbursts of the immortal Word. A **swift intuitive discernment** was revealed in which one glance could separate the true and false or raise the rapid torch-fire in the dark Inconscient Sheath to detect the **forged signatures of the inferior gods** or scan the apparent face of thought and life.

In the struggle and upheaval of the world he saw the Godhead’s birth from the bodiless Namelessness, *Avatara*, felt the intimate touch of the creatrix Mother who stole the vast estate of the Unknowable, rose suddenly the great nude Divine arm to rend the opaque veil of Nescience, and appeared as Divine Architect who builds the world out of long trance. The nectar of All-Blissful poured into his heart; All-Knowledge revealed in the silence of the great wordless thought; All-vision entered into the kingdom of the Seer; the smile of All-love that sanctions the long earthly game; All-life became a sure unfolding of God. A heavenly impetus quickened all his breasts; the toil of time changed to a splendid march towered to unconquered worlds; earth grew too narrow **and small** for his victory. His being lay down in bright immobile peace and bathed in the wells of pure Spiritual light which was dug out from the dark core of the Subconscient Sheath; even his body’s subtle self within could raise the earthly parts towards higher things and felt on it the breath of heavenly air. He retained life’s capacity for bliss, upheld to a **rare Truth-Light** he could not always hold and **this Truth Supreme** became closer to his ascending Mind.

Thus, his mind and body’s first Spiritual change and Soul’s release from Ignorance were experienced **by movement of his Psychic and Spiritual Being**. A new world-knowledge and God-Knowledge poured from above, around and within; his daily thought looked up to the True and One and commonest doings welled from an inner Light and did not betray the interior Psychic flame. Beyond life’s arc in Spirit’s immensities, **he lived in his mind’s solitude and silence**. The human in him paced with the Divine and one Soul’s ambition lifted up the general Consciousness of the whole race. His grasp surprised her **mightiest energies’ springs** and made great dreams a mould for coming things and cast his deeds like a bronze to front the years.

His inner wandering through time surpassed the development and growth through external human journey; his lonely days are splendid and powerful like the Supramental Sunlight. His universal Self refused the exclusive austere joy which none could share and the peace that lived for itself alone.

**Yoga of King Aswapati: -**

“A spirit that is a flame of God abides,” (Opening of Spiritual being)

Savitri-23

“A beam of the Eternal smites his heart,” (Opening of Psychic being)

Savitri-23

“Even his **body's subtle self** within

Could raise the earthly parts towards higher things

And feel on it the breath of heavenlier air.” (Opening of true physical being.)

Savitri-43

“King Aswapati listened through the ray

To other sounds than meet the sense-formed ear.

On a subtle interspace which rings our life,

Unlocked were the inner spirit's trance-closed doors:” (opening of true vital being)

Savitri-369

“The **truth mind** could not know unveils its face, (Opening of true mental being.)

We hear what mortal ears have never heard,

We feel what earthly sense has never felt,

We love what common hearts repel and dread;

Our minds hush to a bright Omniscient;

A Voice calls from the chambers of the soul;

We meet the ecstasy of the Godhead's touch

In golden privacies of immortal fire.”

Savitri-

“As so he grew into his larger self,” (Opening of Cosmic Self)

Savitri-26

“His force could work with a new luminous art” (Opening of Supramental Self.)

Savitri-36

“In the deep subconscious glowed her jewel-lamp;” (Opening of Subconscious Self)

Savitri-42

“In whose black pall the Eternal wraps his head” (Opening of Inconscient Self)

Savitri-36

“The All-Blissful sat unknown within the heart” (Opening of Bliss self and its dynamisation in the heart centre.)

Savitri-43

“One pointed to the immaculate Delight,  
Questing for God as for a splendid prey,  
He mounted burning like a cone of fire.  
To a few is given that godlike rare release.” (Opening of Bliss Self)

Savitri-79-80

Through intense practice of Yoga, King *Aswapati* first experiences the opening of the Spiritual being or the Soul in mind. By the ascent of this Spirit, universal Self, Supramental Self and Bliss Self opens. By the pressure of dynamic Spirit, the Psychic being, and triple selves in the subtle sheaths open. By the pressure of Supramental self, the Subconscient and inconscient Selves open. Thus, the movement of consciousness continues from Inconscient to Bliss planes. Through the vertical movements of the ten Selves, the respective ten sheaths are purified, transformed, enlarged and perfected. *The Gita* hints of the movement of Consciousness from *Kshara* (Psychic) *Purusha* to *Akshara* (Spiritual) *Purusha* or from waking trance to non-waking trance which substitutes the movements of consciousness between three *gunas*. Then after a long movement between the Psychic and Spiritual plane one is considered fit to open the Supramental Self or *Purushottama*. This triple movement of Consciousness hinted in *the Gita* is extensively developed in integral Yoga as movement between ten Selves and their ten sheaths. Now in other Cantos we will experience *King Aswapati's* extensive movement in different planes of Consciousness. Such extensive descriptions of different worlds are not available in any of the ancient Spiritual *Shastras*.

King *Aswapati's* early phase of *Sadhana* began with the breaking of ‘small earth-bounds.’<sup>14</sup> and ‘Climbed through white rays to meet an unseen Sun.’<sup>3</sup> He further went through the Spiritual experience of cataleptic trance where the beating of the heart stopped and through that rare experience he made his position among the privileged few and superior to Gods or ‘All that the Gods have learned is there self-known.’<sup>16</sup> Through that experience a mystic inner door opened and he found the occult cave, admitted through the curtain of bright mind, near to the well of vision in the Soul. He stepped into that magic place of Subliminal Sheath to which few can even glimpse; there in the hidden chamber closed and mute are kept the record graph of the cosmic scribe, the tables of sacred Law, the Book of Being’s index page, text and glossary of *Vedic* truth, the rhythms and metres of the stars, secret code of the

history of the whole world, Nature's correspondence with the Soul, luminous marginal notes dotting with light the crabbed ambiguous scroll, the preamble and saving clause of dark Agreement by which all is ruled, strange symbol letters, scattered obscure signs, riddling phrases and its blindfold terms, world's buried secret kept in the original ukase, locked archives, signature and fiery seal of wisdom. He had built in Ignorance the steps of Light, saw the unshaped thought in soulless form, knew Matter pregnant with Spiritual sense, Mind dared the study of the Unknowable; Life is the gestation of the **Supramental** Golden Child; he studied the written truth of all the *Shastra* from within, in the deep Void he realised the Omniscience supreme.

He became later *Vedantic Sadhaka* and raised his eyes to unseen Spiritual heights through **Vedantic sacrifice** of Soul merging with the Supreme and aspired to bring down a greater world. His high Consciousness repelled and discontent with the lowness of earth's state refused to live with the existing doom. This is the reason and justification of escape from earthly life. Thus he entered the experience of *Vedantic* ascent of Soul without any link and solution of the problem of the earth nature and hence to escape from all problems was the best solution for him. Here in this ascending Soul state, we have no perfect answer to our earthly hopes, blind voiceless doors that have no key to open; thought climbs in vain and brings a borrowed dim light; our hearts clasp at a forfeited heavenly bliss; there are short lived thrills and mutilated ecstasy of the flesh and not the Soul's aspiration; in each mental and material success a seed of Spiritual failure lurks. He saw the doubtfulness of all mutable things here, the incertitude of man's proud confident thought and ambition; all material opulence we have acquired soon loses Spiritual value; the story of our life is too common to be told and from **the** cradle to grave we live with little mental hope, faint rays of happiness and do not believe in the greater Sun light which can lead us towards higher Spiritual destiny. From **the** Spiritual point of view this static attitude is a waste of time; for the eternal Spirit dwells within us and pushes us forward towards a new world.

In this journey, the Silence was King *Aswapati's* sole companion and was capable of living immune from earthly hopes and the little outposts of mind. He plunged into deeper Spiritual experiences and heard the Divine call from intangible supreme heights. His being now exceeded thinkable Space, neighbour to cosmic Sight and universal Light. Here he became the ancient *Vedantic Sadhaka* and experienced *Vedantic* ascent of Soul or static Consciousness followed by the descent of *Shakti* or dynamic Consciousness linking the gulf between Spirit and Matter. A golden influx of Divine force and currents from eternal Seas of Bliss came down into heart, brain and into his mortal limbs; made him aware of his occult Omnipotent Source and turned to

his immense Spiritual fate. The earth-nature's summits sank below his feet as Divine *Shakti* and he climbed to meet the infinite more above in order to descend down into the nether Inconscient sheath with the dynamic Divine *Shakti*. The Inconscient opposed this glory with the swinging of its dragon tail and Death lay beneath this obscurity like a gate of sleep. One-pointed in his quest for immaculate Delight and God he mounted burning like a cone of fire. He was one among the few who was given that rare godlike release. All the cosmic murmur of physical, vital and mental worlds entered stillness; he lived in the deep silence before the birth of the world and reached the Source and Origin of existence. The moulds of form, person, thought and compulsion of created things are undone. He journeys his single steps in the eternal courts of Solitude and his Spirit bears the silence of the Infinite.

His Soul ascended to pathless heights to call down the bare and pure **Divine Love** whose flame could cancel death in mortal things. A strong Descent of Might, Flame, Beauty, violent Ecstasy leaped down and enveloped him by penetrating into nerve, heart and brain with its stupendous limbs. That experience gave exceeding thrill and he fainted with epiphany. His untransformed nature shook violently in the Unknown's grasp. In a moment shorter than death and longer than Time, by a Power more ruthless than Love, happier than Heaven took sovereignly into eternal arms, haled and coerced by a stark absolute bliss, in the whirlwind circuit of delight and force hurried into unimaginable depths, up borne into measureless heights, it was torn out from its mortality and all underwent a new and limitless plastic change. King *Aswapati's* passionate heart became a shrine of the Divine Mother and it drew out from his seeking loneliness to experience God's constant embrace. Or the mystic Form of the Divine Mother stationed permanently in King *Aswapati's* heart. His waking mind became an empty slate to record the Transcendent message of Divine Love. A Spiritual fire that seemed the body of a God consumed the limiting figures of the past and present and made a large room for ten new Selves to live and grow. Eternity's contact descended to his limbs and broke the moulds of limiting sense; the little ego's ring could not fit itself in the enormous spaces of Self and the magic fence of mind, life and body was rent by the imprisoned Deity and the 'dual eternity'<sup>17</sup> from head and feet captured and possessed the body. Earth and Nature's obsolete fixed death bound **and Soul slaying** laws were overpowered; the python coils of the restricting Subconscient Law could not restrain the swift inrush of Divine Force from both end; the scripts of fixed destiny were abolished due to this Subconscient transformation and elimination of Subconscient death-hunted creature. The great hammer-beats of the pent-up world heart burst open the narrow dams of untransformed Nature that keep us safe against the invasion of Spiritual and Supramental force.

The above mentioned experience related with Divine Love helped King *Aswapati* towards the preparation of **Vedic Sacrifice** of consecration of Nature and Soul near the Divine Mother. All the limitations of secret Nature which was once in a formidable dreaded half-light lay bare to the burning splendour of his will. Her secret strengths are native to greater worlds and when the unseen is found, all once impossible deemed could now become a natural limb of possibility with a new domain of normalcy supreme. (Overmind) Mind is an intermediate Divine power which can suspend or change earth's concrete law; indifferent to the angry stare of Death, it can immortalise a moment's work. Even in this rigid realm, the mind can be the king, surprises with new creations that have never been achieved. Secret Nature's might is revealed as all Nature which is here Divine's miracle and can by Supernature's miracle change radically. She meditates on the mighty *Mantra* and looks at the unseen subtle links that weaves the parted sphere. He who observes her law and is initiated by her, calls down the light of her mysterious realms. She imitates the World-Magician's ways, invents her self-bound free-will in grooves and feigns for magic's freak a binding cause.

One who resists more the more she loves; her great possessions and her power and herself she gave for rapture and use. Absolved from deep aberrations she recovered her ends for which she was made. She turned against the evil she had helped, her engined wrath, invisible means to slay, dangerous moods and arbitrary force; she surrendered to the service of the Soul and control of Spiritual will. A greater despot tamed her despotism. Violently attacked in the fortress of her self, she was conquered by her own unexpected Lord and King; thus, fulfilled and ransomed by her servitude; she yielded in a glorious ecstasy. She has canalised the outbreaks of the Gods and cut through the vistas of intuitive sight a long road of shimmering discoveries. Her reign receives the mystic influence of the ineffable Presence and the worlds of marvellous Unknown; their lion forces couched beneath her feet; the future sleeps unknown behind their doors. Her gulfs stood nude, her far transcendences flamed in transparencies of crowded light.

As *Vedic Sadhaka*, King *Aswapati*'s experience of **Vedic sacrifice** resulted at first in the descent of supreme Consciousness to untransformed Nature or 'In this drop from (higher) consciousness to (lower) consciousness'<sup>4</sup> followed by ascent of Soul to Supreme state or 'In this soar from (lower) consciousness to (higher) consciousness;'<sup>4</sup> he plunged from graded Law of Timeless Eternity into the Time. This journey carries a Soul through a golden ladder whose diamond thread is tied with the Spirit's extreme ascent. Thus, with the beauty of the Matter's shapes, life's adventure and delight and glory of the multitudinous mind, he climbed back from Time into undying Timeless Self. In this descent from higher Consciousness to lower Consciousness each leaned



on the occult Inconscient's power, the fountain of its needed Ignorance, builder of limits by which it lives. In the ascent from lower Consciousness to higher Consciousness each part of life, mind and body lifted up to That, Origin and home of all that could still become. Thus, mediating twixt height and deeps united the veiled married opposites, he linked creation to the Ineffable. Then a last high world of Bliss sheath was seen where all the other nine worlds meet. In this summit Bliss world, there was no Night and Sleep and the light of Trinity supreme that of Existence, Consciousness and Bliss were visible. All that we seek here in the objective world are discovered there in the subtle world and freed the finite into boundlessness and rose into its own eternity. The Inconscient Sheath discovered its heart, the Divine All in the form of Inconscient Self. Thus, all the obscure ideas and feelings of Ignorance clutched to the body of the Truth. This discovery of Inconscient Self or Divine stationed in the Inconscient Sheath is a grand solution that closed the long standoff in transformation action; the music and perfect rhythm of Inconscient Self was born in Matter's silences. A **reconciling Wisdom** looked on life which lifted the striving undertone of mind, confused refrain of human hopes, inarticulate murmur of our physical and vital mind, underground of pain, Soul's faint scattered utterances and turned disjointed mutterings in sleep into sweet and happy Divine call. It grouped the golden links that they had lost and showed them their Divine unity; Mind's winding search lost every tinge of doubt; united were life's creative mood. There was no more a quarrel of lower truth with higher truth; the endless chapter of their differences is retold in Superconscient Light by an omniscient Scribe. All the great words that toiled to express the One are lifted into the absoluteness of Light.

### **King Aswapati's Method of Yoga:**

In order to understand King *Aswapati's* line of Spiritual development we may divide them into three parts. The first part consists of his many-sided Spiritual quests which led him to a number of ascending Spiritual experiences. He was not satisfied with all that had been attempted in the past to unite with the Divine. After having all the multitudes of ascending Soul experiences, he sought something more, something more comprehensive. The second part consists of his effort to develop a path of his own in different planes of Consciousness through ascent of Soul followed by descent of *Shakti* which was not trod by anyone in the past sufficiently and entirely, which he developed as a part of exercise of his own concentration and foreknowledge. Had anybody else trod this path in the past, he would not have to waste his time in developing this path again, rather he would have walked over this already explored Spiritual highway with all confidence and reached the Goal. Thirdly, the path he foresaw of descent of Divine *Shakti* followed by ascent of Soul, which was a comprehensive solution of all problems of existence was long and gigantic in nature

and require many lives of systematic concentration and penetration. His discovery of Supreme in the depth of Inconscient Sheath and Subconscient Sheath offered him the privilege to illumine a vast portion of earth's Subconscient and Inconscient plane permanently and he had the strong conviction that all the problems of existence will be eliminated by the process of Yoga pursued in the Inconscient plane. Hence the path shown by him is in line with the great *Indian* tradition of uncovering petal after petal of endless experiences until the whole knowledge and the whole perfection is captured and authorises one to experience complete union and possession of the Supreme.

His lone Spiritual strength was destined to carry the earth's burden and bring down the incarnation of the Divine Mother with the highest Divine Consciousness followed by support from an army of her illumined children who are 'Omnipotent's flaming pioneers'<sup>9</sup> or 'the virgin bridals of the dawn'<sup>10</sup> or 'citizens of that mother state.'<sup>2</sup>

### **King Aswapati's exploration of planes of Consciousness:**

“The soul's experience of its **deeper sheaths**  
No more slept drugged by Matter's dominance.”

Savitri-27

“The **inner planes** uncovered their crystal doors;  
Strange powers and influences touched his life.  
A vision came of higher realms than ours,  
A consciousness of brighter fields and skies,  
Of **beings** less circumscribed than brief-lived men  
And **subtler bodies** than these passing frames,  
Objects too fine for our material grasp,  
Acts vibrant with a superhuman light  
And movements pushed by a superconscient force,  
And joys that never flowed through mortal limbs,  
And lovelier scenes than earth's and happier lives...  
The mind leaned out to meet the **hidden worlds**:  
Air glowed and teemed with marvellous shapes and hues,  
In the nostrils quivered celestial fragrances,  
On the tongue lingered the honey of paradise.”

Savitri-28-29

“A deeper interpretation greatened Truth,  
A grand reversal of the Night and Day;  
**All the world's** values changed heightening life's aim;  
A wiser word, a larger thought came in  
Than what the slow labour of human mind can bring,

A secret sense awoke that could perceive  
A Presence and a Greatness everywhere.”

Savitri-42

“A greater Force than the earthly held his limbs,  
Huge workings bared his **undiscovered sheaths**,  
Strange energies wrought and screened tremendous hands  
Unwound the **triple cord of mind** and freed  
The heavenly wideness of a Godhead’s gaze.”

Savitri-81-82

“An **almighty occultist** erects in Space  
This seeming outward world which tricks the sense;  
**He weaves his hidden threads of consciousness**,  
He builds bodies for his shapeless energy;  
Out of the unformed and vacant Vast he has made  
His sorcery of solid images,”

Savitri-84

“**All worlds** she makes the partners of her deeds,  
Accomplices of her mighty violence,  
Her daring leaps into the impossible:  
From every source she has taken her cunning means,  
She draws from the free-love marriage of **the planes**  
Elements for her creation’s tour-de-force:”

Savitri-86

“A last high world was seen where **all worlds meet**,  
In its **summit** gleam where Night is not nor Sleep,  
The light began of the Trinity supreme.”

Savitri-89

“Our earth is a fragment and a residue;  
Her power is packed with the stuff of **greater worlds**  
And steeped in their colour-lustres dimmed by her drowse;  
An atavism of higher births is hers,  
Her sleep is stirred by their buried memories  
Recalling the lost spheres from which they fell.”

Savitri-99-100

“A graph shall be of **many meeting worlds**,  
A cube and union-crystal of the gods;  
A Mind shall think behind Nature’s mindless mask,  
A conscious Vast fill the old dumb brute Space.”

Savitri-100

“No term was fixed to the high-pitched attempt;

**World after world** disclosed its guarded powers,  
**Heaven after heaven** its deep beatitudes,  
But still the invisible Magnet drew his soul.”

Savitri-102

“Our being looks beyond its walls of mind  
And it (Psychic being) communicates with greater worlds;  
There are **brighter earths and wider heavens** than ours.”

Savitri-110-111

“Thence comes the **mystic substance of our souls**  
Into the prodigy of our nature’s birth,  
There is the unfallen height of all we are  
And dateless fount of all we hope to be.”

Savitri-111

“This earth is not alone our teacher and nurse;  
The powers of **all the worlds** have entrance here.”

Savitri-153

“Our springs are kept close hid beneath, within;  
**Our souls** are moved by powers behind the wall.”

Savitri-161

“But since our **secret selves** are next of kin,  
A breath of unattained divinity  
Visits the imperfect earth on which we toil;”

Savitri-261

“Into a wonderful bodiless realm he came,  
The home of a passion without name or voice,  
A depth he felt answering to every height,  
A nook was found that could embrace **all worlds**,...  
The silent Soul of **all the world** was there”

Savitri-290-91

“A high vast peak whence Spirit **could see the worlds**,”

Savitri-297

“Above him he saw the **flaming Hierarchies**,  
The wings that fold around created Space,  
The sun-eyed Guardians and the golden Sphinx  
And the **tiered planes** and the immutable Lords.”

Savitri-300

“The great world-rhythms were heart-beats of one Soul,  
To feel was a flame-discovery of God,  
All mind was a single harp of many strings,  
All life a song of many meeting lives;

For worlds were many, but the Self was one.”

Savitri-323

King *Aswapati* was interested for a comprehensive solution of all problems of existence. For that he felt the intense need to explore in detail all the worlds or planes of Consciousness from nether Inconscient Sheath to the highest Supreme state of Bliss Sheath. His work or exploration in these realms of **ten-fold Selves and ten-fold Sheaths** was unfinished because one life span of limited time was not sufficient for such work. But he was able to see a vast unexplored world and dared to plunge deep inside it.

Thus, in this journey of World Stair, Traveller in Time, Voyager of all ocean and adventurer of Consciousness, the King’s high-pitched attempt is extended to guarded powers of multiple worlds, deep beatitudes of multiple heavens and he called down to earth and men eternal Silences, formless Stillness and nameless Light. King *Aswapati* greatly inspires us to transform ‘this surface life’ to ‘inner all life’ extending over many births and bodies and to transform our individual activity to world action.

**King *Aswapati*’s experience of Supreme Bliss Self: -**

“In his climb to a peak no feet have ever trod,”

Savitri-24

“He knew the **source** from which his spirit came:  
Movement was married to the immobile Vast;  
He plunged his roots into the Infinite,  
He based his life upon eternity.”

Savitri-34

“In the immutable nameless **Origin**  
Was seen emerging as from fathomless seas  
The trail of the Ideas that made the world,  
And, sown in the black earth of Nature’s trance,  
The seed of the Spirit’s blind and huge desire  
From which the tree of cosmos was conceived  
And spread its magic arms through a dream of space.”

Savitri-40

“The earth-nature’s summits sank below his feet:  
He climbed to meet the infinite more above.”

Savitri-79

“At first no aim appeared in those large steps:  
Only the wide source he saw of all things here  
Looking towards a wider source beyond.”

Savitri-188

“It left known summits for the unknown peaks:”

Savitri-277

“Nothing could satisfy but its delight:  
Its absence left the greatest actions dull,  
Its presence made the smallest seem divine.”

Savitri-305

“A **Being formless**, featureless and mute  
That knew itself by its own timeless self,  
Aware for ever in its motionless depths,  
Uncreating, uncreated and unborn,  
The One by whom all live, who lives by none,  
An immeasurable luminous secrecy  
Guarded by the veils of the Unmanifest,  
Above the changing cosmic interlude  
Abode supreme, immutably the same,  
A silent Cause occult, impenetrable, —  
Infinite, eternal, unthinkable, alone.”

Savitri-309

“Leaving unbroken the last chapter’s seal, ...  
And still the last inviolate secret hides ...  
A large white line has figured as a goal. ...  
What seemed the **source** and end was a wide gate,  
A last bare step into eternity.”

Savitri-311

This is the world beyond the Supramental world, the source and remote origin of our existence and indeterminable. *King Aswapati* had gone through this highest *Turiya* world before his return to dynamic Divine identity.

This Self is ‘more near to us than nearness’ self,...Hidden by its own works, it (Supreme Self) seemed far off, Impenetrable, occult, voiceless, obscure... Near, it retreated; far, it called him still.’<sup>30</sup> Without this Divine Presence, the world lived empty of its Mission, all things have no charm, no glory, no brightness, which can be compared as love after the beloved’s demise. This Self is ‘That which has no name.’<sup>31</sup> Due to its Presence the state of waking trance is lost and the King ‘fainted in luminous insufficiency.’<sup>31</sup> Before its Presence the separative identity of the immanent self ‘must melt or be reborn’<sup>31</sup> as Supramentalised Psychic Being. This highest Self is the ‘One by whom all live, who lives by none.’<sup>32</sup>

Before meeting the Divine Mother, *King Aswapati* had the experience of this world which is our mighty origin.



The salient points of Supreme Self are:

1) The Supreme Self is the Eternal Godhead's largest Self and its Sheath is a large white robe. It is the home of *Sachchidananda* consciousness and source of the Supramental plane. In the Supramental plane the Divine Mother is no longer veiled, she is revealed; man meets Divine in his universalised Consciousness not as a ray but as a Sun Light.

2) The 'Trinity Supreme' are *Tat*, *Sat* and *Aditi*. *Tat* is the Absolute Transcendent, containing all, limited by nothing. *Tat* contains *Sat* and *Asat*; but it is neither of them. *Sat* is The Supreme self-contained absolute Existence, *Sachchidananda*, holding in its absolute unity the dual Principle (He and She) and *Om* with its fourfold statuses as one. *Aditi* is the indivisible conscious force and *Ananda* of Supreme with its four aspects of living dynamis (Work and Perfection), Wisdom, Power and Love (Harmony, Beauty and *Ananda*).

3) The 'Trinity Supreme' is the Supreme Self containing the Absolute. This Absolute manifested through *Parameswara* (of *the Gita*) or *Parameswari* (of *the Tantra*). The 'three mystic heavens' are the manifestation of Supreme self as (1) *avyakta* (Supreme self-involved *Sachchidananda*), (2) *Aditi* (The Mother, containing in herself the Supreme.) and (3) The Eternal Manifestation (The Supreme *Satyaloka*, *Chaitanyaloka*, *Tapoloka* and *Anandaloka*- not those of mental series). The 'seven immortal earths' are the manifestation in Eternal Time. They are *Sadghanaloka*, *Chidghana-Tapoghanaloka*, *Anandaghanaloka*, *Vijnanaloka*, Truth Mind, True vital and True physical and if they descend they can bring those heavens to gross physical sheath. The last three are part of subliminal Self and the true physical is 'The lowest of these earths (which) was still a heaven'<sup>1</sup> and it transforms terrestrial scenes into splendours of Divine delight, beauty and brightness.

4) The seven suns of Supermind are: - Supramental Truth, Supramental Light and Will Power, Supramental Word, Supramental Love, Beauty and Bliss, Supramental Force, Supramental Life-Radiance or Supramental Power, Supramental Substance-Energy and Form-Energy. These seven suns of Supramental will transform the seven energy centres of subliminal Self indirectly or directly through Superconscious Self. Indirect transformation will continue till the individual Consciousness is universalised.

5) He was aware of his goal of the unseen Sun to which he climbs through white rays and long growing passage to the Supreme. A static Oneness and dynamic Power

descended in him as Integral Godhead's seal and a splendid stamp is marked on His body and Soul.

6) King *Aswapati* first glimpsed the Supramental world for a moment, which is viewless to the mind, as if a torch held by the power of God. Above the golden Overmind's shimmering ridge, the radiant world of everlasting Truth or Supramental world glimmered like a faint star bordering the night.

7) She inverted the Spirit's apex or Supramental towards life. At her will the inscrutable Supermind leans down in order to govern earth life and its breath of power controls her restless seas. Thus, our human ignorance moves towards the Truth and Nescience may become omniscient. Transmuted instincts shape to Divine thought, thoughts house infallible immortal sight and Nature climbs towards God's identity.

8) Supramental action begins directly with the individual after the individual Consciousness is universalised. The Supramental action is not a local solution of an individual problem or local healing of an individual illness though that must come in the process of its action. Its action has repercussions over the whole earth. The universalized Consciousness can hold an ocean of untrembling virgin fire and a continent of self diffusing peace and it prepares the body's cells to hold the Immortal's flame. Rivers poured down of bliss and luminous force and Truth-Light strikes earth's massive roots of trance. As a result, the Supreme Lord concealed in the inconscient Self unveils His face. The eyes of Timeless lookout from Time and the world manifest the unveiled Divine. King *Aswapati* left the white infinity of Supreme Self and laid on the Spirit the burden of flesh.

9) King *Aswapati's* subliminal Self towered into pathless heights of Supreme Self through ascent in bare and pure Universal Self. As a result a strong Descent leaped down. A Might, a Flame, a violent Ecstasy, a dire Sweetness penetrated his nerve, heart and brain. By the intensity of the thrill of this descent he fainted. His nature trembled by a Power more ruthless than Divine Love. His nature haled and coerced by a stark absolute bliss, hurried into unimaginable depths and elevated into immeasurable heights. He came out of his mortality and underwent a new and boundless change. The mystic form of Universal Self can contain Omniscient and Omnipotent and make one human breast its passionate shrine. Eternity's contact broke the mould of sense and consumed the limiting figures of the past and made large room for a new Self to live.

10) The Delight of this Supreme Self can satisfy life utterly. 'Its absence left the greatest action dull,'<sup>30</sup> Its presence made the smallest action seem divine. When it was there, the heart's abyss of desire Soul was illumined and fulfilled, purified,

transformed and perfected. When this Deity, the *Anandamaya Purusha* withdraws, the existence experiences dissolution. During that period of dissolution, the godlike fullness of Divine Instruments, *Vibhutis*, *Avataras* become support of an impermanent scene. To make the mind empty, vital silent and body plastic is the condition of continuous ascent of Soul, continuous descent of *Shakti* and boundless change and further insists to live like a new born child or a zero formed 'where every hope and search must cease'<sup>35</sup> and nothing built could live. Then all the parts of Nature can transform into the image of Bliss Self. This is the adventure of Spirit within Matter's Ignorance. Thus, Spirit can hold the universe in the trance of its luminous insufficiency. The separate Self or Psychic being must be Supramentalised by the invasion of Supramental and Bliss Self and its sepatrative identity is lost and becomes one with the Bliss Self. By the influence of its Truth, the mind dies like a moth and one lives in a 'fine and blissful Nothingness.'<sup>36</sup> Before that supreme state all human glory, sweetness and harmony become unimportant and obsolete. Thus, by the attraction of this Supreme Self, the unsolved slow evolution of three *gunas* return to its Divine Source from which all springs and all ceases. Supreme Self has no kinship with the dominant three *gunas* of the universe. Thus, in its vast consciousness there is no external movement, no *tamasic* mind's ignorant action, no *rajasic* mind's indulgence in human love and no *sattwic* mind's disinterested search for pure truth. All the false personalities born by the influence of three *gunas* perished before this nameless impersonal influence and oneness of the Supreme bliss Self. There remains only one Supreme Divine Mother without the second personality to substitute Her or "There was no second, it had no partner or peer; Only itself was real to itself."<sup>37</sup> This Oneness of pure existence is safe from falsehood of 'thought and mood'<sup>38</sup> and a pure Consciousness is identified as 'unshared immortal bliss'<sup>38</sup> and dwelt alone, aloof, unique, bare and unutterably sole. This Being is formless, featureless, mute, occult, impenetrable, infinite, eternal, unthinkable and alone.

11) After this static realisation of the Supreme Self, King *Aswapati* became fit to meet its Dynamic state of Divine Mother in Person or in Her personal embodied Form who alone can bridge the gulf between Matter and Spirit and Death and Immortality in their entirety.

12) King *Aswapati* had reached the top of all the intermediate Consciousness that can be known; his sight surpassed creation's head, symbolised as Bliss Self and base, symbolised as Inconscient Self. He ablaze the triple heavens of Sachchidananda Consciousness and reveals their triple Sun light. By the pressure of this light the obscure abyss of Inconscient Sheath was exposed and its monstrous rules were transformed.<sup>39</sup>

**King *Aswapati*'s entry into Supramental Self: -**

“And movements pushed by a <b>superconscious force</b> ,”	Savitri-28
“And the anthem of the <b>superconscious light</b> .”	Savitri-30
“ <b>Some thrill of Supernature’s absolutes:</b> ”	<b>Savitri-123</b>
“And the message of the superconscious Fire.”	Savitri-232
“A fire shall come out of the infinitudes, A greater Gnosis shall regard the world Crossing out of some far omniscience On lustrous seas from the still rapt Alone To illumine the deep heart of self and things.”	Savitri-258
“ <b>Aspiring towards a Superconscious Sun,</b> ”	<b>Savitri-284</b>
“A greater Spirit than the Self of Mind Must answer to the questioning of his soul.”	Savitri-287
“The superconscious’s screen was ripped by thought, Idea rotated symphonies of sight, Sight was a flame-throw from identity; Life was a marvellous journey of the spirit, Feeling a wave from the universal Bliss.”	Savitri-301
“Above the imperfect reach of word and thought, Beyond the sight that seeks support of form, Lost in deep tracts of <b>superconscious Light</b> , Or voyaging in blank featureless Nothingness, Sole in the trackless Incommensurable, Or past not-self and self and selflessness, Transgressing the dream-shores of conscious mind He reached at last his sempiternal base.”	Savitri-320

The salient points of this world are: -

1) Heaven's call is rare, still rarer are the hearts that listen to it. For the common man the doors of light are sealed. A fire comes and touches man's heart and goes away. But a few have caught that overhead Light and risen to greater life. The Spirit's knowledge does not visit us by thinking; it knows itself and in itself lives. This is the state 'of the Self, by the Self and in the Self', *atmani atmanam atmana*<sup>19</sup> or 'Living for me, by me, in me they shall live.'<sup>20</sup> This is the condition of Supramental living and this is fragmented in higher Mind.

2) The Divine visits with suddenness in order to repeat the marvel of the first descent. This experience changes the dull earthly round into rapture. A joy of light, a joy of sudden sight, a thrill of undying words poured into his heart as into an empty cup repeating God's first delight. The earthly beings' heavenward growth began through a long ordeal of the race. Man is the rarer creature who bore in his shaft the burning test of the godhead and a lightning from the heights penetrates the abyss. The Spirit's feet are steadied upon finite things and its wings can dare to cross the Infinite. The Superconscient can really be mastered to the fullness of its height only when we keep our feet firmly on the physical.

3) The Divine force, the high saving touch and the ethereal flame are his dire needs. Always the Power pours back like the sudden rain or slowly in his breast a Presence grew and climbed with difficulty to some remembered height or soared above the peak from which it fell.

4) If the inner chamber is kept a little open, who then can hinder the Gods from stealing in? A charm and sweetness open life's closed door and beauty conquers the resisting world. A secrecy of God compels the heart to bliss, the Truth-Light captures Nature by surprise and earth grows unexpectedly Divine.

5) A ripple of light and glory wraps the brain and travels down the mind's vanishing route. The figures of eternity appear. As mind's visitors or heart's guests they espouse our mortal brevity awhile or caught by our vision's delicate surmise. These glimmerings point to the secret of our birth and the hidden miracle of our destiny. Our Divinity there in the higher Self, will be imaged here in a contact and call. Earth's doubting future hides our Spiritual heritage. The Light now distant shall native grow here. The Imperishable burns through Matter's screen, which had built this mortal body in order to be made fit to wear Godhead's robe.

6) A new world knowledge broadened from within and a wide God-knowledge poured down from above. Thought is always accompanied by form. The thoughtless state is the beginning of the higher mind and again in Illumined Mind the form in its

dream vision or subliminal vision appears which is more real and closer to truth than the external form and gross world. Vision can be extended to Supramental range where the visions are error free.

7) A greater Personality sometimes possesses us which yet we know as ours. This means we will be helped by mighty wardens/gods of ascending and descending planes and they have a thousand keys to approach the Unknowable. These gods tirelessly labour to work out the eternal Will and shape the Life Divine in the transient mortal form. Out of some greater continent knowledge breaks through and Nature trembles with the power and flame of the Eternal's touch.

8) In us too an intuitive fire can burn. An agent Light is coiled in our folded heart and its home is in the celestial levels. With the descent of the Light, those heavens visit earth. A Divinising stream possessed his cells, veins, tissues and nerves. A fire called eternity into Time; the body's joy became as vivid as the Soul's. Earth she would lift to the neighbourhood of heaven and turn it into a temple ground. She labours Life to equate with the Supreme and reconciles the Eternal and the Abyss.

9) The master word of Superconscient Plane is Light and in this higher Consciousness all action re-enters Light. Similarly, the master word of Inconscient Plane is Life and here with the discovery of Inconscient Self all action transforms dark and obscured life into the luminous Divine Life.

**King Aswapati's exploration of Universal Self: -**

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

Savitri-26

“His **inner self** grew near to others' selves  
And bore a kinship's weight, a common tie,  
Yet stood untouched, king of itself, alone.”

Savitri-27

“A splendour of self-creation from the peaks,  
A transfiguration in the mystic depths,  
A happier **cosmic working** could begin  
And fashion the world-shape in him anew,  
God found in Nature, Nature fulfilled in God.”

Savitri-36-37

“The universal strengths were linked with his;  
Filling earth's smallness with their boundless breadths,



He drew the energies that transmute an age.”

Savitri-44-45

“These signs are native to a **larger self**  
That lives within us by ourselves unseen;  
Only sometimes a holier influence comes,  
A tide of mightier surgings bears our lives  
And a diviner Presence moves the soul;  
Or through the earthly coverings something breaks,  
A grace and beauty of spiritual light,  
The murmuring tongue of a celestial fire.”

Savitri-48

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

Savitri-96

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

Savitri-157

“Obeying the Eternal’s deep command  
They (King-children) have built in the material front of things  
This wide world-kindergarten of young souls  
Where the infant spirit learns through mind and sense  
To read the letters of the cosmic script  
And study the body of the **cosmic self**  
And search for the secret meaning of the whole.”

Savtri-266

“The psycho-analysis of **cosmic Self**  
Was traced, its secrets hunted down, and read  
The unknown pathology of the Unique.”

Savitri-269

“A Wisdom knows and guides the mystiered world;  
A Truth-gaze shapes its beings and events;  
A **Word self**-born upon creation’s heights,  
Voice of the Eternal in the temporal spheres,  
Prophet of the seeings of the Absolute,  
Sows the Idea’s significance in Form  
And from that seed the growths of Time arise.”

Savitri-271

“In that high realm where no untruth can come,  
Where all are different and all is one,  
In the Impersonal’s ocean without shore  
The Person in the **World-Spirit** anchored rode;  
It thrilled with the mighty marchings of **World-Force**,  
Its acts were the comrades of God’s infinite peace.”

Savitri-301

“Transcended was the human formula;  
Man’s heart that had obscured the Inviolable  
Assumed the mighty beating of a god’s;  
His seeking mind ceased in the Truth that knows;  
His life was a flow of the universal life.”

Savitri-319

“The great world-rhythms were heart-beats of **one Soul**,  
To feel was a flame-discovery of God,  
All mind was a single harp of many strings,  
All life a song of many meeting lives;  
For worlds were many, but the Self was one.”

Savitri-323

This universalised consciousness drags King beyond the limitation of mortal eye, mental knowledge and personal will and he experiences limitless peace, descent of immortal timeless Word, extreme purity, sovereign sweetness, violent overhead poetry, terrible adventure of delight, unseen perfection, Truth’s secrecies, opulent beauty, dynamic Superconscient light, voiceless stillness, intangible aims, immortality’s call, calm and luminous intimacy within, many toned unity, many meeting worlds, ordered plan, unfathomed loneliness, mute and single strength, formless Stillness, white immobile Ray, eternal Silences and bare summit of created things. His outer movement reduced with the opening of universal Self. Universal Self opens with more and more working or descent of the Divine Shakti.

“It (Divine Shakti) spreads out, feeling the body only as a small part of itself, and begins to contain what before contained it; it achieves the cosmic consciousness and extends itself to be commensurate with the universe. It begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature. We begin to perceive the working of the forces of universal Mind and to know how our thoughts are created by that working, separate from within the truth and falsehood of our perceptions, enlarge their field, extend and illumine their

significance, become master of our own minds and active to shape the movements of Mind in the world around us. We begin to perceive the flow and surge of the universal life-forces, detect the origin and law of our feelings, emotions, sensations, passions, are free to accept, reject, new-create, open to wider, rise to higher planes of Life-Power. We begin to perceive too the key to the enigma of Matter, follow the interplay of Mind and Life and Consciousness upon it, discover more and more its instrumental and resultant function and detect ultimately the last secret of Matter as a form not merely of Energy but of involved and arrested or unstably fixed and restricted consciousness and begin to see too the possibility of its liberation and plasticity of response to higher Powers, its possibilities for the conscious and no longer the more than half-inconscient incarnation and self-expression of the Spirit. All this and more becomes more and more possible as the working of the Divine Shakti increases in us and, against much resistance or labour to respond of our obscure consciousness, through much struggle and movement of progress and regression and renewed progress necessitated by the work of intensive transformation of a half-inconscient into a conscious substance, moves to a greater purity, truth, height, range. All depends on the psychic awakening in us, the completeness of our response to her and our growing surrender.”<sup>43</sup>

The salient points of this world are: -

- 1) The Universal Self is the Eternal Godhead’s larger self and the Universal Sheath is His wide transparent robe. Cosmic Self is the meeting ground of all the ten Selves and ten Sheaths; it is the border of the Supramental world or Cosmic Consciousness can be identified as preliminary Supermind.
- 2) The ordinary consciousness of man is confined to his own individuality. His accessibility to the universe is possible by indirect means through sense organs or through contact with the surrounding world through surface mind and surface vital and physical being. With the practice of Yoga, at a certain point of self development the Consciousness of subliminal Self enlarges to the proportion of earth and one becomes directly aware of the Cosmic Self and Cosmic Sheath and the individual Self and Nature attain identity with them. Thus a nook is found that can embrace all the other planes of Consciousness.
- 3) The universe was not now this, senseless whirl borne round inert on an immense machine. It casts away its grandiose lifeless front; it is no more a mechanism or work of chance, but a living movement of the body of God. A secret sense grew that could perceive a Presence and Greatness everywhere.

4) King *Aswapati* towered to unconquered worlds and earth grew too narrow for his victory. The Life, which had registered the blind Powers of human littleness, now became a sure approach to God. Existence and cosmos became a Divine experiment and the Soul's opportunity. The world was a conception and birth of Spirit in Matter in living things and Nature bore the Immortal in her womb that she might climb through him to eternal life.

5) Awakened to the lines that Nature hides, attuned to her movements which exceed our understanding, he grew one with a mysterious universe. He spoke with the unknown Guardians of the Worlds, understood her mightiest energies and discerned the forms that our mortal eye cannot see. He saw cosmic forces and viewless entities at their work and felt an occult impulse behind man's will.

6) The ambition of King *Aswapati's* Soul lifted up the Consciousness of the race. A Power worked but none knew where it came from. Filling earth's smallness with boundless breaths and universal strengths, he drew the energies that transmute an age.

7) The Spirit breathes a body of Cosmic beauty and joy about which the blind suffering world is ignorant. It blooms forever at the feet of God by Nature's deep surrendered heart fed by life's sacrificial mysteries. Here too it's bud is born in human breasts and then by a touch, a presence or a voice, the world is turned into a temple ground and all discloses the unknown Beloved.

8) The wide world-rhythms which are inaudible to our deaf mortal ears, wove their stupendous chant, to which life strives to fit our rhyme-beats here. Thus our limitations melt in the Illimitable and tune the finite to the Infinite.

9) That high realm is the Impersonal's ocean without shore. The Person riding in the World-Spirit thrilled the mighty **marching** of World-Force. Its acts were comrades of God's infinite peace where all are different and all is one and no untruth can visit there. It carved perfection from a bright world-stuff. There Consciousness was a close and single weft and, far and near were one in Spirit space. The body was delivered to the Soul, which is a point of power, a block of poise in cosmicity's wide formless surge. The Superconscient's screen was torn apart by **truth** thought; **truth** sight was a flame thrown from Eternity; Life was a marvellous journey of the Spirit and feeling a wave from universal Bliss. In that kingdom of Spirit's power and light, he came new-born from infinity's womb and grew in the wisdom of the timeless Child and his vastness soon became the Sun. He communed with the Incommunicable. Beings of wider Consciousness and Forms of larger subtler make draws near. The Gods

conversed with him behind Life's veil. The invisible Beloved manifested assuming the sudden loveliness of a face and the world changed with the beauty of His smile.

10) King *Aswapati* felt unsatisfied with the surface world and fled into the bosom of the unknown. He entered a tunnel or well of the depths of God through many layers of formless and voiceless self and reached the last profound of the world's heart. From that heart there surged some wordless call and message from the world's deep Soul. A lurking joy flowed out from a cup of brooding Bliss. Universal Self is our lost Spiritual home where closeness of waiting love is inherent. He came to a wonderful bodiless realm where a depth is felt answering to every height. A point was discovered that was the conscious knot of Space and an hour was felt as eternal in the heart of Time.

11) A Being, a Presence, a Power lived in universal Self who was himself and all. It transformed Nature's sweet and dangerous throbs into beats Divine and pure Influence. Here love survives without any return for love, which turns the worst of thing to the best. It healed all bitter cruelties of earth; transformed all experience to delight. Intervening in the sorrowful paths of birth it led things evil towards their secret good; it turned racked falsehood into happy truth. The intimacy of God was everywhere and a constant touch of sweetness linked all hearts. In universal Self, truth, beauty, good and joy made one and a universal harmony is predominated everywhere. In Cosmic consciousness all earthly deformations find their essential truth and harmony.

12) In the universal Self all was Soul or made up of pure Soul stuff; a sky of Soul covered the deep Soul ground. Here all was known by Spiritual sense; knowledge was seized by moved identity. There is no wall between Self and other Selves, met at once the touch of other Souls, close, blissful, concrete, and wonderfully true. He knew things by their Soul and not by their outer shape. There was strange Spiritual scenery, a loveliness of lakes and streams, hills, plains, valleys and flower gardens. There all objects were like bodies of the Gods; beauty lived there at home by its own right and needed not the splendour of a robe. He felt the World and the Self as one reality. In Cosmic Consciousness, Soul's identity with other Souls are realised first, then with Spiritual maturity one can enter identity with **their Nature in the form of** mind, life and body. Through this identity one can resolve distant problems, heal diseases, prevent accidents and cancel the destined death. **We may note following the Mother's experience: "...I was very ill, but I knew it was not this body (but it was this body's consciousness), it was family of the Ashram, and the father was seeking help, looking for a doctor (all the details with such precision!.. there are three sick women in the family.) And while that was going on, the body said to itself, "So I am identified with**

this person, since he is treating this person (me, that is); and since I am identified, I must do in this person what needs to be done.” Then I concentrated and called the forces of the Lord, and treated the person. All that down to the last detail. It lasted for two hours... it happened in the night when those people were asleep, and they didn’t realise...this body’s impression is that it has saved someone’s life...That union between the two, between the subtle physical and the material physical, is taking place all the time—day and night...there is an attempt to substitute one for the other.”<sup>23</sup>

13) The internatal trance is the time spent by a departing Soul from death to new birth. The living Soul after death enters internatal trance. After death, Souls finally return to the universal Self after passing through symbolic pillar posts of birth, death, little scenes of symbol deeds and long roads of heaven and hell. Here they emerge out of the shining chamber of Spiritual sleep, in order to sit and take rest there and their Soul and Nature suffer change due to sleep trance. In trance they gather back their past Selves in the background of memory’s foreseeing silence and prepare the map of their coming destiny’s course. These dead Souls are the discoverers of their future life and heirs of their past births and they wait for the adventure of new life on earth. In that world they have many shapes and unknown names which are unrecognised by the outward mind; their secret Self grows and learns by experience till it can see its truth alive in God. After this experience once more they take human birth and face the problem-game of the gamble of life. The Spirit wandering from lower state to higher state finds here the silence of the starting point in formless force and still fixity and brooding passion of the world of Soul. Here all that is built is again rebuilt by the calm persistent vision of the One and lives anew. Forces and lives and beings and ideas are taken into stillness for a while and they remould their nature and reform their shape. Ever they change and changing they ever grow. Passing after the fruitful stairs of consciousness these dead Souls arrive at the universal plane and after exhausting the experience, they are considered fit to take rebirth on earth. After death each Soul travels from one plane to another plane of subtle physical, subtle vital, subtle mental, Psychic and Spiritual planes for experience and Cosmic Self is his final training ground and resting place from which his rebirth is decided. High Souls, those who during their physical existence were going consciously to the Supramental and *Sachchidananda* plane, after death exceed the Cosmic Self and their rebirth is decided from these highest planes beyond the Cosmic Self.

### **King Aswapati’s exploration of Spiritual Self: -**

“He comes unseen into our darker parts  
And, curtained by the darkness, does his work,  
A subtle and all-knowing guest and guide,  
Till they too feel the need and will to change.”



	Savitri-35
“It can immortalise a moment's work:”	
	Savitri-85,
“A formless Stillness called, a nameless Light. Above him was the white immobile Ray, Around him the eternal Silences.”	
	Savitri-102
“His sight, spiritual in embodying orbs, Could pierce through the grey phosphorescent haze And scan the secrets of the shifting flux That animates these mute and solid cells And leads the thought and longing of the flesh And the keen lust and hunger of its will.”	
	Savitri-138
“A new life dawns, he looks out from vistas wide; The Spirit's breath moves him but soon retires: His strength was not made to hold that puissant guest.”	
	Savitri-165
“In this passage from a deaf unknowing Force To struggling consciousness and transient breath A mighty Supernature waits on Time.”	
	Savitri-169
“His only sunlight was his spirit's flame.”	
	Savitri-172
“A spirit was there that sought for its own deep self, Yet was content with fragments pushed in front And parts of living that belied the whole But, pieced together, might one day be true.”	
	Savitri-175
“Almost she nears what never can be attained; She shuts eternity into an hour And fills a little soul with the Infinite; The Immobile leans to the magic of her call; She stands on a shore in the Illimitable, Perceives the formless Dweller in all forms And feels around her infinity's embrace.”	
	Savitri-177
“Ever he felt near a spirit in her forms: Its passive presence was her nature's strength; This sole is real in apparent things,	

Even upon earth the spirit is life's key,  
But her solid outsides nowhere bear its trace.  
Its stamp on her acts is undiscoverable."

Savitri-191-192

"For the spirit is eternal and unmade  
And not by thinking was its greatness born,  
And not by thinking can its knowledge come.  
It knows itself and in itself it lives,  
It moves where no thought is nor any form.  
Its feet are steadied upon finite things,  
Its wings can dare to cross the Infinite."

Savitri-260

"In gleaming clarities of amethyst air  
The chainless and omnipotent Spirit of Mind  
Brooded on the blue lotus of the Idea."

Savitri-264

"All there was an intense but partial light."

Savitri-281

"He stood on a wide arc of summit Space  
Alone with an enormous Self of Mind  
Which held all life in a corner of its vasts."

Savitri-283

"He scanned the secrets of **the Overmind**,"

Savitri-302

"Imperishable above our fallen heads  
He felt a rapturous and unstumbling Force.  
The undying Truth appeared, the enduring Power  
Of all that here is made and then destroyed,  
The Mother of all godheads and all strengths  
Who, mediatrix, binds earth to the Supreme."

Savitri-313

"An all-revealing all-creating Bliss,  
Seeking for forms to manifest truths divine,  
Aligned in their significant mystery  
The gleams of the symbols of the Ineffable  
Blazoned like hues upon a colourless air  
On the white purity of the Witness Soul."

Savitri-328

“A **mind of light**, a life of rhythmic force.”

Savitri-357

*King Aswapati's* Spiritual experiences are of two types; one that of static Spiritual experience of *Ishwara* and the other that of dynamic Spiritual experience of *Shakti*. Opening of Psychic and Spiritual being multiply the capacity to do work and capacity to gain wisdom.

The Superconscious Sheath is the Godhead's bright illumined robe and it is located above the head. Only when we have climbed above ourselves, a line of Transcendent meets our road and joins us to the timeless and true. It brings to us God like acts, thoughts that never die and the inevitable word. The hierarchies of these intermediate worlds are: - Higher Mind, Illumined Mind, Intuitive Mind, Overmind, Mind of Light and Supermind. Divine manifestation is the outcome of intervention of higher mind and above. Divine purification and transformation are also its other results. When one ascends to the status of higher mind, many educated people live unknowingly in this state; truth thinking will be its natural outcome. Scientific discoveries are rooted through this higher mind. When one consciously explores the higher planes, it is called Yoga or Spiritual Evolution.

**King Aswapati's exploration of Psychic Self: -**

“His being lay down in bright immobile peace  
And bathed in wells of pure spiritual light;  
It wandered in wide fields of wisdom-self  
Lit by the rays of an everlasting sun....  
Thus came his soul's release from Ignorance,  
His mind and body's first spiritual change.”

Savitri-43-44

“Our souls can visit in great lonely hours  
Still regions of imperishable Light,  
All-seeing eagle-peaks of silent Power  
And moon-flame oceans of swift fathomless Bliss  
And calm immensities of spirit space.”

Savitri-46-47

“The **Immanent** lives in man as in his house;  
He has made the universe his pastime's field,  
A vast gymnasium of his works of might.  
All-knowing he accepts our darkened state,  
Divine, wears shapes of animal or man;  
Eternal, he assents to Fate and Time,

Immortal, dallies with mortality.”	Savitri-66
“At last there wakes in us a witness Soul That looks at truths unseen and scans the Unknown; Then all assumes a new and marvellous face: The world quivers with a God-light at its core, In Time’s deep heart high purposes move and live, Life’s borders crumble and join infinity.”	Savitri-168
“As if reversing a deformation’s spell, Released from the black magic of the Night, Renouncing servitude to the dim Abyss, It shall learn at last who lived within unseen, And seized with marvel in the adoring heart To the enthroned <b>Child-Godhead</b> kneel aware, Trembling with beauty and delight and love.”	Savitri-171
“The soul must soar sovereign above the form And climb to summits beyond mind’s half-sleep; Our hearts we must inform with heavenly strength, Surprise the animal with the occult god.”	Savitri-171
“Obscured was the Truth-light in the cavern heart That burns unwitnessed in the altar crypt Behind the still velamen’s secrecy Companioning the Godhead of the shrine.”	Savitri-223
“This too the traveller of the worlds must dare. A warrior in the dateless duel’s strife, He entered into dumb despairing Night Challenging the darkness with his luminous soul.”	Savitri-227
“The mighty <b>daemon</b> lies unshaped within,”	Savitri-244
“Two sun-gaze <b>Daemons</b> witnessing all that is”	Savitri-258
“In an outburst of heavenly joy and ease Life yields to the divinity <b>within</b> And gives the rapture-offering of its all, And the <b>soul</b> opens to felicity.	

A bliss is felt that never can wholly cease,  
 A sudden mystery of secret Grace  
 Flowers goldening our earth of red desire.  
 All the **high gods** who hid their visages  
 From the soiled passionate ritual of our hopes,  
 Reveal their names and their undying powers.” Savitri-278  
 “Only the Eternal’s strength in us can dare  
 To attempt the immense adventure of that climb  
 And the sacrifice of all we cherish here.”

Savitri-280

After the realisation of Psychic being, King Aswapati, like Savitri’s Spiritual experience of Psychic opening, was surrounded by overmental Gods and demonstrated their miraculous powers which is necessary for Divine manifestation. Psychic being has the capacity to ascent and unite with the Spiritual being and it can further rise to unite with the Supramental being. This Psychic opening is an adventure of consciousness to bridge the gulf between different planes of Consciousness. Through bridging of this gulf, the Divine energy from Ananda plane to Inconscient plane can penetrate and helps the opening of Inconscient Self.

**King Aswapati’s exploration of Subliminal Self: -**

“The soul's experience of its **deeper sheaths**  
 No more slept drugged by Matter's dominance.”

Savitri-27

“Even his body’s **subtle self** within  
 Could raise the earthly parts towards higher things  
 And feel on it the breath of heavenlier air.”

Savitri-43

“The **truth mind** could not know unveils its face,  
 We hear what mortal ears have never heard,  
 We feel what earthly sense has never felt,  
 We love what common hearts repel and dread;”

Savitri-48

“Whatever is here of visible charm and grace  
 Finds there its faultless and immortal lines;  
 All that is beautiful here is there divine.”

Savitri-104

“Abolished was her **subtle mighty spirit**  
 And slain her boon of child-god happiness,

And all her glory into littleness turned  
 And all her sweetness into a maimed desire.”  
 Savitri-130-31

“A body that knew not its own soul within,”  
 Savitri-142

“It (Consciousness) flowed emerging into upper light  
 From the deep pool of its **subliminal birth**  
 To reach some high existence still unknown.”  
 Savitri-147

“A **subtler breath** quickened dead Matter’s forms;  
 The world’s set rhythm changed to a conscious cry;  
 A serpent Power twinned the insensible Force.”  
 Savitri-156

“In a contrary balance to earth’s truth of things  
 The gross weighs less, the **subtle** counts for more;  
 On inner values hangs the outer plan.”  
 Savitri-186

“In a memory behind our mortal sense  
 A **dream** persists of larger happier air  
 Breathing around free hearts of joy and love,  
 Forgotten by us, immortal in lost Time.”  
 Savitri-199

“All things are real that here are only **dreams**,  
 In our unknown depths sleeps their reserve of truth,  
 On our unreached heights they reign and come to us  
 In thought and muse trailing their robes of light.”  
 Savitri-263

“And Matter’s depths be illumined with a soul”  
 Savitri-268

“A silver-winged fire of naked **subtle sense**,  
 An ear of mind withdrawn from the outward’s rhymes  
 Discovered the seed-sounds of the eternal Word,  
 The rhythm and music heard that built the worlds,  
 And seized in things the bodiless Will to be.”  
 Savitri-273

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



Savitri-327

“King Aswapati listened through the ray  
To other sounds than meet the sense-formed ear.  
On a subtle interspace which rings our life,  
Unlocked were the inner spirit’s trance-closed doors:”

Savitri-369

“He saw through **depths** that reinterpret all,  
Limited not now by the **dull body’s eyes,**”

Savitri-372

Here in the gross world, ‘all is mixed and marred,’<sup>40</sup> and there in the subtle world all is ‘pure and whole.’<sup>40</sup>

The salient points of this world are: -

- 1) Subtle physical sheath is Eternal Godhead’s first transparent robe and is located just behind the surface physical Nature.
- 2) Subliminal Sheath constitutes our subtle mental sheath, subtle vital sheath, subtle physical sheath and subtle Psychic Sheath. The innermost chambers of these Sheaths are identified as true mental, true vital, true physical Being that surrounds the true Psychic Being. By entering contact with these deeper sheaths and undying selves, King *Aswapati* lost his kinship and attachment to perishable physical robe.
- 3) The inner mind, the inner vital, the inner physical and the inner Psychic Sheaths are situated just behind our surface mind, surface vital, surface physical and desire soul. Man must cast from him his surface Soul and be the ungarbed entity within. These hidden subliminal centres of celestial stations open like flowers to heavenly Spiritual and Supramental atmosphere and influence but these flames cannot burn for long, nor can it hold the utter vision and delight.
- 4) The seven energy centres of subliminal Self in descending order are: - *Sahasradala, Ajna chakra, Visuddha chakra, Anahata chakra, Manipura chakra, Svadhistana chakra, and Muladhara chakra*. Their location in surface physical are: - above the head, between two eye brows, throat, heart, navel, penultimate, sex centre respectively.
- 5) This Self occupies the largest part of man’s nature and has in it the secret unseen dynamisms which explain the surface activities and it stands behind and supports the whole of the superficial man.

- 6) By methodical development, the subliminal Consciousness is extended. When the contact between subtle and surface consciousness is restored, one remembers everything in detail of dreams and visions.
- 7) This is a world of lovelier forms; here all things are beautiful and true. A deeper and stronger power exists here and waits for the hour of their manifestation.
- 8) The doors to celestial sense open. The sight, hearing, touch of this world is far more profound and far more real than the outer sense activity. It feels what earthly bodies cannot feel. With the growth and purification of subliminal Self, the mortality's cloak falls, cancels the grip of earth's descending pull, drops the old patterned palls of denser stuff and bears the Soul from world to higher world. This purification moves to the point where the Spirit's simplicity alone is left and subliminal Self becomes the deathless form of perishable things.
- 9) A perfect plan exists in subliminal Self for manifestation in outer action of surface physical Self. All future manifestations and all future actions take shape there.
- 10) The bodies that have no earthly counterpart, the riches unfound and uncaught and figures undreamed in the material world are stationed there. It persuades heaven to inhabit that wonder sphere.
- 11) Subliminal Self is the passage, which blocks the inrush of celestial forces due to want of purification and universalisation. It is a brilliant roof, which interrupts free boons of heaven's Superconscient air. It admits a small inrush of a mighty breath. It shields our ceiling of terrestrial mind from the inrush of deathless Sun and the streaming of God's rain and yet canalises a strange irised glow and bright dew drip from Immortal's sky.
- 12) Subliminal Sheath is a passage for occult powers that visit the gross nature.
- 13) Heaven's meanings steal through it as through a veil, its inner sight sustains this outer scene.
- 14) Our outer touch cannot attain easily its purity of sense and finer Consciousness with happier lines.
- 15) Its intercession with the eternal Ray inspires our transient earth's brief lived attempts at beauty and the perfect shape of things.

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

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

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

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

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

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

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

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

24) Our secret breath of untried mightier force, the lurking sun of an instant's inner sight, its fine suggestions are a covert fount for our iridescent rich imaginings. Touching things common with transfiguring hues, till even earth grows rich and warm with the skies and a glory gleams from the Soul's decadence. Its knowledge is our error's starting point; its beauty dons our mud-mask ugliness, its artist good begins our evil's tale.

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

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

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

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

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

30) There in the subtle physical all feel satisfied in themselves, each line is perfect and inevitable, each object faultlessly built for charm and use. There, all are exempt from ordeal and test. Pain, sorrow, desire, opposition, fear, grief, error and defeat do not exist there. It had no room for fault and no power to fail. This unattainable realm is immune from the harsh clutch of *Death* and Fate. In the subtle vital, life is a happy laughter of the Soul; it knows not how to tire, happy are its tears, age never comes and care never lines the face.

**King Aswapati's exploration of Surface Physical Self: -**

“He at length must cast from him his **surface soul**  
And be the ungarbed entity within:”

Savitri-11

“The landmarks of the little person fell,  
The island ego joined its continent.”

Savitri-25

“A need to call back **small familiar selves,**”

Savitri-34

“Then the small bodily ego thins and falls;  
No more insisting on its **separate self**,  
Losing the punctilio of its separate birth,  
It leaves us one with Nature and with God.”

Savitri-47

“Only a moment's fine release it gave;  
A careless hour was spent in a slight bliss.  
Our spirit tires of being's surfaces,  
Transcended is the splendour of the form;  
It (Spirit) turns to hidden powers and deeper states.”

Savitri-115

“Insatiate seeker, he has all to learn:  
He has exhausted now life's surface acts,  
His being's hidden realms remain to explore.”

Savitri-133

“The kingdom of the **animal self** rose,”

Savitri-142

“These felt life's quiver in the outward touch,  
They could not feel behind the touch the soul.  
To guard their form of self from Nature's harm,  
To enjoy and to survive was all their care.  
The narrow horizon of their days was filled  
With things and creatures that could help and hurt:

- The world's values hung upon their **little self.**" Saviri-143-144
- "A **small thinking being** watched the works of Time." Savitri-146
- "There was no **thinking self**, aim there was none...  
It whirled around a drifting **shadow-self**" Savitri-147
- "A little joy and knowledge satisfied  
This **little being** tied into a knot  
And hung on a bulge of its environment,  
A little curve cut off in measureless Space,  
A little span of life in all vast Time." Savitri-148
- "It saw an image of the external world  
And saw its **surface self**, but knew no more." Savitri-150
- "Wherever are soulless minds and guideless lives  
And in a **small body self** is all that counts,  
Wherever love and light and largeness lack,  
These crooked fashioners take up their task.  
To all half-conscious worlds they extend their reign." Savitri-153
- "In an abysmal lapse of all things built  
Transcending every perishable support  
And joining at last its mighty origin,  
The **separate self** must melt or be reborn  
Into a Truth beyond the mind's appeal." Savitri-307
- "Abolished in its last thin **fainting** trace  
The circle of the **little self** was gone;  
The **separate being** could no more be felt;  
It disappeared and knew itself no more,  
Lost in the spirit's wide identity." Savitri-319
- "Even in the poise where Oneness draws apart  
To feel the rapture of its **separate selves**,  
The Sole in its solitude yearned towards the All  
And the Many turned to look back at the One." Savitri-328
- "There Matter is the Spirit's firm density,



An artistry of glad **outwardness of self**,  
A treasure-house of lasting images  
Where sense can build a world of pure delight:"

Savitri-328

"Thought, vision, feeling, sense, the **body's self**  
Are seized unutterably and he endures  
An ecstasy and an immortal change;  
He feels a Wideness and becomes a Power,  
All knowledge rushes on him like a sea:"

Savitri-375

The salient points of surface physical Self are: -

- 1) The surface physical Self is the Eternal Godhead's perishable robe, which is surrounded by our surface mind, life and body. This he has to reconstitute from the lost fragments, disengage from surface-clear obscurity and disrobe countless knots of Law so as to lose its kinship to mortality.
- 2) This huge material universe is a small result of a stupendous force. Here the mind can study surface laws by surface thought and always turns its back to truth. Our mind lives far from authentic Light and catches little fragments of Truth. Our instrument does not open towards greater light, will tunes not with eternal Will and the heart's sight is too blind and passionate.
- 3) The three fundamental problems of mind, life and body are Ignorance, division and separation from their universal and inner counterparts. (i) The mind, life and body suffer from the limitation of sevenfold ignorance, they are the seven sorrows of the Divine Mother; (ii) mind, life and body are divided from each other and through their rivalry they have separated from their Psychic being and are oblivious of their true and innate nature; (iii) the mind, life and body are isolated from the vast reserve of their inner mind, inner vital and inner physical being and they are also separated from their universal counterpart of universal mind, universal vital and universal physical being.
- 4) The Sevenfold Ignorance is: - Original ignorance, Cosmic ignorance, Egoistic ignorance, Temporal ignorance, Psychological ignorance, Constitutional ignorance and Practical ignorance. Our surface Consciousness is separated from the (1) Source, Supreme Self, (2) Immutable all pervading Self, (3) universal Self, (4) Psychic Being, (5) Subliminal Being, (6) Subconscient and Inconscient Self and (7) surface physical Self.

5) This immense material world is a prison-house where a stone eyed Law and huge dim sentinel guards at every gate and our human knowledge is a candle burnt on the dim altar of sun-vast Self. It is difficult to persuade the earth nature to undergo any change because of their hostility towards the Mother Force. They are intolerant towards any pure Divine influence. Here life is a field of same repetitive monotonous play where there is no swift invasion of unknown delight and no vast perspectives of the Spirit.

6) [Savitri book gives us hope that](#) even in the littleness of our mortal state, even in this prison house of [surface life](#), a brilliant passage for the infallible-Flame is [built in the subtle world](#), which is [also](#) driven through the gross walls of nerve and brain. A Splendour press or a Power breaks through [to remove](#) earth's great dull [tamasic](#) barrier and Inconscient's seal of [Ignorance](#) is removed awhile and we grow into vessels of creative might.

7) Surface men scan life through opposition, strife, chance and aimless labour but refuse to enter the depth of subliminal Self. Even if we fail to look into our Souls or lie embedded in earthly consciousness, still we have parts that grow towards the light through long slow preparation and there are luminous tracts, heaven serene, eldorados of splendour and ecstasy and temples to the godhead that none can see.

8) We remain absorbed in the routine of daily life and preoccupy ourselves in the external scene, outward and immediate field of action. When we bump into wheels of circumstance, we meet anxiety and wonder about the hidden cause of things. Our surface mind is ignorant of inner cause of all external happening; it keeps the Soul prisoner and we become slave of our action and cannot free our gaze to arrive at the wisdom's Sun Light.

9) The Divine is revealed in the physical world in its twin aspect of delight and beauty. Even in earth's stuff and their intense delight, a supernal beauty is poured on man's lives. A Consciousness of beauty and bliss replaced the separated sense and heart, and drew Nature into its embrace.

10) As long as intellect's outward gazing sight and dense nether nature serve the earthly interest and transient joys, an incurable littleness pursues our days. We have no time to turn the eyes within to look for our lost self and dead Soul. A death bound littleness is not our identity. We forget to aspire to the highest. Immortal is our forgotten vastness. Unmeasured breadths and depths of beings await discovery in our summit Selves.

11) “A third complexity is brought in by the power of the consciousness to live in more than one status at a time; especially, a difficulty is created by the division of our being into an inner and an outer or **surface nature** and the farther intricacy of a secret circumconscient or environmental consciousness in which are determined our unseen connections with the world outside us. In the spiritual opening, it is the awakened inner being that readily receives and assimilates the higher influences and puts on the higher nature; **the external surface self**, more entirely moulded by the forces of the Ignorance and Inconscience, is slower to awake, slower to receive, slower to assimilate. There is therefore a long stage in which the inner being is sufficiently transformed but the outer is still involved in a mixed and difficult movement of imperfect change. This disparity repeats itself at each step of the ascent; for in each change the inner being follows more readily, **the outer limps after, reluctant or else incompetent** in spite of its aspiration and desire: this necessitates a constantly repeated labour of assumption, adaptation, orientation, a labour reproduced in new terms always but always the same in principle. But even when the outer and the inner nature of the individual are unified in a harmonised spiritual consciousness, that still more external but occult part of him in which his being mixes with the being of the outside world and through which the outside world invades his consciousness remains a field of imperfection. There is necessarily a commerce here between disparate influences: the inner spiritual influence is met by quite opposite influences strong in their control of the present world-order; the new spiritual consciousness has to bear the shock of the dominant and **established unspiritualised powers of the Ignorance**. This creates a difficulty which is of capital importance in all stages of the spiritual evolution and its urge towards a change of the nature.”<sup>47</sup>

12: “...but if the inner spirituality is to be objectivised in a free world-action, if the individual has to project himself into the world and in a sense take the world into himself, this cannot be dynamically done without receiving the world influences through one’s own circumconscient or environmental being. The spiritual inner consciousness has then to deal with these influences in such a way that, as soon as they approach or enter, they become either obliterated and without result or transformed by their very entry into its own mode and substance. Or it may force them to receive the spiritual influence and return with a transforming power on the world they come from, for such a compulsion on the lower universal Nature is part of a perfect spiritual action. But for that the circumconscient or environmental being must be so steeped in the spiritual light and spiritual substance that nothing can enter into it without undergoing this transformation: the invading external influences have not to bring in at all their lower awareness, their lower sight, their lower dynamism. But this is a difficult perfection, because ordinarily the circumconscient is not wholly our own formed and realised self but ourself plus the external world-nature. It is, for this

reason, always easier to spiritualise the inner self-sufficient parts than to transform the outer action;...”<sup>47</sup>

**King Aswapati’s exploration of Subconscious and Inconscient Self: -**

“For the key is hid and by the Inconscient kept;  
The secret God beneath the threshold dwells.”

Savitri-68

“The spirit in a finite ignorant world  
Must rescue so its prisoned consciousness  
Forced out in little jets at quivering points  
From the Inconscient’s sealed infinitude.  
Then slowly it gathers mass, looks up at Light.”

Savitri-140

“A sun of transfiguration still can shine  
And Night can bare its core of **mystic light**;  
The self-cancelling, self-afflicting paradox  
Into a self-luminous mystery might change,  
The imbroglio into a joyful miracle.”

Savitri-200

“Into the abysmal secrecy he came  
Where darkness peers from her mattress, grey and nude,  
And stood on the last locked **subconscious’s floor**  
Where **Being** slept unconscious of its thoughts  
And built the world not knowing what it built.”

Savitri-231

“A cave of darkness guards the eternal Light.”

Savitri-305

“A black veil has been lifted; we have seen  
The mighty shadow of the omniscient Lord;  
But who has lifted up the veil of light  
And who has seen the body of the King?”

Savitri-311

“The Enigma ceased that rules our nature’s night,  
The covering **Nescience** was unmasked and slain;  
Its mind of error was stripped off from things  
And the dull moods of its perverting will.”

Savitri-313

The salient points of the Inconscient Self are: -

1) The Inconscient Sheath surrounding the Inconscient Self is the eternal Godhead's dark robe or a black wall through which He has veiled Himself. He plunged into vast darkness and lost Himself in the 'triple mystic cross'. There, His force turned into child's helplessness, Bliss changed to sorrow and Knowledge made ignorant.

2) Our ancient seers have divided this Subconscient Sheath into seven hells, *sapta narka* and seven big hells, *sapta mahanarka or sapta patala*. They are:- *abichi, mahakala, ambariswa, rouraba, maharouraba, mahasutra, andhatamisra* and *mahatala, rasatala, atala, sutala, bitala, talatala, patala*.<sup>42</sup> In these hells fourteen types of devils live. They are *asura, gandharba, kinnara, kingpurusha, jakhya, rakhyasa, bhuta, preta, pisacha, apasmaraka, apsara, brahmarakhyasa, kusmanda, binayaka*. In *Savitri* they are identified as titans, fairies, troll, gnome, elf, imps, dwarf, genii, fury, ogre, djinn, demons, terrible angels, opponent Powers, nether shadow-Sphinx and goblins. These beings manifest in inferior human beings and are representative of *tamasic* and *rajasic* lower nature and extend their kingdom of horror and carnage in a half-conscious world. These crooked fashioners, foreign inhabitants and dangerous guests live in the twilight of our untransformed Nature where 'love and light and largeness lack.'<sup>18</sup> As the Spiritual journey of *Savitri* continues, with *Narad's* arrival these beings wept with joy, foreseeing the end of their long dreadful task of self chosen doom and defeat and return to the One from which they came. Demons are dark instruments created by the Divine to carry ahead evolution in Ignorance. With the advent of the Supramental world their long dreadful task will come to an end. They will be transformed into a wonderful God. These blind world-forces seek the Divine Mother's 'boundless joy'<sup>33</sup> and their privilege over the Gods are that in the evolution these rebellious children of the Divine Mother suffer Divine transformation of Nature.

3) There are terrible agencies, subtle and enormous Powers that shield themselves with the cover of Ignorance, perversity of delight and misuse of powers. They are haters of light, intolerant of peace, oppose in the heart the eternal Will and eager to maintain their permanent reign in the outer world. The doors of God and His tireless Grace they have shut out by keys of creed, mechanised ceremony and mortal law. They intercept the caravans of Light and the fine entries of celestial Fire. Against man's Spirit all is in dire league and a Titan influence stops his Godward gaze. The giant sons of Darkness sit and plan in order to draw the drama of earth towards a deep tragedy. They make the life of instruments of truth or God's radiant children miserable. Those who want to raise this fallen world and even the radiant children of the Gods, *Vibhutis* and *Avataras* must come under the dangerous arches of their dark lethal power. Those who want to lead a Spiritual life or want to become instruments of

Truth, their name is recorded in the Subconscious and inconscient world. Those who cannot bear their (dark forces) long torture and wounds are not fit for higher Spiritual life and cannot make earth a play field of Heaven.

4) A hidden Puissance,<sup>41</sup> a vague and lurking Presence and a contrary Doom that threatens all things made with its gospel of *Death*, which is the dark seed of life. It seems to engender and slay the world. The Soul's native will for truth, joy and light is overcast with error, grief and pain. A fatal Influence and a lethal touch pursued the immortal Spirit and life became the haunting field of death. They inflict their pigmy law to **limit** the slow mounting uprising of man and this **slow** walk ends with death.

5) A hostile and perverted mind works in every corner of conscious life. It corrupts Truth with its own formula, afflicts knowledge with doubt, and intercepts the listening of the Soul. By its influence even the Light and Love of the brilliant nature of the Gods turn into fallen angels and misleading suns of perverse sweetness. Its power can deform the divinest things.

6) A darkness is settled on the heavy air. It hunted the bright smile from Nature's lips, slew native confidence in her heart, put fear's crooked look on her eyes and lust that wraps the Spirit's natural good. Here all glory of life was dimmed, tarnished with doubt, all beauty ended in an ageing face, all power ended in tyranny and Truth a fiction needed by the mind. A dark Unseen Power is hidden behind all our actions. Its dangerous commerce is the cause of our suffering's cause. Its breath is a subtle poison in the heart and all evil starts from that ambiguous face. It armed untruth with Scripture and Law and its rigorous logic made the false seem true. Falsehood came laughing with the eyes of truth; each friend might turn an enemy or spy and an embrace could be Doom's iron cage.

7) King *Aswapati* saw and discerned ominous beings passed on the road whose very gaze was a calamity. The march of dark and nude goddesses alarmed the air with grandiose unease. Appalling footsteps and shapes threaten the invaded dream light. Faces with luring lips and eyes, charm and sweetness sudden and formidable approached him armed with beauty but hid behind it a fatal meaning in each line. He reached a no man's land of evil air. It was a space where nothing could be true. A vast deception was the law of things and nothing could live without deception. He saw the city of ancient ignorance founded upon a soil that knew no Light. There, each in his own darkness walked alone and they agreed to differ in evil's paths. They enforce a common lie and wrong behind every action. The world turned to ego and falsehood as heaven turned to Truth and God. There, true freedom was abhorred and hunted down; harmony and tolerance nowhere could be seen and each group proclaimed the dire and



naked Law. They are oblivious of their own deep-hid offence and mob like they stoned a neighbour caught in sin.

8) It is recommended for the traveller of the upward way to move through Hell and discover a heavenly route. King *Aswapati* moved slowly and steadily through that perilous space with constant *Japa* of the great Name. Through repetition of this great Name he imposed upon dark atom and dumb mass the diamond script of the Imperishable and inscribed on the dim heart of fallen things a paean-song of the free Infinite. In that world he must discern Truth from falsehood or else he might stumble into falsity's endless net. There is a possibility that one may Spiritually fall from the Eternal's road, forfeiting the Spirit's lonely chance in Time. No news of him reaches the waiting Gods and he is marked missing from the register of Souls. Safe are they who keep God awake in their hearts. They are the army of Light; courage is their armour, faith their sword, the hand ready to smite and the eye to scout. They overcome the no-man's land of grisly danger and move beneath the real sun of calmer and purer air. Though Hell claimed to rule life yet the Spirit had the power to transform it.

In integral Yoga, a conscious descent into Night is possible after opening of the Supramental Being. Without purification of Subconscious Night, mental, vital and physical transformation cannot be complete. Before conquering Death from without, one must conquer it from within. Spirit's bare and absolute Power can alone meet, purify and transform the naked night of Hell.

Those who enter this night unconsciously experience Spiritual fall and forfeit their 'lonely chance'<sup>25</sup> in this life and their beauty of life end with 'aging face.'<sup>26</sup> There all could enter like lost soul<sup>27</sup> 'but none stay for long.'<sup>28</sup> Similarly all can enter Supramental's huge store for a very brief period with new creation, new invention and new opulence at their disposal but none can stay in that world permanently. Only few, who have a strong subtle and causal body can enter Supramental world for a longer period and can descend into the Subconscious and Inconscient night for a longer period and experience conscious transformation.

9) King *Aswapati* entered a greater darkness of evil's extreme. The footsteps of God, Truth and Light had never reached there. He entered this armoured fierce realm through deeper trance and saw himself wandering amid grimed walls and savage slums like a lost Soul. He was surrounded with crowded grey and squalid huts of perverted Power, inhuman quarters and demoniac ward. He saw a strong and fallen goddess, nude, unashamed; she upraised her evil face of perilous beauty and charm. A harlot, whose violent kiss and clasp of her twixt magnificent fatal breast slays the living Soul and attracts the Spirit to fall down into an abyss. There, lust turned into a decorative art, hatred was trusted with the work of lust and torture took the form of an embrace and worship was offered to the undivine. There, beauty was banned, the

heart's feeling dulled to sleep and cherished in their place sensation's thrills and sense appeal. There, mind changed to the image of a rampant beast; a bestial ecstasy captured life and this is recognised as the positive fact of real life. The air was packed with brute longings and fierce noxious hum and thoughts are there, that could poison Nature's heavenliest breath. All Souls meet in their life heavy inrush of dark inconscient forces symbolised as earthquake and tide. Those who have Spiritual force bear the shock and others experience Spiritual ruin and perdition.

10) An old pull of subconsciousness renews in order to drive the Spirit towards a fall. A dull gravitation drags us down to the blind driven inertia of our base. The Supreme makes our Spiritual fall a means for greater rise of Consciousness. He comes unseen to our darker parts and curtained by that darkness does His work tardily till the crude Nature feels the need of slow change. The liberation from this Subconscient pull and a secured basis for a continuous Spiritual evolution would only be possible by a Supramental descent into the terrestrial world, bringing swift transformation of recalcitrant Nature.

11) In man's depth a demoniac force lives suppressed by heart's human law. It can overthrow the reason and occupy life. Its heart was drunk with dire hunger's wine and felt thrilled delight in others' sufferings. Its virtue is to possess power and be the master and claim the whole world as evil's living room and leads all towards a cruel destiny. There was no touch of sweetness anywhere and none dared to speak a noble word or listen to the truth. The cults of creeds organise the living death and slay the Soul on the altar of lie. Truth in that stifling atmosphere could not live and wretchedness believed in its own joy. It draws fallen Souls towards the abyss.

12) On digging the core of Subconscient darkness, the wells of light of Subconscient Self are observed. An eternal Light is guarded by the cave of darkness. Near the dark end of things Light dwells. The riches of the cave are guarded by the miser trafficker of sense beneath the Night's dragon paws that sleep covered with velvet darkness. If this veil can be lifted up then the Subconscient Self would emerge and the value of this Light is so priceless that if this Self is rescued from Subconscient Sheath then it could save this decaying world.

13) King *Aswapati* chisels a Deity out of the stones of Inconscient Matter. He slowly chipped off the dark envelope of Nature's Ignorance. In this Inconscient Sheath's illusion and dark mystery, he saw a black covered cloth in which the Divine as Inconscient Self wraps His head. If this Self can be released then it will transfigure the mystic depths of Nature.

14) King *Aswapati* discovered in the heart of the Inconscient Sheath, the Supreme Consciousness of the Inconscient Self. The ideas and feelings that groped in ignorance were at last clutched to the body of Truth. In this lost forgotten Inconscient Soul he heard the music born in matter's silences and perfect rhythms that is sometimes dreamed on earth. A grand solution is achieved and with this discovery of Inconscient Self ended the heights of mortal achievement.

15) So, world problems can be resolved by opening of the Supramental Self, and activation of Subconscient and Inconscient Selves and by their Force and Light slay the dark antagonist Forces and transform that nether life. Thus 'sorrow could live no more in Nature's breast.'<sup>34</sup>

**And Hell as a shortcut to heaven's gates<sup>11</sup>: -**

“Aspiring to heaven she turns her steps towards hell.”	Savitri-118
“Above was a monarchy of unfallen self, Beneath was the <b>gloomy trance of the abyss</b> ,”	Savitri-122
Like a child-soul left near the gates of Hell Fumbling through fog in search of Paradise.”	Savitri-135
“Make the abyss a road for Heaven's descent,”	Savitri-172
“On earth, in heaven, in hell she is the same; Of every fate she takes her mighty part.”	Savitri-179
“Labours life to equate with the Supreme And reconcile the <b>Eternal and the Abyss</b> .”	Savitri-196
“He met with his bare spirit naked Hell.”	Savitri-219
“None can reach heaven who has not passed through hell.”	Savitri-227
In Hell he sought the root and cause of Hell.	Savitri-230
“It (desire) flamed towards heaven, then sank, engulfed, towards hell; It (desire) climbed to drag down Truth into the mire”	Savitri-247

The earth's mighty action cannot be isolated from the interference of Heaven and Hell as 'The powers of all the worlds have entrance here.'<sup>18</sup> That is why the dream of earthly Heaven is forfeited by past Spiritual exponents. The Supreme may be sought in the Supreme Self, Superconscious Self, Subliminal Self and Universal Self, but that experience of Supreme will not be stabilised in those worlds because of the perishable nature of the physical substance. Physical substance's perishable nature will change if we can enter the root from where the physical substance has evolved. Inconscient Sheath is the root and as the Supreme Lord is veiled there through a dark robe; so an immense hope is created by tearing off the veil. Then only the physical substance's perishable nature will undergo change by invasion of Divine Force from Inconscient Self, by purification of subliminal sheath and further extended through cellular transformation. All other methods of approaching the Divine or the heaven may be tried, but to seek Him in the inconscient Sheath, leads towards a comprehensive solution.

**Cellular transformation of King Aswapati: -**

“Our **body's cells** must hold the Immortal's flame.”

Savitri-35

“Alive with her yearning woke the **inert cell**,  
In the heart she kindled a fire of passion and need,  
Amid the deep calm of inanimate things  
Arose her great voice of toil and prayer and strife.”

Savitri-133

“His sight, spiritual in embodying orbs,  
Could pierce through the grey phosphorescent haze  
And scan the secrets of the shifting flux  
That animates these **mute and solid cells**  
And leads the thought and **longing of the flesh**  
And the keen lust and hunger of its will.”

Savitri-138

“In our **body's cells** there sits a hidden Power  
That sees the unseen and plans eternity,  
Our smallest parts have room for deepest needs;  
There too the golden Messengers can come:”

Savitri-169-70

“And when that greater Self comes sea-like down  
To fill this image of our transience,  
All shall be captured by delight, transformed:  
In waves of undreamed ecstasy shall roll  
Our mind and life and sense and laugh in a light

Other than this hard limited human day,  
The **body's tissues** thrill apotheosised,  
Its **cells** sustain bright metamorphosis.”

Savitri-171

“Inscribed on the dim heart of fallen things  
A paean-song of the free Infinite  
And the Name, foundation of eternity,  
And traced on the awake **exultant cells**  
In the ideographs of the Ineffable”

Savitri-232

“Flow through his **veins** like the rivers of Paradise,  
Made **body** a nectar-cup of the Absolute.”

Savitri-236

“The dire delight that could **shatter mortal flesh,**”

Savitri-237

“And the slow Godhead shut within **the cell**  
Climbs from the plasm to immortality.”

Savitri-272

“But even the **life of flesh and nerve** was changed  
And grew one flesh and nerve with all that lives;”

Savitri-318

“A touch **perturbed his fibres** with delight.”

Savitri-334

“A divinising stream possessed his veins,  
His **body's cells** awoke to spirit sense,  
Each nerve became a burning thread of joy:  
Tissue and flesh partook beatitude.”

Savitri-334

“A Power arose out of **my slumber's cell.**”

Savitri-343

In a long series of cellular transformation experiences, *The Mother* had an experience that her subtle body expanded to the proportion of earth. A similar Spiritual experience is observed in King *Aswapati* in whom ‘A last and mightiest transformation came.’<sup>6</sup>

“In this tremendous universality  
Not only his soul-nature and mind-sense  
Included every soul and mind in his,  
But even the **life of flesh and nerve** was changed  
And **grew** one flesh and nerve with all that lives;  
He felt the joy of others as his joy,

He bore the grief of others as his grief;  
His universal sympathy upbore,  
Immense like ocean, the creation's load  
As earth upbears all beings' sacrifice,  
Thrilled with the hidden Transcendent's joy and peace."

Savitri-318-19

**King Aswapati's Unfinished Yoga:**

"Already in him was seen **that task of Power**  
Life made its home on the high tops of self;  
His soul, mind, heart became a single sun;  
Only life's lower reaches remained dim."

Savitri-37

"He has crossed the limit of mortal thought and hope,  
**He has reached the world's end and stares beyond;**  
The eyes of mortal body plunge their gaze  
Into Eyes that look upon eternity."

Savitri-58

"His vast design accepts a puny start.  
An attempt, a drawing half-done is the world's life;  
Its lines doubt their concealed significance,  
Its curves join not their high intended close."

Savitri-100

"The **tasks** of heaven a game of godlike might:"

Savitri-126

"In nescience began her **mighty task**,  
In Ignorance she pursues **the unfinished work**,"

Savitri-135

"Her **task no ending knows**; she serves no aim  
But labours driven by a nameless Will  
That came from some unknowable formless Vast.  
This is her **secret and impossible task**  
To catch the boundless in a net of birth,  
To cast the spirit into the physical form,  
To lend speech and thought to the ineffable ;  
She is pushed to reveal the ever Unmanifest.  
Yet by her skill the **impossible** has been done:"

Savitri-177

"No silent peak is found where Time can rest.



This was a magic stream that reached no sea.  
However far he went, wherever turned,  
The wheel of **works** ran with him and outstripped;  
Always a **farther task** was left to do.”

Savitri-197

“The world she has made is an interim report  
Of a traveller towards the half-found truth in things  
Moving twixt nescience and nescience.  
For nothing is known while aught remains concealed;  
The Truth is known only when all is seen.”

Savitri-257

“Escape brings not the victory and the crown!  
Something thou cam’st to do from the Unknown,  
But nothing is finished and the world goes on  
Because **only half God’s cosmic work is done.**”

Savitri-310

“A mightier task remained than all he had done.”

Savitri-317

“There is **no end** to the world’s stupendous march,  
There is **no rest** for the embodied soul.”

Savitri-339

“Then I thought: now, *Sri Aurobindo*, it is quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come—must come—in stages. He announced something the realisation of which will stretch over thousands of years. So it must come in stages.”<sup>22</sup>

### The Mother

King *Aswapati* undertook the journey in ‘The Descent into Night’ and the ‘World of falsehood...’ which *Savitri* again dared to repeat in eternal Night. It was the same journey with different missions. King *Aswapati* explored those worlds of dark Inconscient to partly transform it and gathered the knowledge of that world. *Savitri* and *Satyavan* further explored it and attempted to transform the negation of *Death* into affirmation of Immortality. King *Aswapati* met Suffering, Falsehood and Ignorance and worked for their transformation. He was also able to discover *the Mother of Evil*, who was also the mother of *Death*. What he began through his exploration in the Subconscient and Inconscient Sheath, *Savitri* and *Satyavan* attempted towards completion.

King *Aswapati* was fully concerned about the fundamental problems of existence and his mission was to bring for the whole of suffering humanity 'pure perfection and shadowless bliss.'<sup>24</sup> He recognises that the earth is a battlefield where death is still unconquered and Time is still a field of suffering and pain. A slowly changing order binds man to doom and his Spirit's long battle with night is to bear the defeat and brute yoke of *Death*. He recognises man as vessels of deathless force and builders of the Godhead of the race; all manifestation is the outcome of intervention of higher planes of Consciousness and all destruction is intended to lead creation towards hasty transformation. So, he challenged the world of Inconscient darkness with his luminous Soul or with his **Supramentalised Psychic Being** in order to find the wide world failure's cause, the origin of evil that pursues us like a ghost whatever we dream and do. He was able to see the fount of the world's lasting pain, slayed Ignorance covering the Nescience, annulled the sorrow of ignorant depths; all things were healed that Time's torn heart had made and proclaimed the panacea of all Time's ill. **Through the immaculate touch of Divine Love, King Aswapati tore up desire from the bleeding roots of the Inconscient sheath.**

From King *Aswapati's* life we learn that this world is a battlefield of *Devas*, Gods who are Instruments of Truth and *Asuras*, and 'The **demon and the goblin and the ghoul**,'<sup>29</sup> who are instruments of Falsehood. During this war instruments of truth suffer injury with outer and inner wounds that are slow to heal. Similarly instruments of falsehood differ in evil's game from other similar instruments and they confront each other in addition to their confrontation with instruments of truth. By this they suffer injury, decrease of their life span and loss of life. Some of these instruments of falsehood agree to change and suffer Divine transformation of Nature.

So, a *Sadhaka* must be aware that if he will little support falsehood, which is a divisible consciousness then he will throw the Divine's grace away from him and experiences loss of accumulated Spiritual strength and his longevity will be shortened or his game of true life will not be long and if he will be instrument of truth which represents unity consciousness, then he will experience, 'those who have lived long made one in love.'<sup>21</sup>

*OM TAT SAT*

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- 33: "The boundless joy the blind world-forces seek," Savitri-314
- 34: Savitri-232,
- 35: Savitri-306
- 36: Savitri-307,
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- 40: Savitri-256,
- 41: Savitri-202,
- 42: "'Patala" [*in an experience described by the correspondent*] is a name for the subconscious — the beings there had no heads, that is to say, there is there no mental consciousness; men have all of them such a subconscious plane in their own being and

from there rise all sorts of irrational and ignorant (headless) instincts, impulses, memories etc. which have an effect upon their acts and feelings without their detecting the real source. At night many incoherent dreams come from this world or plane. The world above is the superconscient plane of being — above the human consciousness — there are many worlds of that kind; they are divine worlds.” CWSA-28/Letters on Yoga-I-222,

43: CWSA-23/The Synthesis of Yoga-183-184,

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# *Satyavan's Yoga*

“Among the many who came drawn to her  
Nowhere she found her partner of high tasks,  
The comrade of her soul, her other self  
Who was made with her, like God and Nature, one.”

Savitri-366

“No equal heart came close to join her heart,  
No transient earthly love assailed her calm,  
No hero passion had the strength to seize;  
No eyes demanded her replying eyes.”

Savitri-367

“All worshipped marvellingly, none dared to claim.”

Savitri-368

(King Aswapati said to Savitri) “A mighty Presence still defends thy frame.  
Perhaps the heavens guard thee for some great soul,  
Thy fate, thy work are kept somewhere afar.  
Thy spirit came not down a star alone.”

Savitri-374

(King Aswapati said) “Venture through the deep world to find thy mate.  
For somewhere on the longing breast of earth,  
Thy unknown lover waits for thee the unknown.”

Savitri-374

(King Aswapati said) “There shall draw near to meet thy approaching steps  
The second self for whom thy nature asks,  
He who shall walk until thy body's end  
A close-bound traveller pacing with thy pace,  
The lyrist of thy soul's most intimate chords  
Who shall give voice to what in thee is mute.”

Savitri-374

“Still unaccomplished was the fateful quest;  
Still she found not the one predestined face  
For which she sought amid the sons of men.”

Savitri-385

“Yet in the heart their secret conscious selves  
At once aware grew of each other warned  
By the first call of a delightful voice  
And a first vision of the destined face.”

Savitri-400

(Narad said) “In him soul and Nature, equal Presences,

The Divine Mother or *Savitri* always, throughout human history presides over the earth in the multitude of physical forms of *Yantra*, *Vibhuti* and *Avatara*. She has chosen earth, the most difficult nether and rigid stuff of existence, as her field of Divine action where God is unseen and only is adored as a Name,<sup>74</sup> life has no sense, love has no place to stand. Her mission is to live as one Spirit with all things, to uplift earth's fate, to point the Souls of men the safe passage to God, to uphold life's helpless claim of right to be and right to love, divinise the things undivine, substitute the Nature's fixed law with Supernature's Law and establish Divine life on earth. Her work will remain incomplete as long as a single being on earth is left unchanged. The present physical embodiment of *The Mother* is one of *Savitri's* mighty manifestations of *Avatara*, to bring down some rare Divine Force to transform physical life here, which repeats occasionally for further transformation of earth and overcoming the crisis of the Consciousness of the race.

A dark concealed hostility or a hidden enemy is lodged deep within the human heart which veils the eternal Light, opposes the eternal Will, deflects the message of the eternal Word and spoils the happenings of the cosmic Plan and God's work. In addition to it man's lower nature harbours dangerous forces; old thoughts, old longings, dead passions and old rejected nature live again and declare their phantom immortality. As a remedy the inner war must be fought and the enemies of the Inconscient sheath, Subconscient sheath and 'A force demoniac lurking in man's depth'<sup>1</sup> must be slain in their own home. Then only 'The seed of Godhead (that) sleeps in mortal heart'<sup>2</sup> will find the opportunity to flower as Godhead of the world tree.

Heaven's tranquil shield has guarded *Savitri's* youth of the Soul and physical virginity till the arrival of her second Self, *Satyavan*. He is at once the *Avatara*, the only Lord of *Savitri* with changeable Spiritual destiny and as the delegate Soul of earth with fixed destiny, he is her consecrated child. He is Divine's most beautiful Spirit and the mightiest Soul, descended here in order to fulfil the requirement of her earth nature and transforms it into Divine Nature. His Soul had chosen to live with her till the end of her body and she burned in white flame to meet with him whatever harsh night and unimaginable stupendous inner dawn. Always he developed affinity towards her through silent gaze, joyfully wondered at each other, body near to her living body, Soul near to the fiery Soul; her Spirit fulfilled and enriched in his Spirit, his eyes met with her close enamoured eyes and love's unseen atmosphere had made them inseparable like earth and sky. Though in this life they were strangers to each other, Love's unseen atmosphere drew them from distant lands and made them One. Their married yearning generated immense hope of becoming oneself and all. The



hidden force in *Satyavan* and his brightness will be the source of her *Ananda*, which will make her life vibrant, activating all that is already mute, dull and inert. He is her God of love who sweetly suffers all and is the cause and source of her greater world action and movement and even after his death she planted her human feet where his feet had stepped. He is her God of Will who triumphs in his path and traveller of million distances of life. He will be her guide and his light will be around her and within her for a supreme security and his Light will invade her from top and bottom in order to fulfil her Heaven sent task. His hand is linked with her hand, fulfilled with sweet unusual memories and accumulated Soul strength in order to confront the challenge and ordeal of life. She finds him charmed in lovely form and runs delighted to his distant voice. He makes her body quiver in the intense delight of his strong embrace and is willing to be crushed the whole of her life within the limiting circle of his arms where she is most bound and most free. Out of her curtained past his wide arms arrive to touch her like the soft persuading wind. His hands have plucked her like a glad trembling flower and clasped her happily in ruthless flame.<sup>51</sup>

In a wide moment of God and in a destined place, the two Souls meet each other. *Savitri* felt her being flow into *Satyavan* as in waves or as a river pours into a mighty sea. *Jivatma* of *Paraprakriti Savitri* is merging and melting with *Paramatma Satyavan*, her only Lord. She has descended to earth to live with him for ever and know his joy, her consciousness grew aware of him alone and all her separate Psychic self was lost in his Spiritual Self.<sup>84</sup>

His manifold personalities have been identified as ‘The incarnate dual Power,’<sup>9</sup> ‘incarnate Force,’<sup>20</sup> ‘God’s messenger,’<sup>2</sup> ‘the Eternal’s delegate soul in man,’<sup>13</sup> ‘the soul of man climbing to God,’<sup>15</sup> ‘the soul of the world,’<sup>20</sup> ‘radiant God,’<sup>20</sup> ‘the bright face and body’<sup>83</sup> ‘luminous *Satyavan*...with his wonderful eyes,’<sup>87</sup> ‘Another luminous *Satyavan* arose...Her eyes had lost their luminous *Satyavan*,’<sup>18</sup> ‘Eternal suffers in a human form,’<sup>14</sup> ‘Creator bears the law of pain and death,’<sup>14</sup> ‘carries the cross on which man’s soul is nailed,’<sup>14</sup> ‘A million wounds gape in his secret heart,’<sup>12</sup> ‘garbless deity,’<sup>32</sup> ‘a treasure thus unique loaned by the gods,’<sup>28</sup> ‘his figure is the front of Nature’s march,’<sup>31</sup> ‘Man’s representative in the house of God,’<sup>20</sup> ‘The mate of Wisdom and the spouse of Light,’<sup>20</sup> ‘master of life and fate,’<sup>20</sup> ‘a dual power of God,’<sup>21</sup> ‘kingliest among men,’<sup>4</sup> ‘greater God,’<sup>23</sup> ‘He is still the Godhead,’<sup>24</sup> ‘the godhead growing in human lives,’<sup>15</sup> ‘The human godhead with star-gazer eyes,’<sup>16</sup> ‘The eternal bridegroom of the eternal bride,’<sup>20</sup> ‘son of (King) *Dyumatsena*,’<sup>4</sup> ‘*Shalwa* boy,’<sup>26</sup> ‘the great woodsman,’<sup>27</sup> ‘fated head,’<sup>28</sup> ‘a failing star,’<sup>86</sup> and a ‘doomed husband.’<sup>29</sup>

*Savitri*'s manifold personalities have been identified as 'I am the Madran,'<sup>38</sup> 'a luminous spouse,'<sup>34</sup> 'golden bride,'<sup>35</sup> 'the eternal bride,'<sup>20</sup> 'the World-Mother and the Bride,'<sup>60</sup> 'sunlight moulded like a golden maid,'<sup>36</sup> 'golden princess, perfect *Savitri*,'<sup>37</sup> 'A yearning godhead,'<sup>35</sup> 'future's godheads come,'<sup>39</sup> 'all her acts sprang from a godhead's calm,'<sup>40</sup> 'a goddess still and pure,'<sup>35</sup> 'She knew herself eternal without birth,'<sup>57</sup> 'the force of God,'<sup>13</sup> 'incarnate Force'<sup>20</sup> 'young large-visioned spirit,'<sup>41</sup> 'young spirit yet untouched with tears,'<sup>42</sup> 'The young divinity in her earthly limbs Filled with celestial strength her mortal part,'<sup>43</sup> 'Her **youth** sat throned in calm felicity,'<sup>95</sup> 'Exalted and swift her **young** large-visioned spirit'<sup>96</sup> 'a bright bird tired of her lonely branch,'<sup>44</sup> 'So casts she her felicity on men,'<sup>44</sup> 'Doom surely will see her pass and say no word!'<sup>44</sup> 'a being dangerously great,'<sup>45</sup> 'a sister of gods,'<sup>45</sup> 'A soul alone in a golden house of thought,'<sup>45</sup> 'Moon-bright thou livest in thy inner bliss,'<sup>45</sup> 'flame born...illumined head,'<sup>48</sup> 'Transformed and new in her heart's miracle-light,'<sup>48</sup> 'A columned shaft of **fire and light** she rose,'<sup>88</sup> 'Thy mortal bosom quivered with god-speech,'<sup>19</sup> her 'voice carries the sound of infinity,'<sup>97</sup> 'The light of things beyond shines in'<sup>97</sup> her eyes, 'moon-gold limbs and cloudy hair,'<sup>44</sup> 'childhood of the incarnate Flame,'<sup>49</sup> 'A flame of radiant happiness she was born,'<sup>44</sup> 'Her glad and griefless days bring heaven here,'<sup>44</sup> 'lives in a great light of inner suns,'<sup>50</sup> 'Her body like a brimmed pitcher of delight,'<sup>42</sup> 'Flower-sweet and adamant, passionate and calm,'<sup>78</sup> 'Abrupt, erect and strong, calm like a hill,'<sup>69</sup> 'Even as her body, such is she within,'<sup>52</sup> 'Woman's boundless heart,'<sup>89</sup> 'Heal with her bliss the tired breast of earth,'<sup>52</sup> 'A priestess of immaculate ecstasies,'<sup>53</sup> 'An ocean of untrembling virgin fire,'<sup>54</sup> 'Her high nude soul, stripped of the griddle of mortality,'<sup>58</sup> 'The face of Truth,'<sup>55</sup> '**Truth speaks through**'<sup>97</sup> her words, 'Pointing to the souls of men the routes to God'<sup>55</sup> 'deep childlike motherhood,'<sup>52</sup> 'The great and unknown spirit born as'<sup>47</sup> King *Aswapati*'s child, '**golden virgin**,'<sup>61</sup> and 'Missaled in aureate virginity.'<sup>46</sup>

*King Aswapati*'s manifold personalities have been identified as 'A colonist from immortality'<sup>98</sup> 'A greater sonship was his divine right,'<sup>98</sup> 'A light was round him wide and absolute,'<sup>99</sup> 'Lonely his days and splendid like the sun's,'<sup>45</sup> 'He came new-born, infant and limitless,'<sup>101</sup> 'A vast surrender was his only strength,'<sup>102</sup> 'His only sunlight was his spirit's flame,'<sup>103</sup> 'Yet stood untouched, king of itself, alone,'<sup>104</sup> '**Only he longed** to draw her presence and power Into his heart and mind and breathing frame; **Only he yearned** to call for ever down Her healing touch of love and truth and joy Into the darkness of the suffering world. His soul was freed and **given to her alone**.'<sup>79</sup>

The **moderate *Satyavan***, who lived in the illumined Soul ray of God's touch but was not ready to face the eternal Sun of His constant embrace, became **ascetic *Satyavan***, when this surface concentration of the Divine ray entered within heart and

flesh. This ascetic Divine realisation could not bridge the gulf between Matter and Spirit. When he concentrated on the world he lost the God and when concentrated on the God lost the world. With *Savitri's* arrival this gulf was bridged and the **consecrated Satyavan** became able to live and face the Sun light, representing *Vijnana*. And in the cosmic Consciousness of *Vijnana*, the Spirit and Matter are reconciled and Matter's or physical body's fixed death bound destiny and grooves of Iron law are changed into the Spirit's immortal all life. This is a passage from mere man incarnating to the integral **ascending** Godhead of the race and its destined saviour. His Godhead status does not prevent him from living with beasts in the forest, colloquies with the *Djinn* and *Asuras* of the Subconscient world, accepts to be small and human on earth and his summit Consciousness looks back on the mute abyss. Thus in Divine's single plan the high meets the low. **This is the emergence of Lord Satyavan, for whom Savitri fought with the dark Godhead in Death's Night.**

The secret of approaching *Savitri* is that if one can wear the face of *Satyavan* or possess the Consciousness of *Sri Aurobindo*, then one will receive *Savitri's* full Love, Care, Grace, Light and Bliss. In order to find *Savitri* one has to develop five-fold nature of *Satyavan*, that of virgin stuff of mind and body, knowledge based action, harmony, simplicity and one-mindedness. So, *The Mother's* dearest children represent the five-fold Consciousness that of the pure blank static Divine Consciousness, dynamic Divine Consciousness of *Shakti*, all embracing cosmic Consciousness, empty *Brahman* Integral Consciousness and exclusive one pointed concentrated Consciousness.

#### **The Theory of Virginitly: -**

“As brilliant as a lonely moon in heaven,  
Gentle like the sweet bud that spring desires,  
Pure like a stream that kisses silent banks,  
He takes with bright surprise spirit and sense.”

Savitri-430

If the life of an individual is guided by higher Nature, *Para-prakriti*, then he or she is identified as virgin. All Spiritual disciplines impose purity on the seekers as an indispensable precondition for self-growth. The influence of the surrounding impurity is highly contagious to spread perversion among the new growing seekers. It leaves each day weaker; for the disease of perversion is dangerous and one can hardly escape from its trap. Each drop of perversion clouds the Soul and blocks the direct contact with the Eternal, who lives deep inside the human heart. The theory of virginitly proposes the seekers to isolate themselves from human influence and live in the proximity of the Divine Mother. Adherence to this norm is applicable in all stages of

self-development and even in the development of the highest concentration. Only those who are destined to share the load of humanity through their transcendental and universal consciousness can bear the burden of earth's impurity.

*Savitri* draws strong Souls towards her immaculate Consciousness. An entry into her virgin world opens (1) the passage to live a life exclusively with the Psychic being and the Divine; (2) mind, life and body are constantly purified by persistent rejection of all that are false and obscure, and a perverted truth is identified as falsehood's richest gems; (3) she opens the door of contact with the best Souls of the time and binds them together for a selfless Divine purpose; (4) under her protection, Spiritual force gathers accumulated strength which helps individual Souls to meet the most critical moment of life that is related with the destiny of the individual and the race; (5) she has reserved the highest happiness for them through the declaration, 'Virgin who comest perfected by joy.'<sup>4</sup> The formless impersonal Divine can best manifest in an illumined virgin form who alone can guard Truth's diamond throne. (6) Those whose consciousness is universalised, through them she must lean down to unknot all things that are perverse and must pass to the other shore of falsehood's sea.

The prohibition issued against a virgin or a highbred maiden towards exposure to outside world or outside people is a normal precaution against invasion of impurity and is profoundly significant from point of view of entry into the inner world. Each experience of Divine union restores a new order of virginity and it is by a successive series of new births of virginity can we leap towards the future.

*Satyavan's* sweetness, purity and joy attract all hearts and his strength is like a tower built to reach heaven. His speech carries the light of inner truth and eyes keep the memory of the world of bliss. His Soul and Nature reflect pure and equal Divine Presences. This unique treasure of a rare Divine body is loaned to earth by Gods and after twelve swift-winged months ends the heaven's loan to earth. This day returning, *Satyavan* must die.

How death can be conquered through purification of Being and Nature is first revealed to King *Aswapati*, then to *Savitri*. King *Aswapati* saw the mystery of inner death before a Soul experiences outer Death. When the Psychic being's growth is arrested due to veil created between Psychic guidance within and surface Nature without due to negative surrounding atmosphere, the Soul decides to retire from earth long before the physical death. So, whatever happens in outer life is accepted as a story written long back. So first the Psychic being leaves the body and without its presence physical substance becomes cold and lifeless. No more the golden nimbus is found encircling the body or the head. So, in a dying Soul, a white Spiritual ray no

longer burns and the Psychic voice of guidance is ceased. His name is struck from the record book of God. The Psychic flame of aspiration is quenched and felt mute. The living Soul's story ends and this is the tragedy of inner death. When Psychic being is forfeited from the body, mind, life and body wait to experience an outer death. During *Savitri* and *Satyavan's* inner journey, after finding their Psychic being, they moved forward to experience their Spiritual being above the head. During this journey they confronted with *Death* from within and *Savitri* saw a golden Nimbus or golden circle around *Satyavan's* head overcoming his previous dark shadow of fate's fixed destiny or as King *Aswapati* saw through his inner eye, 'A heavy shadow float above the name'<sup>4</sup> of *Satyavan*. So *Satyavan* conquered death from within before he will face and confront the dark shadow of all negating Absolute or the *Death* from without.

### **The Theory of Activity based on Knowledge: -**

“His commonest doings welled from an inner Light.”

Savitri-44

“Her eternal Lover is her action's cause;”

Savitri-181

“A worshipped empress all once vied to serve,  
She (*Savitri*) made herself the diligent serf of all,  
Nor spared the labour of broom and jar and well,  
Or close gentle tending or to heap the fire  
Of altar and kitchen, no slight task allowed  
To others that her woman's strength might do.  
In all her acts a strange divinity shone:  
Into a simplest movement she could bring  
A oneness with earth's glowing robe of light,  
A lifting up of common acts by love.”

Savitri-470

“All of his (*Satyavan*) speeding days that he could spare  
From labour in the forest hewing wood  
And hunting food in the wild sylvan glades  
And service to his father's sightless life  
He gave to her (*Savitri*) and helped to increase the hours  
By the nearness of his presence and his clasp,  
And lavish softness of heart-seeking words  
And the close beating felt of heart on heart.”

Savitri-472

“Now all her acts sprang from a godhead's calm.”

Savitri-573

*Satyavan* is the woodsman of forest and is the symbol of *Karma Yogi*. He is involved in the most ordinary and difficult work of wood cutting, in order to maintain his livelihood and this stands as a symbol that by accepting Matter and ordinary work, the Spirit can be reconciled with the Matter. He is also the representative Soul of humanity, *Jivatma*, who stands in the front line of evolution. The seed of Godhead, which grew fully in him elevated him to the status of ascending Avatara or 'He (symbol of Divine Love) is still the Godhead by which all can change.'<sup>10</sup> There is similarity between the Divine charioteer of *the Gita* and the human woodsman of the 'Savitri' and both accepted ordinary action as a means of greater world action. *Sri Krishna* as a Divine incarnation was missioned to lead human Souls to a state of first perfection of *Jivanmukta* plane and successive series of perfection of Soul ascension culminating with complete union of Soul with *Purushottama*. *Satyavan*, symbolising *Sri Aurobindo*, as Divine messenger was destined to bring down *Purushottama* into a mortal vessel in order to lead earth towards the last ladder of perfection. Or a Soul liberated by the pressure of accumulated Spiritual force of *the Gita* will leap forward towards the next ladder of perfection through liberation or transformation of nature by *Savitri's* flaming touch, fulfilling the condition towards complete union of Soul and Nature with the Supreme.

*Radha* and *Krishna's* subtle and eternal union in bliss created the war of *Kurukhetra* for restoration of *Dharma*, the highest good; whereas *Savitri's* mighty physical Presence and entry into *Satyavan's* life or entry into earth life is missioned to drive out Ignorance, Falsehood, Suffering and Death from the mortal scene in All Life. In her forest living she served all her kith and kin like a hard-working slave and even the smallest work by her touch became glad and glorious sacrifice. She did not spare the labour of the broom, bringing water from the well and heaping fire of the kitchen and did not allow slight work to others. Her woman's strength was able to lift all common work into strange Divinity and in simplest movement she could bring sense of Divine Oneness Any effort to relate *the Gita* with *Savitri* is an attempt to sandwich life between *Krishna* and *Kali* or entrench life in between *Krishna's* force from above the head and *Kali's* force from below the feet. In *Savitri*, *Sri Krishna* has grown to the full status of His Divine manifestation. *Savitri* has descended on earth as a mighty force of *Kali* in order to complete *Krishna's* work.

All Life is Yoga of Nature through Works. We take up all action and transform them into act of God and (1) all life become only a daily dynamic worship and service of the Divine in the unbounded temple of His own vast cosmic existence and it is through a wide egoless impersonality that we can become a liberated worker and Divine creator; (2) another period in which we draw back and build a Spiritual wall around us admitting through its gates only such activities as consent to undergo the



law of Spiritual transformation. The Master of our works respects our untransformed nature and ‘comes unseen to our darker parts’<sup>30</sup> and does His slow transformation work through our sins, sorrows and tears; He works always through the fierce change, hard breath of struggle and long labour as subtle and all-knowing Guide and not by any arbitrary whim. This imperfect nature of ours contains the materials of our perfection, but unclear, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently gathered, harmonised, reorganised, purified, perfected, new-moulded till they too feel the need to change, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial.

(3) A third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit. All work is done by the Power, by *Shakti* in deep silence, and since the integral Yoga does not contemplate abandonment of works, but rather a doing of all works from the Divine Consciousness and with the Supreme Guidance, the characteristic powers of the instruments, mind, life and body, must not only be purified of defects, but raised to a capacity for this greater action. All works or doing all action, *sarvakrut*, by a liberated knower who lives and acts in the world not less than the bound Soul and ignorant mind, only with true knowledge and greater conscient power. By doing so he attains supreme unity, supreme consciousness and highest knowledge. Action can neither bind the liberated man nor can it bind or limit the Eternal but it binds and limits the surface constructed personality. The law of the Divine action is at last unity embracing and possessing the multiplicity and no longer the ordinary action of multiplicity struggling towards some figure of unity. A Divine action can take shape spontaneously, freely, harmoniously and infallibly from the light and force of our **Psychic and Spiritual Being** in union with the Supramental Being. This is identified as the last state of the integral Yoga of Works.

### **The Theory of Harmony: -**

“A channel of **universal harmony**,  
Hearing was a stream of magic audience,  
A bed for occult sounds earth cannot hear.”

Savitri-29

“Impenetrable, a mystery recondite  
Is the vast plan of which we are a part;  
Its harmonies are discords to our view  
Because we know not the great theme they serve.”

Savitri-160

“Offspring of the gulfs, agents of the shadowy Force,  
Haters of light, intolerant of peace,  
Aping to the thought the shining Friend and Guide,  
Opposing in the heart the eternal Will,



They veil the occult uplifting <b>Harmonist</b> .”	Savitri-225
“The shining Edens of the vital gods Received him in their deathless harmonies.”	Savitri-234-235
“An inner happiness abode in all, A sense of <b>universal harmonies</b> , A measureless secure eternity Of truth and beauty and good and joy made one.”	Savitri-291
“All here shall be one day her sweetness’ home, All contraries prepare her <b>harmony</b> ; Towards her our knowledge climbs, our passion gropes; In her miraculous rapture we shall dwell, Her clasp will turn to ecstasy our pain.”	Savitri-314
“United the within and the without To make of life a <b>cosmic harmony</b> ,”	Savitri-318
“All struggle was turned to a sweet strife of love In the <b>harmonised circle</b> of a sure embrace.”	Savitri-324
“A grand orchestra of spiritual powers, A diapason of soul-interchange <b>Harmonised</b> a Oneness deep, immeasurable.”	Savitri-325
“A crescent of miraculous birth is tossed, Whose horn of mystery floats in a bright void. As into a heaven of strength and silence thought Is ravished, all this living mortal clay Is seized and in a swift and fiery flood Of touches shaped by a <b>Harmonist</b> unseen.”	Savitri-572
“There is the image of our future’s hope; There is the sun for which all darkness waits, There is the imperishable <b>harmony</b> ; The world’s contradictions climb to her and are one:”	Savitri-661
“Immortal harmonies filled her listening ear;”	Savitri-674

“In the **harmony** of an original sight  
Delivered from our limiting ray of thought,  
And the reluctance of our blinded hearts  
To embrace the Godhead in whatever guise,  
She saw all Nature marvellous without fault.”

Savitri-675

“Then in the process of evolving Time  
All shall be drawn into a single plan,  
A **divine harmony** shall be earth’s law,  
Beauty and joy remould her way to live:  
Even the body shall remember God,  
Nature shall draw back from mortality  
And Spirit’s fires shall guide the earth’s blind force,  
Knowledge shall bring into the aspirant Thought  
A high proximity to Truth and God.”

Savitri-707

“But where the silence of the gods had passed,  
A **greater harmony** from the stillness born  
Surprised with joy and sweetness yearning hearts,  
An ecstasy and a laughter and a cry.”

Savitri-712

“An **indifferent detachment** is the essential condition for the establishment of true Harmony in the most material Matter.”<sup>11</sup>

**The Mother**

“You know, I often mention those Vibrations of Harmony that try to enter the vibrations of Disorder (it’s something I often see now, even with my eyes open: they come through, enter, there are formations, all sorts of things), but that was going on in my head. My head was big (!), and inside, there were all those dots of the white light of Harmony, moving about with great intensity and power, within a dark gray medium.”<sup>22</sup>

**The Mother**

When the multiplicity of existence is rightly related with the One, the Creator, harmony is established. By descent into lower planes of Consciousness the oneness between Knowledge and Will are broken and harmony is disturbed. All the problem of life is a wrong relation and deviation from the Divine law of oneness, *dharma*, and it creates disharmonies. Harmony is established with the elimination of the four fundamental problems of existence; they are Ignorance, Falsehood, Suffering and Death. The existence and non-existence of the problem depends on the position of change from the individual divided mental consciousness with its constructed and

incomplete order and harmony to total undivided Supramental consciousness of unity in diversity. Man's weakness is the inability to live freely in the wonderful smile and laughter of Eternity which dissolves all shadow, pain and suffering. We have to go deep within to find the inner Sun then everything becomes harmonious, luminous and sun-filled laughter. Before it even the greatest difficulty, the greatest grief and the greatest pain become unreal and all becomes an ecstatic luminous vibration. The Lord is here from all Eternity and He shall be here for all Eternity. He is everywhere and His harmonious Presence is everywhere, what is new is our capacity to feel Him or unite with Him. We are in the habit of deviating or missing Him, which is right before us at our disposal. This deviation is the cause of our age long habit of living in ordinary mental consciousness and hence subject ourselves to the thousand inescapable laws, divisions, disease, death and accident.

In *Satyavan*, his Soul and Nature realised equal Divine presence in Cosmic Consciousness and in his personality, both are balanced and fused in a wide universal harmony. In this Consciousness mind, life, body and Soul are illumined and lived in complete harmony and oneness replacing the earlier mental tension, division and quarrel among themselves.

Harmony is the normal and natural character and law of the Psychic and Spiritual being. To rediscover here, our true Soul Consciousness and permeating the luminous Laughter in all the cells of the body is the solution to all problems of existence. In *That* state the individual, the nation, the world and everything is carried away by a great harmonious rhythmic force leading them towards all eternity. *That* state is a state of immortality, immutably peaceful and still and a limitless vastness of absolute light. In this mental state, which drags us to our ordinary consciousness, everything bumps; everything is miserable, cruel and utterly unstable; everything is decaying; everything is impossible. The substitution of vibration of Truth for the vibration of Falsehood is the beginning of a new mode of an intense harmonious life. With the infiltration and superimposition of two vibrations, the consciousness begins to undulate between the ordinary death bound mortal state and the immortal principle of *That* state and it is understood that the cellular transformation action has begun with the individual. The next task before the seeker is to isolate himself within and feel the continuation of this infiltration all the time, infinitesimal amount of Falsehood is replaced by descending Light constantly; thus, *That* harmonious vibration occupies some more cells of the body and liberates the cells from past *samskara* and past negations and the body is taught the inner lesson of becoming plastic, fluid and malleable. This seems to be a very long and difficult exercise as cells at each step stumble or refuse any constitutional change. The stabilisation of a new Consciousness in all the cells of the body is the final *siddhi* of transformative action. When we live in

perfect harmony all the time, then it indicates that we are absolutely free from all mental error.

### **The Theory of Simplicity: -**

“Bare, simple is the sylvan hermit life;  
Yet is it clad with the jewelry of earth.”

Savitri-402

“The spirit’s simplicity alone is left,”

Savitri-106

“In a simple purity of emptiness  
Her mind knelt down before the unknowable.”

Savitri-522

“And *Sri Aurobindo* repeatedly said: Be simple, be simple... and as He uttered those words, it was as if a very simple path of light opened up: Oh, but you only have to take one step after another! It is strange, all complications seemed to stem from here (*Mother* touches her temples), everything was complicated and difficult to adjust, but when He said “Be simple”, it was like a light coming from His eyes, as if one had suddenly emerged into a garden of light. When I see Him or hear Him, it’s like a stream of golden light, like a sweet smelling garden—everything absolutely opens up. “Be simple”. And I know what He means: do not allow that thinking process, which rationalises, organises, orders and judges, to step in He doesn’t want that. What He calls ‘simple’ is a spontaneous joy in action, expression, movement and life. In other words, to rediscover in this evolving life the state of spontaneous happiness He called Divine.”<sup>5</sup>

### **The Mother**

“And we mustn’t believe that only an ‘elite’ public of especially intelligent and refined people will be touched: **among very simple, open-hearted people** there is a deep intelligence that understands and responds to these things (Spiritual truth revealed in *Shastra*) far better than very cultivated people do – far better – because they feel, they feel the vibration of this profound Hope, this profound Joy, something corresponding to the intense need of their being. While the others begin to reason and sophisticate, which takes away half the power.”<sup>77</sup>

### **The Mother**

Those who prefer to live in the atmosphere of Truth without interference of mind or ascend consciously or unconsciously to a higher state of Consciousness are essentially simple in nature or simplicity is the outcome of a long indwelling trance. Complexity is the outcome of living within the boundary of three *gunas* followed by entry of perversion from the surrounding world and the rise of past *samskara* from the Subconscious Sheath to our surface Nature. There is a growing feeling that as soon as

one comes in contact with the everyday terrestrial human atmosphere, things become complicated. It seems that all normal human preoccupation is to complicate all the issues that could be extremely simple. This twist of things is a type of inferior activity, a deviation from the innate nature necessary for emergence from *tamas* and inertia. Restoration of simplicity is possible when one turns within, returns to his Psychic and Spiritual centres and is established in his higher Consciousness or higher Self. If one could always let himself be carried along without old habits, then things would evolve much faster. All the movements are a spontaneous action of higher nature. This spontaneity in action, movement, expression and feelings under the pressure of a higher Consciousness is what we understand here as simplicity. The theory of simplicity is a positive vibration with 'faith and surrender.'<sup>92</sup> If this vibration is activated in our normal life and is established in our Consciousness, then life will be supremely harmonious, beautiful and a free flow of *Ananda* will capture everything.

In the sacred dialogue between *Savitri* and *Satyavan*, the intensity of this simplicity is thoroughly reflected; a sylvan simplicity meets simplicity of highbred maiden in the secret chamber of their Soul creating God's moment in earth's life. Falsehood and Ignorance draw life towards complexity and it is dreadful to take life seriously. This complexity and mental seriousness are noticed in *Savitri's* human mother in her dialogue with *Narad* and in the dialogue between *Death*, the godhead of Inconscient and *Savitri*. The godheads of little life, the godheads of little mind, the godheads of inconscient, the sons of darkness, the mother of evils, the world of falsehood, the triple desire souls and other misleading voices that peep when one enters within, are the complex, ignorant and false entities that at present dominate the earth's existence. The Divine personalities like *Satyavan*, *Savitri*, *King Aswapati*, *Narad*, the inner Psychic being, the godheads of higher life and the godheads of higher mind are the instruments of truth and they help mankind in the evolutionary ascent and it is possible to enter into a conscious relation with them. Each victory of truth over falsehood and each revelation of knowledge cancelling the ignorant part makes life simple. The *siddhi* of simplest simplicity may come or must come with the transformation or destruction of all the false entities that dominate earth's existence and revelation of Integral knowledge. That is the hour of the full birth of Godhead in a human vessel.

### **The Theory of single-minded Devotion, *ekabhakti*: -**

“For him she was made, lives only for his use.”

Savitri-65

“**One-pointed** to the immaculate Delight,  
 Questing for God as for a splendid prey,  
 He (**King Aswapati**) mounted burning like a cone of fire.”

Savitri-79-80

“She now is his and must live for him alone:”

Savitri-274

“His (King Aswapati) spirit was caught in her intolerant flame.  
Once seen, his heart **acknowledged only her**.  
**Only** a hunger of infinite bliss was left.  
All aims in her were lost, then found in her;  
His base was gathered to **one pointing spire**.”

Savitri-315.

“Now other claims had hushed in him their cry: (claims of desire Soul)  
**Only** he (King Aswapati) longed to draw her presence and power  
Into his heart and mind and breathing frame;  
**Only** he yearned to call for ever down  
Her healing touch of love and truth and joy  
Into the darkness of the suffering world.”

Savitri-316

“In the unapproachable stillness of his soul,  
Intense, **one-pointed**, monumental, lone,  
Patient he (King Aswapati) sat like an incarnate hope  
Motionless on a pedestal of prayer.”

Savitri-317

“Her consciousness grew aware of him (Satyavan) **alone**”

Savitri-410

“The soul that can live alone with itself meets God;”

Savitri-460

“Apart with love she lived for love alone.”

Savitri-468

“Her aim, joy, origin, *Satyavan* alone.”

Savitri-579

“First I demand whatever *Satyavan*,  
My husband, waking in the forest’s charm”

Savitri-589

“Out of thy shadow give me back again  
Into earth’s flowering spaces *Satyavan*  
In the sweet transiency of human limbs  
To do with him my spirit’s burning will.”

Savitri-590

“Desiring me (Savitri) since first the world began...  
For only one heart beats within my breast  
And one god (Satyavan) sits there throned.”

“A lonely soul passions for the Alone”

Savitri-614

Savitri-632

“If the eyes of Darkness can look straight at Truth,  
Look in my heart and, knowing what I am,  
Give what thou wilt or what thou must, O Death.  
Nothing I claim but *Satyavan* **alone**.”

Savitri-636

“Give me back *Satyavan*, my **only** lord.”

Savitri-637

*The Synthesis of Yoga* book gives this clear message to a seeker of ascetic endeavour that if the Divine is his ‘one and only’<sup>63</sup> object of pursuit then he will surely succeed in realising the static Divine of the traditional Yoga.

*The Mother* book gives this clear hint that if a seeker of consecrated Spirituality is able to dynamise the above mentioned static Divine union of traditional *Vedantic* Yoga through prolongation of faith or concentrate, meditate and adore the Divine Mother alone of *Tantric* objective, then he will surely succeed in realising the dynamic Divine of integral Yoga.

The *Savitri* book issues this clear indication to a seeker of integral Truth that if he can intensify the Spirit’s above mentioned dynamic state to the status of absolute *Shakti*, then he can participate in the confrontation with *Death* in the Inconscient hell and pursue the quest for prolongation of life and physical immortality.

The moral message of *Vyasadeva’s Savitri* in *Mahabharata* is that if a woman has one-pointed devotion towards her husband, then the divisible Consciousness of widowhood cannot touch her. The Spiritual message of *Sri Aurobindo’s Savitri* is that if a *Sadhak* has brought down permanently the Supreme Self to heart centre, then his aim, joy, charm, glory and source of life are free from sorrow of widowhood.

The original story as depicted in *the Mahabharata*, *Vyasadeva’s Savitri* saved her paternal dynasty, maternal dynasty and dynasty of her husband through her great *tapasya* of one minded concentration. It gives this clear message to the ordinary earth-bound human lovers or seekers of moderate Spirituality, that if a woman’s one and only attraction and object of adoration and faith is her husband, a representative instrument of Truth and ‘only lord,’ then the divisible consciousness of widowhood cannot touch her.



In *Sri Aurobindo's Savitri*, there is a long debate between human love represented by *Death* and Divine Love represented *Savitri*; where, former invites reduction of life, decay and death and latter leads life towards immortality. Conjugal human love always invites widowhood. Or widowhood is always the outcome of human association and human love. Or if many branching sex desires of a woman (or man) is substituted by one pointed devotion and concentration directed towards the Divine within or as indicated in *Savitri*, 'Her consciousness grew aware of him alone,'<sup>62</sup> then she (or he) invites the touch of perennial Divine Love which is absolutely free from the fear of widowhood. In Spiritual life, the devotee's relation with the Divine and disciple's relation with the *Guru* in Psycho-spiritual plane demands similar sincerity, faithfulness and single-minded concentration. *Sri Aurobindo* pointed<sup>94</sup> out that before opening towards Divine Love one must be established in the Divine Truth. This means Soul saving Truth and Soul saving virginity are both interlinked and can be reinforced by their interpenetration.

A *Sadhak*, who does not wear the face of *Paramatma Satyavan* within the heart centre has no issue, no charm and glory and his life is symbolically revealed as experiencing the sorrow of widowhood or 'Like love when the beloved's face is gone' (*Savitri*-306) or as *Death* God said to *Savitri* 'Leave then thy dead (husband), O *Savitri*, and live.'" (*Savitri*-656)

To know and hold this origin of Existence, Supreme Self in the heart centre, is the most difficult Spiritual task before a *Sadhak* but there is none else.

*Sri Aurobindo's Savitri* elevated this message to a supreme object of Love conquering *Death* through a continuation of her growing Divine *Shakti* from the beginning of the creation. She has expanded her kingdom through the triple Soul forces of Yogic Power, Mother Power and Virgin Power to conquer earth, hell and heaven<sup>85</sup> and saves Men, *Asuras* and Gods in their return to Divinity and helps them to realise their oneness with the Divine Mother and possession of her full Divine *Shakti* in their individual life. As the Virgin force she wide opens the gate of Heaven and accumulates Superconscient strength; as *Matri-Shakti* she plunges herself into Hell with Heaven's Light; as *Yoga Shakti* she bridges the gulf and opposition between Heaven and Hell and unites earth life with the Supreme.

So, a *Sadhaka's* marriage with Eternity debars him from experiencing the divisible consciousness of human love and we observe nowhere in the entire *Savitri* *Sri Aurobindo* used the word 'widowhood,' rather this word of curse is symbolically represented as 'Like love when the beloved's face is gone' (*Savitri*-306) or as *Death* God said to *Savitri* 'Leave then thy dead (husband), O *Savitri*, and live.'" (*Savitri*-656)

and later this status is transformed and elevated into the status of ‘eternal bride’<sup>20</sup> of the eternal bridegroom.

A Soul that lives alone with himself passions for the Alone and meets God. The realisation of this Oneness is the origin and birth of the Divine call resulting in single mindedness. *Savitri’s* aspiration to trample all the laws of *Death* and *The Mother’s* will to uncover the immortal principles in the cells of the body are interrelated symbolically as the most adventurous experience. *The Mother* observed, “Only one thing is always present: to keep intact and POWERFULLY conscious the sense of the divine Presence—that is all. That is the single concern of the cells.”<sup>56</sup> Which means each cell is trained to remain under the exclusive influence of the Supreme.

This single mindedness is the outcome of *Savitri’s* intense Divine union and accumulated Spiritual force which she gathered in the passage of time, which helped her to fight against the forces of Ignorance, Falsehood, Suffering and Death.

The theory of single mindedness asks the seeker to concentrate only on the Divine’s Call and the manifestation of Divine in Matter which will exclude all hunger of flesh and faltering search of mind and vital connected with mortal enjoyment. No earthly and heavenly lure or lure of godheads of different intermediate planes of consciousness, who dominate earth’s existence, can attract the seeker of the Divine Life.

#### **Wearing the face of *Satyavan*: -**

“If there is a yet happier greater god,  
Let him first **wear the face of *Satyavan***  
And let his soul be one with him (*Satyavan*) I love;  
So let him seek me that I (*Savitri*) may desire.”

Savitri-614

“Desiring me (*Savitri*) since first the world began...  
For only one heart beats within my breast  
And one god sits there throned...”

Savitri-614

“I (*Savitri*) have looked at him from my immortal Self,  
I have seen God smile at me in *Satyavan*;  
I have seen the Eternal in a human face.”

Savitri-436

“He named himself for me, grew *Satyavan*.  
For we were man and woman from the first,  
The twin souls born from one undying fire.”

Savitri-614

As per King *Aswapati's* directive, *Savitri's* outer wandering began in order to trace her own Lord who had taken human birth. She was able to recognise each soil and country as her own home in past births and strangers of this birth as comrades of her past emanations.

*The Synthesis of Yoga* book speaks of two types of liberated Souls; one who does not leave the society and home and other who lives in a new centre of action and vision. The first types of liberated Souls are defined as: “Hard is it to be in the world, free, yet living the life of ordinary men; but because it is hard, therefore it must be attempted and accomplished.”<sup>66</sup> The second type of liberated Souls are of twelve types, each having some unique character of his own. (1) *Savitri* came across a few King sages who were perfect *Karma Yogis* and adventurers of Consciousness. They lived happily with birds, beasts, flowers, sun lights and rustles of leaves. (2) Some plunged deep inside by renouncing earthly joy; they lived in the soul's unprofaned star-white recess, ever living Bliss, all-revealing Light and realised the one Self in all or Spiritual Being through boundless Divine love. Every day they climbed to new Spiritual heights and their Spiritual eyes opened to penetrate inside untransformed Nature. Above these Spiritual realms were Supramental Sunlight. (3) She met nameless austere Ascetics without home, world-naked hermits; they sat absorbed alone by renouncing desire, speech, and motion and arrived at the immaculate tranquil heights of the Self and concentration's voiceless peaks. (4) She met ancient Vedantic Seers and their young grave initiated disciples with action as the chief means of Yoga to reconcile Matter and Spirit. They transformed the world through contact with universal Divine will. (5) She met far wandering truth seekers on Eternal's path; their Spirit's thirst met the quiet founts, treasure of silent hours, peace and ways of calm, bathed in the purity of mild gaze and descent of Divine force. (6) She met infants of the monarchy of the world, king-children, and adventurous leaders of future time who were plastic and firm beneath the Eternal hand. In them Soul and Nature were perfectly reconciled through dynamic Divine realisation. (7) She met sages who breathed God's delight in things along with their young disciples in whom great truths are sowed. These sages opened the gates of freedom to a few disciples. Their speech and silence were a great help to humanity. From them one Mother's Divine Love flowed in order to heal the hard and wounded world. (8) She met other Souls carrying the silent mind and they were fit to call down Divine force into the body and were

capable of experiencing cellular transformation. Their speeches are vibrant with overhead intuitive knowledge. They sang infinity's name which is known as *Japa* and called down Spiritual powers. (9) Some lost themselves in the ocean of motionless impersonal Powers. They are comrades of everlasting Will, visioned with the infinity's Light and surveyed the plan of past, present and future time. (10) Some winged like bright birds out of cosmic sea and vanished into featureless Vast. They silently watched the world dance and were indifferent to world movements. (11) Some arrive at the absolute trance of *Turiya* from which few Souls return to the body. (12) Some reached alone the Ineffable and she meditated with these hermits in the forest.

But none of these twelve types of noble Souls are fit to hold *Savitri's* comprehensive Divine Love. Her Divine Love asks for integration of all the twelve faculties manifested in a single body.

We see in *Satyavan* the **reconciliation** of the above mentioned five theories, **twelve faculties**, a balanced inner and outer state of Consciousness and **equal Divine Presence in Soul and Nature** that he had developed in his sylvan life. His identity with the surrounding nature or universal Self and identity with the inner Self or **Psychic Being were** profound enough, which helped him to keep his inner door open towards the Divine Mother. In all successive births and bodies, since the beginning of earth *Satyavan* had searched and desired *Savitri* alone like a **hungry** lion in the night and came upon her suddenly on the way and he rose like a wild wave out of the flood and dragged her helpless into seas of bliss. The Divine Mother's physical and subtle entry into all the domains of his life in the form of *Savitri* is intended to overcome a Spiritual crisis in the destined journey of *Satyavan*. When a Soul is ready for the Supreme's descent through preparation of thousands of Soul births, during that transition the Divine Mother's physical presence is felt indispensable and she helps to overcome a final transition in the Spiritual journey. The ascending Godhead in *Satyavan* entered a deep union with the descending Godhead in *Savitri* resulting in the dual birth of a Mother possessed bright *Satyavan* and a flame-born radiant *Savitri*. This strong union of seizing *Savitri* with *Satyavan's* 'golden glorious leap'<sup>51</sup> is the secret **symbol and** key behind changing the earth's destiny and the union of this order must repeat itself endlessly for swift acceleration of evolution and Divine manifestation on earth. The outcome of Divine union felt in the Superconscious Self and Subliminal Self precipitates into the gross physical nature resulting in the transformation of nature. Transformation of outermost nature is also the outcome of a long and patient invasion of Divine forces from either side of the body or from all sides of the body.

The story of Spiritual experience from moment to moment, which accumulated in the life of the dual Godhead *Savitri* and *Satyavan*, is the adventure in Consciousness which preoccupied the inner life of *The Mother* and *Sri Aurobindo*. To repeat *Sri Aurobindo*'s Spiritual experience and ascend to His Spiritual status is what we understand here as 'wearing the face of *Satyavan*,' to which the Divine Mother puts before us as a condition of complete union with her.

*Satyavan*'s transformation of nature in the sylvan life moved to a point of supreme union with the touch of a new divinity in the form of *Savitri*, who took the full Spiritual burden of his future course of life. Each Spiritual experience is intended to meet and overcome a particular form of problem of existence and the most fundamental problems of existence can be met and handled with the descent of the highest form of Spiritual experience. A Soul prepares through thousands of Soul births for this Supreme descent.

The Yoga of King *Aswapati* and his Divine realisation was the first part of *Sri Aurobindo*'s *sadhana*, intended to bring down the Divine Mother with the highest embodied Consciousness, through whose intervention a comprehensive solution of all the problems of existence can be possible; and the second part is the Yoga of *Savitri*, which *Sri Aurobindo* continued after *The Mother*'s arrival which preoccupied Him in bringing down yet higher intensities of *The Mother*'s Supramental force in to mind, life, body, inconscient Sheath, subliminal Sheath and universal Sheath. *The Mother*'s physical birth on earth and Her constant rebirth into status of new Divinities by intervention of higher Divine experiences are the two important phenomena behind Her earthly existence. *The Mother* continued the Yoga of *Savitri* after *Sri Aurobindo*'s departure, from 1950 to 1973, which culminated in the cellular transformation of the body. *The Mother* is still continuing Her Yoga of *Savitri* in subtle physical form, in order to bring back *Satyavan* to earth or bring back *Sri Aurobindo* in His immaterial Supramental form.

*The Mother* was constantly threatened by the Forces of *Death* from Her childhood; because Her Divine presence on earth was missioned to destroy or transform the four *asuric* forces that dominated earth's existence. These four *asuras*<sup>82</sup> are the *asura* of Inconscience, the *asura* of Falsehood, the *asura* of Suffering and the *asura* of Death. After *The Mother*'s arrival, *Sri Aurobindo* like *Savitri* extended protection to the physical form of *The Mother* for about thirty years, from 1920 to 1950, and continued the same protection from beyond after He left His body for another twenty-three years till 1973. *The Mother* and *Sri Aurobindo* are still continuing the Yoga of *Savitri* in the subtle world, uncovering the dark and stubborn

layers of the universal Inconscient for purification and transformation. This is radically changing the outer and inner life of the human race.

The difference between the Yoga of the King *Aswapati* and the Yoga of *Savitri* are to be identified because each serves a specific purpose in the destined journey of an aspiring Soul. King *Aswapati* symbolises the concentrated effort of Spiritual endeavour which helped him to enter all the worlds of Superconscient self, universal self, subliminal self, surface physical self, Subconscient self and Inconscient self extensively. His first Spiritual change of ‘soul’s release from Ignorance’ and last Spiritual experience of identification with the body of the earth reveals intermediate stairs and the systematic exploration of inner worlds. *Savitri* descended again to all these worlds along with *Satyavan* in order to complete the work of evolution or complete the Yoga initiated by King *Aswapati*. The work of evolution will be completed when the Inconscient world is wholly captured and ruled by the Supramental force.

All the lines narrated in the *Savitri* vibrate the Force of the supreme Mother and the Spiritual experiences ingrained in these lines can be repeated in the life of each individual Soul. The promise of *Savitri*, the Universal Mother is missioned to liberate all and all are her children.

**Heaven is insufficient without *Savitri*: -**

“Well might he find in her his perfect shrine.”

Savitri-14

“Her inward help unbarred a gate in heaven;”

Savitri-15

“And drew to her bosom one glorified mortal head:”

Savitri-275

“Her clasp that takes the world into her arms”

Savitri-286

“Unwilling to loose his body from her breast,”

Savitri-471

(Death said) “Are thy (*Savitri*’s) arms sweeter than the courts of God?”

Savitri-652

*Savitri* always lives on earth in one or manifold forms. *Savitri*’s virgin status elevated *Satyavan* to the status of ‘eternal bridegroom of the eternal bride.’ Had she not treasured the heart of *Satyavan* very close to the secure environment of her bosom *Satyavan* would have escaped into the Superconscient Self and merged in the Impersonal Divine. The Godhead destined to be revealed in the matter would have returned, leaving the earthly life as it is, as a field of suffering, decay and death. The

realisation of Divine in the Supreme Self and Superconscient Self is the beginning of God's unfinished work and the full manifestation of Divine waits the hour when God reveals Himself in the Inconscient Self and all the intermediate worlds in all totality.

*Satyavan* has to accept earth helplessly with its problems of ignorance, suffering, falsehood and death because *Savitri's* Kingdom of God is dreamed on earth and not in Heaven. She has chosen Earth as a field of her supreme manifestation, for whom Heaven was too small as an achievement. *Satyavan* has to walk in the darkest night of suffering and death in order to exhaust the past *Karma* of earth stored as doom in the Inconscient Sheath. He could save the earth by becoming one with all the suffering and by bearing all the negations of earth. Heaven with its rapture and earth with its sorrow are not yet Divine's perfect creation. Perfection comes with oneness and total merger of past, present and future with the Supreme which accepts everything, rejects nothing by putting everything in its own place in total harmony with the rest. *Savitri* and *Satyavan* are the eternal companions destined to travel through the seven earthly heavens, triple mystic heavens, trinity Supreme and returned through these hierarchies again to the seven stairs of Ignorance and fourteen hells. In the tracts of Time, they are ready to tread whatever night of inconscient Sheath and unimaginable stupendous dawns of Superconscient Sheath. The completion of this journey is the beginning of new celestial life on earth. Then only will earth be God fulfilled in outwardness.

**Cellular transformation of *Savitri* and *Satyavan*: -**

- “Lived guarded in her spirit's **luminous cell**,” Savitri-355
- “And **quivers** inwardly with mystic rain.” Savitri-356
- “The **body** that held this greatness seemed almost  
An **image** made of heaven's transparent light.” Savitri-358
- “Almighty powers are shut **in Nature's cells**.” Savitri-370
- “As when the mantra sinks in Yoga's ear,  
Its message enters stirring the blind brain  
And keeps in the dim ignorant cells its sound;” Savitri-375
- “And came back quivering with a nameless Force  
Drunk with a wine of **lightning in their cells**;” Savitri-383
- “Her **body quivered** with eternity's touch,



Her soul stood close to the founts of the **infinite**.  
**Infinity's finite fronts** she lived in, new  
For ever to an everliving sight.”

Savitri-671

“Even the **body** shall remember God,  
Nature shall draw back from mortality”

Savitri-707

“A divine force shall flow through **tissue and cell**  
And take the charge of breath and speech and act”

Savitri-710

“And so I looked. "Is it something particular to this body?" I wondered. To everyone who has lived closely with it, my body gives the impression of two things: a very concentrated, very stubborn will, and ... such endurance! Sri Aurobindo used to tell me he had never dreamed a body could have such endurance. And that's probably why. But I don't want to curtail this ability in any way, because it is a CELLULAR will, and a cellular endurance too – which is quite intriguing. It's not a central will and central endurance (that's something else altogether) – it's cellular. That's why Sri Aurobindo used to tell me this body had been specially prepared and chosen for the Work – because of its capacity for obstinate endurance and will. But that's no reason to exercise this ability uselessly! So I am making sure it relaxes now; I tell it constantly, " Now, now! Just let go! Relax, have some fun, where's the harm in it?" I have to tell it to be quiet, very quiet. And it's very surprised to hear that: "Ah! Can I live that way? I don't have to hurry? I can live that way?"”<sup>81</sup>

### The Mother

*Satyavan's cellular transformation experience is the continuation of the sadhana of physical transformation experienced by King Aswapati.* With the outer death of *Satyavan* in the forest, *Satyavan's* Psychic being entered different domains of the Subconscious and Inconscious dark world along with *Savitri* and the *Death* is considered as guardian or the godhead of the Inconscious world. *Savitri* entered these dark worlds, layer after layer armed with fragments of ‘Truth Supreme’ and ‘Light Supreme’ and this Truth-Light had to grow fully with intervention of higher Spiritual experiences. The innermost domain of Inconscious Sheath is the darkest, stubborn, and rigid and there is strong unwillingness towards any change. This is the home of *Death* to which every living being returns. The death of *Death* in his own home is the Divine Mother's final victory of Truth-Light over dark forces. The transition between *Satyavan's* death and return to earth life is the period of cellular transformation of humanity in which *Satyavan's* subtle physical experienced the transformation of the whole world of the Inconscious Sheath.

The hierarchy of ascent of Soul from the first perfection or first *siddhi* to the last perfection or last *siddhi* has been recorded in the following study: -

a) **The First Salvation: -**

- “Repeating the marvel of the **first** descent,”  
Savitri-14
- “Since **first** the earth-being’s heavenward growth began,”  
Savitri-14
- “A force in her that toiled since earth was made,”  
Savitri-19
- “A repetition of God’s **first** delight  
Creating in a **young and virgin Time.**”  
Savitri-38
- “Thus came his (King *Aswapati*’s) soul’s release from Ignorance,  
His mind and body’s **first** spiritual change.”  
Savitri-44
- “When **first** man’s (or *Satyavan*’s) heart dared death and suffered life.”  
Savitri-59
- “There is a plan in the Mother’s deep world-whim,  
A purpose in her vast and random game.  
This ever she meant since the first dawn of life,”  
Savitri-72
- “At **first** was laid a strange anomalous base,  
A void, a cipher of some secret Whole,  
Where zero held infinity in its sum  
And All and Nothing were a single term,”  
Savitri-100
- “Still thrilling with the **first creation’s bliss**,  
They (the nude god-children) steeped existence in their youth of soul.”  
Savitri-127
- “The **first writhings** of the cosmic serpent Force  
Uncoiled from the mystic ring of Matter’s trance;  
It raised its head in the warm air of life.”  
Savitri-138
- “This was the **first cry** of the awaking world.”  
Savitri-140
- “Behind all moved seeking for vessels to hold  
A **first raw** vintage of the grapes of God,  
On earth’s mud a spilth of the supernal Bliss,  
Intoxicating the stupefied soul and mind  
A heady wine of rapture dark and crude,  
Dim, uncast yet into spiritual form,

Obscure inhabitant of the world's blind core, An unborn godhead's will, a mute Desire.”	Savitri-146
“At <b>first</b> was only an etheric Space: Its huge vibrations circled round and round Housing some unconceived initiative:”	Savitri-155
“Trembling with the <b>first</b> faint thrills of a World-Soul.”	Savitri-157
“At <b>first</b> she raised no voice, no motion dared:”	Savitri-157
“But <b>first</b> the spirit's ascent we must achieve Out of the chasm from which our nature rose.”	Savitri-171
“This, this is first, <b>last joy</b> and to its throb” (first meeting of Savitri and Satyavan)	Savitri-435
“And saw the human creature born in Time. At <b>first</b> appeared a dim half-neutral tide Of being emerging out of infinite Nought:”	Savitri-477
“It called to the mountain secrecies of the soul And the miracle of the never-dying fire, It spoke to some <b>first</b> inexpressible ecstasy Hidden in the creative beat of Life;”	Savitri-492
“She knew that <b>first</b> she must discover her soul. Only who save themselves can others save.”	Savitri-501
“The passion of the <b>first</b> ascent began;”	Savitri-503
“In the brief stade between a death and birth A <b>first perfection's</b> stage is reached at last;”	Savitri-531
“For I who have trod with him the tracts of Time,” Savitri-590,	
“If that retired, all objects would be extinct, Her private universe would cease to be, The house she had built with bricks of thought and sense In <b>the beginning</b> after the birth of Space.”	Savitri-546

“At **first** man steps into a world of the sun;”  
Savitri-610

“For we were man and woman from the **first**,...  
Desiring me since **first** the world began.”  
Savitri-614

Death said to Savitri “Thou claimst the first fruits of Truth’s victory.”  
Savitri-654

“Decreed since the beginning of the worlds.”  
Savitri-708

Man is decreed to become God from the beginning of the creation. *Savitri* and *Satyavan* were the first man and woman or the first dual *Avatara* of the Creation. *Savitri* has walked with *Satyavan* through all Time of all Life. *Satyavan* desired *Savitri* alone from the beginning of the creation. Their first meeting in this birth is identified as the first and last exceeding joy which is more than thousand years of human joy and association. The first salvation is related with God’s touch either in the form of static Divine union or dynamic Divine union during the beginning of the creation. This Spiritual experience carries the seed of the last salvation, last permanent ascent of Soul and last permanent descent of *Shakti*.

#### **b) Unconscious Trance of Matter:**

“Out of a covert tract of **slumber self**  
The voice came of a truth submerged, unknown  
That flows beneath the cosmic surfaces,  
Only mid an omniscient silence heard,  
Held by intuitive heart and secret sense.”  
Savitri-29

“And, sown in the black earth of Nature’s trance,”  
Savitri-40

“Mirrored in the Inconscient’s boundless sleep,”  
Savitri101

“In the **uncaring trance** it (Spirit) groped for sight,  
Passioned for the movements of a conscious heart,  
Famishing for speech and thought and joy and love,  
In the dumb insensitive wheeling day and night  
Hungered for the beat of yearning and response.”  
Savitri-129

“He has exhausted now life’s surface acts,  
His being’s hidden realms remain to explore.  
He becomes a mind, he becomes a spirit and self;

In his fragile tenement he grows Nature's lord.  
In him Matter wakes from its **long obscure trance**,  
In him earth feels the Godhead drawing near."

Savitri-133

**"Uncoiled from the mystic ring of Matter's trance;"**

**Savitri138**

"A **buried consciousness** arose in her  
And now she dreams herself human and awake."

Savitri-242

"In the centre of his vast and fateful **trance**  
Half-way between his free and fallen selves,  
Interceding twixt God's day and the mortal's night,  
Accepting worship as its single law,  
Accepting bliss as the sole cause of things,  
Refusing the austere joy which none can share,  
Refusing the calm that lives for calm alone,  
To her it turned for whom it willed to be."

Savitri-332

"At **first** glimmering like an unshaped idea  
Passive she lay sheltered in wordless sleep,  
Involved and drowned in Matter's giant trance,  
An infant heart of the deep-caved world-plan  
In cradle of divine inconscience rocked  
By the universal ecstasy of the suns."

Savitri-354-55

"The child of the Void shall be reborn in God,  
My Matter shall evade the Inconscient's trance.  
My body like my spirit shall be free.  
It shall escape from Death and Ignorance."

Savitri-406

"Interned, submerged, hidden in Matter's trance  
Awoke to itself the dreamer, sleeping Mind;  
It made a visible realm out of its dreams,  
It drew its shapes from the subconscious depths,  
Then turned to look upon the world it had made."

Savitri-443

**"In finite things the conscious Infinite dwells:  
Involved it (Inconscient Self) sleeps in Matter's helpless **trance**,  
It (Inconscient Self) rules the world from its sleeping senseless Void;  
Dreaming it throws out mind and heart and soul**

To labour crippled, bound, on the hard earth;  
A broken whole it works through scattered points;  
Its gleaming shards are Wisdom's diamond thoughts,  
Its shadowy reflex our ignorance."

Savitri-658

The unconscious and sleep state of Matter is identified as dull state of *tamasic* trance. In this state the lowest inconscient energy, *tamas* is active. To raise and liberate life from the influence of this negative energy is identified as the most difficult task of integral Yoga.

c) Waking trance of **Psychic State**: -

"His **wakened mind** became an empty slate  
On which the Universal and Sole could write."

Savitri-81

"Acting upon this visible Nature's scheme  
It (Spirit) **wakens** our earth-matter's heavy doze  
To think and feel and to react to joy;  
It (Spirit) models in us our diviner parts,  
Lifts mortal mind into a greater air,  
Makes yearn this life of flesh to intangible aims,  
Links the body's death with immortality's call:"

Savitri-98-99

"Once more was near the fair and fated place,  
The borders gleaming with the groves' delight  
Where first she met the face of Satyavan  
And he saw like one **waking into a dream**  
Some timeless beauty and reality,  
The moon-gold sweetness of heaven's earth-born child."

Savitri-466

"Or shed wide wonder on our **waking self**,"

Savitri-500

"Or she might **wake** into God's quietude  
Beyond the cosmic day and cosmic night  
And rest appeared in his white eternity."

Savitri-549

"But now she sat by sleeping Satyavan,  
**Awake within**, and the enormous Night  
Surrounded her with the Unknowable's vast."

Savitri-554

"Her **heart beat quietly** with a sovereign force."

Savitri-573

“In **waking Life** it (Mind) stretched its giant limbs...  
In **waking Mind**, the Thinker built his house.”

Savitri-622

“At last he **wakes** into **spiritual mind**;  
A high liberty begins and luminous room:  
He glimpses eternity, touches the infinite,  
He meets the gods in great and sudden hours,”

Savitri-659

“As when before the eye that wakes in sleep  
Is opened the sombre binding of a book,  
Illumined letterings are seen which kept  
A golden blaze of thought inscribed within,”

Savitri-679

“The **waking gladness** of her members felt”

Savitri-715

“Supine in musing bliss she lay awhile  
Given to the wonder of **a waking trance**;  
Half-risen then she sent her gaze around,  
As if to recover old sweet trivial threads,  
Old happy thoughts, small treasured memories,  
And weave them into one immortal day.”

Savitri-716

This trance becomes active by Psychic opening and also during dynamic Spiritual union and for cellular transformation *Japa* and action continue tirelessly.

*The Mother* recommended that the safe passage in cellular transformation action is through a waking trance, but it will take a long time to complete this transformation action. Cataleptic trance only accelerates this action but it has its own danger of non-collaboration of surrounding people and possibility of Soul's non return to the material frame. As a safe rule *the Guru's* physical presence is required for such trance. *Sri Aurobindo* gave due importance to waking trance in which the contact with the material world is not lost. In this waking state one enters all the other worlds for transformation action and a balance between the inner and outer world is maintained. Through this persistent waking *Sadhana*, abiding change in our surface personality is possible and this state is **of more value and utility than the supreme** trance of *Nirvikalpa Samadhi*.

*The Mother* here memorised her action of universal **subtle** body without losing contact with the world, “This body was built for that purpose, because I remember



very well that when the war—the First World War—started and I offered my body up in sacrifice to the Lord so that the war would not be in vain, every part of my body, one after another (*the Mother touches her legs, her arms etc.*), or sometimes the same part several times over, represented a battlefield: I could see it, feel it, I LIVED IT... And while it went on, I would put the concentration of the divine Force there, so that—all—all that pain, all that suffering, everything—would hasten the preparation of the earth and the Descent of the Force. And that went on consciously (waking trance) throughout the war.”<sup>59</sup> **From the above narration it is understood that more and more human beings can act as a channel of descent of Divine force through purified subtle bodies and through this exercise the whole earth can experience transformation.**

*The Mother's* one of the methods of *sadhana* appears to be *Japa* repeated in waking trance about which She recounted, “...that is the *Japa* I do now—I do it all the time, while sleeping, while walking, while eating, while working, all the time.”<sup>71</sup> This indicates that if one pursues *Japa* in waking trance then it can be continuous and ceaseless and if one repeats the same in three *gunas*, then it will be intermittent and he will be oblivious about its persistence.

After *Satyavan's* return to earth life, they entered the waking trance of massed Superconscious Consciousness. She touched the living body of *Satyavan* and her cells felt wordless immense joy. She bore the blissful burden of his luminous head between her breasts' ecstatic warmth and all the members of her body felt an unknown thrill. Summing up all the felicity of their whole life they became aware of their supreme relation of all life of past, present and future births and bodies and all her being rejoiced in unfolding his obscure planes of consciousness.

In integral Yoga, the descent of Divine Force through waking trance is considered more important than the descent of the Divine Force through non-waking trance. Because more intensity of force can be directed through waking trance. Both the experiences are fulfilled and perfected in the Supramental through intense waking trance. Importance of non-waking trance or intense non-waking trance is felt indispensable during Subconscious transformation.

#### **d) Immobile Trance of Spiritual State:**

“At the Unseen's knock upon her hidden gates  
Her strength made greater by the lightning's touch  
Awoke from slumber in her heart's recess.”

Savitri-19-20

“In the oblivious field of mortal mind,  
Revealed to the closed prophet **eyes of trance**”

Or in some deep internal solitude  
Witnessed by a strange **immaterial sense**,  
The signals of eternity appear.”

Savitri-48

“The casual pressure of its slight assent  
Can liberate the Energy dumb and pent  
Within its chambers of **mysterious trance**:  
It (Overmind) makes the body's sleep a puissant arm,  
Holds still the breath, the beatings of the heart,  
**While the unseen is found, the impossible done**,  
Communicates without means the unspoken thought;  
It moves events by its bare silent will,  
Acts at a distance without hands or feet.”

Savitri-85

“In **dream and trance and muse** before our eyes,  
Across a subtle vision's inner field,  
Wide rapturous landscapes fleeting from the sight,  
The figures of the perfect kingdom pass  
And behind them leave a shining memory's trail.

Savitri-120

“Waking and sleep lay locked in mutual arms;  
Helpless and indistinct came pleasure and pain  
Trembling with the first faint thrills of a World-Soul.”

Savitri-157

“Person and nature suffered a **slumber change**.  
In trance they (dead souls) gathered back their bygone selves,  
In a background memory's foreseeing muse  
Prophetic of new personality  
Arranged the map of their coming destiny's course:”

Savitri-293

“On the rim of **two continents of slumber and trance**  
He heard the ever unspoken Reality's voice  
Awaken revelation's mystic cry,  
The birthplace found of the sudden infallible Word  
And lived in the rays of an intuitive Sun.”

Savitri-299

“There he divined rather than saw or felt,  
Far off upon the rim of consciousness,  
Transient and frail this **little whirling globe**  
And on it left like a **lost dream's** vain mould,

A fragile copy of the spirit's shell,  
His body gathered into **mystic sleep.**"

Savitri-330-331

"Across the **immobile trance** of the Infinite.  
A vast immutable silence with her ran:"

Savitri-349

"A calmness neared as of the approach of God,  
A light of **musings trance** lit soil and sky  
And an identity and ecstasy  
Filled **meditation's** solitary heart."

Savitri-351

"Unlocked were inner spirit's trance-closed doors:"

Savitri-369

"I sat with the forest sages in their trance:  
There poured awakening streams of diamond light,  
I glimpsed the presence of the One in all."

Savitri-405

"Once more she was human upon earthly soil  
In the muttering night amid the rain-swept woods  
And the rude cottage where **she sat in trance:**  
That subtle world withdrew deeply within  
Behind the sun-veil of the inner sight."

Savitri-527

"Above, her spirit in its **mighty trance**  
Saw all, but lived for its **transcendent task,**  
Immutable like a fixed eternal star."

Savitri-606

"Or a vision seen in a **spiritual sleep,**"

Savitri-717

Spiritual being is made open and cells experience transformation through descent of Divine force in dream/sleep or non-waking trance.

Annuling all external contacts to unite with the Supreme or "Annulled was the contact formed with time-born things,"<sup>68</sup> is the *Vedantic* approach and good for developing Soul seekers to experience Spiritual union in non-waking trance. Whenever the Spiritual being experiences Divine union, it is always followed by non-waking trance and if this trance is dynamised then one experiences descent of Divine Force. "In the world's contacts meet his (Divine's) single touch"<sup>69</sup> or "All contacts it

assumes into its trance”<sup>70</sup> is *Tantric* way of uniting with the Supreme and this is Supramental way of embracing all Life and all Time in intense waking trance.

**e) Intense waking and non-waking trance of Supramental State: -**

“ At the summons of her body’s voiceless call  
Her strong far-winged spirit travelled back,  
Back to the yoke of ignorance and fate,  
Back to the labour and stress of mortal days,  
Lighting a pathway through strange symbol dreams  
Across the ebbing of the seas of sleep.”

Savitri-9

“It caught the burden of secreties sealed and dumb,  
It voiced the unfulfilled demand of earth  
And the song of promise of unrealised heavens  
And all that hides in an **omnipotent Sleep.**”

Savitri-29

“An eye awake in the **voiceless heights of trance,**”

Savitri-39

“The immobile lips, the great surreal wings,  
The visage masked by **superconscious Sleep,**  
The eyes with their closed lids that see all things  
Appeared of the Architect who builds in **trance.**”

Savitri-40-41

“In the heart’s profound audition they (Immortal Beings) can catch  
The murmurs lost by Life’s uncaring ear,  
The prophet-speech in Thought’s **omniscient trance.**”

Savitri-54

“Awakeing from **Infinity’s sleep** come down,”

Savitri-109

“The magic was chiselled of a conscious form;  
Its **tranced vibrations** rhythmmed a quick response,  
And luminous stirrings prompted brain and nerve,  
**Awoke** in Matter spirit’s identity  
And in a body lit the miracle  
Of the heart’s love and the soul’s witness gaze.”

Savitri-157-58

“Incarnate in the mystery of the days,  
Eternal in an unclosed Infinite,  
A mounting endless possibility  
Climbs high upon a topless ladder of **dream**

For ever in the <b>Being's conscious trance.</b> "	Savitri-176
"As when one slips in a deep moment's trance (Subconscient transformation.) Over mind's border into another world, He crossed a boundary whose stealthy trace Eye could not see but only the soul feel."	Savitri-211
"Far-off he saw the joining hemispheres <b>On meditation's mounting edge of trance</b> Great stairs of thought climbed up to unborn heights Where Time's last ridges touch eternity's skies And Nature speaks to the spirit's absolute."	Savitri-264
"A fiery stillness wakes the slumbering cells, A passion of the flesh becoming spirit, And marvellously is fulfilled at last The miracle for which our life was made."	Savitri-278
"He fell down at her feet <b>unconscious</b> , prone."	Savitri-296
"Abolished in its last thin <b>fainting</b> trace The circle of the <b>little self</b> was gone; The <b>separate being</b> could no more be felt; It disappeared and knew itself no more, Lost in the spirit's wide identity."	Savitri-319
"A Splendour and a Symbol wrapped the earth, Serene epiphanies looked and hallowed vasts Surrounded, wise infinitudes were close And bright remotenesses leaned near and kin. <b>Sense failed</b> in that tremendous lucency;"	Savitri-319
"A weight that was the unseen Transcendent's hand Laid on his limbs the Spirit's measureless seal, Infinity swallowed him into <b>shoreless trance...</b> Voiceless within us in <b>omniscient sleep.</b> "	Savitri-320
"Unlocked was the deep glory of Silence' heart; The absolute unmoving stillnesses	

Surrendered to the breath of mortal air,  
Dissolving boundlessly the **heavens of trance**  
Collapsed to **waking mind.**”

Savitri-347

“A Power arose out of my slumber’s cell...  
There where the **Thinker sleeps** in too much light  
And intolerant flames the lone all-witnessing Eye

Savitri-343

“Silence swallowing life’s acts into the deeps,  
Of thought’s transcendent climb and heavenward leap,  
A brooding world of reverie and **trance**,  
Filled with the **mightiest works** of God and man,  
Where Nature seemed a dream of the Divine  
And beauty and grace and grandeur had their home,  
Harboured the childhood of the incarnate Flame.”

Savitri-359

“Open God’s door, enter into his **trance**.  
Cast Thought from thee, that nimble ape of Light  
In his **tremendous hush** stilling thy brain  
His vast Truth wake within and know and see.”

Savitri-476

“Then out of the engulfing **sea of trance**  
Her mind rose drenched to light streaming with hues  
Of vision and, **awake** once more to Time,  
Returned to shape the lineaments of things  
And live in borders of the seen and known.”

Savitri-579

“His (Supermind) slumber is an Almightyness in things,  
Awake, he is the eternal and Supreme.”

Savitri-682

“A thinker **waking the Inconscient’s world,**”

Savitri-706

“The truth above shall wake a nether truth,”

Savitri-709

The utility of intense waking trance is felt for the transformation of surface personality and utility of intense non-waking trance in meditation is felt for the transformation of Subconscient sheath. The Subconscient transformation is the outcome of the constant infiltration of slow divine force or ‘A mystic slow transfiguration works.’<sup>93</sup>

When the descent of Divine force becomes intense in the waking state, then that transformation is identified as Supramental action. This Divine force penetrates the Subconscious and Inconscious plane in addition to transformation of mind, vital and body. The mightiest Divine work is possible by invasion of Supramental silence in trance. By the pressure of the Supramental Truth above, the nether truth of Inconscious sheath will suffer transformation of Nature and the indwelling Inconscious Self shall awake from its slumber. In the following passage we get the hint of Inconscious transformation:

“Herself lived far in some uplifted scene  
Where to the **trance-claimed** vision of pursuit,  
Sole presences in a high spaceless dream,  
The luminous spirit glided stilly on  
And the **great shadow** travelled vague behind.”

Savitri-577

When the intensity of the descent of the Divine force goes beyond a particular limit, the cells fail to restore the waking consciousness. This experience helps one to slip into the Superconscious Self where all the transformation action of outer nature and greater world action are worked out. An entry from waking trance to intense waking trance and return from deeper waking trance to waking trance are two important **movements**, where the former is often experienced during ascent of **Soul** into Supramental state and the latter is experienced during descent of **Supramental Shakti** into material vessel. “For in a Yoga which embraces all life completely and without reserve, the full use of *Samadhi* comes only when its gains be made the normal possession and experience for an integral waking (trance) of the embodied soul in the human being.”<sup>80</sup>

**f) Trance of union of Bliss State: -**

“Nor feared the swoon of glad identity  
Where spirit and flesh in inner ecstasy join  
Annulling the quarrel between self and shape.”

Savitri-236

“Then from **the trance of that tremendous clasp**  
And from the throbbings of that single Heart  
And from the naked Spirit’s victory  
A new and marvellous creation rose.”

Savitri-323

“Unlocked was the deep glory of Silence’ heart;  
The absolute unmoving stillnesses  
Surrendered to the breath of mortal air,  
Dissolving boundlessly **the heavens of trance**



Collapsed to waking mind. Eternity  
Cast down its incommunicable lids  
Over its solitudes remote from ken  
Behind the voiceless mystery of sleep.”

Savitri-347

“Thus were they in each other lost awhile,  
Then drawing back from **their long ecstasy’s trance**  
Came into a new self and a new world.”

Savitri-410

“His (Satyavan’s) eyes keep a memory from a world of bliss.”

Savitri-430

“A rushing of two spirits to be one,  
A burning of two bodies in one flame.  
Opened were gates of **unforgettable bliss:**”

Savitri-468

“Forgetting the sweetness of earth’s warm delight,  
Forgetting the passionate oneness of love’s clasp,  
Absolved in the **self rapt immortal’s bliss.**”

Savitri-533

“Around him nameless, infinite she surged,  
Her spirit **fulfilled** in his spirit, rich with all Time,  
As if Love’s deathless moment had been found,  
A pearl within eternity’s white shell.”

Savitri-579

“Whatever vision has escaped the eye,  
Whatever happiness comes in **dream and trance**,  
The nectar spilled by love with trembling hands,  
The joy the cup of Nature cannot hold,  
Had crowded to the beauty of his face,  
Were waiting in the honey of his laugh.”

Savitri-682

“So for a while they stood entwined, their kiss  
And **passion-tranced embrace** a meeting point  
In their commingling spirits one for ever,  
Two-souled, two-bodied for the joys of Time.”

Savitri-721

It is the union of dual Divine Incarnation stationed in the heart centre leading the Consciousness towards the Supramental and Bliss plane. Through this trance one experiences cellular transformation through reconciliation of Spirit with Matter.

The secret principle of immortality establishes its foundation on the promise that ‘those who have lived long made one in love’<sup>7</sup> and ‘The smile of love that sanctions the long game’<sup>8</sup> or ‘As if Love’s deathless moment had been found.’<sup>73</sup> Trance of union is a Spiritual experience of **dual incarnation, who dwells in our heart**, in which *Ananda*, Peace, Truth and Love are fused together. This union is the passage through which *Savitri* entered the seven highest Spiritual experiences of ‘Life Supreme’, ‘Voice Supreme’, ‘Void Supreme’, ‘Touch Supreme’, ‘Will Supreme’, ‘Light Supreme’ and ‘Truth Supreme’, because to open these **absolute ‘Sachchidananda** doors’ is the prerogative of *Avataras* or ‘the incarnating dual Godheads.’<sup>65</sup>

We may note *the Mother’s* following observations, “‘Yesterday, I read another part of *Savitri* which tells how the king (*Aswapati*) is transformed (The World Soul, II.XIV) –those are ALL the experiences my body is now going through! I knew nothing about it (I don’t remember that at all), and I seemed to be reading all the experiences my body is now going through ...it is interesting. There is EVERYTHING in the *Savitri*! And to be able to describe those experiences like that, he must have had them.’”<sup>64</sup> Because this particular transformation action draws one to the source of the problem or the source from which creation rose. It is instructive to concentrate more on the following lines of *Savitri* where King *Aswapati* entered a very rare Spiritual experience of ‘trance of bliss.’

“Along a road of pure interior light,  
Alone between tremendous Presences,  
Under the watching eyes of nameless Gods,  
His soul passed on, a single conscious power,  
Towards the end which ever begins again,  
Approaching through a stillness dumb and calm  
To **the source of all things** human and divine.  
There he beheld in **their mighty union’s** poise  
The figure of deathless Two-in-One,  
A single being in two bodies clasped,  
A diarchy of two united souls,  
Seated absorbed in deep creative joy;  
Their **trance of bliss** sustained the mobile world.”

Savitri-295

**g) Cataleptic trance of absolute *Turiya* state: -**

“In absolute silence sleeps an absolute Power.  
**Awaking**, it can wake the trance-bound soul  
**And in the ray reveal the parent sun:**  
**It can make the world a vessel of Spirit’s force,**

It can fashion in the clay God's perfect shape."

Savitri-311-12

It is the absolute Divine state, *nirvikalpa Samadhi*,<sup>91</sup> where the beating of heart stops provisionally. Identified as a means of swiftest physical transformation but discouraged in integral Yoga due to its other danger of non-return of Soul to this earthly life.

During the last period of *The Mother's* cellular transformation experience, She gave importance to entering into a cataleptic trance,<sup>76</sup> which would far accelerate Her transformation action and bring a point of completion. This is one of the many **beyond** Supramental possibilities, which She had identified as an alternative or an aid to Her present action. In this context we may **begin with** King *Aswapati* and **culminate with** *Satyavan's* entry into cataleptic trance: -

"It built his soul into a **statued** god."

Savitri-25

"These symbol figures lost their right to live,  
All tokens dropped our **sense** can recognise;  
There **the heart beat no more at body's touch**,  
There the eyes gazed no more on beauty's shape."

Savitri-31

"The high and luminous tension breaks too soon,  
The **body's stone stillness** and the life's hushed trance,  
The breathless might and calm of silent mind;  
Or slowly they fail as sets a golden day."

Savitri-34

"The body's rules bound not the spirit's powers:  
When **life had stopped its beats**, death broke not in;  
He dared to live when breath and thought were still.  
Thus could he step into that magic place  
Which few can even glimpse with hurried glance  
Lifted for a moment from mind's laboured works  
And the poverty of Nature's earthly sight."

Savitri-74

"For surely I (**Satyavan**) have travelled in **strange worlds**  
By thee (**Savitri**) companioned, a pursuing spirit,  
Together we have disdained the gates of night.  
I have turned away from the celestials' joy

And heaven's insufficient without thee."

Savitri-717

*The Mother* had the experience of cataleptic trance at *Tlemen, Algeria* before Her meeting with *Sri Aurobindo*. She had wished<sup>75</sup> to repeat this trance again during her last journey of cellular transformation experience. We find here *Savitri's* experience of cataleptic trance before her destined meeting with *Satyavan*. *Savitri* again repeated this experience during her last journey with *Satyavan* in the Inconscient world along with *Death*. These experiences are as follows: -

"An Energy of perpetual transience makes  
The **journey from which no return is sure**,  
The pilgrimage of Nature to the Unknown.  
As if in her ascent to her **lost source**  
She hoped to unroll all that could ever be,"

Savitri-176-177

"Some watched no more merged in a lonely Self,  
Absorbed in **the trance from which no soul returns**,  
All the occult world-lines for ever closed,  
The chains of birth and person cast away:  
Some unaccompanied reached the Ineffable."

Savitri-384

"As the Voice touched, her body became a stark  
And **rigid golden statue of motionless trance**,  
A stone of God lit by an amethyst soul."

Savitri-474

"Then *Savitri* by her doomed husband sat,  
Still rigid in her **golden motionless pose**,  
A statue of the fire of the inner sun."

Savitri-477

"Across the threshold's **sleep** she entered in  
And found herself amid great figures of gods  
Conscious in stone and **living without breath**,  
Watching with fixed regard the soul of man,  
Executive figures of the cosmic self,  
World-symbols of immutable potency...  
There was **no step of breathing men**, no sound,  
Only the living nearness of the soul."

Savitri-524

"So on a spirit's flaming outrush borne  
She crossed the borders of dividing sense;  
Like pale discarded sheaths dropped dully down

Her mortal members fell back from her soul.  
A moment of a secret body's sleep,  
Her **trance knew not of sun or earth or world;**  
Thought, time and death were absent from her grasp:  
She knew not self, forgotten was Savitri."

Savitri-578

"I have transformed my ill-shaped brittle clay  
Into the hardness of a statued soul."

Savitri-588

*Savitri* returned from a long cataleptic trance accompanied with *Satyavan*, destined to bring the swiftest **and radical** Spiritual transformation of their inner and outer life and conquest of death.

"Out of **abysmal trance** her spirit woke.  
Lain on the earth-mother's calm inconscient breast  
She saw the green-clad branches lean above  
Guarding her sleep with their enchanted life,  
And overhead a **blue-winged** ecstasy  
Fluttered from bough to bough with high-pitched call."

Savitri-715

"The immense remoteness of her trance had passed;  
Human she was once more, earth's Savitri,  
Yet felt in her **illimitable change.**"

Savitri-715

"Then a human rumour rose  
Long alien to their solitary days,  
Invading the charmed wilderness of leaves  
Once sacred to secluded loneliness  
With violent breaking of its **virgin sleep.**"

Savitri-721

*Narad*, the Divine sage who descended from heaven, had foreseen *Savitri's* ultimate mission. The last **foreseen message** of *Narad* ended with the **hint** of *Savitri's* cataleptic trance.

"Even if he seems to leave her to her lone strength,  
Even though all falters and falls and sees an end  
And **the heart fails** and only are death and night,  
God-given her strength can battle against doom  
Even on a brink where Death seems close  
And no human strength can hinder or can help."

h) **The Last Salvation: -**

“**At last** was won a firm spiritual poise,  
A constant lodging in the Eternal’s realm,  
A safety in the Silence and the Ray,  
A settlement in the Immutable.”

Savitri-36

“Thus came his soul’s release from Ignorance,  
His mind and body’s **first spiritual** change.”

Savitri-44

“To free the self is but one radiant pace;  
Here to fulfil himself was God’s desire.”

Savitri-312

“She knew that **first** she must discover her soul.  
Only who save themselves can others save.”

Savitri-501

“A **first perfection’s stage** is reached at last;”

Savitri-531

“In this slow ascension he must follow her pace  
Even from her faint and dim subconscious start:  
So only can earth’s **last salvation** come.”

Savitri-135

“Track the **last heavenward climbings** of her voice.”

Savitri-193

“Invincibly he ascended without pause...  
Then to the ascent there came a mighty term.  
A height was reached where nothing made could live,  
A line where every hope and search must cease  
Neared some intolerant bare Reality,  
A zero formed pregnant with boundless change.”

Savitri-306

“The **last experience** of a lapsing wave”

Savitri-308

“And still the **last inviolate secret** hides...  
A large white line has figured as a goal,  
But far beyond the ineffable suntracks blaze:  
What seemed the **source and end** was a wide gate,  
A **last bare step** to eternity.”

Savitri-311

- “To live on eagle heights near to the Sun...  
To rend the veil of the **last mysteries.**”  
Savitri-360
- “I (Satyavan) sat with the **forest sages** in their **trance**:  
There poured awakening streams of diamond light,  
I glimpsed the presence of the One in all.  
But still there lacked **the last transcendent power**  
And Matter still slept empty of its Lord (Inconscient Self).”  
Savitri-405
- “This, this is first, **last joy** and to its throb”  
Savitri-435
- “In the brief stade between a death and birth  
A **first** perfection’s stage is reached at **last;**”  
Savitri-531
- “Aspiring he transcends his **earthly self**;  
He stands in the largeness of his soul new-born,  
Redeemed from encirclement by mortal things  
And moves in a pure free spiritual realm  
As in the rare breath of a stratosphere;  
**A last end** of far lines of divinity,  
He mounts by a frail thread to his **high source**;  
He reaches his fount of immortality,  
He calls the Godhead into his mortal life.”  
Savitri-486
- “She climbs to the **summits** where the unborn Idea  
Remembering the future that must be”  
Savitri-632
- “**A few** have dared the **last supreme ascent**  
And break through borders of blinding light above,  
And feel a breath around of mightier air,  
Receive a vaster being’s messages  
And bathe in its immense intuitive Ray.”  
Savitri-659
- “Abandoning the dubious middle Way,  
**A few** shall glimpse the miraculous **Origin**  
And some shall feel in you the secret Force  
And they shall turn to meet a nameless tread,  
Adventurers into a mightier Day.”  
Savitri-704



To free or liberate the Self is the first aim of a Spiritual man. To fulfil himself in all the parts of being and becoming is the last and comprehensive object. 'Truth supreme' is identified as the last *siddhi* of integral Yoga, in that **supreme state of trance** Subconscient and Inconscient sheaths are transformed into Superconscient sheath and there will be no longer any Ignorance, Falsehood, suffering and Death.

In the whole series of Yogic experiences of *Savitri*, the finding of the Soul or Psychic Being and establishing it as the leader of life is identified as the first stage of perfection. This perfection helped *Savitri* to transform the age long habit and negations of physical mind and vital mind that are considered the chief obstacles of permeation of Supramental Force. *Savitri's* Spiritual experience entered higher intensities during each confrontation with *Death* in the Inconscient plane. Each Spiritual experience had to meet the opposition and revolt of earth. *Savitri's* Spiritual experience of Truth Supreme is the final perfection of transformation of *Death* or transformation of eternal night and universal Inconscient. **A future Avatara bears memory of 'all godheads in his grandiose limb.'**<sup>90</sup> When earth becomes ready, it means that *Savitri's* Spiritual experience will be able to counter the earth's opposition or when earth's evolutionary ascent will reach a stage where earth's collectivity will be able to collaborate with the Divine's pressure of change; then, 'The Mighty Mother shall (again) take birth in Time,'<sup>9</sup> **as last Avatara**, in order to lead earth towards the last salvation; then, 'Then shall the Truth supreme be given to men.'<sup>9</sup>

### **Satyavan's Unfinished Yoga:**

**"A greater power must come, a larger light.  
Although Light grows on earth and Night recedes,  
Yet till the evil is slain in its own home  
And Light invades the world's inconscient base  
And perished has the adversary Force,  
He still must labour on, his work half done."**

Savitri-448-49

**"Hard is the world-redeemer's heavy task;...  
Those he would save are his antagonists:...  
The world's blows cannot bend his victor head; ...  
Fate's deaf resistance cannot break his will. ...  
He has broken into the Inconscient's depths  
That veil themselves even from their own regard: ...  
He must call light into its dark abysses, ...  
He must pass to the other shore of falsehood's sea,  
He must enter the world's dark to bring their light.  
The heart of evil must be bared to his eyes,**

He must learn its cosmic dark necessity, ...  
 He must know the thought that moves the demon act ...  
 He must enter the eternity of Night  
 And know God's darkness as he knows his Sun.  
 For this he must go down into the pit,  
 For this he must invade the dolorous Vasts. ...  
**He still must travel Hell the world to save.**  
 Into the eternal light he shall emerge ...  
 Then shall the **world-redeemer's task** be done."

Savitri-448-51

"Thou hast come down into a struggling world  
 To aid a blind and suffering mortal race,  
 To open to Light the eyes that could not see,  
 To bring down bliss into the heart of grief,  
 To make thy life a bridge twixt earth and heaven;  
 If thou wouldst **save** the toiling universe,  
 The vast universal suffering feel as thine:  
 Thou must bear the sorrow that thou claimst to heal;  
**The day-bringer must walk in darkest night.**  
 He who would save the world must share its pain.  
 If he knows not grief, how shall he find grief's cure?"

Savitri-537

Regarding *Satyavan's* unfinished Yoga, we get the hint from the heavenly sage *Narad* and *Savitri's* conversation with *Death*. Though *Satyavan* was a mere woodsman, his past birth was extended from the beginning of creation as first man or first *Avatara* and shared earth's pain in subsequent birth and suffered million wounds in his subtle body and he will be the last *Avatara* to vanquish Time and *Death*. We find the present *Satyavan* in the form of *Sri Aurobindo*, who has established Himself in the subtle and causal world to pursue His unfinished Yoga of calling down the Truth-Light to transform twilight Subconscient plane, slays the evil in dark abysm of Inconscient home and those *Sadhakas* who are identified or united with Him, He will lead their Soul to higher planes for liberation of Soul and lower planes for transformation of Nature. The sorrow of all living creatures will visit His universalised subtle body and live within His house and His healing touch will cure the world. The weeping of past centuries visited Him through visions and poisons of the world stained his living throat and wore the blood glued shirt of the race. His death calls down Supreme force and a new earth is born and through His hard sacrifice high heaven is born. Till He slays the dark concealed hostility and old adversary Force peace is forbidden on earth. If He would bring down God's peace, He must conquer the hidden foe of eternal Night and the evil whisper of the physical and vital mind.

Thus, through transformation of physical and vital mind, man is lifted to his higher Spiritual destiny.

He who lives and thinks for himself only, he will be able to save himself and can live a calm and peaceful life. But the Great who came to save this suffering earth must pass beneath the yoke of grief and pain and they must bear the man's load of fate. They are caught by Wheels of doom that they had hoped to break. *Satyavan* is the Son of God, here born as Son of man. He is the Eternal who suffers in a human form; he has signed salvation's testament with his blood and has opened the doors of undying peace. He has given his Life and Light in order to balance the dark account of mortal ignorance. He carries the cross on which man's Soul is nailed. *Satyavan* as the God's messenger comes to help the world and leads the Soul of earth to higher things. He must carry the yoke he came to loosen; he must bear the pang that he would heal. A million wounds gape in his secret heart; he journeys sleepless through an unending night; antagonist forces crowd across his path and siege his inner life. The sorrow of all living things shall come and knock at his doors and live within his house. The weeping of the centuries visits his eyes and the poison of the world has stained his throat. His love has paved the mortal's road to Heaven and he is tied to the stake of a perennial Fire and this flame will turn Matter to the Spirit's stuff. He must bring down a greater power and a larger Light and this Light invades the world's Inconscient base till the 'evil is slain in its own home.'<sup>67</sup> Calm and sure are his steps in the growing Night and he asks no aid from the inferior God and high voices in the night. He keeps to the one high and difficult road and his eyes are fixed on his immutable aim. He lives through the opposition of Earth's Powers and Nature's ambushes and world's attacks. He must call light into its dark abyss; all things obscure his knowledge must rekindle and all things perverse his power must unknot. On the borders of the meeting of all worlds known as cosmic Self, the secret Law of each thing is fulfilled; all contraries heal their long dissidence and there, pain becomes a violent and fiery joy and evils turn back to its original good. Then shall the last *Avatara work out to end* the Law of Pain and body's Self, *annamaya Purusha can* taste immortality. Then the world-redeemer's task is achieved in totality.

***The Mother's children are ready for Cellular Transformation: -***

“At play with him as with **her child or slave.**”

Savitri-65

“A **child and servant** of the spirit's force.”

Savitri-261

“Arousing consciousness in things inert,  
He imposed upon dark atom and dumb mass  
The diamond script of the Imperishable,

Inscribed on the dim heart of fallen things  
A paean-song of the free Infinite  
And **the Name**, foundation of eternity,  
And traced on the **awake exultant cells**  
In the ideographs of the Ineffable..."

Savitri-232

"They (Lovers) felt each other's thrill in the **flesh** and nerves  
Or melted each in each and grew immense  
As when two houses burn and fire joins fire:  
...Left quivering the subtle body's frame,...  
As forms they came of the formless **Infinite**,  
As names lived of a nameless Eternity."

Savitri-186-87

"To all that Spirit conceives they (King-children) give a mould;  
Persuading Nature into visible moods  
They lend a **finite** shape to **infinite** things."

Savitri-266

"And saw her hand in every circumstance (the Divine Mother's hand)  
And felt her touch in every **limb and cell**."

Savitri-529

"Yet Light is there; it stands at Nature's doors:  
It holds a torch to lead the traveller in.  
It waits to be kindled in our **secret cells**;  
It is a star lighting an ignorant sea,  
A lamp upon our poop piercing the night.  
As knowledge grows Light flames up from within:"

Savitri-626

"The Mighty Mother sits in lucent calm  
And holds the eternal Child upon her knees  
Attending the day when he shall speak to Fate."

Savitri-662

"Around her lived the children of God's day  
In an unspeakable felicity,  
A happiness never lost, the immortal's ease,  
A glad eternity's blissful multitude."

Savitri-673

"That is what *Sri Aurobindo* never stopped repeating: "Do not try to do it  
(*sadhana*) all by yourself, *the Mother* will do it for you, if you trust Her.""<sup>17</sup>

**The Mother**

“If, for any reason this body (The Mother’s body) becomes unusable, the universal Mother will again start manifesting in **hundreds** of individualities according to their capacity and receptivity, each one being a partial manifestation of the Universal Consciousness.”<sup>72</sup> “And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength.”<sup>72</sup>

### **The Mother**

*Satyavan’s* experience of cellular transformation is a continuation of *King Aswapati’s Yoga* in the Inconscient and Subconscient plane, which he left unfinished through *Japa* or ‘the *mantra* sinks in Yoga’s ear.’<sup>33</sup> This repetition of sacred word **whips** the blind and mechanical brain and repeats its murmur ‘in the dim ignorant cells.’<sup>33</sup> This word repeats itself endlessly in the cells of the body in rhythmic sound; thus possessing the thought, vision, feeling, sense and the true physical being with ecstasy and radical change.

*The Mother’s* children, those who satisfy the above five theories of life are ready for acceleration of cellular transformation. It will be a part of the contagion from *The Mother’s* body, since evolution is a global phenomenon and transformation of the cells in one body repeats itself in all other bodies through a highly contagious Contact of Vibration of Consciousness. The acceleration of cellular transformation will continue with those children who prefer to live in *The Mother’s* atmosphere constantly **or learn the lesson to move the Consciousness vertically**. *The Mother’s* Consciousness is charged with the Supramental vibration of unspeakable felicity and will pursue the destined Souls all over the world to elevate their consciousness of mind, life and body to **Psychic and Spiritual state and subsequently to Cosmic Consciousness and the Supramental status**.

The stabilisation of Supramental Force in different layers of mind, life and body is a question of time and the collaboration of the outer instruments. The work of this transformation is a rather easier phenomenon as it is not an issue of new discovery but of entering the domain of already explored areas which was pioneered by *The Mother*. The cells that will agree for Supramental transformation and the cells that will refuse this transformation are a question of cardinal importance. The invasion of the Inconscient and Subconscient memories in the form of death, disease, accident, disorder and all other negations to the corporeal part of the body are chief stumbling blocks and their effects have to be annulled by the pressure of the Supramental force. The extent to which the cells of the body will collaborate with the Supramental invasion is a question of Spiritual experience. It is believed that it will be easier because a considerable amount of cleaning or purification in the universal Inconscient

has been undertaken by *The Mother* and *Sri Aurobindo* in the subtle physical. Those who 'wear the face of *Satyavan*' are *Jivatma* holding permanently *Paramatma* in the heart centre. They are *The Mother* possessed children of everlasting Day and *The Mother's* glad eternity from all sides will capture Her children in order to accomplish Her unfinished work of cellular transformation.

*Sri Aurobindo's* departure, 5<sup>th</sup> December-1950, from the earth marked the beginning of cellular transformation of humanity. *Sri Aurobindo* left, because His accumulated Spiritual force was not supported and multiplied by the fellow disciples in order to counter the earth's opposition from the Inconscient Sheath and Universal Sheath. *The Mother* took nine years (refer *The Mother's* experience: Night of 24<sup>th</sup> 25<sup>th</sup> July-1959) to discover *Sri Aurobindo* again in the subtle physical. *Sri Aurobindo* took nine years to establish Him in the subtle physical; then afterwards His action in the subtle physical was more concrete and *The Mother* recounts, "And I now have with *Sri Aurobindo* an intimacy I didn't have when he lived in a physical body."<sup>12</sup> "*Sri Aurobindo* lives there (subtle physical) permanently, as though in a house of his own, you can see him, stay with him..."<sup>25</sup> The departure of *The Mother*, 17<sup>th</sup> November-1973, marked the second stage of cellular transformation and beginning of Their dual action on earth life from the subtle physical. *The Mother* had to leave because there was sharp incompatibility between Her intense Divinity and earth's opposition. But Her action in the cells of the body will drive humanity ahead. The future of man will be worked out in the subtle physical where They are stationed firmly. So now we can enter far more intense relationships with Them in the subtle physical than during Their physical Presence on earth. We can verify how Their external *Avatarhood* is a special privilege in our inner Spiritual life and feel deeply Their support in our inner and outer perfection.

OM TAT SAT

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- 2: Savitri-446,
- 3: Savitri-185,
- 4: Savitri-424,
- 5: The Mother's Agenda/Vol-2/329-30,
- 6: Savitri-318,
- 7: Savitri-292,
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- 9: Savitri-705,
- 10: Savitri-397,

- 11: The Mother's Agenda-31.01.1961,
- 12: The Mother's Agenda/Vol-6/327,
- 13: Savitri-633,
- 14: Savitri-445,
- 15: Savitri-703,
- 16: Savitri-541,
- 17: The Mother's Agenda-5/101,
- 18: Savitri-576, 584,
- 19: Savitri-419,
- 20: "Earth saw my struggle, heaven my victory;  
All shall be seized, transcended; there shall kiss  
Casting their veils before the marriage fire  
The eternal bridegroom and **eternal bride.**" Savitri-638,  
"Release the soul of the world called Satyavan  
Freed from thy clutch of pain and ignorance  
That he may stand master of life and fate,  
Man's representative in the house of God,  
The mate of Wisdom and the spouse of Light,  
The eternal bridegroom of the **eternal bride.**" Savitri-666,
- 21: Savitri-702,
- 22: The Mother's Agenda/Vol-5/170,
- 23: Savitri-375,
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- 25: The Mother's Agenda/Vol-4/36,
- 26: Savitri-428,
- 27: Savitri-564,
- 28: Savitri-431,
- 29: Savitri-562, 477
- 30: Savitri-35,
- 31: Savitri-429,
- 32: Savitri-430,
- 33: Savitri-375,
- 34: Savitri-695,
- 35: Savitri-718,
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42: Savitri-422,  
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 66: SABCL/17/The Hour of God-91,  
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 70: Savitri-356,  
 71: The Mother's Agenda-4/131,  
 72: The Mother's Agenda-11/p-346, The Mother's Agenda-8/p-365,  
 73: Savitri-579,  
 74: (King Aswapati said) "Too hard the gods are with man's fragile race;  
 In their large heavens they dwell exempt from Fate  
 And they forget the wounded feet of man," Savitri-425,  
 (Queen said) "Perhaps the soul we feel is only a dream,  
 Eternal self a fiction sensed in trance." Savitri-442,  
 (Narad said) "O queen, thy thought is a light of the Ignorance,  
 Its brilliant curtain hides from thee God's face." Savitri-443,  
 (Multiple inner entities said) "Nay, it is her spirit she seeks.

A splendid shadow of the name of God,” Savitri-500,  
(Death said) “Truth comes not there but only the thought of Truth,  
God is not there but only the name of God.” Savitri-646,  
(Divine said) “Where God is unseen and only is heard a Name” Savitri-702  
(Savitri said) “If the chamber’s door is even a little ajar,  
What then can hinder God from stealing in  
Or who forbid his kiss on the sleeping soul?” Savitri-649,

75: "Because of the necessities of the transformation, this body may enter a state of trance that will appear cataleptic.... Above all, no doctors! This body must be left in peace. Do not hasten, either, to announce my death (*Mother laughs*) and to give the government the right to intervene. Keep me carefully sheltered from all injuries that may come from outside – infection, poisoning, etc. – and have UNTIRING patience: it may last days, perhaps weeks, perhaps even longer, and you will have to wait patiently for me to come naturally out of that state once the work of transformation is accomplished." The Mother’s Agenda-8/p-23,

76: “I have seen rather clearly that that trance depended on the ratio between two aspects, the proportion between two aspects: that of the individual transformation (that is, the transformation of this body), and that of the general, collective and impersonal work.

If a certain balance is kept, that state [of prolonged trance] may be dispensed with, but then the same work which would have been done in a few weeks or months (I don't know) will extend over years – years and years. So it's a question of patience – patience isn't lacking. But it's not only a question of patience, it's a question of proportion: there must be a certain balance between the two, between the outside pressure of the external work (not "external," the collective work), and the pressure on the body for its transformation. If wisdom is still there, that is, if the instrument is constantly and infallibly capable of doing exactly what is expected of it (to put it into words: the supreme Lord's precise will), then the trance might not be necessary. It would only be if out of ignorance there is a resistance in the execution.

That's how I feel.

This possibility of transformation in trance was announced to the body some ... yes, about sixty years ago now, and periodically afterwards. And there has always been a prayer: "No, may it not be necessary: it's the method of laziness." It's the method of inertia. Now all those preferences, all that is gone. There is only an increasingly alerted, awakened consciousness, but awakened to the point of being alerted to the possibility of unconscious resistances, with the will for them to disappear. All depends on the plasticity, the receptivity.” The Mother’s Agenda-8/p-25-2,

77: [The Mother's Agenda/December 20, 1961](#),

78: Savitri-465,  
79: Savitri-316,  
80: CWSA-24/The Synthesis of Yoga-726-527,  
81: The Mother's Agenda-January-9, 1962,  
82: The Mother's Agenda/28<sup>th</sup> July 1961, "It was not by choice that I met all the four Asuras – it was a decision of the Supreme. The first one, whom religions call Satan, the Asura of Consciousness, was converted and is still at work. The second [the Asura of Suffering] annulled himself in the Supreme. The third was the Lord of Death (that was Theon). And the fourth, the Master of the world, was the Lord of Falsehood; R was an emanation, a vibhuti, as they say in India, of this Asura." The Mother's Agenda/5<sup>th</sup> November-1961,  
83: Savitri-563,  
84: Savitri-410,  
85: "On every plane, this Greatness must create.  
On earth, in heaven, in hell she is the same;  
Of every fate she takes her mighty part." Savitri-179,  
"Curing the antithesis twixt heaven and hell" Savitri-235,  
86: "Death walked in front of her and Satyavan,  
In the dark front of Death, a failing star." Savitri-640,  
87: Savitri-580,  
88: Savitri-581,  
89: Savitri-590,  
90: Savitri-680,  
91: "As for Nirvikalpa Samadhi, even if one wants it, it is only the result of a long sadhana in a consciousness prepared for it — it is no use thinking of it when the inner consciousness is only just beginning to open to Yogic experience." CWSA-29/Letters on Yoga-II/p-316, "The realisation of this Yoga is not lower but higher than Nirvana or Nirvikalpa Samadhi." CWSA-28/Letters on Yoga-p-433, "Nirvikalpa Samadhi, complete trance, in which there is no thought or movement of consciousness or aware of either inner or outer things.' SABCL-30/p-326, "Nirvikalpa Samadhi according to tradition is simply a trance from which one cannot be awakened even by burning or branding — i.e. a trance in which one has gone completely out of the body. In more scientific parlance it is a trance in which there is no formation or movement of the consciousness and one gets lost in a state from which one can bring back no report except that one was in bliss. It is supposed to be a complete absorption in the Sushupti or the Turiya." CWSA-30/Letters on Yoga-III/p-251, "Nirvikalpa samadhi" properly means a complete trance in which there is no thought or movement of consciousness or awareness of either inward or outward things — all is drawn up into a supracosmic Beyond. But here it cannot mean that — it probably means a trance in a consciousness beyond the Mind." CWSA-30/Letters on Yoga-III/p-251,

92: “(Question) I can try to call down the Mother’s Force, but faith and surrender would require a wonderful Yogic poise and power possible only in born Yogis, I think. (Answer) Not at all. A wonderful Yogic poise and power would usually bring self-reliance rather than faith and surrender. It is the simple people who do the latter most easily.” CWSA-32/The Mother with Letters on the Mother-212,

93: Savitri-632,

94: “To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power. Otherwise Love itself blinded by the confusions of this present consciousness may stumble in its human receptacles and, even otherwise, may find itself unrecognised, rejected or rapidly degenerating and lost in the frailty of man’s inferior nature. But when it comes in the Divine Truth and Power, Divine Love descends first as something transcendent and universal and out of that transcendence and universality it **applies itself to persons according to the Divine Truth and Will**, creating a vaster, greater, **purser personal love than any the human mind or heart can now imagine**. It is when one has felt this descent that one can be really an instrument for the birth and action of the Divine Love in the world.”

CWSA-29/Letters on Yoga-II/p-333,

95: Savitri-16,

96: Savitri-14,

97: Savitri-663,

98: Savitri-22

99: Savitri-297

100: Savitri-45,

101: Savitri-301

102: Savitri-315,

103: Savitri-172,

104: Savitri-27,

# *Savitri's Yoga*

“The great and unknown spirit (Savitri) born his (King Aswapati's) child.”

Savitri-373

“Heart-bound before the sun, their marriage fire,  
The wedding of the eternal Lord and Spouse  
Took place again on earth in human forms:  
In a new act of the drama of the world  
The united Two began a greater age.”

Savitri-411

“Yet ever they (Savitri & Satyavan) grew into each other more  
Until it seemed no power could rend apart,  
Since even the body's walls could not divide.”

Savitri-473

“Above the cherished head of Satyavan  
She saw not now Fate's dark and lethal orb;  
**A golden circle round a mystic sun**  
Disclosed to her new-born predicting sight”

Savitri-533

“She followed him (Satyavan) through the march of endless Time.”

Savitri-556

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

Savitri-614

*Savitri* had the indication from her father, King *Aswapati* that her Soul had not come down alone to earth. The Eternal Lord is waiting for her in the human form of an unknown Lover to whom she has to venture in this longing breast of earth. Heaven guards her white virginity, till the discovery of her own Lord on earth. Though she was a bright bird tired of her lonely nest, yet she must wait patiently for that destined meeting.

The first meeting with *Satyavan* offered her three distinct experiences. Her illuminated head, excessive physical beauty, youthfulness and brightness are further

nourished by the flaming touch of *Satyavan*. Her inherent purity of mind, life and body restored its original purity of the Soul and it is further purified and protected by the pressure and influence of the destined Lover. Her direct contact with the Divine was intensified with the new **Vision and Influence** of the Supreme in a material form.

There is a need to understand the Spiritual status of limitless *Satyavan* and boundless *Savitri* before Their first meeting. They both had the partial realisation of Divine in the Supreme Self, Superconscious Self, Universal Self and Subliminal Self. They both were exclusively preoccupied in uncovering the endless mysteries of existence that can intensify the above mentioned realisation. *Satyavan* was searching the passage through which the gulf between earth and heaven would be bridged whose secrets are already revealed to *Savitri*. They both had knowledge and entry into Subconscious Self, Inconscious Self and Surface physical Self but the intensified realisation of the Divine in those planes were waiting the hour of their dual *sadhana*, which was initiated during their first meeting and would begin concretely after *Savitri's* final arrival to *Satyavan's* home. They further explored the innermost chambers of all those Selves for such is the exercise through which layer after layer darkness of the Inconscious Sheath would be permanently illumined. That is the adventure of the Divine Mother in bringing the earth entirely into her possession and influence. The present earth's sorrow is that it is not yet ready to be swallowed by her absolute Light.

*Savitri* became the Mother of the *Satyavan's* 'natural brother'<sup>8</sup> reared in Mother Nature's house by rising into a Mother consciousness. They felt *Savitri's* 'deep childlike motherhood'<sup>9</sup> and her message of golden change was to live for love and oneness. This idea is confirmed when we find the Supreme directed *Savitri*, 'Thou shalt not shrink from any brother soul.'<sup>10</sup> This is also further noticed when *Savitri* conquered death she identified herself before *Satyavan* as 'sister of thy soul'<sup>11</sup> and 'mother of thy wants.'<sup>11</sup> **Thus, the Avatar's sense of brotherhood with all creation is defined in *Savitri*.**

When *Satyavan* entered the domain of Supreme Self, there he lost his other Selves, which are Superconscious self, Universal Self, Subliminal self, Surface physical Self and Inconscious Self and these Selves are a part of Divine's all inclusive totality.

Earth's history is full of events where *Satyavan* like strong Souls got lost in the Supreme Self and declared That as the final exit. *Savitri's* arrival helped *Satyavan* to draw away from the permanent merger in the Supreme Self and through her Divinity she helped *Satyavan* to return to Earth leaving the attraction of merger in Supreme

Self; for on Earth awaited the hour of her highest Divine manifestation. *Satyavan* was seeking in vain in other worlds in order to bridge the gulf that separates Earth and Heaven. He was probably not aware or partly aware of the Divine Mother's earthly embodiment prior to his meeting with *Savitri*, who alone can bridge the gulf between Hell, Earth and Heaven. His **profound and intimate Spiritual** experience at the first meeting with *Savitri* was:-

“But thou (*Savitri*) hast come and all will surely change:  
I (*Satyavan*) shall feel the World-Mother in thy golden limbs  
And hear her wisdom in thy sacred voice.  
The child of the Void shall be reborn in God,  
My Matter shall evade the Inconscient's trance.  
My body like my spirit shall be free.  
It shall escape from Death and Ignorance.”

Savitri-406

“But now the gold link comes to me (*Satyavan*) with thy feet  
And His gold sun has shone on me from thy (*Savitri*) face.”

Savitri-408

*Savitri* had the quadruple sanction and blessings behind her acceptance of *Satyavan*. The first sanction came from her Psychic being, which is a part of her subliminal Self. Her Psychic being had the complete awareness and knowledge of *Satyavan's* past, present and future **births**. Her half-opened Psychic being was aware of their higher Spiritual destiny and great world action superseding their fixed destiny. The second sanction came from Heaven in the form of *Narad*, the Heavenly Sage who descended down to earth in order to strengthen *Savitri's* Soul force and made her aware of her supreme mission on earth. The third approval was made through her father, King *Aswapati*, who was representative **symbol** of earth's concentrated *tapasya* and he saw by his fore knowledge a part of the future destiny of *Savitri* and *Satyavan*. The fourth sanction visited *Savitri* after her realisation of the origin of Existence followed by conquest of death and the formless Supreme revealed to her in a finite form and granted boons to *Savitri* for her great world mission of transforming humanity.

### **Savitri's Method of Yoga:**

“In a **simple purity** of emptiness  
Her mind knelt down before the unknowable.”

Savitri-522

“Annul thyself that only God may be.”

Savitri-538

“An impersonal emptiness walked and spoke in her.”

Savitri-552



“Her divine emptiness was their instrument.”

Savitri-553

“And fixed her thought upon the saviour Name”

Savitri-491

*Savitri's* main method of Yoga was Spiritual where mind realised the emptiness and silence and there was ascent of Soul followed by dynamic descent of Divine Force known as *Vedantic* Sacrifice and this was supported and subordinated by Psycho-physical means of ceaseless *Japa* which accelerated the transformation action through *Vedic* sacrifice. Thus, *Savitri* was able to attain the highest perfection of *Jnana* and *Bhakti Yoga* by becoming *Karma Yogi*.

**The First Support *Savitri* Received while choosing *Satyavan*:**

“One whom I (*Savitri*) sought I found in distant lands;  
I have obeyed my heart, I have heard its call.”

Savitri-424

Her Psychic being within the heart had three distinct Spiritual experiences in support of *Satyavan*, which made her choice firm and indispensable. At the first sight she saw and wondered at God's smile and vision of the Eternal in a human face and bowed down at his feet. Secondly, she was able to recollect the memories of past lives connected with *Satyavan* since the beginning of earth. Thirdly, she saw along with *Satyavan* her future Divine manifestation on earth.

*Savitri's* Spiritual being above the head did not measure gain or loss of *Satyavan's* death with the help of thinking mind but rather worked out God's secret plan of supreme affirmation, who can transform all negations, who can perform miracles which the mind cannot understand. *Savitri* did not accept the Iron Law of Nature, nor submitted to it as she stationed herself firmly in higher planes of Consciousness beyond the limitation of three *gunas*. She was aware of the greater Divine Law and Divine help which could reverse the course of things both gradually and instantly. She received the call from her Spiritual being to help a blind and ignorant mortal race and brought down bliss to the heart of the bereaved.

**The Second Support *Savitri* Received while choosing *Satyavan*:**

(*Narad* said) “Alone she must conquer or alone must fall.  
No human aid can reach her in that hour,  
No armoured god stand shining at her side.  
Cry not to heaven, for she alone can save.  
For this the silent Force came missioned down;  
In her the conscious Will took human shape:

She only can save herself and save the world.”

Savitri-461

*Narad* was fully aware about the truth and mystery behind the creation and its right relation with the Creator. He was aware of *Savitri's* Divine Mission that she has to work out by evolving the powers and potentialities of her multiple Selves. He has also given the true account of how the fate of most mortals differs from the fate of Divine instruments of *Yantra*, *Vibhuti* and *Avatara*. In the former case fate is the fixed destiny activated by Nature's Iron Law where Supernature or *Ishwara* remains witness during the critical transitional moments; in the latter case a changeable Spiritual destiny replaces the fixed fate and the dynamic Supernature is activated to transform all negations to affirmations. He slowly revealed to the *Queen* the difference between the suffering of all Nature through fixed destiny and the suffering of few rare Souls who descend to earth to liberate and transform humanity. These great Souls cannot heal the suffering of the world from above but can only save the world by sharing and part taking in its suffering and by drinking the bitter cup of world's poison they pay the Godhead's debt. The sorrow of all living things shall knock at their doors. The Day bringer must walk in the darkest night and weeping of the centuries visit his eyes.

Integral Yoga identifies Gods in their highest secret entity as 'powers of this Supermind'<sup>12</sup> and out of their anguish and labour they have worked out the Divine Will and shape the Life Divine in mortal form. In essence the Gods are one existence to whom sages call by different names. In *the Vedas*, *Agni* is described as a separate deity, inferior to other Gods in cosmic position, yet adored as the One that has become all; at the same time he is said to contain all the gods within him.

### **The Third Support Savitri Received while choosing Satyavan:**

“Then Aswapati looked within and saw  
A heavy shadow float above the (Satyavan's) name  
Chased by a sudden and stupendous light;  
He looked into his daughter's eyes and spoke:  
“Well hast thou done and I approve thy choice...””

Savitri-424

King *Aswapati* played the role of the Father and *the Guru* in the life of *Savitri* and wanted strongly that his daughter should remain unwounded in the passage of her entire life and shall pour all around her the nectar of sorrowless life. *Narad's* pronouncement of *Satyavan's* death did not perturb him because he **could foresee double destiny above *Satyavan's* head, one that of a 'heavy shadow' and other that of chasing by a 'sudden and stupendous (Divine) light.'** He had seen in *Savitri* the manifestation of the Divine Mother who **could** fight against fate to change it and he had a strong conviction that the Supreme Will could work only for the good,

independent of whatever it seems good or bad to man's mind. As *Guru*, he was aware of *Savitri's* second Self, *Satyavan*, and helped her to trace him in this longing breast of earth.

In integral Yoga, the physical *Guru* has the responsibility of helping a disciple to find the Psychic being in the heart as *inner Guru*, Spiritual being above the head as *Jagat Guru* and Supramental being as *Supreme Guru*. Their dynamic aspect is *The Mother* stationed in those centres as Psychic Mother, Spiritual Mother and Supramental Mother, who takes the responsibility of further **adventurous purification, transformation and perfection** in *sadhana*.

*Savitri's* Soul's choice of accepting *Satyavan* was approved by her Divine Father and Guide. He also did not want the foreknowledge of *Satyavan's* death to be revealed by *Narad* to the ignorant masses. This also indicates that integral Yoga discourages its liberated *Sadhakas* to forecast any foreknowledge of sure guidance revealed to them through subtle vision rather it leans on the conviction that with consecration followed by the descent of Divine Grace all foreseen events can change and all negations can be transformed into affirmation. Foreknowledge is beneficial for strong Soul and harmful for weak Soul because the latter does not have any means of higher instrumentation of Spirit to overcome it. King *Aswapati* understands doom as self chosen and is authored by our untransformed physical and vital mind. It can be changed by intervention and opening towards Psychic being and higher Divine Will.

#### **The Fourth Support Savitri Received while choosing Satyavan:**

“Break into eternity thy mortal mould;  
Melt, lightning, into thy invisible flame!  
Clasp, Ocean, deep into thyself thy wave,  
Happy for ever in the embosoming surge.  
Grow one with the still passion of the depths.  
Then shalt thou know the Lover and the Loved,  
Leaving the limits dividing him and thee.  
Receive him into **boundless Savitri**,  
Lose thyself into **infinite Satyavan**.  
O miracle, where thou beganst, there cease!”

Savitri-691-92

After the conquest of *Death* and return from everlasting Night, *Savitri* entered the world of deathless bliss and made herself a channel for Divine's timeless Force. She had some rare communion with the Supreme, who leaned down to break the knot of earth, to cast down wall and fence of obstinate Nature, to strip heaven bare and

granted her boon in the form of Divine energy, nameless formless Peace, sweet infinity of Oneness, voiceless rapture of His bliss; His embrace which rends the living knot of pain and fasten her nature with His cords of strength to accomplish her task of delivering man and earth and looks down on life by calling down the Spiritual heights. She refused the Divine's maimless calm, turned away from His termless peace, solitary bliss, lonely freedom and happy extinction from her separative self and had chosen to share earth's struggle and fate and leaned in pity over earth-bound men. *Savitri* informed the Supreme that her immortal Love stretches its arms out to embrace mankind and she is closer in heart to the suffering man than the heights of beatitude and freedom of heaven and she wishes to share the joy of her Divine perfection with all and marry all in God's immense delight. A thousand doors of oneness was her heart; she bore the eternity of every Spirit and the burden of universal Love and she would bear His ruthless beauty unabridged. Thus she became the wonderful mother of unnumbered Souls, heard their million cries, raised their Souls to Light and brought down God into the lives of men. She will bear all things so that all things may change, she will fill all with His splendour and His bliss and will meet all with her transfiguring Soul.

The Earth, Heaven, Heaven descended on Earth and Hell's or the Inconscient sheath's fourfold opposition in the destined union of *Savitri* and *Satyavan* require attention. The true Divine Call is often mocked by the surrounding world and so this call is executed by fit and capable Souls in isolation and secrecy.

**The First Opposition *Savitri* Received while choosing *Satyavan*: -**

“Thy heart has stooped to a misleading call.  
Choose once again and leave this fated head,  
Death is the gardener of this wonder-tree;  
Love's sweetness sleeps in his pale marble hand.”

Savitri-431

*Savitri*'s human mother is personified as wise, passionate and her aspiration is like a sacrificial fire. She is partly self-realised and God realised and is the spouse of King *Aswapati*. Her Spiritual status has the capacity to put some light on Ignorance but not capable to transform Ignorance into Knowledge by eliminating falsehood and confusion. She was not free from doubt, impatience and fear and she had no strong conviction and foreknowledge that all happens for the best and her partial realisation of the Divine prohibits her from understanding the mystery of the creation entirely. She has not understood the Divine and His law in its entirety. The *Queen* was ignorant of the Supernature that is above the law of nature, when dynamised can work out miracles, beyond the limitation of mind.

She was not aware of that part of God and His Divine Light that is responsible for earth's transformation. She did not enter within nor called the tranquil Spirit to her aid during the period of extreme adversity to counter it, instead she blamed circumstances and opened herself to the floodgates of sorrow. She was completely ignorant about *Savitri's* universal mission of bearing the burden of earth because she did not care to explore within and discover the Spirit's endless mysteries. During this transition or critical hour her Spiritual achievement did not help, she lost her hard-won silence, which means a **Spiritual fall**<sup>29</sup> and entered the three *gunas* of ordinary man. The *Queen* was a strong moderate by nature and hence she recoiled from any high mission and discouraged *Savitri* to step back from her Soul's choice and asked her to follow an easier established path without any risk. As a moderate, she realises the Divine as cruel, hard hearted and a monster who does not care to satisfy her desire and interest. Due to her erroneous understanding of World, Self and God, she considers life as merely a game of chance. Right relation leaves an impression on Divine as All Love, all Delight and all Compassion and all the unforeseen events are experienced as God's secret plan.

She wanted her daughter to confine her life within the boundaries of narrow individualistic happiness and persuaded her to reject all that was not compatible with this selfish end. She was absolutely against *Savitri's* choice of her future home and future companion and was not ready to share the doom that *Satyavan* was carrying over his head and she persuaded *Savitri* to leave this fated head and choose once again a less rare Soul who may call happier fate and long mortal **joy**. To this *Savitri* replied that what her Soul has received from *Satyavan* for a moment of deep unchanging love is more than the riches of a thousand fortunate years of ordinary living and happy days. Momentary **intense** Divine union and its joy are having infinitely more value than a long successful ordinary life.

Pain visited *Savitri* as Heaven's privilege and she must cross on the stones of suffering in order to reach the goal of ineffable *Ananda*. *Narad* discouraged *Savitri's* mother to put any effort to change her Heaven sent task and Heaven's wiser Love always rejects the mortal's prayer as ordinary human prayer is not free from blind hopes, desire and fear. *Savitri's* final arrival at *Satyavan's* home is the first victory over the falsehood of the above-mentioned opposing force.

The integral Seeker must know that during the critical hour man turns to misleading powers, mortal grief and Nature's fixed law. So if he will do Yoga and develop constant direct contact with the Divine, then during difficult moments he will turn only to the dynamic Divine *Shakti* and her Supernature **or 'hold it up towards its luminous source.'**<sup>38</sup> By establishing direct contact with the **dynamic** Divine all the

problems of existence can be resolved swiftly if not instantly. And this direct Divine contact accumulates as Soul force and this opulence is carried in successive births.

**The Second Opposition Savitri Received while choosing Satyavan:**

“All here must learn to obey a higher law,  
Our body’s cells must hold the Immortal’s flame.  
Else would the spirit reach alone its source  
Leaving a half-saved world to its dubious fate.”

Savitri-35

“Heaven’s flaming lights descend and back return,  
The luminous Eye approaches and retires;  
Eternity speaks, none understands its word;  
Fate is unwilling and the Abyss denies;  
**The Inconscient’s mindless waters block all done.”**

Savitri-371

“An exit is shown, a road of hard escape  
From the sorrow and the darkness and the chain;  
But how shall a few escaped release the world?  
The human mass lingers beneath the yoke.  
Escape, however high, redeems not life,  
Life that is left behind on a fallen earth.  
Escape cannot uplift the abandoned race  
Or bring to it victory and the reign of God.”

Savitri-448

“Her self was nothing, God alone was all,  
Yet God she knew not but only knew he was.”

Savitri-522

“A consciousness of being without its joy,  
Empty of thought, incapable of bliss,  
That felt life blank and nowhere found a soul,  
A voice to the dumb anguish of the heart  
Conveyed a stark sense of unspoken words;  
In her own depths she heard the unuttered thought  
That made unreal the world and all life meant.”

Savitri-534

“In that absolute stillness bare and formidable  
There was glimpsed an all-negating Void Supreme  
That claimed its mystic Nihil’s sovereign right  
To cancel Nature and deny the soul.”

Savitri-545

“Or she might wake into God’s quietude  
Beyond the cosmic day and cosmic night  
And rest appeased in his white eternity.”

Savitri-549

“A lonely Absolute negated all:  
It effaced the ignorant world from its solitude  
And drowned the soul in its everlasting peace.”

Savitri-550

The second opposition came from *Savitri’s* Spiritual experience of all negating Void Supreme or Spiritual experience of *Brahma Nirvana* born out of world negation. This recoil of Spirit from Matter and Life or **Spiritual experience of *Brahma satya jagat mithya***, is the later *Vedantic* solution of the problem of existence that dominated the earth life of saints and ascetics for more than two thousand years.

**This experience cannot transform life.** ‘All was suppressed but nothing yet expunged’<sup>55</sup> and ‘Emotion slept deep down in the still heart.’ *Savitri* was discouraged to ‘call a mightier Light into life’s closed room’<sup>30</sup> and a greater Law of Immortality into man’s little house.

So, **one part of *Savitri’s* Being** decided to follow behind *Satyavan’s* inevitable hour of death ‘**And pass through night from twilight to the sun**’<sup>30</sup> and escape into a Supreme state of *param dham*, where they can rest in armed breast upon breast, untroubled by thought and emotion and forgetting the responsibility to rescue man from **the clutch of death** and the Soul’s highest Call of **inverting apex Spirit to nether Matter**. Escape can neither uplift an abandoned race nor can it bring Spirit’s victory over Matter, nor God’s reign over earth life.

She even sometimes failed to reject *Satyavan’s* death from her physical mind. Grief and fear became the food of that mighty love. So, she thought of a later *Vedantic solution of* submitting herself before *Death by accepting it as a passage to param dham* or preferred a **moderate solution of living** an unaccompanied lonely life **without *Satyavan***. They are:

“Although with a vain imaginary bliss  
Of fiery union through death’s door of escape  
She dreamed of her body robed in funeral flame,  
She knew she must not clutch that happiness  
To die with him and follow, seizing his robe  
Across our other countries, travellers glad  
Into the sweet or terrible Beyond.



For those sad parents still would need her here  
To help the empty remnants of their day.”

Savitri-472

*Savitri* accepts death as a passage of escape into white Spiritual calm and *Nirvana* to tear off the bonds of tired developing Souls ‘those who were tied to body and to mind’<sup>18</sup> and she refused this highest lure proposed by *Death* to **turn towards God by forgetting *Satyavan* and** ‘Annul thyself in his immobile peace.’<sup>18</sup> Rather her developed Soul accepted this principal method of *Sadhana* of ‘Annul thyself that only God may be’<sup>19</sup> as a means, passage and half way journey of her world mission. The God she realised is an ever growing dynamic flame and not a static Divine of escapist Spirituality **and this dynamic Divine union insists, ‘But I (*Savitri*) have loved too the body of my God (*Satyavan*)’<sup>31</sup> and she had strong aspiration to live and pursue ‘him in his earthly form.’<sup>31</sup> The victory over this second opposition of recoil from life came when she received the clear Divine Call from the highest Spiritual heights reminding her of her Soul’s final task of conquering Time and *Death* **by opening the doors of Fate** and to lead man towards Truth’s wide and golden path.**

A similar lure *Savitri* received from the Divine after she entered the world of Everlasting Day, where the Lord proposes her with the following boon of escapist solution towards life:

“Choose, spirit, thy supreme choice not given again;  
For now from my highest being looks at thee  
The nameless formless peace where all things rest.  
In a happy vast sublime cessation know, —  
An immense extinction in eternity,  
A point that disappears in the infinite, —  
Felicity of the extinguished flame,  
Last sinking of a wave in a boundless sea,  
End of the trouble of thy wandering thoughts,  
Close of the journeying of thy pilgrim soul.” Savitri-696

As *Savitri* refused the above boon of the Lord, so He granted her boon of affirmation of continuing her work of redemption of earth:

(Lord said to *Savitri*) “But since thou hast refused my maimless Calm  
And turned from my termless peace in which is expunged  
The visage of Space and the shape of Time is lost,  
And from happy extinction of thy **separate self**

In my unaccompanied lone eternity, —  
For not for thee the nameless worldless Nought,  
Annihilation of thy living soul  
And the end of thought and hope and life and love  
In the blank measureless Unknowable, —  
I lay my hands upon thy soul of flame,  
I lay my hands upon thy heart of love,  
I yoke thee to my power of work in Time.” Savitri-698

For an integral seeker of Truth, the Spiritual experience of all negating *Nirvana* is a first perfection, indispensable foundation for exploration of higher ranges of Consciousness and its utility ends with all affirmative cosmic Divine union. Through this dynamic Divine union Spirit and Matter can be reconciled and Spirit’s victory over Matter can be experienced. He will liberate himself of three later *Vedantic* interim solutions towards life that (1) of chain of bound action, *Karma*, (2) escape from the wheel of rebirth, *Mukti* and (3) cosmic illusion, *Maya*. In integral Yoga these three negations are transcended and (1) the binding law of *karma* is replaced with freedom of Soul and execution of all action through intervention of Divine Will; (2) rebirth is not considered as the Soul’s circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life; and (3) this Illusion-Power which creates appearances can be removed by ascending into the higher Consciousness and Matter can be the solid ground for manifestation of the highest Spirit. A link principle between static Matter and dynamic Spirit is unveiled and through invasion of Spiritual energy into the material world, a *Sadhaka* realises that Matter is as real as Spirit, *Brahman Satya Jagat Satya*.

So, a *Sadhaka*’s approach towards existence:

“But only when we break through Matter’s wall  
In that spiritual vastness can we stand  
Where we can live the masters of our world  
And mind is only a means and body a tool.” Savitri-543  
“Even now her splendid being might flame back  
Out of the silence and the nullity,  
A gleaming portion of the All-Wonderful,  
A power of some all-affirming Absolute,  
A shining mirror of the eternal Truth  
To show to the One-in-all its manifest face,  
To the souls of men their deep identity.” Savitri-549  
“The world of unreality ceased to be:..

A spirit, a being saw created things  
And cast itself into unnumbered forms...  
A Truth in which negation had no place,...  
The sense of unreality was slain:" Savitri-554- 55

**The Third Opposition Savitri Received while choosing Satyavan:**

"His (Satyavan's) **absence** was a dream of memory,  
His **presence** was the empire of a god."

Savitri-468

"If in his (Satyavan's) **presence** she forgot awhile,  
Grief filled his **absence** with its aching touch;"

Savitri-472

"Its (Supreme Self's) **absence** left the greatest actions dull,  
Its **presence** made the smallest seem divine."

Savitri-305

The third opposition was from *Savitri's* own untransformed Nature, instincts, murmurs, voices that were ruled by the dark Inconscient energy. The transformation of nature or transformation of her **subliminal** triple Soul-forces is one of the important aspects of *Savitri's Yoga*; for complete union with the physically embodied individual Godhead, *Satyavan* and complete union with the universal and transcendent Godhead, are dependent on the complete transformation of Nature. Complete Union with *Satyavan* means, she will realise oneness with Him or realise the Divine identity in Supreme Self, Superconscient Self, Universal Self, Subliminal Self, Surface Physical Self, Subconscient Self and Inconscient Self. **A gulf between Their relation was observed in the inconscient plane or 'now a silent gulf between them came'<sup>34</sup> and that has to be bridged through *sadhana*.** The intensities of Divine Grace, which will descend to earth, is dependent on their degree of purity of subtle body and Divine union in all those Selves. During the transformation of Nature, one attains conquest of *Death* from within, and then begins the preparation of conquest of *Death* from without.

Here we also find the negative untransformed Nature of *Savitri* which rose in the form of 'sorrow of coming days,' 'fate and grief,' 'grief of all the world,' 'fear laid hands upon her mortal heart,' 'Her deepest grief from sweetest gulfs arose,' 'poignant pang,' 'feeding sorrow and terror with her heart,' 'lonely grief that none could share or know,' 'the fragile happiness of its **mortal love**,' 'The sorrowing woman they saw not within,' 'this strange divided life,' 'She pressed the outsurging grief back into her breast,' '**All (external care) was too little for her bottomless need**,' 'Grief filled his absence with its aching touch,' 'Grief, fear became the food of mighty love,' 'So her

grief's heavy sky shut in her heart,' 'Only in the privacy of its brooding pain.' Even her body may not collaborate in this transformation action.

“But more and more this grew an alien sound,  
And **her old intimate body** seemed to her  
A burden which her being remotely bore.”

Savitri-577

Her dissatisfaction of untransformed Nature echoed with the following question: -

“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...  
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?”

Savitri-475

“Her quiet visage still and sweet and calm,  
Her graceful daily acts were now a mask;  
In vain she looked upon her depths to find  
A ground of stillness and the spirit's peace.”

Savitri-470

She even met silent *Death* from within, while tracing the passage from Psychic Self to Spiritual Self and this immense negation she experienced without dying. This experience moved her towards the experience of conquering *Death* from without.

“An abyss yawned suddenly beneath her heart.  
A vast and nameless fear dragged at her nerves  
As drags a wild beast its half-slaughtered prey;  
It seems to have no den from which it sprang:  
It was not hers, but hid its unseen cause.  
Then rushing came its vast and fearful Fount.  
A **formless Dread** with shapeless endless wings  
Filling the universe with its dangerous breath,  
A denser darkness than the Night could bear,  
Enveloped the heavens and possessed the earth.”

Savitri-534

She met death again while attempting to conquer him from without. The continuation of her experience in *mrityu loka* or Inconscient home of death without being caught in the net-trap of *Death* was a very disturbing issue for the dark God.

“An abyss yawned suddenly beneath her heart.”

Savitri-534

“Solitary in the anguish of the void  
**She lived in spite of death**, she conquered still;  
In vain her puissant being was oppressed:”

Savitri-584

“Her limbs refused the cold embrace of death,”

Savitri-585

“Unslain I (Savitri) have survived the clutch of Night.”

Savitri-588

“O Death, I (Savitri) have triumphed over thee within;”

Savitri-633

“For victory in the tournament with death,”

Savitri-687

King *Aswapati* had also similar experience of death without dying:

“A formless void oppressed his struggling brain,  
A darkness grim and cold benumbed his flesh,  
A whispered grey suggestion chilled his heart;  
Haled by a serpent-force from its warm home  
And dragged to extinction in bleak vacancy  
Life clung to its seat with cords of gasping breath;  
Lapped was his body by a tenebrous tongue.”

Savitri-218

“A dense and nameless Nothing conscious, mute,  
Which seemed alive but without body or mind,  
Lusted all beings to annihilate  
That it might be for ever nude and sole.”

Savitri-217

The purification, transformation and perfection of her ten sheaths known as higher Divine Nature, *Para Prakriti*, and lower untransformed Nature, *Apara Prakriti*, and their reconciliation with the respective ten Selves are the real Spiritual Mission of *Savitri* of which conquest of physical *Death* is one of her largest and widest transformative action of Nature and victory of Spirit over Matter. The transformation of **untransformed** lower Nature, *apara Prakriti*, is also divided into ten fragments which *Savitri* met during the passage of her inner journey from surface Nature to the inner most Psychic Being. They are identified as (1) world of titans and *asuras*, (2) the

world of lower nature of forbidden joy, (3) the world of vital mind surrounding the vital self, (4) the world of physical mind, (5) the world of schoolman mind of *sattwic plane*, (6) the world of fixed mind of *sattwic plane*, (7) the world of outer mind of *sattwic plane*, (8) the mother of seven Sorrows of *subtle plane*, (9) the mother of **(limited)** Might of *subtle plane* and (10) the mother of **(limited)** Light of *subtle plane* respectively.

*Savitri* met **the last** three untransformed Soul forces or untransformed *Subliminal Shaktis* of *tamasic* Compassion, *rajasic* Strength and *sattwic* Light, which limit her universal world action and high Mission and they are to be transformed into the Divine Nature or pure Divine *Shakti* reflecting the Psychic Being. These three untransformed Soul forces are present in all man to guide and help him bear the difficult journey of his **dwarfed** life and evolution within a limited circle.

*Savitri* came to a narrow path to tread the rare wounded pilgrim feet of the first ascent in inner mind and met **the Mother of seven sorrows**, the untransformed Soul force, who projected herself as pessimist and experienced the suffering of this creation wrongly. A patient prayer has risen in vain from her breast to change this great hard world of pain. She came to share the suffering of this world, draws the children's pangs into her breast. God gave her love and power to solace but not his force and power to save; she has seen the slashed corpse of the slaughtered child, heard the woman's cry ravished and stripped, shared the toil of the yoked animal drudge; she shared the daily life of common man, the unwanted tedious labour without joy, the burden of misery and the strokes of fate and lived with the prisoner in the dungeon cell. In her shoulders she weighs the yoke of Time, watching nature's cruelty to suffering things without God's help. She hoped to look towards her God who never came to her. When the mother of seven sorrows is transformed into the mother of seven *Anandas*, then misery shall be abolished from earth, and everywhere there will be peace and joy and all-embracing Divine love and compassion.

Then *Savitri* recognised the **Mother of seven sorrows**, an incarnation of pity as the first *subliminal* desire soul of *tamasic* force and passed ahead in her Spirit's upward route. Next, she met **the Mother of Might**, an incarnation of some intermediate egoistic Power, the second *subliminal* desire soul, the ambitious *rajasic* force, who sat in a gold and purple sheen, her feet on a couchant lion's back. A formidable smile curled round her lips, heaven-fire laughed in the corners of her eyes, her body a mass of courage and heavenly strength, her speech is like a war cry and her word is of luminous command. She came down into the human world with a faculty which seems to be Almighty to help the unfortunate and save the doomed. She smites the Titan who bestrides the world, slays the ogre in the blood-stained den and tramples

the corpses of the demon hordes and guards man from the red wolf and snake. She has the power to guide, save and help the few and the mass falls back unsaved. She is the delegate Power of the four Overmental *Mahashaktis* and the former seems to be proud and strong *Durga*, fair and fortunate *Laksmi*, and wears the face of *Kali* when she kills. When **the Mother of Might** is transformed, hate, fear and weakness will no longer dwell in the human heart. Wisdom will be combined with Power to give the appearance of Omnipotence and Omniscience and all shall be might, bliss and happy force.

*Savitri* still ascended to find her Soul's upward route and arrived into a high and happy space, a wide tower of vision to see all, a clear and crystal light; there she met **the Mother of Light**, an incarnation of some intermediate *sattwic* wisdom, the third **subliminal** desire soul whose mission is to lift the human Soul slowly towards the light through error and sin. She represents limited charity, silence, knowledge, peace, courage, a power that labours towards the best and her smile could persuade a dead lacerated heart to live again and feel the hands of calm sweetness. She brings strength and solace to man's struggling life, a figure, imagination and dream of God, and draws harmony and peace of a higher sphere. She is the glad resignation of the Saint, indifferent courage to the wounds of Time, and the hero's might that wrestles with death and fate. Man can be free from himself and live with God only when Eternity takes time by hand and infinity weds the finite's thought. With her help the man's mind will admit the sovereignty of Truth; heart will at last hold the Divine Love and the body can bear the immense Divine descent. The intellect's hard and rocky soil is difficult to transform by the pressure of the Divine force and the mind of the man restricts the flow of intuition's rays. So, she must nurse hunger for the Eternal in the human heart, and fill his yearning heart with heaven's fire and bring down God into the life and body. One day **the Mother of Light** shall see the face of the Absolute, then shall the holy marriage between the Matter and Spirit be achieved and a Divinely transformed family will be born and there shall be light and peace in all the ten worlds or planes of Consciousness.

Similarly, the affirmative energy she met to confront with negative untransformed energy are: But with the greater spirits this balance of fate 'can reverse And make the soul the artist of its fate,' 'Priceless she deemed her joy so close to death,' 'Apart with love she lived for love alone,' '**A wave of the laughter of light from morn to eve,**' 'A fusing of the joys of earth and heaven,' '**Opened were gates of unforgettable bliss,**' 'In all her acts a strange divinity shone,' 'All-love was hers and its one heavenly cord Bound all to all with her as **golden tie,**' 'Her spirit like a sea of living fire Possessed her lover and to his body clung, One locked embrace to guard its threatened mate,' 'Yet ever they grew into each other more Until it seemed no



power could rend apart, Since even the body's walls could not divide,' **'Her spirit stretched measureless in strength divine.'**

*Savitri's* transformation of untransformed parts through the process of *Yoga* entered a series of Spiritual experiences. The different stages of her transformation are: -

“Man's **lower nature** hides these awful guests.  
Their vast contagion grips sometimes man's world.  
An awful insurgence overpowers man's soul.  
In house and house the huge uprising grows:  
Hell's companies are loosed to do their work,  
Into the earth-ways they break out from all doors,  
Invade with blood-lust and the will to slay  
And fill with horror and carnage God's fair world.”

Savitri-481

“Nothing is wholly dead that once had lived;  
In dim tunnels of the world's being and in ours  
The **old rejected nature** still survives;  
The corpses of its slain thoughts raise their heads  
And visit mind's nocturnal walks in sleep,  
Its stifled impulses breathe and move and rise;  
All keeps a phantom immortality.”

Savitri-483-84

“Out of the mystic cavern in man's heart  
The heavenly Psyche must put off her veil  
And step into common nature's crowded rooms  
And stand uncovered in that nature's front  
And rule its thoughts and fill the body and life.” (Psychic  
change)

Savitri-486-87

“The **inferior nature** born into ignorance  
Still took too large a place, it veiled her self  
And must be pushed aside to find her soul.”

Savitri-487

“Her will lived closed in adamant walls of law,”

Savitri-495

“And all emotions **gave themselves to God.**”

Savitri-529

“Its proud ambitions and its master lusts  
Were **tamed into instruments of a great calm sway**

To do a work of God on earthly soil.”	Savitri-530
“Its childish game of daily dwarf desires Was <b>changed into a sweet and boisterous play,</b> ”	Savitri-530
“Then sin and virtue <b>leave the cosmic lists;</b> ”	Savitri-531
“Her mind now seemed like <b>a vast empty room</b> Or like a peaceful landscape without sound.”	Savitri-543
“Her mortal ego <b>perished in God’s night.</b> ”	Savitri-552
“ <b>Over was the haunted pain, rending fear:</b> ”	Savitri-573
“Still with an amorous crowd of seeking hands Softly entreated by their <b>old desires</b> Her senses felt earth’s close and gentle air Cling round them (old desires) and in troubled branches knew Uncertain treadings of a faint-foot wind:”	Savitri-578
“My ( <b>Savitri’s</b> ) unwept tears have <b>turned to pearls of strength:</b> I have <b>transformed my ill-shaped brittle clay</b> Into hardness of statued soul.”	Savitri-588
“It takes the world’s grief and <b>transmutes to strength,</b> ”	Savitri-633
“It <b>must change</b> its human ways to ways divine,”	Savitri-633
“Why dost thou vainly strive with me, O Death, <b>A mind delivered from all twilight thoughts,</b> ”	Savitri-638
“Around her in that vague and glimmering world The <b>twilight trembled</b> like a bursting veil.”	Savitri-639
“I am not bound by <b>thought or sense</b> or shape; I live in the glory of the Infinite,”	Savitri-649
“And made <b>desire</b> a pure celestial flame,”	Savitri-665

The transformation of the above [narrated](#) Nature was *Savitri's* third victory of falsehood from within. This transformation authorised her to meet the fourth and final opposition. *Savitri* and *Satyavan* were eligible to confront *Death* from without as they had conquered *Death* from within. The passage from conquest of death from within to the conquest of death from without is the most difficult one as the cells of the body are the most recalcitrant and obstinate and to persuade them for complete transformation is the most difficult task.

**The Fourth Opposition Savitri Received while choosing Satyavan: -**

“A moment yet she (*Savitri*) lingered motionless  
 And looked down on the dead man (*Satyavan*) at her feet;  
 Then like a tree recovering from a wind  
 She raised her noble head; fronting her gaze  
 Something stood there (*Death*), unearthly, sombre, grand,  
 A limitless denial of all being  
 That wore the terror and wonder of a shape.”

Savitri-574

(*Death* said) “How can the heavens come down to unhappy earth  
 Or the eternal lodge in drifting time?...  
 The Avatars have lived and died in vain,  
 Vain was the sage’s thought, the prophet’s voice;”

Savitri-609

(*Death* said) “And thou, go back alone to thy frail world:”

Savitri-612

(*Death* said) “For who, being mortal, can dwell glad alone?”

Savitri-638

(*Death* said) “Leave then thy dead, O *Savitri*, and live.”

Savitri-656

*Death* proposes Spiritual man to retire to some high loneliness of Soul. *Savitri* rejected this call of *Death* and continued her movement of Consciousness in ascending her Soul.

The fourth opposition was from *Death*, a limitless denial of all being, one of the dreadful Godheads of the Inconscient world. *Death* had a pragmatic mundane theory of its perishable Law under whose control the mortal life was restricted and he had developed his own sad false idea on existence to veil eternal Reality and to shut out the descending Light. *Death* was equipped and well informed about all the past Spiritual knowledge that men and personal Godhead, *Avatars*, had sought and those Spiritual wisdom of silent all negating still Supreme approved *Death* to perpetually reign over the earth. *Death* was absolutely careless about the past Spiritual exercises because the Spiritual forces of the past were helpless to confront him and remained

satisfied with passing back into nothingness of blank Eternal. This escape from vain existence leaves a barren silence without the kingdom of delight in mortal life. *Death* had wrongly understood the ascent of aspiring man to the status of emptiness of the Supreme which is a halfway preparation of his Being and Nature towards complete possession of the Absolute. He had no regard for *Avataras*, as he had not understood their great sacrificial role and instrumental utility in Divine's comprehensive plan and vision. He was not aware that those whose Psychic or Spiritual being are open, they do not come under the purview of his fixed death bound perishable law, but subject themselves to another law of willed death, *Ichha Mrityu*. He was also not aware that while attempting to break the Wheel of earth's doom *Avatars* are caught and trampled by it to suffer their mighty death.

*Death* never heard about the invasion of Truth-Light above the head and below the feet and Truth's final victory. He does not believe the descent of happy heaven to transform unhappy earth. He was completely ignorant about the new Divinity manifested through *Savitri* of Truth Supreme, Light Supreme and Love Supreme, which will transform the nether law of life. For him love in the physical world is a vital passion and this love does not exist in the Superconscient plane, as it is 'Alone' and non-dualistic. For him man's bright hope, seeking for life's golden Truth and longing for divine Love are unreal calls, bright hallucinations and interim delusions.

*Death* holds immortality of Soul and Nature of imperfect man as simply an insubstantial dream and invention of *Savitri's* marvellous subliminal mind and all her yearning to build eternity from dust has evolved from the same source. For him all in this earth by his mercy breathe, live awhile and he has accepted the popular concept of human love which seems to be the extension of mind and body's faltering search. For him **human** love is only a gross physical union and a sweet secretion of erotic glands with flattering and torturing of burning nerves. This is a wayside sweetness which the earth-bound Souls would pluck. For him man is a two-legged worm, prisoner of Nature and his Soul is a figment of human imagination made out of mortal's longing, a brief flower constructed by gardener mind and is a product of flesh. This angel in the body is called love, which shapes his wings from emotion's hues. Human love is a passion of the yearning cells and fine raiment for the body's nude desire. It is a flesh that calls flesh to serve its lust. In vain man clothes love's perishable mud. *Death* is unable to understand the force behind the Eternal Love and believes that Divine Love cannot survive on earth. For him man has deified the mortal's love and a thrill in its yearning makes it seem divine. It is a conscious yearning of the flesh; it is a glorious burning of the nerves; it is a great red rapture and torture of the heart.

He has perfectly understood and developed his own distorted theory of beginning and end of divisible human love in man's life which slays the Soul. It is a falsehood mingled with sad strains of truth. When love suddenly breaks into the life, man first steps into a world of the unreal sun. In his passion he feels heavenly elements and a marvellous aspect of heaven's outburst. But behind this rose of love, snakes and worms hide in the form of lower nature. Love cannot live by heavenly food alone, only on the sap of earth it can survive. This love is a hunger of the body and heart and a refined sensual passion and it can tire and cease or turn towards attraction of other bodies and other faces. Or love may meet a dire and pitiless end by bitter treachery or wrath with cruel wounds. The first love's joy lies stripped and slain and a dull indifference replaces the fire of love. The love turns into imitation -- and within the routine of life's compromise an outward and uneasy union lasts. Then two strive to associate constantly without joy, two egos straining in a single bond, two minds divided by their jarring thoughts and harsh words and two spirits disjoined forever in separation. Thus the ideal of love is falsified in man's world and life's unkind reality stares at the Soul. *Death* saves the above Souls from their untold miseries, permanent discord and unending quarrel.

So as per *Death's* logic, if *Satyavan* had lived longer then love would have **completely** died in the bitterness of life; but *Satyavan* is dead and love shall live a little while in the sad heart of *Savitri*, until his face and body fade on memory's wall and other bodies and other faces come. For *Death*, love is a transient painting on a holiday's floor and it is traced for the moment's beauty. He proposed to *Savitri* that the death of *Satyavan* need not make her unhappy till the end as grief soon dies in the tired human heart and other guests soon fill the empty chamber. And when she had half forgotten *Satyavan*, other **human admirers** with their beauty, strength and truth will appease her. One of them will wind himself around her heart's need and some human answering heart will lean against her body. How can mortal beings live alone? Then with the new love and her children's tender hand, *Satyavan* will glide into the past. Then one day she will wonder whether she actually loved *Satyavan* at all. Such is the short-lived **human** love of earth which claims from brief life her bribe of joy and vain oneness.

*Savitri's* concept of Divine Love has evolved out of her subtle physical union with *Satyavan*, which extended Soul's Divine possibility to the domain of material transformation. Her concept of life is not lived by the flesh and it is not to be misguided by the common lure of weak Souls and gifts offered by the *Death* as all these attractions are perfectly meaningless before the **Divine** Love in her that knows the truth's all changing mask. **The descent of the Divine Love through Psychic opening is experienced in waking trance and the same descent of the Divine Love**

through Spiritual opening is experienced in non-waking trance and both the elements are to be reconciled in order to experience Divine Love through Supramental Being's opening in intense waking trance.

Divine Love's golden wings have the power to agitate *Death's* void. The eye of Love gazes star like through death's night; the feet of Love can walk naked to hammer the hardest worlds. *Savitri* defined that her Love is not a hunger of the heart, nor it is a craving of the flesh. It comes to her from overhead planes of God and to God it returns. It is that flame which is ever pure in the skies of the unseen and its mighty vibration can descend on those who are very pure and very strong. All our earthly evolution starts from mud and ends in Heaven. The Love that was once an animal's lust; then became the sweet madness in the rapturous heart and ardent comradeship in the happy mind and finally became a wide Spiritual yearning's space. The heart that loves man (symbol of human love) thrills to the love of God (Divine Love) and body is his chamber and his pure shrine. Then is our being rescued from division and separateness; all is itself, all is new-felt in God. A Lover leaning from his cloister's door gathers the whole world into his single breast. When unity is won, when strife is lost and all is known and all is clasped by Love, then ends the Law of Ignorance, Falsehood, Pain and Death. The Divine Love as Consciousness labours in the Inconscient depths, exults on the *Sachchidananda* heights and He shall surely remake *Death's* perishable universe.

*Death* was completely ignorant about Divine Love that was manifesting through *Savitri* and *Satyavan* which is a continuation from their past incarnation. He was ignorant about a subtle physical and causal body union where the physical body is only a minor portion of the vast world of subliminal Self, Superconscient Self and Supramental Self. There Matter and Soul or ten-fold Sheaths and ten-fold Selves in conscious union meet like lovers in a lonely secret place. In the event of *Savitri* and *Satyavan*, since their subtle bodies are universalised or they feel the universe as their larger Self, so their subtle physical union is the extended union of Universal Self and higher Selves which are responsible for the reversal of Earth's consciousness and it has a great liberating and transforming influence on the Universe. *Death's* firm idea of human love confining to gross physical union exciting the lower nature and loss of energy and virginity, was thoroughly rejected by *Savitri* and she proposed that it was an acceptable enjoyment of the weak and unfit Souls. Gross physical union generates short-lived happiness in this life and its play is over after the death of the lover. Whereas subtle physical is the imperishable part and is not consumable by *Death* and it is extended towards all Time through all life. Subtle physical union continues after the death of the Lover or the Love may be more intensified as the subtle physical growth and expansion continues after the death also or as hinted in *Savitri*, 'Wordless



she travelled in her lover's steps.'<sup>16</sup> In subtle physical, the whisper of Divine voice is heard, the slavery of lower instincts is replaced with the breath from higher vibrations of eternal spheres and the subtle physical can be our constant home of normal waking, dream and sleep trance. When the subtle physical union is established then, begins the life of earthly heaven, and the formless Infinite intrudes into the Inconscient's reign which is a preparatory step towards the Life Divine. *Death* was completely unaware about the above-mentioned secrets behind *Savitri's* life and was perplexed by seeing her escape from his death-net-trap. The clarity of *Savitri's* Soul followed by her mind's deliverance from all twilight thoughts helped *Death* to liberate a part of his narrowness and this world's Darkness consented to open partly towards Heaven's-light.

*Savitri* in her eternal journey towards Soul's immortality and the immortality of physical substance met four principal *Asuras* in the Inconscient Sheath. Though God created the world for His delight, these ignorant Powers and their deep falsity mastered earth life and their dark will power replaced the Divine Will. In '*Savitri*' the *Asura* of Ignorance and *Asura* of *Death* have been partly personified and the actions of *Asura* of Suffering and *Asura* of Falsehood were symbolically revealed. These two *Asuras* were not personified, most probably due to the non-accommodation of these characters in the original story of *Mahabharata*. *Sri Aurobindo* probably made an attempt to accommodate the whole of His Spiritual experiences within the original characters and framework, which He borrowed from the *Mahabharata*. The active power of the Godhead, the Mediatrix Mother, linking the Supreme with earth consciousness are --*Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati*; they descend continuously into earth's atmosphere, whose intensity is dependent on earth's aspiration and earth's degree of purity and perfection through individual vessel, in order to transform these four *Asuras*. 'A mother's eyes are on them...her rebel sons.'<sup>21</sup> and this transformation is their special privilege over 'What the white gods had missed.'<sup>21</sup> *Maheswari* is the Godhead of Knowledge, *Mahakali* is the Godhead of Power, *Mahalakshmi* is the Godhead of *Ananda*, Love, Harmony, Delight and Beauty and *Mahasaraswati* is the Godhead of Work and Perfection and by the active pressure of these four Mother powers, the *Asura* of Inconscience, *Asura* of *Death*, *Asura* of Suffering and *Asura* of Falsehood will be partly transformed respectively or these four *Mahashaktis* in the lower range of Supramental plane act in close union and harmony with each other multiplying their illuminating action in the Inconscient world and also they prepare the ground for calling down of the highest Supramental *Maha Shakti*, who can fully act in the Inconscient sheath in illumining and transforming it. The existence and perpetual reign of these four violent and darkened *Asuras* over the earth life are also closely interlinked and their hostile action on earth is multiplied by their unity though each of them differs in their evil's game.



Without giving due importance to the four *Mahashaktis* and four *Asuras*, if we consider *Savitri* as an event of Love conquering *Death*, then we have to realise *Savitri* as a revelation of *Mahalakshmi*, in Spiritual plane, an intermediate manifestation of Divine Love, who in the Supramental plane as creatrix Bliss will trample or destroy all Laws of mortal world with her living feet and establish the Law of Immortality on earth. *Savitri's* victory over *Death* is the symbol of final victory of Spirit over Matter.

The question may arise, why death visited *Satyavan* while both were moving in haste to the Eternal's gate and both had come to share the burden of humanity. During this journey in the cells of the body a discrepancy was observed between the higher intensities of descending Divine force and the receiving cells of the body of *Satyavan*. At certain stages of self-development, the cells of the body were not ready to collaborate the transformation action in the line intended by the descending Force. This non-collaboration of the cells of the body may be due to *Satyavan's* long neglected and self-tortured body in the sylvan life. Heaven's care and nourishment for *Satyavan* took material shape only after the final arrival of *Savitri* to *Satyavan's* home. Whereas *Savitri's* early life in *Madra's* spacious palace offered her the privilege to get true nourishment and care of the cells of her body. The company of her gracious father and wise and pragmatic human mother helped to build a sound physical structure in order to withstand the greatest shock and burden of humanity.

We see again that *Satyavan* came as love, lover and beloved to 'taste the honey of tears'<sup>21</sup> and bear the burden of earth. The discrepancy between *Satyavan's* aspiration in bringing down higher intensities of Divine force and earth's readiness to assimilate it is another reason behind *Satyavan's* departure. Earth's suffering to be healed in a single body seems too gigantic a work. His body's death is a repayment of God's debt and it is an opportunity for the race to be exposed towards his Soul's vast Truth and Light.

*Sri Aurobindo* belittled human love to such extent that any young conscious aspiring Soul will be aware of its limitation and strives to trace the Divine Love which is a 'mighty Vibration'<sup>13</sup> descending into the human vessel directly from the Supreme. In one occasion of descent into night, He speaks of 'harlot Power'<sup>15</sup> which can slay the living Soul. In another occasion in the debate between human love represented by *Death* and Divine Love represented by *Savitri*, He speaks through *Death* of the 'soul slaying truth'<sup>14</sup> of human love which appears to be very vulgar.<sup>20</sup> He also speaks of a Consciousness by whose intervention human love can be transformed into Divine Love. This indicates that human love is a passage through which one falls into a harlot's clutch and it is also the passage through which Divine Love and

comprehensive virginity can be traced. So, the *Savitri* book proposes developing Souls to reject human love in order to escape from *Death's* clutch and few privileged developed Souls to transform human love into Divine Love and subsequently discovery of immortal life. So, we are in search of that Psychic and Spiritual Love which rejects human love and Supramental Love which is all embracing, destroys the falsehood in human love and transforms it into Divine Love.

*Death* offered *Savitri* four boons. The first boon was restoration of earth's Spiritual fall represented by King *Dyumatsena*. He was at once blind, (symbol of earth's Ignorance) lame (symbol of slow mental evolution) and lost the outer kingdom (symbol of losing kinship to seven immortal worlds). Here *Death* is a dark universal Force who can invade man's life. Those who are weak in Soul submit themselves to this force and meet death. The second and third boon *Death* offered to *Savitri* are earthly joy of moderates and heavenly joy of *Vedantists*, *Illusionists*, *Nirvanists* and *Ascetics* and *Savitri* rejected both of them. The last boon *Death* offered is restoration of *Satyavan's* life which is conditional. If *Death* can see the Spirit's absolute power or the Mighty Divine Mother, who can transform *Death*, then alone he can give back *Satyavan*. *Death* saw *Savitri's* shape of universal Godhead, *Viswarupa*, and Her Light and Force pierced *Death's* body and transformed him partly.

So, a seeker of truth (1) must change his outer nature and it must be followed by change of the surrounding world. This is possible by opening of his Psychic and Spiritual being and after long movement in these worlds his Supramental being will open; (2) he must reject all the lure of earthly enjoyment and afterward turn all his emotions God-ward. (3) He must reject the lure of heavenly joy which is rather an escape from the problems of existence. (4) Lastly, he must increase his static and dynamic Soul force to their absolute state in order to confront *Death*.

Integral Yoga gives this message that through *Sadhana* the subtle link of **Divine** union between *Savitri* and *Satyavan* became so strong that it was not possible by the *Death* to break this **Yogic** bond. *Satyavan*, representing the Soul of earth was also man's representative in the house of God, mate of the Wisdom, Spouse of the Divine Sunlight and eternal bridegroom of the eternal bride. *Savitri* further indicates<sup>14</sup> to an integral seeker of Truth that to lay bare the Spirit's absolute force and to call down the personal aspect of the **Supramental** Divine Mother are two conditions for prolonging life and attainment of physical Immortality. So, meeting *Death* from within and conquering *Death* from without are the double task entrusted to a *Sadhaka* of integral Yoga, which he has to accomplish in the darkest Inconscient sheath of *Yama loka*.

We find in Death God, the reconciliation of three-fold personalities, that of mundane perfection, of moderate Spirituality and of Later *Vedantic* Spirituality. These three demonstrate their escapist trend towards life and submission to death which is either accepted as Spirit's recoil from Matter or accepted as passage to the supreme abode of *Param Dham*. The double doors of escape are 'Death of his body Matter's gate to peace'<sup>74</sup> and 'Death of his soul his last felicity.'<sup>74</sup> In *Savitri* we find the personality of ancient Vedantic Seer. To become ancient Vedantist one has to realise the dynamic aspect of Psychic, Spiritual and Supramental Being. He can confront with Death and change his individual, collective and human destiny.

**Mundane Perfection:**

(Death said) "They have traced a journey that foresees no goal.

**Aimless man** toils in an uncertain world,  
Lulled by inconstant pauses of his pain,  
Scourged like a beast by the infinite desire,  
Bound to the chariot of the dreadful gods."

Savitri-587

(Death said) "But Mind, a glorious traveller in the sky,  
Walks **lamely** on the earth with footsteps slow;  
Hardly he can mould the life's rebellious stuff,  
Hardly can he hold the galloping hooves of sense:"

Savitri-615

"This is the world in which thou mov'st, astray  
In the tangled pathways of the human mind,  
In the **issueless circling** of thy human life,  
Searching for thy soul and thinking God is here.  
But where is room for soul or place for God  
In the brute immensity of a machine?"

Savitri-618

(Human love is) "A sweet secretion from the erotic glands  
Flattering and torturing the burning nerves,  
Love is a honey and poison in the breast  
Drunk by it as the nectar of the gods."

Savitri-618-19

"The souls of men have wandered from the Light  
And the great Mother turns away her face.  
The eyes of the creatrix Bliss are closed  
And sorrow's touch has found her in her dreams."

Savitri-628

"How shalt thou bring the Everlasting here?"

There is no house for him in hurrying Time.  
Vainly thou seekst in Matter's world an aim;  
No aim is there, only a will to be."

Savitri-644

**Moderate Spirituality:**

(Death said) "In the Alone there is no room for love."

Savitri-608

(Death said) "If Satyavan had lived, love would have died;  
But Satyavan is dead and love shall live  
A little while in thy sad breast, until  
His face and body fade on memory's wall  
Where other bodies, other faces come."

Savitri-610,

(Death said) "And thou, go back alone to thy frail world:"

Savitri-612

(Death's Soul slaying message to moderate humanity)  
"Accept the brief light that falls upon thy days;  
Take what thou canst of Life's permitted joy;  
Submitting to the ordeal of fate's scourge  
Suffer what thou must of toil and grief and care."

Savitri-620

**Death said to Para-prakriti Savitri:**

"What knowst thou of earth's rich and changing life  
Who thinkst that one man dead all joy must cease?  
Hope not to be unhappy till the end:  
For grief dies soon in the tired human heart;  
Soon other guests (human admirers) the empty chambers fill."

Savitri-637,

**Death said to Para-prakriti Savitri:** "Return and try thy soul!  
Soon shalt thou find appeased that other men (human admirers)  
On lavish earth have beauty, strength and truth,  
And when thou hast half forgotten, one of these  
Shall wind himself around thy heart that needs  
Some human answering heart against thy breast;  
For who, being mortal, can dwell glad alone?  
Then *Satyavan* shall glide into the past, (*Satyavan* is the symbol of *Paramatma*)  
A gentle memory pushed away from thee  
By new love and thy children's tender hands,  
Till thou shalt wonder if thou lov'dst at all.  
Such is the life earth's travail has conceived,

A constant stream that never is the same.”

Savitri-637-638,

“This truth I know that Satyavan is dead  
And even thy sweetness cannot lure him back.  
No magic Truth can bring the dead to life,  
No power of earth cancel the thing once done,  
No joy of the heart can last surviving death,  
No bliss persuade the past to live again.  
But Life alone can solace the mute Void  
And fill with thought the emptiness of Time.  
Leave then thy dead, O Savitri, and live.”

Savitri-655-656

### **Later Vedantic Spirituality:**

“I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the *Illusionists* and *Nirvanists*.”<sup>20</sup>

The Mother,

*Death* further proposed *Savitri* to deliver *Satyavan* from earthly bondage, not to call him to the treacheries of earth, rather permit him to live in the silence, felicity and vast tranquil peace of *Nirvana*.

(Death said) “If thou desirest immortality,  
Be then alone sufficient to thy soul:  
Live in thyself; forget the man thou lov’st.  
My last grand death shall rescue thee from life;  
Then shalt thou rise into thy unmoved source.”

Savitri-594

(Death said) “Earth only is there and not some heavenly source.  
If heavens there are they are veiled in their own light,  
If a Truth eternal somewhere reigns unknown,  
It burns in a tremendous void of God;  
For truth shines far from the falsehoods of the world;  
How can the heavens come down to unhappy earth  
Or the eternal lodge in drifting time?”

Savitri-609

(Death said) “The Avatars have lived and died in vain,  
Vain was the sage’s thought, the prophet’s voice;  
In vain is seen the shining upward Way.  
Earth lies unchanged beneath the circling sun;  
She loves her fall and no omnipotence  
Her mortal imperfections can erase,

Force on man's crooked ignorance Heaven's straight line  
Or colonise a world of death with gods."

Savitri-609-610

(Death said) "Heaven's hour adjourned flees into bodiless Time.  
Death saves thee from this and saves Satyavan:  
He now is safe, delivered from himself;  
He travels to silence and felicity.  
Call him not back to the treacheries of earth  
And the poor petty life of animal Man.  
In my vast tranquil spaces let him sleep"

Savitri-611

(Death said) "Renounce, forgetting joy and hope and tears,  
Thy passionate nature in the bosom profound  
Of a happy Nothingness and worldless Calm,  
Delivered into my mysterious rest."

Savitri-612

(Death said) "How canst thou force to wed two eternal foes?  
Irreconcilable in their embrace  
They cancel the glory of their pure extremes:  
An unhappy wedlock maims their stunted force.  
How shall thy will make one the true and false?  
Where Matter is all, there Spirit is a dream:  
If all are the Spirit, Matter is a lie,  
And who was the liar who forged the universe?  
The Real with the unreal cannot mate.  
He who would turn to God, must leave the world;  
He who would live in the Spirit, must give up life;  
He who has met the Self, renounces self.  
The voyagers of the million routes of mind  
Who have travelled through Existence to its end,  
Sages exploring the world-ocean's vasts,  
**Have found extinction the sole harbour safe.**  
Two only are the doors of man's escape,  
Death of his body Matter's gate to peace,  
Death of his soul his last felicity.  
In me all take refuge, for I, Death, am God."

Savitri-635

"In vain his heart lifts up its yearning prayer,  
Peopling with brilliant Gods the formless Void;  
Then disappointed to the Void he turns

And in its happy nothingness asks release,  
The calm **Nirvana** of his dream of self:  
The Word in silence ends, in Nought the name.”

Savitri-644

“If God there is he cares not for the world;  
All things he sees with calm indifferent gaze,  
He has doomed all hearts to sorrow and desire,  
He has bound all life with his implacable laws;  
He answers not the ignorant voice of prayer.  
Eternal while the ages toil beneath,  
Unmoved, untouched by aught that he has made,  
He sees as minute details mid the stars  
The animal’s agony and the fate of man:  
Immeasurably wise, he exceeds thy thought;  
His solitary joy needs not thy love.  
His truth in human thinking cannot dwell:  
If thou desirest Truth, then still thy mind  
For ever, slain by the dumb unseen Light.”

Savitri-646

“If heavens there are whose gates are shut to grief,  
There seek the joy thou couldst not find on earth;  
Or in the imperishable hemisphere  
Where Light is native and Delight is king  
And Spirit is the deathless ground of things,  
Choose thy high station, child of Eternity.  
If thou art Spirit and Nature is thy robe,  
Cast off thy garb and be thy naked self  
Immutable in its undying truth,  
Alone for ever in the mute Alone.  
Turn then to God, for him leave all behind;  
Forgetting love, forgetting Satyavan,  
Annul thyself in his immobile peace.  
O soul, drown in his still beatitude.  
For thou must die to thyself to reach God’s height:”

Savitri-647

**Ancient Vedantic Spirituality as pursued by Savitri:**  
(Savitri said) “Out of thy shadow give me back again  
Into earth’s flowering spaces Satyavan  
In the sweet transiency of human limbs  
To do with him my spirit’s burning will.



I will bear with him the ancient Mother's load,  
I will follow with him earth's path that leads to God.  
Else shall the eternal spaces open to me,  
While round us strange horizons far recede,  
Travelling together the immense unknown.  
For I who have trod with him the tracts of Time,  
Can meet behind his steps whatever night  
Or unimaginable stupendous dawn  
Breaks on our spirits in the untrod Beyond.  
Wherever thou leadst his soul I shall pursue." Savitri-590  
(Savitri said) "A curse is laid on the pure joy of life:  
Delight, God's sweetest sign and Beauty's twin,  
Dreaded by aspiring saint and austere sage,  
Is shunned, a dangerous and ambiguous cheat,  
A specious trick of an infernal Power  
It tempts the soul to its self-hurt and fall."

Savitri-629

"Give me back Satyavan, my only lord.  
Thy thoughts are vacant to my soul that feels  
The deep eternal truth in transient things."

Savitri-637

"I am not bound by thought or sense or shape;  
I live in the glory of the Infinite,  
I am near to the Nameless and Unknowable,  
The Ineffable is now my household mate.  
But standing on Eternity's luminous brink  
I have discovered that the world was He;  
I have met Spirit with spirit, Self with self,  
But I have loved too the body of my God.  
I have pursued him in his earthly form.  
A lonely freedom cannot satisfy  
A heart that has grown one with every heart:  
I am a deputy of the aspiring world,  
My spirit's liberty I ask for all."

Savitri-649

***Narad's date: -***

"Her thoughts, her mind remembered ***Narad's date.***"

Savitri-469

“Immobile in herself, she gathered force.  
This was the day when *Satyavan* must die.”

Savitri-10

“Twelve swift-winged months are given to him and her;  
This day returning *Satyavan* must die.”

Savitri-431

“Twelve passionate months led in a day of fate.”

Savitri-11

“It is decreed and *Satyavan* must die.  
The hour is fixed, chosen the fatal stroke.”

Savitri-458

*Savitri's* Yoga is intended to save the earth or save bright *Satyavan* who alone was her aim, joy and origin. They came to earth as a dual incarnating Godhead in order to open God's invisible door. They came to build a golden passage in the Inconscient hell that will lead humanity straight towards the Life Divine. Their mission on earth will be left incomplete if *Satyavan* will return from earth before the above-mentioned work is accomplished. *Narad* pointed out that if *Satyavan* has come to bridge the gulf and opposition between hell, earth and heaven and if death would reach him before this task is accomplished then it would be a great loss for the whole of earth.

Heaven's blessing and warning visited *Savitri* in the form of *Narad* who made *Savitri* aware of her Soul's mission, the dark destiny over the head of *Satyavan* and her own Spiritual destiny, which has power to change the course of fixed destiny of individuals and the world. Through his fore knowledge he reminded *Savitri* about the purpose of the Eternal suffering in a human form, who bears on his shoulder man's load of fate and his death in the forest after one year of their united life. *Narad's* indication helped *Savitri* to accumulate Spiritual energy or virgin Power every moment and every day which will enable her to confront death from within and without.

*Narad's* fore knowledge failed to confirm *Savitri's* victory over death as at that point, the record book of destiny was illegible. Beyond a certain point the destiny will be illegible and the future will be hazy because that destiny has to be worked out or take birth and take concrete shape in the subliminal sheath through swift transaction between immutable Soul and mutable Nature. *Satyavan's* death imprinted as doom in the Inconscient world out of the result of past *Karma* of the Earth has to be erased by the inrush of Divine forces from Superconscient Self. To rewrite those parts of destiny of *Satyavan* that are illegible is to rewrite the future destiny of Earth which hangs on

*Savitri's* aspiration and *tapasya* and she has to arrive at the apex Consciousness of earth's destiny where all is won by Divine's dynamic intervention or all is lost for man by Divine's static non-intervention or His witness state. At this critical moment of inhuman loneliness, no armoured God can help her; she will be left alone with her Psychic, Spiritual and Supramental Being in her transaction between the Supreme Lord and her Fate.

*Narad* clarified Heaven's role, limitations and helplessness in changing the destiny of *Satyavan* and proposed *Savitri* to rely on the power greater than God, her Psychic being; for the highest aspiration of Psychic Being can alone bring down the highest intensities of Divine forces. **It can change her own destiny and the destiny of the race.** The four factors that will change the future destiny of earth represented through *Satyavan* are:- (1) *Savitri's* aspiration that will pour down higher intensities of Truth-Light over *Satyavan's* head; (2) due to his Presence the world breaks not by the pressure of drowning sea and escapes the fiercest fire and he earns high heaven for earth only by hard sacrifice; (3) collaboration of the cells of his physical substance that will bear the suffocation of physical transformation and entry into inconscient Sheath in illumining it and withstanding the opposition of dark forces and (4) collaboration of surrounding conscious faithful Souls who are representative of ascending collective Consciousness of the species and **also** collaboration of plant and animal kingdom.

Those who live close to him without the sincerity of a Seeker sometimes nurse in their bosom the dark dangerous universal forces and *Satyavan* has to meet and overcome four adversities. (1) Firstly, he will meet in the surrounding atmosphere, some individuals who are anxious to foresee his early death and do not aspire and pray for his long life and even they plan and conspire to kill him so that their corrupt practices will not be hampered by the Presence of this high Soul. Their ill will act as a poison in his body and his shirt becomes blood glued. Secondly, there are still others who do not want *Satyavan* to pursue higher and deeper Spiritual askesis in isolation and create an atmosphere of intolerance and narrow carping from within and without and they conspire to transform his high seclusion in to the field of human chaos; his large suffering of bearing the burden of earth and mighty death are mocked by them. Thirdly, there is the whole adverse world of *asuric* humanity around to curse and insult him and lobby against his Godhead consciousness. Lastly, he lives un-slain through the opposition of earth's invisible countless dark Powers and Nature's death-traps and he must enter God's Night to know His darkness. The growing Truth-Light in *Satyavan* would face all of them with calm equal eye, liberate and save all the four obscure, perverse, dark and false antagonist entities. Thus, truth must conquer the

Matter's sleep and he must learn that all evils are cosmic necessity to pursue slow evolution in Ignorance.

*Savitri* has utilised Time as a great bank of new wealth to treasure endless sweet Spiritual experience and action and utilised Space as an occasion of mighty solitude for accumulation of Soul's bare and absolute potencies. She remembered *Narad's* date as Time's unforeseen event, and from moment to moment, she economised her precious time to work out God's secret plan and *Durga* knew what prayer her Soul breathed. She claimed from fleeting Time her will's eternity and from escaping moments the manifestation of God. *Narad's* date made her supremely aware of the value of passing and fugitive time and utilised that limited span of time (one year) for the transformation of the whole Nature, the discovery of the Almighty Power concealed in the cells of the body and capacity to travel in the **Subconscious and Inconscient** hell with Supramental light and protection.

Integral Yoga gives this hint to a *Sadhaka* that apart of *Savitri's* responsibility to build and protect his Soul and Nature, he must utilise **subjective** Time or every minute for utmost unfolding of the Soul<sup>97</sup> and **must** utilise **objective** Space as inner seclusion which **are defined in Savitri's language as 'A breath of Godhead greaten human time'**<sup>75</sup> and **'Its solitude greatened her human hours.'**<sup>76</sup> He must be surrounded with few faithful and sincere aspirants of Truth in order to ensure his long life and struggle against the forces of darkness and *asuras*. His secluded life should be sealed from three human influences (or **'to stand apart from the rest of the world,'**<sup>77</sup>) that of (1) **rajasic mind** or those who demoralise and **curse** his Spiritual and Material limitation, (2) **tamasic mind** or those who have no regard and respect for his formative *sadhana* life, (3) and **sattwic mind** or those who consider his inner life as an abstraction or fiction of mind.

*Narad's* date reminds us that Time is a bank to accumulate Spiritual energy and the inability to call down the Timeless Eternity to the passing moments is a misuse of our brief earthly existence. *Savitri* proposes a *Sadhaka* to rightly utilise every moment and to live in seconds rather than in hours. Every second is meant to accumulate Spiritual energy and to economise every moment so that he will not lose the poor remnants of Spiritual/Supramental energy, here symbolised as gold. It is only the accumulated Spiritual energy that can meet the greatest adversity and can alter fate. We must learn to live the following verse of *Savitri*:  
"Her life was now in seconds, not in hours,  
And every moment she economised  
Like a pale merchant leaned above his store,  
The miser of his poor remaining gold." Savitri-563

**Savitri's exploration of planes of Consciousness:**

“And lives in a great light of inner suns....  
And communes with the Powers that build the worlds,”  
Savitri-421

“Into the eternal Light he shall emerge  
On the borders of **the meeting of all worlds**;  
There on the verge of Nature's **summit** steps  
The secret Law of each thing is fulfilled,  
**All contraries** heal their long dissidence.”  
Savitri-450-51

“The grief of all the world came near to her.”  
Savitri-469

“Above her **brows** where will and knowledge meet  
A mighty Voice invaded mortal space.  
It seemed to come from **inaccessible heights**  
And yet was intimate with **all the world**  
And knew the meaning of the steps of Time  
And saw eternal destiny's changeless scene  
Filling the far prospect of the cosmic gaze.”  
Savitri-474

“He is this and he is all the universe;  
He scales the Unseen, his depths dare the Abyss;  
A whole mysterious world is locked within.”  
Savitri-479

“Above us dwells a superconscient God  
Hidden in the mystery of his own light:  
Around us is a vast of ignorance  
Lit by the uncertain ray of human mind,  
Below us sleeps the Inconscient dark and mute.”  
Savitri-484

“There shall be light and peace in all the worlds.”  
Savitri-521

“On the walls covered with significant shapes  
Looked at her the life-scene of man and beast  
And the high meaning of the life of gods,  
The power and necessity of **these numberless worlds**,  
And faces of **beings** and stretches of world-space  
Spoke the succinct and inexhaustible

Hieratic message of the climbing planes.”  
Savitri-524

“Yet **all the worlds** and God himself were there,  
For every symbol was a reality  
And brought the presence which had given it life.”  
Savitri-525

“But not for self alone the Self is won:  
Content abide not with one conquered realm;  
**Adventure all** to make the whole world thine,  
To break into greater kingdoms turn thy force.”  
Savitri-536

“It plunged into the unfathomable deeps  
And found no end to the silent mystery  
That held **all world** within one lonely breast,  
Yet harboured all creation’s multitudes...  
All contraries were true in one huge spirit”  
Savitri-555-56

“She was no more herself but **all the world**...  
Nowhere she dwelt, her spirit was everywhere,  
The distant constellations wheeled round her;  
Earth saw her born, **all worlds** were her colonies,  
The greater worlds of life and mind were hers;  
All Nature reproduced her in its lines,  
Its movements were large copies of her own.  
She was the single self of all these selves,  
She was in them and they were all in her.”  
Savitri-557

“I know my coming was a wave from God.  
For **all his suns** were conscient in my birth,  
And one who loves in us came veiled by death.”  
Savitri-594

“Freedom is this with ever seated soul,  
Large in life’s limits, strong in Matter’s knots,  
Building great stuff of action from the worlds  
To make fine wisdom from coarse, scattered strands  
And love and beauty out of war and night,  
The wager wonderful, the game divine.”  
Savitri-653

“A Spirit who is no one and innumerable,  
The one mystic infinite Person of his world

Multiplies his myriad personality,  
On all his bodies seals his divinity's stamp  
And sits in each immortal and unique."

Savitri-662

"Arisen beneath a **triple mystic heaven**  
The **seven immortal earths** were seen, sublime:"

Savitri-672

"Then on what seemed one crown of the ascent  
Where **finite and the infinite are one**,  
Immune she beheld the strong immortals' seats  
Who live for a celestial joy and rule,  
The middle regions of the unfading Ray."

Savitri-676

"All powers were woven in countless concords here."

Savitri-682

"In the orchestral largeness of his (Divine's) mind  
**All contrary** seekings their close kinship knew,  
Rich-hearted, wonderful to each other met  
In the mutual marvelling of their myriad notes  
And dwelt like brothers of one family  
Who had found their common and mysterious home."

Savitri-682-83

*Savitri* can approach the root issue of death only by exploring and mastering all the planes of Consciousness which King *Aswapati* and *Satyavan* left unfinished. **One life span is very brief for such a large action and so Savitri of this life/incarnation has to reconcile her Divine action with Savitri of all life.** The *Vedic Rishis* had tried in vain to conquer death, but it was not possible, because intermediate planes of Consciousness were not explored and their intuitive actions in the higher planes were not well supported by reason and intellect. So, we understand that in this process of immortality, we need to bridge the gulf between multiple planes through vertical movement of Consciousness and the race has gone through training of the ages which witnesses the intuitive age of the *Rishis* were followed by the age of intellect of contemporary modern Science and Technology.

*Savitri* realised her universal Consciousness after the awakening of her Psychic and Spiritual Being. This Spiritual quest is identified as the attainment of Overmind consciousness which is having three distinct character; firstly, it carries in itself the direct and masterful cognition of the cosmic truth by which we can hope to understand the original working of things, get some insight into the fundamental movement of the cosmic nature; secondly, mind and life of the individual being is in its nature a partial self-expression of the cosmic Being and both individual Being and cosmic Being are



self-expression of the Transcendent Reality; thirdly, what we can in our nature receive, assimilate, formulate, the portion of the cosmic Being or of the Reality, can find shape in our mind, life and physical parts as an expression in the terms of our own self of nature.

**Savitri's exploration of Supreme Bliss Self: -**

“A spirit of its **celestial source** aware  
Translating heaven into a human shape  
Descended into earth's imperfect mould  
And wept not fallen to mortality,  
But looked on all with large and tranquil eyes.”

Savitri-353

“Aspiring he transcends his **earthly self**;  
He stands in the largeness of his soul new-born,  
Redeemed from encirclement by mortal things  
And moves in a pure free spiritual realm  
As in the rare breath of a stratosphere;  
A last end of far lines of divinity,  
He mounts by a frail thread to his **high source**;  
He reaches his fount of immortality,  
He calls the Godhead into his mortal life.”

Savitri-486

“The soul draws back into its **deathless Self**;  
Man's knowledge becomes God's supernal Ray.”

Savitri-627

“She climbs to **the summits** where the unborn Idea  
Remembering the future that must be  
Looks down upon the works of labouring Force,  
Immutable above the world it made.”

Savitri-632

““I am not bound by thought or sense or shape;  
I live in the glory of the Infinite,  
I am near to the Nameless and Unknowable,  
The Ineffable is now my household mate.”

Savitri-649

“A few have dared the **last supreme ascent**  
And break through borders of blinding light above,  
And feel a breath around of mightier air,  
Receive a vaster being's messages  
And bathe in its immense intuitive Ray.”

“All powers were woven in countless concords here.”

In traditional Yoga the realisation of Supreme Self is accepted as a passage of escape into the supreme Abode of *Param Dham* by renouncing all intermediate worlds and Selves. Or ‘**The soul draws back into its deathless Self.**’<sup>63</sup> In integral Yoga this realisation is utilised to call the Supreme Self down to material world and all the intermediate worlds and Selves and expose them to the Influence of Supreme Self. Or ‘But not for (Psychic) self alone the (supreme) Self is won:’<sup>64</sup> but for transformation of world and Nature, Self must be won.

The salient points of this world are: -

- 1) The godhead grows within our hearts by breaking the walls of mortal mind and awaking into Spirit’s air of universal Self. One hears the message of universal Self which leaves life’s heart dumb and invades greater worlds through sun-gazing lids. Thus, one arrives at the Eternal’s gate of Supreme Self and blows the victory cry of conch-shells. This experience authorises one to undergo earth’s high change in the house of flesh by crossing the dangerous spaces of the desire soul and there one meets the Omnipotent Soul and the touch of the mighty Mother bares awake and this experience converges life into the million-bodied One.
- 2) In the border of universal Self, which is our greater Self, a supreme light in the truth-conscious vast waits to invade us. This supreme Light sees from the summits beyond the thinking mind and moves in a splendid air of transcending life and it shall Divinise earth’s life. The world is made by the pressure of Truth Supreme and this earth is far from these larger Divine heights. Our summit is above the superconscient’s blaze and there we meet the glorious face of Absolute. There we meet His young unaging look on deathless things and His joy in our escape from death and Time.
- 3) There is a fire on the apex of worlds, there is a house of eternal’s light, there is an infinite truth and an absolute power. A few shall glimpse the miraculous Origin and some shall feel in *Savitri* the secret Force. There is a Consciousness which has no home on earth and no centre in man, yet is the source and origin of all things thought and done. Infinity’s heaven spills the rain of God and calls man to expand his Spirit.

***Savitri*’s exploration of Supramental Self: -**

“Our greater self of knowledge waits for us,  
A supreme light in the truth-conscious Vast:  
It sees from summits beyond thinking mind,  
It moves in a splendid air transcending life.

It shall descend and make earth's life divine.”

Savitri-484

“The **superconscious** was her native air,  
Infinity was her movement's natural space;  
Eternity looked out from her on Time.”

Savitri-557

“Thoughts leaped down from **superconscious** field  
Like eagles swooping from a viewless peak,”

Savitri-541

“A seer heaven-born shall lodge in human breasts;  
The **superconscious beam** shall touch men's eyes  
And the **truth-conscious** world come down to earth  
Invading Matter with the Spirit's ray,  
Awaking its silence to immortal thoughts  
the dumb heart to the living Word.”

Savitri-451

“But standing on Eternity's luminous brink  
I have discovered that the world was He;  
I have met Spirit with spirit, Self with self,  
But I have loved too the body of my God.”

Savitri-649

“A **third spirit** stood behind, their hidden cause,  
A **mass of superconscience** closed in light,”

Savitri-681

The salient points of this world are: -

1) Supramental or Sleep Self is the third Spirit, stands behind the Waking Self and Dream Self. It is a mass of Super-conscience full of Light and creator of all things in its all-knowing sleep. Supermind is our seed and core, our head and base and all from its stillness is born and grows like a tree. All light is a flash from its closed eye and an all-wise truth is mystic behind its heart. The wisdom of Supermind does not come by thought and from its wordless silence immortal Word is born. It sleeps in atoms, stone, beast, man and God and because of its presence Inconscient does its work perfectly and the world forgets to die. Supramental is the centre of all-Soul and circumference of all-Nature. Its slumber is Almighty in things and its waking is a state of Eternal and Supreme Consciousness. Beyond the Supramental Self is the brooding bliss Self of the Infinite.

2) We have included the Spiritual experiences in this realm of the Superconscious plane. The high signal moment of Gods and greatness from other countries arrive as a result of earth's yearning and cry for bliss. A mightier influx filled the oblivious clay,

the secret word was revealed and a lamp was lit in the midst of silence. This mediating ray bridged the gulf between man's mind and God's and its brightness linked our transience to the Unknown. A Spirit of its celestial source descended into earth's imperfect mould and translated heaven into human shape. She scatters the seed of the Eternal's strength on a half-animate and crumbling mould and plants heaven's delight in the heart's passionate mire. Out of the pressure of the new descent a lovelier body is formed. This return from transcendent planes bore anew the load of mortal breath and her Divine unfinished task resumed again.

3) The earth we tread is a border screened from heaven. The life we lead conceals the light we are. Immortal Powers sweep flaming past our doors and far-off our tops the god-chant is heard. Few are able to hear, but fewer dare to aspire to rise to that ecstasy and blaze. But in the dim human hearts the ascending fire and invisible Grandeur sit unworshipped and man sees the highest in limiting form of a Name and Person. Heaven's flaming lights descend and return; the luminous Eye approaches and retires and Eternity speaks but no one understands its word.

4) The earth's mute adoration towards Heaven moved all towards the perfection of eternal things and the living form grew transparent with the beauty's cry. The inscrutable descent renewed on the soil of the evolving universe. The transient values of mind were annulled and the body's sense renounced the earthly look. Immortal *Paramatma* met immortal *Jivatma* in their gaze.

5) A sceptic face Lights with an adamant No or he chills the heart with a dry ironic smile. A darkness wallows in the paths of Time or lifts its giant head to stain the stars. It makes a cloud of the interpreting mind and intercepts the oracles of the Sun. Yet Light is there; it stands at Nature's doors. It holds a torch to lead the traveller in. It waits to be kindled in our secret cells; it is a star lighting an ignorant sea and a lamp upon our hand piercing the night. As knowledge grows, Light flames up from within. It is a shining warrior in the mind and an eagle of dreams in the divining heart, an armour in the fight and a bow of God. Then larger dawns arrive and Wisdom's pomp crosses through the being's dim half-lighted fields. Man's knowledge becomes God's supernal Ray. There is a mystic realm where leaps of power whose fire burns in the eyes of the Seer and the Sage as lightning flashes of visionary sight. It plays upon an inward verge of mind, thought silences and gazes into a brilliant Void.

6) A Magician's formulae have made matter's laws and all here can change if the Magician chooses. If human will could be made one with God's Will, if human thought could echo the thoughts of God, **if human love could hold the Divine's Love**, then men might be Omnipotent, Omniscient and **Omnipresent**. Now though he walks

in Nature's doubtful ray, yet the mind of man can receive God's light and can be driven by God's force. Then his existence is a **manifestation of** miracle and is capable of doing perpetual miracles.

7) The incarnate dual Power shall open God's apex door and eternal Supermind shall touch earthly Time. The superman shall wake in mortal man and manifest the hidden demigod or he grows into God- Light and God-Force revealing the secret **Supramentalised Psychic** deity in the **heart's** cave. Then shall the earth be touched by the Supreme. His bright unveiled transcendence shall illuminate the mind and heart and force life and act to interpret His inexpressible mystery. He will erase the decree of death and pain and erase the formulas of the Ignorance. He will rule earth nature by eternity's law. The Supermind shall be his nature's fount. The eternal Truth shall be his light and guide and it shall mould his thoughts and acts. On Nature's luminous tops, on the Spirit's ground, the superman shall reign as the king of life, makes earth almost mate and peer of heaven and leads towards God; turns man's ignorant heart and lifts towards godhead his mortality. Life's tops shall flame with immortal thoughts and Light shall invade the darkness of its base. A Divine harmony shall be earth's law and beauty and joy remould her way to live and even the body shall remember God. The Supermind shall claim the world for Light and thrill with the love of God the enamoured heart and place Light's crown on Nature's lifted head and find Light's reign on her unshaken base. A greater truth than earth's shall roof in earth and shed its sunlight on the roads of mind and a truth of Supermind above shall awaken a nether truth of Inconscient Self. This Soul-force shall illuminate the Inconscient's house and life will be a channel for God's visible power. Nature shall draw back from mortality and man shall forget to consent to mortality. Even there shall come as a high crown of all, the end of *Death*, the death of Ignorance. Earth's nescient ground will be Truth's colony and Ignorance will be the transparent robe through which shall shine the brilliant limbs of Truth. Truth shall be a sun on Nature's head and Truth shall be the guide of Nature's steps and Truth shall gaze out of her nether deeps. Superman's presence shall transfigure Matter's world and he shall Light up Truth's fire in Nature's night; he shall lay upon the earth Truth's greater law. Mere men into Spiritual beings grow and see awake the dumb Divinity. The Truth shall be the leader of their lives; Truth shall dictate their thought and speech and act. More and more Souls shall enter into light and human wills tune with the Divine. Lighting the chambers of slumbering mind, a sudden Bliss shall run through every limb and **surface** Nature **fills** with a mightier Presence.

**Savitri's exploration of Universal Self: -**

“The **whole world** could take refuge in her single heart.”

Savitri-15

“Mounting from mind’s last peaks to mate with gods,  
Making earth’s brilliant thoughts a springing-board  
To dive into the **cosmic vastnesses**,”

Savitri-359

“Aware of the **universal Self** in all  
She turned to living hearts and human forms,”

Savitri-362

“Her greater self lived sole, unclaimed, within.”

Savitri-366

“We see beyond self’s walls our **limitless self**,”

Savitri-485

“Across the threshold’s sleep she entered in  
And found herself amid great figures of gods  
Conscious in stone and living without breath,  
Watching with fixed regard the soul of man,  
Executive figures of the **cosmic self**,  
World-symbols of immutable potency.”

Savitri-524

“His soul must be wider than the universe  
And feel eternity as its very stuff,  
Rejecting the moment’s personality  
Know itself older than the birth of Time,  
Creation an incident in its consciousness,  
Arcturus and Belphegor grains of fire  
Circling in a corner of its boundless self,  
The world’s destruction a small transient storm  
In the calm infinity it has become.”

Savitri-537

“This world is a vast unbroken totality,  
A deep **solidarity** joins its contrary powers;  
God’s summits look back on the mute Abyss.”

Savitri-541

“Our consciousness is cosmic and immense,  
But only when we break through Matter’s wall  
In that spiritual vastness can we stand  
Where we can live the masters of our world  
And mind is only a means and body a tool.”

Savitri-542-43

“No more shut in by body’s walls and gates  
Her **being**, a circle without circumference,

Already now surpassed all cosmic bounds  
And more and more spread into infinity.”

Savitri-554

“A Truth in which negation had no place,  
A **being** and a living consciousness,  
A stark and absolute Reality.  
There the unreal could not find a place,  
The sense of unreality was slain:  
There **all** was conscious, made of the Infinite,  
**All** had a substance of Eternity.”

Savitri-555

“An individual, one with **cosmic self**  
In the heart of the Transcendent’s miracle  
And the secret of World-personality  
Was the creator and the lord of all.”

Savitri-556

“She was a single being, yet all things;  
The world was her spirit’s wide circumference,  
The thoughts of others were her intimates,  
Their feelings close to her universal heart,  
Their bodies her many bodies kin to her;  
She was no more herself but all the world.”

Savitri-556

“He glimpses eternity, touches the infinite,  
He meets the gods in great and sudden hours,  
He feels the universe as his **larger self**,  
Makes **Space** and **Time** his opportunity  
To join the heights and depths of being in light,  
In the heart’s cave speaks secretly with God.”

Savitri-659

“Then stretches the boundless finite’s last expanse,  
The cosmic empire of the **Overmind**,  
Time’s buffer state bordering Eternity,  
Too vast for the experience of man’s soul:”

Savitri-660

“A **cosmic vision**, a spiritual sense  
Feels all the **Infinite** lodged in **finite** form  
And seen through a quivering ecstasy of light  
Discovers the bright face of the Bodiless,  
In the truth of a moment, in the moment’s soul



The salient points of this world are: -

1) Man's eyes can look into inner realms and in that realm he discovered number's law, organised the motions of the stars, mapped out the visible fashioning of the world, questioned the process of his thought and theorised the diagram of mind and life. But these things alone could not satisfy his wide universal Self. They seemed to her great and early steps and are hazardous for young discovering Spirit. They have not yet discovered their native light, tapped the universe with testing knocks and stretched to find the truth mind's divining rod. They have not yet developed the widest seeing of the Soul, not yet received the vast immediate touch and nor yet captured the art and wisdom of the Gods. **The Cosmic greatness works behind the human disguise and man discovers a 'mystic inaccessible gate' and 'opens the immortal's golden door.'** But *Savitri* felt a boundless knowledge greater than man's thought, happiness too high for heart; sense locked in the world and yearned for release. Earth witnessed her greatness, sweetness, bliss, might to possess and her vast power to love. She made earth a stepping stone to conquer heaven and her Soul saw beyond heaven's limiting boundaries. She met a great light from the Unknowable and dreamed of a transcendent action's sphere. She became aware of the universal Self in all and turned to living hearts and human form and made them one with God, world and her. She wished to make one immense embrace by overcoming the invisible hedge, masked defence and loneliness that separate indwelling Soul from over-dwelling Soul. Only few responded to **collaborate in her Divine** call; still fewer **united with her** screened Divinity and strove to **reproduce** its godhead.

2) Our larger being of Universal Self sits behind the cryptic walls of subliminal Self. In those unseen parts our greatness is hidden and they step into life's front and we feel an aid from deep indwelling Gods; we speak within and Light comes to us from above. From its mysterious chamber our Soul presses its influence on the heart and mind and pushes them to exceed their mortal selves. We see beyond the walls of subliminal Self and enter the Universal Self where it seeks for Good, Beauty and for God. We hunt for Truth behind apparent things and gaze through our world's glass at half-seen vast.

3) A voice of Light spoke to *Savitri*, “O Soul, open not your kingdom to the enemy or else Time and Fate find out its avenues to knock upon your gates thunderously. Hide the treasure of your separate Self **of Psychic being**, till you grow into a vaster empire of Universal Self. Do not be content with one conquered realm of Self, adventure all **the ten sheaths** to make the whole world yours. Turn your force to

break into a greater kingdom of Universal Self and become possessor of All. Ascend to the emptiness of the Supreme, so that all in you may reach the absolute. Your newborn Divinity will ask you to be small and human on earth and manifest your utter self in God. You have not come to this struggling earth for your own sake but for the sake of the Divine who is suffering in the mortal form of *Satyavan*. You will open the Light to the eyes that could not see, bring down bliss into the heart of grief and make your life a bridge between earth and heaven. If you want to save the toiling universe then feel the vast universal suffering as yours and you must share its pain. The day-bringer must walk in the darkest night and must bear the sorrow that you claim to heal. Your universal Self must be wider than the universe and feel eternity as its very stuff. Banish all thought from you and be God's void, then you will uncover the Unknowable and the Superconscient self will grow on your top. Then through your gaze Infinity's vision will pierce and discover the hidden Truth in the things seen null and false. You will be one with God's bare reality where He has manifested in a miraculous world and where He shall further manifest in a still Diviner miracle. You will consent to be nothing and none and dissolve Time's work. Cast off your mind, step back from form and name, annul yourself so that only the God will remain."<sup>33</sup>

4) When she sat alone with *Satyavan*, she searched and strove in the night's profound, the veiled voiceless Truth. Out of that distant Vast a reply came. Something unknown, unreached, inscrutable sent down the messages of its bodiless Light, cast lightning flashes of thought that are not ours, crossing the immobile silence of her mind. She spoke Immortal things through mortal lips and her mouth was seized to channel ineffable truths and Knowledge unthinkable found an utterance. A dual Power at being's occult poles acted, her method of Yoga and instrumentation are Divine emptiness. The Superconscient Mystery through that Void missioned its word to touch the thoughts of men. Now in the unmoving Spiritual space of Universal Self, her mind survived tranquil and bare. A thought came direct to pure perception's seat, which is only a centre of Consciousness. Her Universal Self became a circle without circumference and was no more shut in by the body's walls and gates. Already she has now surpassed all cosmic bounds and spread more and more into infinity. This universal Self was its own unbounded world where there was no form or feature or circumstance; it had no ground, no wall, no roof of thought, yet looked on all around in a silence motionless and illimitable. There was no person, no centred mind, no seat of feeling, no motion in this inner world; all was still and infinite.

Now she sat by sleeping *Satyavan*, the enormous Night surrounded her with the Unknowable's *vastness*. A voice began to speak from her heart that was not hers, yet mastered thought and sense. As it spoke all changed from within and without; all being felt as one and the world of unreality ceased. There was no more a universe

built by mind. Spirit or a living Consciousness creates things and casts itself into unnumbered forms. All now became an evidence of one stupendous Truth where negation had no place. There the sense of unreality was slain; all was conscious, made of the Infinite and all had a substance of Eternity. It was her Self and Self of all; it was the Consciousness of all that lived, felt and saw; it was Bliss of formless and forms; it was all Love and the one Beloved's arms; it was joy of Universal Self on the peaks of God. She passed beyond Time into eternity, slipped out of space and became the Infinite; her being rose into unreachable heights and found no end of its journey in the Universal Self. It plunged into unfathomable depths and found no end to the silent mystery that held all the worlds within one lonely breast. She was all vastness and one measureless point; she was a height beyond heights, a depth beyond depths. She lived in the everlasting Spirit and all that harbours death and bears the wheeling hours. All contraries were true in one huge Spirit surpassing measure, change and circumstance. In the heart of the Transcendent's miracle she was one with the cosmic Self and was the Creator and the Lord of all. The universe was her body and God its Soul and all was one single immense Reality. Her Spirit saw the world as living God; it saw the One and knew that all was He. All Nature's happenings were events in her body, the heart-beats of the cosmos were her own; all beings thought and felt and moved in her; she inhabited the vastness of the world. She was a single being yet all things; the world was her Universal Self's wide circumference, the thoughts of others were her inmates, their feelings close to her universal heart, their bodies are kin to her many bodies; she was no more herself but all the world. Infinity was her natural home, her Spirit was everywhere. Earth saw her born, all worlds from Supreme Self to Inconscient Self were her colonies, and the greater worlds of life and mind were hers. The first was an immense identity in which her **own individual** identity was lost. What seemed of her was an image of the Whole.

**Savitri's exploration of Spiritual Self: -**

“Upon her silent heights she was aware  
 Of a calm Presence **throned above her brows**  
 Who saw the goal and chose each fateful curve;  
 It used the body for its pedestal;  
 The eyes that wandered were its searchlight fires,  
 The hands that held the reins its living tools;  
 All was the working of an ancient plan,  
 A way proposed by an unerring Guide.”

Savitri-378

“Her immobile spirit watched the haste of Time,”

Savitri-468

“**Above her brows** where will and knowledge meet

A mighty Voice invaded mortal space.”

Savitri-474

“A portion of the mighty Mother came (Spiritual Mother)  
Into her as into its own human part:  
Amid the cosmic workings of the Gods  
It marked her the centre of a wide-drawn scheme,  
Dreamed in the passion of her far-seeing spirit  
To mould humanity into God’s own shape  
And lead this great blind struggling world to light  
Or a new world discover or create.”

Savitri-486

“In their immensitude signing infinity  
They were the extension of **the self of God**  
And housed, impassively receiving all,  
His figures and his small and mighty acts  
And his passion and his birth and life and death  
And his return to immortality.”

Savitri-524

“Immobile, self-rapt, timeless, solitary  
A silent spirit pervaded silent Space.”

Savitri-544

“They saw a person where was only God’s vast,  
A still being or a mighty nothingness.  
To all she was the same perfect Savitri:  
A greatness and a sweetness and a light  
Poured out from her upon her little world.”

Savitri-551

“Only the spirit sees and all is known.  
Then **a calm Power seated above our brows**  
Is seen, unshaken by our thoughts and deeds,  
Its stillness bears the voices of the world:  
Immobile, it moves Nature, looks on life.” Savitri-571

“She knew not to what course: her spirit above  
On the crypt-summit of her secret form  
Like one left sentinel on a mountain crest,  
A fiery-footed splendour puissant-winged,  
Watched flaming-silent, with her voiceless soul  
Like a still sail upon a windless sea.”

Savitri-575

*Savitri's* Spiritual being opened by the pressure of her first realisation of Psychic Being and consent of Supramental Mother living permanently in Savitri's heart centre. Her static Spiritual experience was '*Brahma satya Jagat Mithya,*' Divine is real and this world is an illusion. This experience paved her passage of realisation of Dynamic Spiritual Being which is an extension of her realisation of dynamic cosmic Self. This realisation paved her passage clear for the realisation of Supramental being, '*Brahma Satya Jagat Satya*' and the reconciliation of Spirit with Matter became practicable. By the pressure of Spiritual being and Supramental being, the action of the Psychic being can be perfected and the transformation action can be intensified.

***Savitri's* exploration of Psychic Self: -**

“The great unsatisfied godhead here could dwell:  
Vacant of the dwarf self's imprisoned air,  
Her mood could harbour his sublimer breath  
Spiritual that can make all things divine.”

Savitri-15-16

“A Seer, a strong Creator, is within,  
The immaculate Grandeur broods upon your days,  
Almighty powers are shut in Nature's cells.”

Savitri-370

“Ascend from Nature to divinity's heights;  
Face the high gods, crowned with felicity,  
Then meet a greater god, thy self beyond Time.”

Savitri-375

“This word was seed of all the thing to be:  
A hand from some Greatness opened her heart's locked doors  
And showed the work for which her strength was born.”

Savitri-375

“Impassive mid the movement and the cry,  
Witness of the thoughts of mind, the moods of life,  
She looked into herself and sought for her **soul**.”

Savitri-477

“Our **larger being** sits behind cryptic walls:  
There are greatnesses hidden in our unseen parts  
That wait their hour to step into life's front:  
We feel an aid from deep indwelling Gods;  
One speaks **within**, Light comes to us from above.  
Our **soul** from its mysterious chamber acts;  
Its influence pressing on our heart and mind  
Pushes them to exceed their mortal selves.”

Savitri-485

“Earth must transform herself and equal Heaven  
Or Heaven descend into earth’s mortal state.  
But for such vast spiritual change to be,  
Out of the mystic cavern in man’s heart  
The heavenly **Psyche** must put off her veil  
And step into common nature’s crowded rooms  
And stand uncovered in that nature’s front  
And rule its thoughts and fill the body and life.”

Savitri-486-487

“She knew that first she must discover her soul.  
Only who save themselves can others save.”

Savitri-501

“A house was there all made of flame and light  
And crossing a wall of doorless living fire  
There suddenly she met her secret soul.”

Savitri-525-26

“But now the half-opened lotus bud of her heart  
Had bloomed and stood disclosed to the earthly ray;  
In an image shone revealed her secret soul.”

Savitri-527

“Behind all reigned her sovereign deathless soul:  
Casting aside its veil of Ignorance,  
Allied to gods and cosmic beings and powers  
It built the harmony of its human state;  
Surrendered into the great World-Mother’s hands  
Only she obeyed her sole supreme behest  
In the enigma of the Inconscient’s world.”

Savitri-530

“But once the hidden doors are flung apart  
Then the veiled king steps out in Nature’s front;  
A Light comes down into the Ignorance,  
Its heavy painful knot loosens its grasp:”

Savitri-530

“O soul, my soul, we have created Heaven,  
Within we have found the kingdom here of God,  
His fortress built in a loud ignorant world.”

Savitri-531

“In the slow process of the evolving spirit,  
In the brief stade between a death and birth

A first perfection's stage is reached at last;  
Out of the wood and stone of our nature's stuff  
A temple is shaped where the high gods could live.  
Even if the struggling world is left outside  
One man's perfection still can save the world."

Savitri-531

"The Timeless took its ground in emptiness  
And drew the figure of a universe,  
That the spirit might adventure into Time  
And wrestle with adamant Necessity  
And the soul pursue a cosmic pilgrimage."

Savitri-622,

"But the soul grows concealed within its house;  
It gives to the body its strength and magnificence;  
It follows aims in an ignorant aimless world,  
It lends significance to earth's meaningless life."

Savitri-658-59

"The high perfected sense illumined lived  
A happy vassal of the inner ray,  
Each feeling was the Eternal's mighty child  
And every thought was a sweet burning god."

Savitri-678

"The soul that into the world-adventure came,  
**A scout and voyager from Eternity?"**

Savitri-717

*Savitri* discovered her Psychic being through the *Tantric* Method of Yoga and not the Vedantic self-discipline. This *Tantric* method is safe for Developed Souls but not so safe for developing Souls. Because the desire Soul surrounding the Psychic Being is not easy to overcome but rather it invites Spiritual fall. In the *Vedantic* method, first the Spiritual being opens and by its pressure or descent, the Psychic being opens and this Self-discipline is rather safe for developing Souls and without any possibility of Spiritual fall.

*Savitri* searched her Psychic being as 'the occult seeker'<sup>86</sup> through Tantric self-discipline of entry from surface Nature to inner worlds of subtle physical, subtle vital and subtle mental planes. These are defined in *Savitri* as the untransformed nature of vital mind, physical mind, schoolman mind, fixed mind and outer mind. Then she came across three Souls Forces of the Subliminal World before meeting her Psychic being. They are identified as Mother of seven sorrows, Mother of (limited) Might and Mother of (limited) Light. From her birth, her Psychic being was half opened and with



her conscious *Sadhana*, Psychic being opened fully and the supreme Mother decided to stay permanently in her heart centre. Thus, *Savitri's* Psychic being is Supramentalised and from this Psychic heart centre the Divine action of reconciliation of Spirit with Matter resumed its action.

The salient points of this world are: -

1) *Narad* replied to the *Queen*, the human mother of *Savitri*, “Eternal lives in the hidden heart of man (Psychic being). He lives in the secret chamber of your Soul. A Light shines there where neither pain nor grief can touch. A darkness stands between yourself and Divine and you cannot hear or feel or see the marvellous Guest. Your thought is a light of Ignorance, its brilliant curtain hides from you God’s face. It illuminates the world born from the Inconscience but veils the Immortal’s meaning in the world. Earth’s (transient) joys shut from you the Immortal’s bliss, heart’s hope hides the Eternal’s will and mind’s Light hides the Eternal’s thought.”<sup>54</sup>

2) Amid the cosmic workings of Gods and His wide drawn scheme, He is moulding humanity into God’s own shape and leads His great struggling world to Light. Earth must ascend herself into the equal of Heaven or Heaven must descend into earth’s mortal state. But for such vast Spiritual change our heavenly Psyche, who lives in the mystic cave of the folded heart must put off her veil and step into common nature’s crowded room. This Psychic Being will stand uncovered in that nature’s front and rule the thoughts and fulfil the body and life.

3) In the innermost chamber of subliminal Self or in the last chamber of the heart, on a golden seat One sat whose shape no vision can define. Here one felt the Power of the world’s unattainable fount of which she was a straying Force. The goal of the world’s desire is a Sun of which all knowledge is a beam. An invisible Beauty and Greatness was there, without whom there is no life. Then all became formless, pure, and bare and departed into silent Self. Then through a tunnel dug in the last rock of subliminal Self, she came out where there shone a deathless Sun. A house was there, all made of flame and light and crossing a wall of doorless living fire, there suddenly she met her secret Soul, the Psychic Being.

4) In the muttering night amid the rain-swept woods *Savitri* sat in trance in her rude cottage. That subtle world withdrew deep within behind the veil of the inner sight. Now the half-opened lotus bud of the heart had bloomed to Supramental status and stood disclosed to the earthly ray. Her Soul was revealed as a Supramentalised Psychic being. There was no wall severing Soul and Mind and no mystic fence guarding from the claims of life. Her Soul sat in the lotus of the heart as if on the concentration’s marble seat, called the mighty Supramental Mother of the worlds to make this earthly tenement her permanent perfect shrine. In a flash, a living image, a

face, a form of the original Power of the Supramental Divine Mother came down into her heart and made of it its temple and pure abode. In this Supramental state ‘there is no effort at all, no set method, no fixed sadhana; the place of endeavour and tapasya will be taken by a natural, simple, powerful and happy disclosing of the flower of the Divine out of the bud of a purified and perfected terrestrial nature.’<sup>53</sup>

5) *Savitri's* Psychic being not only opens but the Psychic being is Spiritualised and Supramentalised. It means mediatrix Spiritual Mother and Creatrix Supramental Mother consented to live permanently in *Savitri's* Psychic heart centre, thus Psychic being is identified as an important centre for individual and world Transformation.

“Here in this chamber of flame and light they met; (Psychic and Spiritual being met)  
They looked upon each other, knew themselves,  
The secret deity (Spiritual being) and its human part (Psychic being),  
The calm immortal (Spiritual being) and the struggling soul (Psychic being).  
Then with a magic transformation's speed  
They rushed into each other and grew one.” *Savitri-527* (This is the experience of Spiritualisation of Psychic being.) (By this experience the Spiritual Mother consented to live in the Psychic heart centre.)

“In its deep lotus home her being sat  
As if on concentration's marble seat,  
Calling the **mighty Mother** of the worlds  
To make this earthly tenement her house.” *Savitri-528* (The Mighty Supramental Mother stationed permanently in the *Savitri's* Psychic heart Centre.)

So, *Savitri* book proposes that if a *Sadhaka* has realised the Psychic being and his consciousness learns the lesson to live in waking trance, then through movement of Consciousness he can Spiritualise and Supramentalise the Psychic being, then he can save himself, the collectivity and the world. But to realise this perfection is a long action of time.

This finding of the Soul gives the input, that if Psychic being opens, then this heart Centre acts as a Fortress of Truth and Virginity, surrounded with a large world of Ignorance and from this Divine Centre the Overhead truth and purity pours into world Falsehood and world perversion, thus one extends help to illumine the world and this is further universalised as ‘the little strength we have to help our race.’<sup>87</sup>

“O soul, my soul, we have created Heaven,  
Within we have found the kingdom here of God,  
His fortress built in a loud ignorant world.”

*Savitri-531*

This Finding of the Soul Canto also informs us that with the Psychic realisation of Savitri, the Gods and Goddess of Overmental world preferred to live with her. Similar experience we also observe with King Aswapati:

“In the slow process of the evolving spirit,  
In the brief stade between a death and birth  
A first perfection’s stage is reached (by Savitri) at last;  
Out of the wood and stone of our nature’s stuff  
**A temple is shaped where the high gods could live.**  
Even if the struggling world is left outside  
One man’s perfection still can save the world.” Savitri-531  
(King Aswapati’s experience) “In an outburst of heavenly joy and ease  
Life yields to the divinity **within**  
And gives the rapture-offering of its all,  
And the **soul** opens to felicity.  
A bliss is felt that never can wholly cease,  
A sudden mystery of secret Grace  
Flowers goldening our earth of red desire.  
All the **high gods** who hid their visages  
From the soiled passionate ritual of our hopes,  
Reveal their names and their undying powers.” Savitri-278

This Canto also hints of Psychic transformation of *Savitri’s* untransformed Nature. They are:

“And all emotions gave themselves to God.”  
Savitri-529

“Its proud ambitions and its master lusts  
Were tamed into instruments of a great calm sway  
To do a work of God on earthly soil.”  
Savitri-530

“Its childish game of daily dwarf desires  
Was changed into a sweet and boisterous play,”  
Savitri-530

“Then sin and virtue leave the cosmic lists;”  
Savitri-531

***Savitri’s* exploration of Subliminal Self: -**

“Aware of forms to which our eyes are closed,”  
Savitri-356

“Overpassing lines that please the outward eyes

But hide the sight of that which **lives within**  
Sculpture and painting concentrated sense  
Upon an **inner vision's** motionless verge,  
Revealed a figure of the invisible,  
Unveiled all Nature's meaning in a form,  
Or caught into a body the Divine."

Savitri-360

"A human seeking limited by its gains,  
To her they seemed the great and early steps  
Hazardous of a **young** discovering spirit  
Which saw not yet by its own native light;  
It tapped the universe with testing knocks  
Or stretched to find **truth mind's** divining rod;  
There was a growing out to numberless sides,  
But not the **widest seeing of the soul**,  
Not yet the vast direct immediate touch,  
Nor yet the art and wisdom of the Gods."

Savitri-361

"The **inner ear** that listens to solitude,  
Leaning self-rapt unboundedly could hear  
The rhythm of the intenser wordless Thought  
That gathers in the silence behind life,  
And the low sweet inarticulate voice of earth  
In the great passion of her sun-kissed trance  
Ascended with its yearning undertone."

Savitri-380

"To wake her **body's spirit** to its king."

Savitri-395

"A **king of life** outlined in delicate air."

Savitri-395

"But the mind's ignorance veils the **inner sight**,"

Savitri-400

"Through an inner seeing and sense a wakening came."

Savitri-404

"I (Satyavan) plunged into an *inner seeing Mind*  
And knew the secret laws and sorceries  
That make of Matter mind's bewildered slave:"

Savitri-407

"This mortal life shall house Eternity's bliss,  
The **body's self** taste immortality.

- Then shall the world-redeemer's task be done.”  
Savitri-451
- “A vast **subliminal** is man's measureless part,”  
Savitri-483
- “Our **inner Mind** dwells in a larger light, (**true mental being**)  
Its brightness looks at us through hidden doors;...  
A mighty **life-self** with its inner powers (**true vital being**)  
Support the dwarfish modicum we call life;  
It can graft upon our crawl two puissant wings.  
Our **body's subtle self** is throned within (**true physical being**)  
In its viewless palace of veridical dreams  
That are bright shadow of thoughts of God.”  
Savitri-485
- “Her being entered into the inner worlds.  
In a narrow passage, the subconscious's gate,  
She breathed with difficulty and pain and strove  
To find the inner self concealed in sense. (**true vital being**)  
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 (**true physical being**).”  
Savitri-489
- “She looked out far and saw from **inner mind**” (Mother of seven sorrows)  
Savitri-503
- “August on her seat in the **inner world of Mind**,  
The Mother of Might looked down on passing things,”  
Savitri-508
- “She came into a high and happy space, ((Mother of Light of inner mind)  
A wide tower of vision whence all could be seen”  
Savitri-514
- “All beautiful grew, subtle and high and strange.”  
Savitri-508
- “In our unseen **subtle body** thought is born  
Or there it enters from the cosmic field.”  
Savitri-539
- “A sight opened upon the invisible  
And sensed the shapes that mortal eyes see not,  
The sounds that mortal listening cannot hear,  
The blissful sweetness of the intangible's touch;

The objects that to us are empty air,  
Are there the stuff of daily experience  
And the common pabulum of sense and thought.”

Savitri-540-541

“Earth’s bodies shall be conscious of a soul;  
Mortality’s bondslaves shall unloose their bonds,  
Mere men into spiritual beings grow  
And see awake the dumb divinity.”

Savitri-709

The salient points of this world are: -

1) Subliminal Self is the Dream Self, *Hiranyagarbha* of the *Upanishad*, which has the capacity to see the invisible and to hear the sound that is never heard by a mortal ear. What seems to us to dream on the surface of nature is real in the subliminal Self. In the unknown depths of subliminal Self sleeps their reserve of truth and on our unreached heights they reign and come to us in thought and muse trailing their robes of light. Our dwarf will and the cold pragmatic sense admits not the celestial visitants of subliminal Self. Yet sometimes their flashes arrive across the awakened Soul and their greatness, *sweetness, gentleness*, beauty and power is felt *in the surface life*. Thoughts glitter from screened subliminal depth like golden fishes from a hidden sea. Our present sometimes feels their royal touch and our future strives towards their luminous thrones. Out of Spiritual secrecy they gaze and the immortal’s footfalls in the mind’s corridors are heard. Our Souls can climb to shining planes and the breaths from which they came can be our *eternal* home.

2) Our inner Mind dwells in a larger light and its brightness looks at us through hidden doors. Our mortal members grow luminous and wisdom’s face appears in the doorway of the mystic house. A mighty subtle vital *Being* with its inner powers supports the dwarfish modicum we call life. By its influence our crawling life is able to fly with wings. Our subtle body is throned within its viewless palace of veridical dreams that are *identified as* bright shadows of the thoughts of God.

3) A huge Divine descent began; for what the Spirit sees, creates a truth and what the Soul imagines is made a world. A greatness resides in *Savitri’s* Soul that can transform herself and the world. The Spirit’s consent is needed for each act and freedom of Spirit walks in the same pace with the Nature’s fixed Law. God’s grace arrives as an aid when the Spirit’s freedom breaks the Iron Law.

4) When *Satyavan* wandered in the forest, often *Savitri’s* conscious Spirit walked with him and knew his actions, as if he moved inside her Universal Self. *Satyavan* was

less aware of this subtle physical fact, yet he was thrilled with her touch from afar. Thus, her guardian Spirit stretched measureless in strength Divine in the subtle world and stayed the blows of Fate and Time.

5) Above her brow where Will and Knowledge meet, a mighty Voice spoke, “Remember the cause of your birth, find out the Soul, and recover the hid Self. In silence seek God’s meaning in your depth, then mortal nature changes to Divine. Cast Thought by stilling your brain, open God’s door and enter into his trance. Cast sense that veils the Spirit’s sight and His vast Truth wake within which knows and sees. In the enormous emptiness of your mind you will see the Eternal’s body in the world, know Him in every voice and in world’s contact meet His single touch. All things will fold you into His embrace. Conquer your heart’s throb and let your heart beat in God. Your nature shall be the engine of His works and your voice shall house the mightiness of His Word. Then only you can harbour my force and conquer death.”

**Savitri’s exploration of Surface Physical Self: -**

“Yet only her **outward self** suffered and strove;  
Even her humanity was half divine:”

Savitri-8

“Vacant of **the dwarf self’s** imprisoned air,”

Savitri-15

“O Force-compelled, Fate-driven earth-born race,  
O petty adventurers in an infinite world  
And prisoners of a dwarf humanity,  
How long will you tread the circling tracks of mind  
Around your **little self** and petty things?”

Savitri-370

“No longer chained to their **small separate selves**,  
Plastic and firm beneath the eternal hand,”

Savitri-382-383

“In men I (Satyavan) met strange portions of a Self  
That sought for fragments and in fragments lived:  
Each lived in himself and for himself alone  
And with the rest joined only fleeting ties;  
Each passioned over his surface joy and grief,  
Nor saw the Eternal in his secret house.”

Savitri-405

“As when a soul is merging into God  
To live in Him for ever and know His joy,  
Her consciousness grew aware of him alone



And all her **separate self** was lost in his.”

Savitri-410

“Lending her (Queen) speech to **the surface soul** on earth”

Savitri-437

“All he would make his own, leave nothing free,  
Stretching his **small self** to cope with the infinite.”

Savitri-452

“He sees his **little self** as very God.  
His little ‘I’ swallowed the whole world,  
His ego has stretched into infinity.”

Savitri-453

Narad said: “**Because thy strength is a part not God’s whole,**  
Because afflicted by the **little self**  
Thy consciousness forgets to be divine  
As it walks in the vague penumbra of the flesh  
And cannot bear the world’s tremendous touch,  
Thou criest out and sayst that there is pain.”

Savitri-454

Narad said: “It (shadow of unknown face) sensed a negative infinity,  
A void supernal whose immense excess  
Imitating God and everlasting Time  
Offered a ground for Nature’s adverse birth  
And Matter’s rigid hard unconsciousness  
Harbouring the brilliance of a **transient soul**  
That lights up birth and death and ignorant life.”

Savitri-454

“Out of her **separate self** she looked and saw,  
Moving amid the unconscious faces loved,  
In mind a stranger though in heart so near,  
The ignorant smiling world go happily by  
Upon its way towards an unknown doom  
And wondered at the careless lives of men.”

Savitri-469

“Or tired of sorrow’s passionate luxury,  
**Grief’s self** became calm, dull-eyed, resolute,  
Awaiting some issue of its fiery struggle,  
Some deed in which it might for ever cease,  
Victorious over itself and death and tears.”

Savitri-473

“A **still self** hid behind but gave no light:

No voice came down from the forgotten heights;  
Only in the privacy of its brooding pain  
Her human heart spoke to the body's fate."

Savitri-473

"On a dim ocean of subconscious life  
A formless **surface consciousness** awoke."

Savitri-477

"But when she came back to her **self of thought**,  
Once more she was a human thing on earth,  
A lump of Matter, a house of closed sight,  
A mind compelled to think out ignorance,  
A life-force pressed into a camp of works  
And the material world her limiting field."

Savitri-488

"Amazed like one unknowing she sought her way  
Out of the tangle of man's ignorant past  
**That took the surface person for the soul.**"

Savitri-488

"Yet some uncaught, unslain, can warily pass  
Carrying Truth's image in the sheltered heart,  
Pluck Knowledge out of error's screening grip,  
Break paths through the blind walls of **little self**,  
Then travel on to reach a greater life."

Savitri-494

"Into dim spiritual somnolence they break  
Or shed wide wonder on our **waking self**,"

Savitri-500

"There was no strength in her, no pride of force;  
The lofty burning of desire had sunk  
Ashamed, a vanity of **separate self**,  
The hope of spiritual greatness fled,  
Salvation she asked not nor a heavenly crown:  
Humility seemed now too proud a state."

Savitri-522

"For only the blank Eternal can be true.  
All else is shadow and flash in Mind's bright glass,  
Mind, hollow mirror in which Ignorance sees  
A splendid figure of its own **false self**  
And dreams it sees a glorious solid world."

Savitri-535

“Hide whilst thou canst thy treasure of **separate self**  
Behind the luminous rampart of thy depths  
Till of a vaster empire it grows part.”

Savitri-536

“Thus was she lost within to **separate self**;  
Her mortal ego perished in God’s night.”

Savitri-552

“Invaded by beauty’s universal revel  
Her being’s fibre reached out vibrating  
And claimed deep union with its **outer selves**,  
**And on the heart’s chords made pure to seize all tones**  
**Heaven’s subtleties of touch unwearying forced**  
**More vivid raptures than earth’s life can bear.”**

Savitri-675

*Avataras* are born with divinised surface mind, surface vital and surface body, *janma karma cha me divyam*. Others are undivine in their surface life and to transform them is a difficult task of integral Yoga. In *Savitri*, *tamasic* mind or physical mind, *rajasic* mind or vital mind, *sattwic* mind or intellect are identified as three negative inconscient energies, three dwarves of surface Self. They surround the Psychic being as desire Souls. Intellect is further divided into schoolman mind, fixed mind and outer mind. In *Savitri* dynamic subliminal Sheath of *tamasic* mind is identified as Mother of seven sorrows; dynamic subliminal Sheath of *rajasic* mind is identified as Mother of (limited) Might; dynamic subliminal Sheath of *Sattwic* mind is identified as Mother of (limited) Light.

The salient points of this world are: -

1) Man is a force compelled, fate-driven and petty adventurer in an infinite world. He will tread the circling tracks of mind around his little desire self and petty things. But his life is not meant for changeless narrowness and vain repetition. He is made of the immortal’s substance; his action can be swift revealing steps and his life is a changeful mould for growing gods. A Seer, a strong Creator, is within and immaculate grandeur broods upon his days. Almighty powers are shut closed in nature’s cells. A greater destiny awaits him in his front and if he wills, his transient earthly being can fit his acts to some Transcendent scheme.

2) Her mortal ego perished with the entry into God’s formidable Night but the ego’s shell was not transformed. In a simple purity of emptiness, her mind knelt down

before the unknowable with surrendered heart. The vanity of separate self and the lofty burning desire had sunk. There was no pride of force and the hope of Spiritual greatness fled and humility seemed now too proud a state. All other vibrations were abolished and her naked Self was saved. She sought neither salvation nor any heavenly crown. Her Spirit would sink down by the pressure of Spiritual ego. Her being remains content with the showering of the heaven's golden rain to the mind centre alone. As a remedy the heaven's fire must fill her yearning heart and bring God down into the body and life. Her deep original sin was the personal will to become something and her last and greatest sin was Spiritual pride. The last remnants of ego and the Spiritual pride are transformed when the Light invades the darkness in its base and even the cells of the body shall be able to remember the vibration of God.

3) This surface mind knows neither silence nor dreamless sleep. In the incessant circling of its steps, thoughts tread forever through the listening brain; it toils like a ceaseless machine and cannot stop. All is a hundred toned murmurs and babble and stir; there is tireless running to and fro and a haste of movement and a never ending cry. The surface mind is a hurried servant who answers every knock upon the outer doors, admits a thousand queries and calls. It is visited by heavy business of unnumbered lives stored in Subconscient sheath and thousand-fold commerce of the surrounding world.

4) Her gaze pursued the birth and origin of thought. She watched the passion and toil of life and heard the crowded thoroughfares and unceasing tread of mind. She heard the prompter's voice that surges from man's depths and impulses that whisper to the heart. She saw the Powers that stare from the Abyss and wordless Light that liberates the Soul. In our unseen subtle body thought is born or it enters from the cosmic field. Between the brows thoughts stood behind the brain in flashing armour and folding hands of prayer and poured heaven's rays into earthly form. Imaginations flamed up from her breast and around her navel lotus there were dumb movements of the unformed Idea and desires formed their wordless wish. Her body's thoughts climbed from her conscious limbs and carried their yearnings to its mystic crown where Nature's murmurs meet the Ineffable Wisdom. Man is imprisoned in an outward mind whose hidden source is secret and unknown. Only to the inner mind they speak directly, put on a body and assume a voice; their passage is seen and the message is heard and known. Their birthplace and the natal mark are revealed and they stand confessed to an immortal's sight. The inner chambers of the Spirit's house disclosed to her their happenings and their guests. Through the secrecy of unseen doors the thoughts visited the mind's frontal room that enlarged our limited human range and lifted the ideal's half-quenched or sinking torch or peered through the finite at the infinite. She felt the movements crossing unknown minds and past's event

occurring before her eyes. The great world's thoughts were part of her own thoughts. Incoherent hints, twisted and strange thoughts from Subconscient rose. The unseen grew visible and audible and thoughts leaped down from a superconscient field like eagles swooping from a viewless peak. Thoughts gleamed up from the screened subliminal depths like golden fishes from a hidden sea. Thus, she beheld the many-fold births of thought.

All in our outer mind is a perishable product forged in the body's factory with raw materials drawn from the outside world. This mind is a dynamic small machine producing ceaselessly negative vibrations till it wears out. Often our thoughts are finished cosmic products admitted by a silent office gate and passed through Subconscient galleries, then issued in Time's market. The Power that acts in us and the things we create are not our own. The genius whose work gives him an immortal name also receives inspiration from some high fount of supernal secrecy. He receives Inspiration's postman knock and takes delivery of the priceless gift. It is a little spoiled by the receiver mind or mixed with the manufacture of the brain. When least defaced then it is most Divine. Above our body and thought our Spirit's truth lives in the naked Self. Out of mind she rose to escape its law, that it might sleep in some deep shadow of self or fall silent in the silence of the Unseen or dedicate it to God's timeless calm. Only sometimes small thoughts rose and fell like quiet waves upon a silent sea or ripples passing over a lonely pool when a stray stone disturbs its dreaming rest. The mind's factory had ceased to work and there was no sound of dynamo's throb. There came no call from the still fields of life. Her mind now seemed like a vast empty room or like a peaceful landscape without sound. But deep within the chaos is still there and feelings and thoughts cried out for word and act, but found no response in the silenced brain. All was suppressed and at any moment it may explode. Then this too paused and the body seemed a stone and all now was a wide mighty vacancy. The limitation of this experience is that it is still excluded from the eternity's hush and it is far from the repose of the Absolute and ocean silence of Infinity. Finally, she reached absolute stillness of the all-negating Void Supreme where a blank pure Consciousness replaced the mind. A pure perception was the only power that stood behind her action and her sight.

5) The frontiers of the Ignorance shall recede and more and more Souls shall enter into light. Mind is lit and it lives ablaze with a sudden inner flame. Hearts grow enamoured of Divine delight and human will tunes to the Divine will. These separate selves feel the Spirit's oneness and heavenly senses grow; the flesh and nerves are filled with a strange ethereal joy. A Divine force shall flow through tissue and cells and take the charge of the breath, speech, act and thought and every feeling is filled with celestial thrill.

6) Man has the capacity to see the world's surface realities. Then he wonders to know what lies behind the sense mind and travels little way towards the depth. But soon he stops his journey and cannot reach the core of life or commune with the Soul of things. He sees the naked body of surface truth and baffles by its endless garbs. Sometimes he becomes furious to trace absolute knowledge and tears, stabs and digs out all the details with his longing knife and still the Spirit escapes his search. Thus experiences time as a huge blank waste and meets the crowding reaches of the infinity. He does not reveal the Soul's contact and yet he is visited by subtle intuitive light and revelation and inspiration from the Unknowable source. His trusted witnesses are reason and sense mind and all his splendid efforts are vain and his knowledge can scan the bright pebbles on the shore of this huge ocean of Ignorance.

7) In the conversation between *Queen, Savitri's birth* mother and *Narad* we observe her distorted mental understanding of Existence and Divine, which is a revelation of the untransformed **surface soul** on earth. She accepts Divine as cruel, merciless and pitiless who stands helpless to defend or save. A thousand ills assail the mortal hour and take away the natural joy of life. An unpleasant company of maladies, purveyors of death and torturers of life enter through Subconscient passage to man's bodily house. We nurse within us dangerous lethal powers and invite our enemies as guests. Our mind suffers lamely by the world's disharmony and unloveliness of human beings. We misspent or cheaply sell the priceless treasures in the mart of blind destiny and meet the curse through Nature's gift. Error is the comrade of mortal thought, falsehood lives in the deep heart of truth, sin poisons with the vivid flowers of joy and virtue is a grey bondage and gaol. Man walks by his own choice into Hell's trap and his worst enemy is his fellow brothers. Science ransacks earth and life's artificiality nurtures doom. By this, man slays his own happiness and others' good. An idiot hour created through war and massacre destroys what centuries made and all his achievements are dragged to precipice. His brief appearance in this birth does not bring high results and he vainly repeats the lost labour of brief living things. There is no security for the Soul under an unreal Divine SunLight. The *Queen* has realised Divine partially like *Mayavadin* and for her a great Illusion has built the stars and planets. There is no beginning and end of this Illusion and for her the Soul too is an illusion and dream of mind and Eternal Lord is a fiction sensed in trance.

8) Having heard the prompting of her highest being and rejecting the call of Death to retire to some high loneliness, she continues her ascent...in this process she rises above the clamouring of her surface mind and find the source of all her thoughts which are mostly premade, but the mind and brain thinks it is generated by them, she sees that in man all his emotions and thoughts are source from the inconscient and Subconscient energies of three *gunas* or from the universal forces and that he is just a

puppet moved by these forces although he foolishly thinks they are his... ‘Our ego, boasting of freedom, is at every moment the slave, toy and puppet of countless beings, powers, forces, influences in universal Nature. The self-abnegation of the ego in the Divine is its self-fulfilment; its surrender to that which transcends it is its liberation from bonds and limits and its perfect freedom.’<sup>62</sup>

**Savitri’s exploration of Subconscious and Inconscious Self: -**

“Eternal Consciousness became a freak  
Of an unsouled **almighty Inconscious**  
And, breathed no more as spirit’s native air,  
Bliss was an incident of a mortal hour,  
A stranger in the insentient universe.”

Savitri-455

“A conscious soul in the Inconscious’s world,  
Hidden behind our thoughts and hopes and dreams,  
An indifferent Master signing Nature’s acts  
Leaves the vicegerent mind a seeming king.”

Savitri-478

“A nameless god in an unapproachable fane,  
In the secret adytum of his inmost soul  
He guards the being’s covered mysteries  
Beneath the threshold, behind shadowy gates  
Or shut in vast cellars of unconscious sleep.  
The immaculate Divine All-Wonderful  
Casts into the argent purity of his soul  
His splendour and his greatness and the light  
Of self-creation in Time’s infinity  
As into a sublimely mirroring glass.”

Savitri-479

“All then becomes subconscious, tenebrous,  
Inconscience puts its seal on Nature’s page  
Or else a mad disorder whirls the brain  
Posting along a ravaged nature’s roads,  
A chaos of disordered impulses  
In which no light can come, no joy, no peace.”

Savitri-491

“She saw the Powers that stare from the Abyss  
And the wordless Light that liberates the soul.”

Savitri-538



“A golden fire came in and burned Night’s heart;  
Her dusky mindlessness began to dream;  
The **Inconscient conscious grew**, Night felt and thought.”

Savitri-601

“She (Mighty Mother) lulled the Omniscient into nescient sleep,  
Omnipotence on Inertia’s back she drove,  
Trode perfectly with divine unconscious steps  
The enormous circle of her wonder-works.”

Savitri-624-25

“Its (Divine’s) powers have come from the eternal heights  
And plunged into **the inconscient dim Abyss**  
And risen from it to do their marvellous work...  
The world is not cut off from Truth and God.  
In vain thou (Death) hast dug the dark unbridgeable gulf,  
In vain thou (Death) hast built the blind and doorless wall:  
Man’s soul crosses through thee to Paradise,  
Heaven’s sun forces its way through death and night;  
Its light is seen upon our being’s verge.”

Savitri-648

“A soul shall wake in the Inconscient’s house;  
The mind shall be God-vision’s tabernacle,  
The body intuition’s instrument,  
And life a channel for God’s visible power.”

Savitri-707

Inconscient Sheath is ‘an all-negating immensity’<sup>58</sup> or ‘immense refusal of the eternal No.’<sup>59</sup> In the core of it lies the Inconscient Self (‘Matter still slept empty of its Lord’<sup>48</sup>) which is the Divine’s last and the greatest Spiritual energy by whose intervention ‘a grand solution’<sup>49</sup> will be witnessed in the cosmic life. So, after the discovery of Psychic, Spiritual and Supramental Self, a *Sadhaka*’s task is to trace the Subconscient and Inconscient Selves, by whose discovery Supramental energy will flow into mind, life and body from below the feet.

The salient points of [these worlds](#) are: -

1) Earth followed the endless journey of the sun. A mind half awakes and on the bosom of Inconscience dreamed out life. A life invaded the material sheath afflicting Inconscience with the need to feel. A Mother-wisdom works in Nature’s breast in order to pour delight on the heart of toil and want and presses perfection on life’s stumbling powers; it imposes heaven-sentience on the obscure abyss and makes dumb

Matter conscious of God. Although our human stuff resists and fallen minds forget to climb, yet she keeps her will that hopes to Divinise the clay.

2) Inconscient Sheath is Matter's giant trance and Superconscient's sleep. Universal ecstasy rocked the cradle of divine Inconscience. Some missioned Power in the half-wakened frame nursed the transcendent birth's dumb glorious seed. Soon the link between the Souls with form grew sure and the dim cave was flooded with slow conscient light. The seed grew into a delicate bud and the bud disclosed a great and heavenly bloom. Thus, a mightier race witnessed *Savitri's* birth. She lived guarded in her Spirit's luminous cell or subliminal Self's luminous aura. A Power within her shaped the moulding sense and invisible Sunlight ran within her veins and flooded her brain with heavenly brilliance. The godhead pressed her surface physical self and as a result lovelier light assumed her Spirit's brow, sweet and solemn grew her musing gaze. She loved all, spoke no word, made no sign and inviolate she guarded the 'Truth's diamond throne.'<sup>23</sup>

The above description confirms that *Savitri's* mortal birth is an outcome of the invasion of some Superconscient light into the mortal womb. It is not a gross physical birth by ordinary physical means.

3) Pain is a dark intruding god of the Inconscient plane who is the world's dreaded teacher. In the Inconscience, pain and grief were the first born before the birth of darkness. Where Ignorance is there, there suffering too must come and the grief is a cry of darkness to the Light. Pain ploughed the first hard ground of the world's drowse and through Pain the Inconscient can suffer change. It is the hammer of God to break the dead resistance and slow inertia. If the heart were not forced to want and weep, his Soul would have lain down content at ease and never thought to exceed the human start and never learned to climb towards the eternal Sun. The Spirit is doomed to pain till man is free. Pain is the hand of Nature sculpturing men; its labour chisels an unwilling mould with heavenly cruelty. Although the shaping God's tremendous touch is a torture unbearable to mortal nerves, the fiery Spirit grows in strength within and feels a joy in every titan pang. The Soul's suffering is not eternity's key. For out of danger and pain Heaven's grace invades human breast in the form of Divine Bliss. Indifference, pain and joy are the triple disguise of the Divine and when He unveils Himself indifference deepens into infinity's calm, pain shall change to ecstasy and joy laughs nude on the peaks of the Absolute. When life uncovers the Life Supreme, pain ends. Bliss is the secret stuff of all that lives and she will at last find the road to All Bliss.

4) A dark concealed hostility is lodged in human depths to damage God's work. A secret enmity hides secretly in the world's march and it leaves a grey mark on thought and speech and it stamps a defect on all things done. An adversary force hides from us the straight immortal path and veils the invasion of eternal Light and opposes the execution of eternal Will. It diverts the messages of the infallible word and twists the cosmic plan. The whisper of the evil voice of the physical and vital mind clouds the Soul and seals up wisdom's eyes. They are the origin of all suffering here and till they are transformed or slain peace and tranquillity is forbidden on earth. This all must conquer who would bring down God's Peace, Silence, Delight and Love.

5) Her force and will exceed her form and fate. She is sometimes caught in a net of transience. Self-bound in the pastures of death she dreams of life and self-racked with the pains of hell she aspires to joy. While suffering, she looks for greatness in her sons. Man turns for little gains to ignorant Powers or kindles his altar lights to a demon face. He has lost the inner Voice that laid his thoughts and loves the Ignorance fathering his pain. The great Illusion wraps him in its veil and as a result the Soul's deep intimations and seer's unending series of light returns in vain. The Inconscient's mindless waters block all the Divine possibilities. If the mind's screen of three *gunas* are only a little lifted then the wise (*sattwic*) men become able to see one half of the Truth, the strong (*tamasic*) men climb hardly to a low-peaked Consciousness and the yearning (*rajasic*) hearts are capable to hold human love for one hour only.

6) Man's house of life does not hold Gods alone; there are occult Shadows and tenebrous Powers who inhabit life's ominous nether rooms. Man harbours dangerous powers like the Titan, Fury and Djinn in the Subconscient's cavern pit that become his masters and ministers and can act in his acts; can fill his thoughts and life. Dire mutterings and perverse drift of thought rise in their drowse and touch all with their perverting breath. All they have touched or seen they make their own; mounting into God's light they perturb all light and break Soul's stillness with a noise and cry. They invite inhabitants of the abyss and dark instincts to forbidden joys of inferior Nature and with nether riot or massacre shake life's floor. Man's lower nature hides these awful guests and their vast contagion invades with blood-lust and the will to slay. Hell's companies enter earth-ways by breaking out all doors; they fill with horror and carnage God's fair world and these terrible angels smite at every door. A momentary Evil's almightiness can abolish man and annul his world. It imitates the Godhead it denies and puts on His figure and assumes His face. In spite of all this evil and hostility, there is an all-pervading guardian saviour Divine Power above, who overrules and oversees the earth event with calm eyes of protection.

The above discussion reminds us of a vision<sup>1</sup> of *The Mother* about a big *Asuric* force who took the appearance of *Sri Aurobindo*. He has decided to ruin and corrupt *Sri Aurobindo's* action by transforming His teachings into partial truth of customary ceremonies and new popular Religion. In the name of Supramental realisation he will disfigure His teachings into a cruel and merciless mental stuff.

7) The dim Subconscient is the man's base of a large cave. In this unconscious Sheath, our past lives and by the weight of its hidden influence the future's Self discovery is shaped. Thus, all is an inevitable chain though all the events seem to be an accident. The unremembering hour repeats the old acts and drags back the new nature's glorious stride or from its buried corpse old ghosts arise, old thoughts, old longings, dead passions live again, recur in sleep or in the waking state. Hardly can we escape from what we once had been and nothing is wholly dead that once had lived. In the dim tunnels of the Inconscient Sheath, the old rejected nature still survives; the corpses of its slain thoughts raise their heads and visit the mind's nocturnal walks in sleep; our dead selves invade to slay our living Soul. We live in our mind's uncertain light and strive to know and master the dubious world whose purpose and meaning are hidden from our sight. Above us dwells a Superconscient God, around us is a vast of ignorance and below us sleeps the Inconscient, dark and mute.

8) Out of the Inconscient's soulless and mindless night, a flaming serpent rose released from sleep. It rose billowing its coil and stood erect and climbing mightily and stormily it touched *Savitri's* seven energy centres with its flaming mouth and broke their sleep by a fiery kiss. These energy centres bloomed and laughed surcharged with light and bliss. All underwent a high celestial change. Breaking the black Inconscient's blind and mute wall, effacing the circles of the Ignorance, Powers and Divinities burst flaming forth and each part of the being trembled with delight. In the thousand petalled lotus above the head it joined together the mystic stream which joins the viewless summit and the unseen depths. The strings and forts are there in order to safeguard against the invasion of the enormous Superconscient world. There the original Power of the Supreme wears the mighty Mother's form. In the lotus of the head or in the castle of the lotus twixt the brows, the thinking mind made it a busy space. Here shoots the arrows of its sight and will. In the passage of the lotus of the throat where speech must rise and the heart's impulse run towards word and act, a glad uplift and new working came. In the kingdom of the lotus of the heart, love chanting its pure hymeneal hymn made life and body mirrors of sacred joy and all the emotions are transformed by giving themselves to God. In the broad imperial range of the lotus of the navel the proud ambitions and master lusts were tamed and they became instruments of a great calm sway to do God's work. In the lotus of penultimate or in the narrow nether centre's petty parts, its childish game of daily

desire was transformed into a sweet and boisterous play. In the lotus of the sex centre or the deep place where the Serpent slept, the Inconscient sheath, there came a grip on Matter's giant powers for large utilities in life's little space. Thus by this purification a firm ground was made for Heaven's descending might. In the enigma of the Inconscient's world, she surrendered all to the great World Mother's hand and only obeyed her sole supreme instructions. This is *Vedantic* sacrifice where ascent of Soul is followed by descent of Divine *Shakti* to transform energy centres.

9) There is also a seal in the Inconscient Sheath, which prevents normal man from entering 'mad disorder.' When one does Yoga and enters inner world and higher world, this seal opens and that is why problems of life multiplies without light, joy and peace. In traditional Yoga this seal is kept intact. Supramental force alone can rend the 'Inconscient's seal of sleep' and multiply the transformation action there.

### **Six Phases of Savitri's Sadhana:**

*Savitri* had gone through six phases of her sadhana. They are: (1) Sunlit path, (2) Golden path, (3) Journey in the abysmal night of the inconscient plane, (4) Journey in the Subconscient plane of dream twilight, (5) Permanent rise of consciousness to *Sachchidananda* plane of Everlasting Day, (6) Permanent descent of *Sachchidananda* consciousness through Return to Earth.

### **The First phase of Savitri's Sadhana or the Sunlit Path: -**

"But few are they who tread the <b>sunlit path</b> ;"	Savitri-448
"Discoverers of beauty's <b>sunlit ways</b> "	Savitri-344
"Looks back upon the <b>sunlit fields</b> of life"	Savitri-561
"Else could he roam on a free <b>sunlit soil</b> "	Savitri-133
"And basked in a <b>sunlit Nature's</b> surface thrills,"	Savitri-142
"Like one who laughs in sweet and <b>sunlit groves</b> , Childlike she swung in her <b>gold cradle</b> of joy."	Savitri-114
"It planned in <b>sunlit sky</b> and starlit air;"	Savitri-258
"A mighty space of cold and <b>sunlit air</b> ."	Savitri-273
"The <b>sunlit sweetness</b> of her secrecies."	Savitri-275

“I had a sort of spiritual ambition: to bring to the world a **sunlit path** in order to eliminate the necessity of struggle and suffering. I say: one does not have to suffer.”<sup>17</sup>

### The Mother

The first phase of her life was her childhood and youth where by the influence of her Soul’s purity or ‘the half-opened lotus bud of her heart,’<sup>15</sup> she walked in Light and trod the ‘sunlit-path’. She was born with a flame of radiant happiness in order to set earth alight. Her young Spirit was untouched with tears and she poured the nectar of a sorrowless life. A power dwelt in her Soul, which was too great for earth. The first task of her Soul force was to dislodge her past, which was a block on the Immortal’s road. The second task was to assist in the transformation action. The third task of her Psychic Being was to illuminate the matter’s depth, **a working of truth force in Ignorance and the last task was with its aid** to find her Spiritual, **Cosmic** and Supramental Self.

In the sun-lit path, the discovery of Soul is considered important as Soul’s guidance protects mind, life and body from ignorance and those who save themselves can only save others. But those who are concerned to save themselves only, they live bare and calm, as in the sunlit path there is no pain and suffering **and they enjoy solitary bliss**. But those who go beyond the sunlit path and share the burden of humanity must pass beneath the yoke of grief and pain.

The Soul’s passage is veiled by multiple layers of desire souls. Behind the surface or gross desire, there are still subtle desires which are very difficult to discern, there are still hidden occult powers which are not the Soul powers but they offer several limiting boons to satisfy **the** immediate need and **the** long ambition. So, the sunlit path asks to be absolutely desireless and egoless as the condition to hew the path leading to **trace the** true Psychic Being.

The discovery of the Psychic being establishes a firm ground and helps the ascent of the Soul (*Vedantic* Sacrifice) to be united with the Spiritual and Supramental Being which calls down the vast descending Divine *Shakti* to open the different energy centres and finally enters the Subconscient Sheath and Inconscient Sheath to discover the **last and the greatest** Divine **energies** stationed in the Subconscient and Inconscient Self. This discovery of Inconscient Self is identified as Matter’s giant Power ‘For large utilities in life’s little space.’<sup>13</sup> This discovery was further complemented by her in the latter part of her *Sadhana* of confrontation with *Death*, she further activated the *Vedic* Sacrifice or descent of Supramental Divine *Shakti* followed by ascent of the Soul or Consciousness (Soul is defined as the static state of Consciousness) to Supramental status. **With the opening of Savitri’s Psychic Being,**

the Supreme Mother consented to live permanently in her heart centre and she is identified as Supramentalised Psychic Mother Force.

**The Second Phase of Savitri's Sadhana in Superconscient plane or the Golden Path: -**

“Climbed back from Time into undying Self, Up a <b>golden ladder</b> carrying the soul,”	Savitri-89
“It grouped the <b>golden links</b> that they had lost And showed to them their divine unity,”	Savitri-90
“He saw her <b>gold sunlight</b> and her far blue sky,”	Savitri-204
“It held the splendour of its <b>golden laugh</b> ”	Savitri-233
“There Love fulfilled her <b>gold</b> and roseate dreams”	Savitri-235
“And built a <b>golden passage</b> to his heart”	Savitri-312
“A rainbow dream, a hope of golden change”	Savitri-367
“But now the <b>gold link</b> comes to me ( <b>Satyavan</b> ) with thy ( <b>Savitri's</b> ) feet And His <b>gold sun</b> has shone on me from thy face.”	Savitri-408
“Cam'st thou not down to open the doors of Fate, The iron doors that seemed for ever closed, And lead man to Truth's wide and <b>golden road</b> ”	Savitri-476
“As man disguised the cosmic Greatness works And finds the mystic inaccessible gate And opens the Immortal's golden door.”	Savitri-488
“Thus for a while she trod <b>the Golden Path</b> ,”	Savitri-533
“Unlocked the avenues of spiritual sight And taught the entries of a heavenlier state To thy rapt soul that bore the <b>golden key</b> ?”	Savitri-683



The second phase of her life began with the arrival of *Satyavan* with whom she trod a 'Golden Path,' where Soul's guidance is added with the God's direct guidance either in the form of her 'only Lord', who takes the whole burden of external life and inner life in order to prepare her to face the next transition or direct guidance **and action** from her Spiritual Being above the head. The 'Golden Path' is evolved through a trance of Union where 'all the world is held within one lonely breast'<sup>2</sup> or they arrive 'on the borders of all meeting world'<sup>3</sup> and their Dual Divine vibration multiplied their aspiration to bring down the highest Godhead to all the hierarchies of world. The trance of union is a subtle physical meeting **between *Paramatma* and *Paraprakriti***, whose intensities of vibration precipitates into physical substance. The subtle body which has extended in space to measureless distance can undergo deep Spiritual union creating countless miracles in those worlds and in this external world **through influx of large Divine force from above**. A constant subtle physical union is practicable in the midst of this world of fierceness, chaos and activities, where in the deep silence of the heart, 'She could still feel the quivering from her lover's strong embrace'<sup>4</sup> and its joy could bridge earth and heaven. Subtle physical union wide opens the gate of Supreme self and a corresponding passage is made to enter other worlds through **its universalisation**.

The Divinities evolved through subtle physical union gives a strong feeling of uselessness of all other vibrations of earth and isolates one in a world where the endless growth of the Divine intensities is worked out. When the subtle physical vibration precipitates into the physical frame, the physical body experiences harmony, calmness, **self-possessed, plastic**, less excitement, the sense of security and certainty and if the body remains in the vibration of this new consciousness for hours then the affinity towards old, inert, heavy death bound vibration loses strength. With more and more descent of **Suprascient** force, this subtle physical force will have greater **universalised Divine** action and a new creation **is deeply felt** in earth's atmosphere.

*Savitri* and *Satyavan*, when they entered Spiritual union in the Supreme Self, they experienced Oceans of Truth-Light and All Bliss rushing into the earth through their subtle and causal body. 'Her human nature faint'<sup>5</sup> or 'passion tranced embrace'<sup>6</sup> are the distinct Spiritual experiences in this line.

When they entered Spiritual and Supramental union in Superconscious Self, they experienced rains of Truth-light through Supermind and its subordinate faculties of Overmind, intuitive mind, illumined mind and higher mind and descent of force above the head is experienced. **Thus a 'truth-conscious world come down to earth.'**<sup>37</sup> 'The supermind itself in the descending degrees of the manifestation emerges from the Ananda and in the evolutionary ascent merges into the Ananda.'<sup>69</sup>

When they entered Spiritual union and identity in the Universal Self, they experienced a vast inrush of Divine force all around the body and universalised subtle body. Thus, “The whole world could take refuge in her single heart.”<sup>38</sup> and their Supramentalised universal Self ‘Thrilled with the hidden Transcendent’s joy and peace.’<sup>81</sup>

When they experienced Supramental union in the Spiritual Self above the head, they experienced vast silence, impersonal and immutable Divine and it is revealed as ‘A formless Stillness called, a nameless Light.’<sup>56</sup> ‘A light and power, a knowledge and force are felt which first take possession of the mind and remould it, afterwards of the life part and remould that, finally of the little physical consciousness and leave it no longer little but wide and plastic and even infinite.’<sup>67</sup>

When they were established in the Psychic heart centre by holding the dual Godhead, *Paramatma* and *Paraprakriti*, they experienced Supramentalised Psychic transformation revealed ‘As knowledge grows Light flames up from within’<sup>73</sup> or ‘His soul was all in front like a great sea Flooding the mind and body with its waves’<sup>96</sup> or ‘A light invaded all from her being’s light’<sup>57</sup> or ‘Cast heaven-lights from the heart’s secluded shrine’<sup>79</sup> or ‘a Divine Force awaking within it.’<sup>85</sup> The unveiling of Psychic Self within and influx of Superconscious force from above can remove the desire Soul encircling the Psychic sheath. ‘A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation...’<sup>68</sup> This Divine Influence ‘is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.’<sup>70</sup>

When they entered Supramental and Spiritual union in the subliminal Self,<sup>78</sup> which ‘prolonged the nearness of soul’s clasp with soul;’<sup>7</sup> there the experience of Supramental Divine is realised not only through the Descent of Force. The sense of Descent does not exist there. The Universal and Supramental Divine spread the physical, vital and mental plane from within by opening of Subliminal Self or opening of true physical, true vital and true mental Being and in their ‘antechambers of splendid privacy Matter and soul in conscious union meet.’<sup>80</sup> This gives the sensation that the Supramentalised subliminal Self is capturing/transforming the physical, vital and mental sheaths from within, without any sensation of descent and this experience is complemented/supported by descent of Divine Force from above. Thus we get the opportunity of understanding Universalised and Supramentalised true Physical Being,

universalised and Supramentalised true Vital Being and Universalised and Supramentalised truth Mental Being and their direct action on our gross physical, gross vital and gross mental sheaths. A spiritual man ‘may develop a considerable power of **intuitive half-supramentalised thought** and knowledge, but the will may remain untransformed and out of harmony with this partial half-supramental development of the thinking mind, and the rest of the being too, emotional and nervous, may continue to be equally or more unregenerate. (This is the deficiency of exclusive Jnana Yogi) Or there may be a very great development of intuitive or strongly inspired will, but no corresponding uplifting of the thought mind or the emotional and psychic being, or only at most so much as is specially needed in order not wholly to obstruct the will action. (This is the deficiency of exclusive Karma Yogi) The emotional or psychic mind may try to intuitivise and supramentalise itself and to a great extent succeed, and yet the thinking mind remain ordinary, poor in stuff and obscure in its light. (This is the deficiency of exclusive Bhakti Yogi) There may be a development of intuitivity in the ethical or aesthetic being, but the rest may remain very much as it was. This is the reason of the frequent **disorder or one-sidedness** which we mark in the man of genius, poet, artist, thinker, saint or mystic. A partially intuitivised mentality may present an appearance of much less harmony and order outside its special activity than the largely developed intellectual mind. An integral development is needed, a wholesale conversion of the mind; otherwise the action is that of the mind using the supramental influx for its own profit and in its own mould, and that is allowed for the immediate purpose of the Divine in the being and may even be considered as a stage sufficient for the individual in this one life: but **it is a state of imperfection and not the complete and successful evolution of the being.**’<sup>90</sup> ‘Thus the supermind uses a certain sense action, employing but not limited by the physical organs, a thing which is in its nature a form consciousness and a **contact consciousness**, but the mental idea and experience of sense can give no conception of the essential and characteristic action of this **supramentalised sense** consciousness. Thought too in the supramental action is a different thing from the thought of the mental intelligence. The **supramental thinking** is felt at its basis as a **conscious contact or union or identity** of the substance of being of the knower with the substance of being of the thing known and its figure of thought as the power of awareness of the self revealing through the meeting or the oneness, because carrying in itself, a certain knowledge form of the object’s content, action, significance. Therefore observation, memory, judgment too mean each a different thing in the supermind from what it is in the process of the mental intelligence.’<sup>88</sup>

‘The whole mind is not merely made into a passive channel of the supramental activities, a channel of their downflow into the life and body and of their outflow or communication with the outward world, the material existence, — that is only the first stage of the process, — but is itself supramentalised along with all its instruments.

There is accordingly a change, a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, etc., that creates or reveals to us a quite different view, not merely of life and its meaning, but even of the material world and all its forms and aspects. The supermind uses the physical organs and confirms their way of action, but it develops behind them the inner and deeper senses **which see what are hidden from the physical organs** and farther transforms the new sight, hearing, etc. thus created by casting it into its own mould and way of sensing.’<sup>91</sup> ‘All sounds become to the **supramentalised ear** the voice of the Divine, himself born into sound, and a rhythm of the concord of the universal symphony. And there is too the same completeness, vividness, intensity, the revelation of the self of the thing heard and the spiritual satisfaction of the self in hearing. The **supramentalised touch** also contacts or receives the touch of the Divine in all things and knows all things as the Divine through the conscious self in the contact: and there is too the same totality, intensity, revelation of all that is in and behind the touch to the experiencing consciousness. There comes a similar transformation of the other senses.’<sup>92</sup> ‘For to the **supramentalised seeing** the material world and space and material objects cease to be material in the sense in which we now on the strength of the sole evidence of our limited physical organs and of the physical consciousness that looks through them receive as our gross perception and understand as our conception of matter. It and they appear and are seen as spirit itself in a form of itself and a conscious extension. The whole is a unity — the oneness unaffected by any multitudinousness of objects and details — held in and by the consciousness in a spiritual space and **all substance there is conscious substance**. This change and this totality of the way of seeing comes from the exceeding of the limitations of our present physical sense, because the power of **the subtle or psychical eye** has been infused into the physical and there has again been infused into this psycho-physical power of vision the spiritual sight, the pure sense, the supramental *samjnana*.’<sup>93</sup> ‘The entire **material sensation is supramentalised** and it becomes aware, directly and with a physical participation and, finally, a unity with the subtler instrumentation, of forces and movements and the physical, vital, emotional, mental vibrations of things and beings and feels them all not only spiritually or mentally but physically in the self and as movements of the one self in these many bodies. **The wall that the limitations of the body and its senses have built around us is abolished** even in the body and the senses and there is in its place the free communication of the eternal oneness. All sense and sensation becomes full of the divine light, the divine power and intensity of experience, a divine joy, the delight of the *Brahman*. And even that which is now to us discordant and jars on the senses takes its place in the universal concord of the universal movement, reveals its *rasa*, meaning, design and, by delight in its intention in the divine consciousness and its manifestation of its law and dharma, its harmony with the total self, its place in the manifestation of the divine being, becomes beautiful and happy to the soul

experience. All sensation becomes *Ananda*.<sup>94</sup> ‘It will experience matter, not only gross matter but **the subtle and the most subtle**, as substance and form of the spirit, experience life and all kinds of energy as the dynamics of the spirit, **supramentalised mind** as a means or channel of knowledge of the spirit, supermind as the infinite self of knowledge and power of knowledge and Ananda of knowledge of the spirit.’<sup>89</sup>

When they (Savitri and Satyavan) enter Spiritual union in the Inconscient Self and Subconscient Self, the Supramental Divine Force emerges from below the feet and rushes towards the physical, vital and mind. As feet are the farthest domain from the complexity of mind, whose centre is head, and head obstructs the free flow of higher Divine forces, so this passage is recognised as a more important means of transformation action and this hidden light is ‘a sea of the secret Superconscience.’<sup>65</sup> Thus “The bliss which sleeps in things”<sup>39</sup> shall strive to wake and ‘A soul shall wake in the Inconscient’s house.’<sup>66</sup> Thus awakening of Supramentalised Inconscient Self is identified as the ‘last transcendent power’<sup>82</sup> and a field of ‘last and mightiest transformation’<sup>83</sup> and thus a ‘grand solution’<sup>84</sup> is uncovered where ‘the heights of mortal effort end.’<sup>84</sup> *The Mother* recounts, “for the first time the Supramental light entered directly into my body, without passing through the inner beings. It entered through the feet and it climbed up and up. And as it climbed, the fever also climbed because the body was not accustomed to this intensity. As all this light neared the head, I thought I would burst and that the experience would have to be stopped...”<sup>95</sup>

Surface Physical Self is the base and foundation of all the above Spiritual experiences and all these experiences “claimed deep union with its outer selves,”<sup>40</sup> and are directed towards the physical substance in order to mould it into the image of the Divine. ‘Overmind and Supermind are also involved and occult in earth-Nature, but they have no formations on the accessible levels of our subliminal inner consciousness; there is as yet no overmind being or organised overmind nature, no supramental being or organised supermind nature **acting either on our surface or in our normal subliminal parts**: for these greater powers of consciousness are superconscient to the level of our ignorance. In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a *sine qua non* of the transition and transformation.’<sup>71</sup>

When they, in their Spiritual union experience identity in all the above Self, then the Divine Force captures the body from top, bottom, all the sides and from within the above Selves. Thus “Heaven’s leaning down to embrace from all sides earth”<sup>41</sup>

Transformation action continues by opening of any one of the above doors towards the Supreme and **this Divine inrush** is intensified by opening of all **‘the unseen doors’<sup>42</sup>** towards the Supreme.

*Death* was completely ignorant about the above lines of Spiritual development **extending over multiple subtle bodies** and was only concerned about the gross physical **human** relationship with false play and **faltering** interaction of untransformed instincts and forces that still rule the earth nature. Such life of limited and earth-bound Consciousness or **‘mind and body’s faltering search’<sup>43</sup>** is foreign to **Savitri’s golden glorious** Influence. When **Savitri’s** Consciousness captures different organs of our body, then it ends the play of lower forces, then the lower vital and lower physical **dark** forces leave the lower centres of the body and *The Mother’s* Light only predominates as the sole Divine Autocracy.

### **The Third Phase of Savitri’s Sadhana in Inconscient Sheath or the Journey in the Abysmal Night: -**

“This was the sun before **abysmal Night.**”

Savitri-533

“Armoured with light she advanced her foot to plunge  
Into the dread and hueless vacancy;  
Immortal, unappalled, her spirit faced  
The danger of the ruthless eyeless waste.”

Savitri-582

“**There was no course, no path, no end or goal:..**  
But now a silent gulf between them came (**Savitri & Satyavan**)  
And to **abysmal loneliness** she fell,  
Even from herself cast out, from love remote.”

Savitri-584

“**That once had lodged in some abysmal heart.**”

Savitri-601

“His abyssms of bliss became insensible deeps,  
**Eternity a blank spiritual Vast.**”

Savitri-621

“Out of **abysmal trance** her spirit woke.”

Savitri-715

The third phase of her life of ‘abysmal Night’ or plunging into eternal Night began with the death of *Satyavan* in the forest, where she travels across the eternal Night armed with Soul guided and God guided **Supramental** Light in order to **plunge into ‘dread and hueless vacancy’ of Inconscient Sheath.** The first two phases of the



life helped her to be established in the Sun-lit path and Golden path where the accumulation of Psychic and Spiritual force during those periods will authorise her to uncover the Supramental Self, and it is only the Supramental force that can transform the inconscient Sheath. The **symbolic** meeting of the *Death*, the dim and awful Godhead, helped her to slay the last remnant of untransformed Nature.

“My mind is a torch lit from the eternal sun,  
My life a breath drawn by the immortal Guest,  
My mortal body is the Eternal’s house.  
Already the torch becomes the undying ray,  
Already the life is the Immortal’s force,  
The house (body) grows of the householder (Spirit) part and one.”

Savitri-648

Her husband’s corpse was on her forsaken breast and over the body her Soul leaned out; closely she clasped the mute lifeless form in order to guard the oneness they had been and kept the tranquil Spirit still within untouched by error and tears of mortal frame. She measured not her great loss with helpless thoughts and anxieties as she was established in Psychic and Spiritual silence. During the critical hour of a developed Soul, he does not open himself towards dark deceptive forces but leans himself towards pure tranquil Spirit for all necessary aid and help. During this tremendous moment of life, the Divine descends down to extend His help and brings sudden change in the Soul history which leads the Being to its luminous Source, identified as Bliss Self. The veil is torn, and then the calm Power seated above the brow, is seen, unshaken by the helpless thoughts and deeds. Its stillness bears the voices of the world and its gaze controls the turbulent whirl of things.

The Spirit who had hidden in Nature flew to his luminous nest within the subliminal Self and like a vast fire climbed the skies of Night. A force descended trailing endless light, linking time’s second to Eternity. This Divine force sank into her Soul and she was changed. The force entered the mystic lotus of her head, a thousand petalled-home of power and light. Her being’s form quivered with **the Divine’s** touch and this force covered her with immortal wings.

In that mighty hour of confrontation with *Death*, the last remnants of untransformed instincts were transformed. Assuming a wide Spiritual control, making life’s sea a mirror of heaven’s sky, the young Divinity in her earthly limb filled with celestial strength. Her grief had passed away, her mind was still and the pain and fear were conquered. Her heart beats quietly with sovereign force **in waking trance**.

Armoured with light she advanced her feet to plunge into a dread and hueless vacancy. Immortal, unappalled, her Spirit faced the danger of ruthless eyeless waste.



But still the light prevailed and still it grew and *Savitri's* lost Self awoke. Her limbs refused the cold embrace of *Death*. In the heart of everlasting Nothingness, Light conquered now even by that feeble beam. Its faint infiltration drilled the blind deaf mass and changed it into a glimmering sight.

*Savitri*, without dying, **in cataleptic trance** followed *Death* and *Satyavan's* Soul in the Inconscient Night and she was determined to follow them in those adverse darkest planes and was even determined to pursue *Satyavan's* Soul wherever *Death would* lead. *Death* was unable to understand the mystery of *Savitri's* survival in the unborn void and escape from his death-net-trap.

A golden fire came in and burned Night's heart of Inconscient Sheath; her dusky mindlessness grew conscious and began to dream, feel and think. By its influence the Intolerant Darkness grew pale and drew apart till only a few black remnants stained that golden ray.

The purpose of entry into this dark Inconscient world is to bridge the gulf with the aid of her golden relation with *Satyavan* which calls down ('But now a **silent gulf** between them came'<sup>34</sup> 'In vain thou (Death) hast dug the **dark unbridgeable gulf,**'<sup>28</sup>) large scale invasion of Divine Love. Now this action of Divine Love is still remote from the Inconscient plane or 'Even from herself cast out, from love **remote.**'<sup>34</sup> How can the gulf between them be bridged by movement of Consciousness? The most crucial gulf is identified as the border of Subconscient and Inconscient Sheath where *Savitri* lost *Satyavan* for a brief period while journeying along with *Death*. Due to this gulf, 'Her eyes had lost their luminous *Satyavan*'<sup>34</sup> or 'The soul of the beloved now seen no more.'<sup>35</sup> **Ordinary human love cannot bridge this gulf, so death becomes inevitable.** After the gulf is bridged in isolation/loneliness<sup>45</sup> and deep meditation/sleep<sup>46</sup> state in the Inconscient sheath she again restored her relation with *Satyavan* through series of Spiritual experiences: 'Her husband, grew into a **luminous shade;**'<sup>35</sup> 'I will bear with him the ancient Mother's load I will follow with him earth's path that leads to God.'<sup>36</sup> 'For I (*Savitri*) who have trod with him (*Satyavan*) the tracts'<sup>36</sup> of all Time; 'Wherever thou (Death) leadst his (*Satyavan's*) soul I shall pursue.'<sup>36</sup> This is identified as great victory of *Savitri* in the Inconscient world. "The feet of love tread naked hardest worlds. He (Divine Love) labours in the depths, exults on the heights; He (Divine Love) shall remake thy universe, O Death."<sup>50</sup> This victory can meet the other extreme danger, "Let not the inconscient gulf swallow man's race"<sup>44</sup> or "Her mouth of darkness swallowing all that is."<sup>35</sup>

**The Fourth Phase of *Savitri's Sadhana* in Subconscious Sheath or the Dream  
Twilight of the Ideal and Earthly Real: -**

“In the dim Night it (Savitri's heart) lies alone with God.”

Savitri-635

“A mind delivered from **all twilight thoughts**,”

Savitri-638

“Then lifted up as by a sudden wind  
Around her in that vague and glimmering world  
The **twilight** trembled like a bursting veil.”

Savitri-639

“In the dream **twilight** of that symbol world  
The dire universal Shadow disappeared  
Vanishing into the Void from which it came.”

Savitri-668

The mind lives in twilight. ‘Our nature's twilight’<sup>47</sup> is the passage through which all the dark hostile forces enter our life. The existing earthly atmosphere is not prepared to suffer too much light. Transformed was the heaviness of the eyeless dark Inconscient; all the sorrow of the night was dead and she entered a happy misty twilight Subconscious world where all ran after light, joy and love and far-off raptures drew closer.

That Subconscious world was full of vague fields, pastures, trees and scenes. There were also roaming vague white cattle, wandering vague spirits and soul touching vague melodies. There were also subtle half luminous powers of fugitive beings and elusive shapes that as natural habitants of that world got lost happily through vague ideal lands. No mortal human feet and breath of life could rest firm upon that soil and no memory of the visions can be retained in that twilight plane. In that fine world of chaos, joy fled happily dancing past, beauty escaped the settled line and form, sense enjoyment was hidden in mysterious colour and thoughts find no habitation. Here one can feel the charm of bodiless touch and hear the sweetness of invisible high and dim voices.

The supreme Consciousness dives deep into the Subconscious and Inconscient plane and shall open as Subconscious and Inconscient Self.

The Subconscious twilight trembled like a bursting veil and deepening half-light fled like pearly wings. All her words were caught in a glowing mysterious world. She walked with her silent will on the dim grass of vague unreal Subconscious plane with a veil of visions in front and trailing robe of dreams behind. Now her Spirit's

flame of conscious force sat within deep meditations house by calling back from her sweetness and thought. In that Subconscious trance could dwell Soul's firm truth and imperishable tongue of sacrifice. In this journey the mortal *Savitri* became the leader of the *Death God* and Spirit of *Satyavan* and in front of her both are obedient followers of her mighty Will. *Savitri's* clarity of Soul and mind delivered from all twilight thought made *Death* highly perturbed and utterly powerless and he tried to escape from her in haste.

The twilight of Subconscious sheath floated still but changed its hues to duller reds and less delightful dreams. Some great thing has been done, some light, some power delivered from the huge Inconscient's grasp. It has emerged from night; it sees its dawn.

Light came as a dream of heaven into her face. As she spoke, her mortality disappeared and her goddess Self grew visible in her eyes.

The world's darkness had consented to Heaven-Light and God needed no more the Inconscient's screen. A mighty transformation came to *Savitri*. The Immortal's lustre had lit her face and tented its radiance in her body's house; a golden nimbus was visible around her head. The air was overflowing with the luminous sea. The Incarnating Godhead in *Savitri* thrust aside her veil and became a little human figure in the Infinity. The world's centre was her very Soul and all wide space was her outer robe. Far heaven descended into earth's humility and her forehead's span vaulted the Omniscient's gaze, her eyes were two stars that watched the universe.

A Divine Power from her Being's summit came down. In the lotus above the head, the Light with golden ecstasy filled the brain and Eternal's wisdom drove her choice. In the lotus of the head the eternal Will seizes the mortal's will. The Power stirred in the lotus of her throat of song and in her speech throbbed the immortal Word. Her step sounded with the steps of the World-soul moving in harmony with the cosmic Thought. The God's sun glided into the mystic cave of the lotus of her heart and woke in it the Force that alters the **fixed** Fate. The God's Supramental Sun poured into the navel's lotus depth that is little life-nature's narrow home. On the body's longing grew heaven rapture's flower and made desire a pure celestial flame. The Light broke into the lotus of nether Subconscious and Inconscient centres where coiled, the World-Energy sleeps and smote the thousand-hooded serpent Force and clasped the World-Self above. Thus, the Matter's dumbness joined to the Spirit's hush and filled earth's acts with the Spirit's silent penetrating and transforming Power. Thus, *Savitri* experienced *Vedic* sacrifice of Descent of Supramental *Shakti* followed by ascent of the Soul to Supramental plane.

Thus, changed she waited for the Word to speak. Eternity looked into the eyes of *Death* and Darkness saw the God's living body of Truth. Around *Death*, her Light grew an ocean's siege. Light like a burning tongue licked up his thoughts; Light was a luminous torture in his heart; Light coursed a splendid agony through his nerves. His darkness muttered, perishing in her blaze. His body was eaten by Light and his Spirit devoured. Thus, *Death* experienced the mighty but partial transformation and escaped into his dark Inconscient home leaving *Savitri* and *Satyavan* alone.

This creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exists brutal and evil activities, then they are to be accepted as incidents of Divine's vast and varied plot; His great and dangerous drama's needed steps. We have to meet our Lord<sup>72</sup> in the nescient sleep of shadow and the Night in the form of Subconscient Self and in the wakefulness of the stars and Sun symbolising Supramental Self and wait for the hour in which high meets the low. The emergence of Divine Life on earth is possible by reconciliation of God's Night below the feet and His fathomless Light above the head.

**The Fifth Phase of *Savitri's Sadhana* or Permanent rise of Soul to *Sachchidananda* Consciousness through ascent into the Eternal Day:**

“Her body quivered with eternity's touch,  
Her soul stood close to the founts of the infinite.”

Savitri-672

“Twilight and mist were exiles from that air,  
Night was impossible to such **radiant heavens**.”

Savitri-672

“There lightning-filled with glory and with flame,  
Melting in waves of sympathy and sight,  
Smitten like a lyre that throbs to others' bliss,  
Drawn by the cords of ecstasies unknown,  
Her human nature faint with heaven's delight,  
She beheld the clasp to earth denied and bore  
The imperishable eyes of veiless love.”

Savitri-677

“Abandoning the dubious middle Way,  
A **few** shall glimpse the **miraculous Origin**  
And some shall feel in you the secret Force  
And they shall turn to meet a nameless tread,  
Adventurers into a mightier Day.”

Everlasting Day is the Divine's symbol kingdom and intermediate sojourn and *Savitri* did not want to sacrifice earth to happier and higher Heavens, nor considered these worlds as fields of her fulfilled action and last support. These are only mediating links and ladders of greater worlds to arrive at Infinity to join the head of destiny to its base.

Everlasting day is an ineffable world where she lived fulfilled. This is a world of triune energy of unmanifest *Sachchidananda*. Thus, she dwelt in a Divine rapture, Divine Force and measureless Reality where she was a luminous spouse with unity consciousness of an untouched virgin *Sachchidananda*, capable to marry all in God's immense delight and multitudinous embrace. As a wonderful mother of unnumbered Souls, she bore the eternity of every Spirit and the burden of universal Love.

Concentration and contemplation on this everlasting Day will make us aware of the state of consciousness of future earth and our aspiration to be part of this Divine living. It will make us aware of the law of Divine living and how this law is distorted in Ignorance. This book also gives the message how *Savitri* rejected the boons offered by the Lord and wanted to transform exclusive solitary joy into all-inclusive comprehensive joy which cannot exclude any body living in the earth's atmosphere.

*Savitri* ascended to these highest planes to call down boons in the form of Peace and Calmness for all creatures. She asked her oneness and sweet infinity to be possessed by numberless Souls. She asked Lord's energy which would seize man and woman to annul their grief and gather them all into a mother's arms. Then she asked the boon of Lord's joy in which all creatures breathe and embrace that rends the living knot of pain. Finally, she asked for magic flowing waters of deep love and her sweetness for earth and men.

**The Sixth Phase of *Savitri's Sadhana* or Permanent descent of *Sachchidananda*  
Consciousness through return to Earth: -**

“Ruling earth-nature by eternity's law,”

Savitri-706

“A power leaned down, a happiness found its home.  
Over wide earth brooded the infinite bliss.”

Savitri-712

“I climb not to thy everlasting Day,  
Even as I have shunned thy eternal Night.  
To me who turn not from thy terrestrial Way,  
Give back the other self (*Satyavan*) my nature asks.”

“It heralds the Supermind.

But I had a feeling (after reading the last chapter of *Savitri*) he (*Sri Aurobindo*) had not completed his revision. When I read this, I felt it was not the end, just as when I read the last chapter of the “*Yoga of Self-Perfection*,” (of *The Synthesis of Yoga*) I felt it was not finished. He left it unfinished. And he said so. He said, “No, I will not go down to this mental level anymore.”

But in *Savitri's* case... (I didn't look after it, you know), he had around him *Purani*, that *Chinmayi*, and... (what is his name) *Nirod*—they all swarmed around him. So I didn't look after *Savitri*. I read *Savitri* two years ago (in 1961), I had never read it before. And I am so glad! Because I read it at the time I could understand it – and I realised that none of those people had understood ONE BIT of it.”<sup>22</sup>

### **The Mother**

*Satyavan*, like an infant Spirit, was unaware of his physical death. He recovered from the charmed Superconscious Sleep state, vaguely recollecting the journey through the strange Subconscious and Inconscious worlds.

*Satyavan's* return to earth, his home which is given back once again to live, signifies permanent descent of *Sachchidananda* Consciousness to earth consciousness which is the result of *Savitri's* permanent ascent of Soul to *Sachchidananda* state; here symbolically represented as Everlasting Day which now houses the promise of greater dawn and light.

*Savitri* and *Satyavan* returned to earth and mortal body, with a permanent immortal waking **trance** consciousness governing their life whose threads were weaved with recovered old sweet thoughts and small unusual happy mute **Psychic** memories. In this Supramental world, human love is not cancelled but fulfilled, harmonised and perfected by Heaven's touch. Their wedded walk of life began anew where all the depth of mortal joy and all the gladness were treasured and they went through the rhythm of new found Supramental Truth, Love and Oneness in the same old divided world. They have found each other through subtle and causal body union extending its intense delight to the gross physical substance of the body. Thus, grief was dead and a serene bliss remained. Since they have mastered the all-inclusive delight; they can give Joy to all and her consenting thought delighted every breast. They were like two fires that burned towards the parent Sun and they were also two rays that travelled towards the original Light. They were born to lead man towards Truth and image of God through an immortal's plan.

*Satyavan* discerned the great subjective and objective golden change that *Savitri* had undergone during her long cataleptic trance which was guarded and

protected by the sylvan woods and realised that it was due to her Love alone or accumulation of her *Yoga Shakti* that brought back *Satyavan* from the *Death's* clutch or their strong bond of Divine union failed *Death* to take *Satyavan* away from *Savitri* and that he has consented to remain on the earth plane by greatening and broadening his mortal arc of life. *Savitri* closed her arms around *Satyavan's* heart and head and kept him close to her delicate bosom forever through the journeying of the years. He lived captive within the boundaries of her golden hand leaving aside the lure of far off eternities. Their Spirits and bodies united together to become one for ever and lived for all-inclusive joy of the Time-Spirit. Their marriage marches through linked hands called down Divine Force to many voiced human worlds or the whole of humanity.

### ***Savitri's Unfinished Yoga:***

“Whether to bear with Ignorance and death  
Or hew the ways of Immortality,  
To win or lose the godlike game for man,  
Was her **soul's issue** thrown with Destiny's dice.  
But not to submit and suffer was she born;  
To lead, to deliver was her glorious part.”

*Savitri-17*

“Writing the **unfinished story** of her soul...  
Her single will opposed the comic rule.  
To stay the wheels of Doom this greatness rose.”

*Savitri-19*

“One had returned from the transcendent planes  
And bore anew the load of mortal breath,  
Who had striven of old with our darkness and our pain;  
She took again her **divine unfinished task:**”

*Savitri-353*

“But morn broke in reminding her of her quest  
And from low rustic couch or mat she rose  
And went impelled on her **unfinished way**  
And followed the fateful orbit of her life  
Like a desire that questions silent gods  
Then passes starlike to some bright Beyond.”

*Savitri-384-85*

“Her eyes are fixed upon **her mighty aim**;  
No cry or prayer can turn her from her path.”

*Savitri-427*

“One voice that **questioned** changeless destiny,



A will that strove against the immutable Will.”

Savitri-437

“Affronting adverse fate armed and alone.  
In this enormous world standing apart  
In the mightiness of her silent spirit’s will,  
In the passion of her soul of sacrifice  
Her lonely strength facing the universe,  
Affronting fate, asks not man’s help nor god’s:  
Sometimes one life is charged with earth’s destiny,  
It cries not for succour from the time-bound powers.  
Alone she is equal to her mighty task...  
The great are the strongest when they stand alone...  
The soul that can live alone with itself meets God;”

Savitri-460

“Is this then the report that I must make,  
My head bowed with shame before the Eternal’s seat, —  
His power he kindled in thy body has failed,  
His labourer returns, her **task** undone?”

Savitri-476

“**Our tasks** are given, we are but instruments;  
Nothing is all our own that we create:  
The Power that acts in us is not our force.”

Savitri-542

“Sole now she rose to meet the dreadful god.  
**That mightier spirit turned its mastering gaze**  
On life and things, inheritor of a work  
Left to it **unfinished** from her halting past”

Savitri-573

“When from their couch she rose in the white dawn  
Called by her **daily tasks**: now too, as if called,  
She rose and stood gathered in lonely strength,  
Like one who drops his mantle for a race  
And waits the signal, motionlessly swift.”

Savitri-575

“Half-vanquished by the dream-happiness around,  
Awhile she moved on an enchantment’s soil,  
But still remained possessor of her soul.  
Above, her spirit in its mighty trance  
Saw all, but lived for its **transcendent task**,  
Immutable like a fixed eternal star.”

Savitri-606

“O Death, thou lookest on **an unfinished world**  
Assailed by thee and of its road unsure,  
Peopled by imperfect minds and ignorant lives,  
And sayest God is not and all is vain.”

Savitri-623

“To uncover the spirit, to change back into God,  
To exceed herself is her **transcendent task.**”

Savitri-623

“Darkness below, a fathomless Light above,...  
Two contraries needed for his great **World-task,**  
Two poles whose currents wake the immense World-Force.”

Savitri-656-57

*Savitri's* journey in the dark hierarchies of Inconscient world, accompanied with *Death*, without experiencing outer death, then return to hierarchies of twilight Subconscient world, her permanent ascent to *Sachchidananda* Consciousness of everlasting day and final return to earth **with supremely established waking trance** are identified as her **unfinished Supramental Yoga** extending over all life on earth.

When *Savitri's* all work in human time is accomplished, then the mind of earth shall be a home of Light, the life of earth shall be a tree growing towards Heaven and the body of earth will be the abode of God. Eternal Supermind shall enter earthly Time by the interpenetration of the supreme relation of *Savitri* **with Satyavan** through subtle and causal body union. The secret Deity in the cave will reveal Himself and superman shall wake in the mortal man to manifest God-Light and God-Force. Then earth shall be embraced and illumined by the Supreme Transcendence. A mightier race shall inhabit the mortal's world and superman shall rule as the king of life and make earth almost mate and friend of heaven. A Divine harmony, joy and beauty shall be the law of life. Even all the cells of the body shall remember and vibrate the Divine Consciousness and a Soul shall wake in the Inconscient's house, **known as Inconscient Self**. An unerring Golden Hand shall shape and harmonise all events and acts and man shall withdraw consent to mortality. There will be death of Ignorance, Falsehood, Suffering and Death. Mere men grow into Spiritual beings and see the awakening of the dumb Divinity. Nature shall wake to manifest Divine and this earthly life will become the Life Divine.

*Savitri* book proposes a *Sadhaka* to reject human love in the Mental, Psychic and Spiritual plane and to transform human love into Divine Love in the Supramental plane. It also proposes Divine Love as a sealed book for seekers of Yoga as they cannot hold the purity of Divine Love in their impure vessel and hence of misuse and

corruption of this Divine nectar becomes inevitable. Or the touch of Divine Love can activate and indulge in the working of the lower Nature. A practice of consecration of an untransformed emotional part can purify Nature. *Savitri* has confirmed that before a brief momentary touch of overhead Divine Love, ‘the riches of a thousand fortunate years’<sup>51</sup> of human association and human love are a poverty. Even a brief nearness of this lightening-flash of Divine Love flowed from *Savitri* (symbol of overhead descent of Divine energy) has reshaped *Satyavan’s* life.<sup>52</sup> So, before tracing Divine Love for perfecting his life, a *Sadhaka* of integral Yoga must develop double sincerity in calling down the Divine Will for the Divine manifestation, expansion of inner and outer kingdom and of calling down the Divine Wisdom for pioneering path finding Divine action, new creation, movement of Consciousness and of guarding the Truth’s diamond throne. After he is established in the highest plane of Supramental and Bliss Self, his Consciousness becomes all-embracing and Divine Love works freely in the dark Subconscient and Inconscient plane and alight them.

***The Mother’s New Divinity: -***

- “She (Mother-Wisdom) never could exhaust its numberless thoughts  
And vast adventure into thinking shapes  
And trial and lure of **a new living’s dreams.**”  
Savitri-328
- “Remoulds an ancient sweetness to **new shapes**”  
Savitri-351
- “Always she (Mother-wisdom) drives the soul to new attempt;”  
Savitri-354
- “Outlined by the pressure of this **new descent**  
A lovelier body (of Savitri) formed than earth had known.”  
Savitri-354
- “A new epiphany appeared in her (new born Savitri).”  
Savitri-357
- “Opened to the breath is **a new diviner air,**  
Opened to man is a freer, happier world:”  
Savitri-364
- “Adored a **new divinity** in things.”  
Savitri-396
- “The splendid lonely idols of his brain  
Fell prostrate from their bright sufficiencies,  
As at the touch of **a new infinite,**  
To worship a godhead greater than their own.”  
Savitri-396

“Thus were they in each other lost awhile,  
Then drawing back from their **long ecstasy’s trance**  
Came into a **new self and a new world.**”

Savitri-410

“And the Mother-Wisdom hid in Nature’s breast  
And the Idea that through her dumbness works  
And the miracle of her transforming hands,  
Of life that slumbers in the stone and sun  
And Mind subliminal in mindless life,  
And the Consciousness that wakes in beasts and men.”

Savitri-416

“There is won a **new proximity** to the skies,”

Savitri-531

“Interrupting thy **new-born divinity**,  
That man may find his utter self in God.”

Savitri-536

We have put our effort to represent a part of *Savitri’s* Yoga, which gives us input to understand a part of *The Mother’s* Yoga. *Savitri’s* Yoga can be pursued by one who is single-minded in nature to constantly remember the ‘*Narad’s* date’ or the arrival of the critical moment of the individual, collectivity and the race and utilise time as a bank to accumulate Spiritual force. This memory of **extreme adversity** will help him to concentrate on the one and only issue of changing the earth-bound human destiny into Divine destiny through Spiritual evolution. For this, the first step is like *Savitri*, we have to leave behind all attachment towards past associations and concentrate only on the Divine and her Supreme consciousness. Which means we should receive a real call from the Divine and dedicate our whole life leaving the past far behind. That will be the first victory over the falsehood of *Savitri’s* final arrival to *Satyavan’s* home **and end of outer wandering<sup>60</sup> for the search of the Divine**. The second phase of *Savitri’s* Yoga can begin in our life if we are in constant touch with her Supreme Consciousness and permit that Consciousness **which ‘does in a brief period the work of many lives or ages.’<sup>61</sup>** Like *Savitri* we have to discover manifold Selves through which the Divine will dynamise to invade mortal life. If we succeed step by step in transforming nature, then our Nature and Soul will realise complete union with the Supreme. That will be *Savitri’s* second victory of falsehood and death from within. Then the third phase of *Savitri’s* Yoga begins of entry into the abysmal night with the help of established Supramental Light. *Savitri* will carry us and help us to enter all the layers of Subconscient and Inconscient Sheath in the eternal Night and illuminate them in order to arrive at the everlasting Day. The fourth phase of *Savitri’s* Yoga is that she renounced God's everlasting Night and everlasting Day and returned

to earth to bear million wounds; for on earth waits the hour of her mighty transformation and victory over death. This passage is *the Mother's* unfinished Yoga, through which 'new births and new vistas open constantly within us.'<sup>61</sup>

If the development of Soul is arrested due to attachment to any of the untransformed instincts and aspiration is not sufficient enough to disarm them then we may rest satisfied with serving her only in this life. *Savitri*, who is doing her own Yoga will gradually pour her Light into our vessel and transform our life in her own manner and in her own Time. When our original sin of 'will to be' is exhausted or ceased in the Divine's will then, the God's servants will emerge as God's slaves fulfilling the condition of becoming the true children of *the Mother*.

*The Mother's* new Divinity asks us to be small or invert our ambition or turn our action inward to gain a new proximity with heaven and accept to become conscious of our human parts or nether parts with utter oneness and union with the Divine. The truth descending from above asks us to be out and out truthful in the outwardness. Then we will be in a position to adore her new Divinity.

After Soul's (*Jivatma's*) union with Divine (*Paramatma*) and Soul's (*Jivatma's*) union with Divine Mother (*Para-prakriti*), a *Sadhaka* learns the lesson of Divine's (*Paramatma's*) union with Divine Mother (*Para-prakriti*) in the heart. Through this lesson he enters the Supramental and Bliss plane. The experience of meeting dual *Avatara* in the heart can alone open Divine's Supramental door. Then to reconcile Spirit with Matter becomes easy and practicable.

*OM TAT SAT*

References: -

- 1: The Mother's Agenda/Vol-3/129-131,
- 2: Savitri-555,
- 3: Savitri-450,
- 4: Savitri-533,
- 5: Savitri-677,
- 6: Savitri-721,
- 7: Savitri-329,
- 8: Savitri-404,
- 9: Savitri-723,
- 10: Savitri-701,
- 11: Savitri-720,

12: “The Gods, who in their highest secret entity are powers of this supermind, born of it, seated in it as in their proper home, are in their knowledge “truth-conscious” and in their possessed of the “seer-will”.” CWSA-21/The Life Divine/132-33,

13: Savitri-530,

14: Savitri-664,

15: Savitri-527,

16: Savitri-577,

17: The Mother’s Agenda-30.09.1961,

18: Savitri-647,

19: Savitri-538,

20: “I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the *Illusionists* and *Nirvanists*.” **The Mother**/The Mother’s Agenda-6/164,

21: Savitri-613,

22: The Mother’s Agenda-13<sup>th</sup> March-1963,

23: Savitri-358,

24: “Love is not sexual intercourse.  
Love is not vital attraction and interchange.  
Love is not heart’s hunger for affection.  
Love is a **mighty vibration** coming straight from the One. And only the very pure and very strong are capable of receiving and manifesting it.’ Then an explanation on what I mean by “pure,” the very pure and very strong. ‘To be pure is to be open only to the Supreme’s influence, and to no other.’ Far more difficult than what people consider purity to be! Which is something quite artificial and false.” The Mother/The Mother’s Agenda/4/319-20,

25: “O Death, thou speakest truth but **truth that slays**,  
I answer to thee with the **Truth that saves**.” Savitri-621,  
“And the Word a dart to **slay my living** soul?” Savitri-647

26: “Or lie with the harlot Power that **slays the soul**.” Savitri-185,

27: Savitri-475,

28: Savitri-648,

29: “She (Queen) felt the leaden inevitable hand  
Invade the secrecy of her guarded soul  
And smite with sudden pain its still content  
And the empire of her **hard-won quietude**.  
Awhile she fell to the level of human mind,  
A field of mortal grief and Nature’s law;  
She shared, she bore the common lot of men  
And felt what common hearts endure in Time.” (A Spiritual fall is experienced by Savitri’s birth Mother by activation of her three gunas.) Savitri-437,

30: Savitri-475,  
 31: Savitri-649,  
 32: Savitri-448,  
 33: Savitri-536-538,  
 34: Savitri-584,  
 35: Savitri-585,  
 36: Savitri-590,  
 37: Savitri-451,  
 38: Savitri-15,  
 39: Savitri-675,  
 40: Savitri-165,  
 41: Savitri-716,  
 42: Savitri-709,  
 43: Savitri-638,  
 44: Savitri-687,  
 45: “Lonely his days and splendid like the sun’s.” Savitri-45,  
 “The soul that can live alone with itself meets God;” Savitri-460,  
**“A lonely soul passions for the Alone” Savitri-632,**  
 “In the dim Night it (Savitri’s heart) lies alone with God.” Savitri-635,  
 46: Entry into Subconscient plane is a terrible battle against the forces of darkness and in *the Mother’s* language, “I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won’t be crushed,” (The Mother’s Agenda, July 15, 1961,) and this Subconscient transformation could be done ‘only in deep meditation...and not in any other time, in activity or even in concentration.’ (The Mother’s Agenda, December 11, 1963,) “And it’s true, I have noticed it: at times when the Force comes with really all its might, it’s terrible! Even for those who are most used to it, even for the most courageous ... it’s hard. So it’s always like that: it contains itself so as not to be ...unbearable. What do you have to tell me? Nothing?... It’s a pity. I’m always the one who speaks!” The Mother’s Agenda/20.02.1968,  
 47: Savitri-153,  
 48: Savitri-405,  
 49: Savitri-90,  
 50: Savitri-592,  
 51: Savitri-435,  
 52: “All that the **lightning-flash of love** reveals... Even a brief nearness has reshaped my life.” Savitri-406,  
 53: CWSA-23/The Synthesis of Yoga-87,  
 54: Savitri-442-443,  
 55: Savitri-543,  
 56: Savitri-102,



57: Savitri-532,  
58: Savitri-585,  
59: Savitri-583,  
60: “My heart will stay here on this forest verge  
And close to this thatched roof while I am far:  
Now of more wandering it has no need.” Savitri-411-412,  
61: “The *Shakti*, the power of the Infinite and the Eternal descends within us, works,  
breaks up our present psychological formations, shatters every wall, widens, liberates,  
presents us with always newer and greater powers of vision, ideation, perception and  
newer and greater life-motives, enlarges and new-models increasingly the soul and its  
instruments, confronts us with every imperfection in order to convict and destroy it,  
opens to a greater perfection, does in a brief period the work of many lives or ages so  
that new births and new vistas open constantly within us.” CWSA-23/The Synthesis  
of Yoga-183,  
62: CWSA-23/The Synthesis of Yoga-60,  
63: Savitri-627,  
64: Savitri-537,  
65: “In other respects the process will be identical, — a supramental inflow from  
above, the descent of a gnostic being into the nature, and an emergence of the  
concealed supramental force from below; the influx and the unveiling between them  
will remove what is left of the nature of the Ignorance. The rule of the Inconscient  
will disappear: for the Inconscience will be changed by the outburst of the greater  
secret Consciousness within it, the hidden Light, into what it always was in reality, a  
sea of the secret Superconscience. A first formation of a gnostic consciousness and  
nature will be the consequence.” CWSA-22/The Life Divine-1003,  
66: Savitri-707,  
67: CWSA-22/The Life Divine-947,  
68: CWSA-22/The Life Divine-941,  
69: CWSA-22/The Life Divine-1025,  
70: CWSA-24/The Synthesis of Yoga-621,  
71: CWSA-22/The Life Divine-955-956,  
72: “Of a transcendent Wisdom finding ways  
To meet her Lord in the shadow and the Night:” Savitri-624,  
73: Savitri-626,  
74: Savitri-635,  
75: Savitri-366,  
76: Savitri-14,  
77: CWSA-35/Letters on Himself and the Ashram- 812-813,  
78: “Well, for a developed consciousness, the Supermind is already realised  
somewhere in a domain of the subtle physical, it already exists there visible,

concrete, and expresses itself in forms and activities. And when one is in tune with this domain, when one lives there, one has a very strong feeling that this world would only have to be condensed, so to say, for it to become visible to all.” TMCW-8/The Questions and Answers-1956/p-291,

79: Savitri-170,

80: Savitri-105,

81: Savitri- Savitri-319,

82: Savitri-405,

83: Savitri-318,

84: Savitri-90,

85: CWSA-23/The Synthesis of Yoga-177,

86: “Out of the dim recesses of the self  
The occult seeker into the open came:  
He heard the far and touched the intangible,  
He gazed into the future and the unseen;  
He used the powers earth-instruments cannot use,  
A pastime made of the impossible;  
He caught up fragments of the Omniscient’s thought,  
He scattered formulas of omnipotence.” Savitri-485-486,

87: Savitri-527,

88: CWSA-22/The Life Divine-856,

89: CWSA-22/The Life Divine-884,

90: CWSA-22/The Life Divine-829-830,

91: CWSA-22/The Life Divine-867-868,

92: CWSA-22/The Life Divine-870,

93: CWSA-22/The Life Divine-869,

94: CWSA-22/The Life Divine-870-871,

95: The Mother’s Agenda, October 6, 1959,

96: Savitri-318,

97: “A good deed is sweeter to the heart than a sweet in the mouth.  
A day spent without doing a good deed is a day without a soul.” The Mother/TMCW-15/p-225

# The Integral Transformation

“Our soul is not the overt guide and master of our thought and acts; it has to rely on the mental, vital, physical instruments for self-expression and is constantly overpowered by our mind and life-force: but if once it can succeed in remaining in **constant communion** with its own larger **occult reality**, --and this can **only** happen when we go **deep** into our subliminal parts, --it is no longer dependent, it can become powerful and sovereign, armed with an intrinsic spiritual perception of the truth of things and a **spontaneous discernment which separates that truth from the falsehood** of the Ignorance and Inconscience, distinguishes the divine and the undivine in the manifestation and so can be the **luminous leader** of our other parts of nature. It is indeed when this happens that there can be the **turning-point** towards an **integral transformation** and an integral knowledge.”<sup>45</sup>

**Sri Aurobindo**

“If the control of that highest spiritual being is to be brought into our waking life, there must be a conscious heightening and widening into immense ranges of new being, new consciousness, new potentialities of action, a taking up—as integral as possible—of our present being, consciousness, activities and **a transmutation of them into divine values which would effect a transfiguration of our human existence**. For wherever **a radical transition** has to be made, there is always this triple movement—**ascent, widening of field and base, integration**—in Nature’s method of self-transcendence.”<sup>46</sup>

**Sri Aurobindo**

“But since **the integral transformation** must embrace fully the dynamic being and take up into it the life of action and the world-self outside us, this completer change is demanded of the evolving nature.”<sup>47</sup>

**Sri Aurobindo**

“**A complete and radical change** can only be brought about by bringing in persistently the spiritual light and intimate experience of the spiritual truth, power, bliss into the recalcitrant elements until they too recognise that their own way of fulfilment lies there, that they are themselves a diminished power of the spirit and can recover by this new way of being their own truth and integral nature. This illumination is constantly opposed by the Forces of the lower nature and still more by the adverse Forces that live and reign by the world’s imperfections and have laid down their formidable foundation on the black rock of the Inconscience.”<sup>48</sup>

**Sri Aurobindo**

“The animal in us, — the infernal also, — has its lair of retreat in the dense jungle of the subconscious. To penetrate there, to bring in light and establish a

control, is indispensable for the completeness of any higher life, for any **integral transformation** of the nature.’<sup>49</sup>

**Sri Aurobindo**

Miraculous realisations do occur intermittently due to intervention of Divine Grace but they do not last long. Those who are open towards **Modern Science** or slow evolutionary change, in them the Divine force works sometimes, produces fantastic miraculous results **related with new discovery** but it does not recur or repeat at will. ‘The doors of light are sealed to common mind.’<sup>32</sup> It is only when one **purifies intellect with the aid of subjective enquiry related with unveiling the secret truth behind material existence then through that exercise one** is established in subtle **physical** consciousness **which** no longer undulates in between surface and inner consciousness; then, one arrives at **more established intuitive** consciousness with full mastery of how to use the Divine Force at will. **Man can do miracles if his mind can receive God’s light, if his will can be made one with God’s Will, if his thought can echo the thoughts of God and if the force in him can be driven by the God’s Force.**

One can repeat this experience **of God’s invasion and transformation of Nature** at will like a chemistry experiment **and** this constant descent of Divine Force can bring lasting change **or we understand the Divine Force will penetrate Matter to remould it as more conscious, suppler and more perfect a vessel. If the intensity of this descent of Divine Force is heightened, by discovering the movement of Consciousness between higher and lower ranges, then that will bring a constitutional change of material substance. To become an indispensable part and portion of this vast plastic change is the evolution of new Supra-physical Science, to which modern Science can provide a sufficient base and foundation.**

The earth being’s heavenward growth began with the ‘first descent’<sup>2</sup> of Divine force or with the pouring in of ‘God’s first delight’<sup>3</sup> or ‘the first world-creating Bliss’<sup>23</sup> which repeats itself in some best moments and its intensity grows in proportion till ‘his soul’s first release from Ignorance and his mind and body’s first spiritual change’<sup>4</sup> and this transforming process further continues until he shall arrive at ‘Time’s golden best’<sup>5</sup> or the ‘earth’s last salvation.’<sup>6</sup> Each repetition of ‘new descent’<sup>24</sup> in earth’s Spiritual history supports the miracle of change, and this change enlarges gradually the capacity of earth being which ultimately grows to the measure of holding the weight of the Infinite. A slow and long change is recommended for the recalcitrant gross physical substance by the intervention of Divine force; whereas swift and sure change can be expected from other higher worlds or sheaths in the descending hierarchies. When the human vessel, *adhara*, is ready, the shaping God’s

tremendous touch becomes more and more bearable to the mortal nerves and the strength of the subtle body and causal body grows mightier.

There are mysterious conditions of Soul awareness, when satisfied pave the passage of the Divine Descent. When the threads of these mysterious conditions are rightly caught and atmospheres are created to return to these conditions often, then we fulfil the normal condition of our growth. **Man receives flashes of extraordinary Spiritual experiences in order to generate faith and persistent effort through which humanity will arrive at established Divine Consciousness whose working in the cells of the body will bring material transformation.**

### **The Divine Grace: -**

“This “state of grace” is often prepared by a long tapasya or purification in which nothing decisive seems to happen, only touches or glimpses or passing experiences at the most, and it (decisive change) comes suddenly without warning.”<sup>43</sup>

**Sri Aurobindo**

‘It is when all appears to be lost that all can be saved when one has lost trust in one’s personal power, one must have faith in the Divine Grace.’<sup>21</sup>

**The Mother**

“And it seems to me it occurs often enough – much more often than people think. For example' every time an illness is cured, every time an accident is avoided, every time a catastrophe, even a global one, is avoided, all that is always the intervention of the Vibration of Harmony into the vibration of Disorder, allowing Disorder to cease.

So the people, the faithful, who always say, "Through the Divine Grace this has happened," aren't so wrong.”<sup>36</sup>

**The Mother**

“The Grace is always there, eternally present and active, but Sri Aurobindo says that it is extremely difficult for us to be in a condition to receive it, keep it and make use of what it gives us.

Sri Aurobindo even says that it is more difficult than to drink from the cup of the gods who are immortal.

To receive the divine grace, not only must one have a great aspiration, but also a sincere humility and an absolute trust.”<sup>42</sup>

**The Mother**

A **Grace** dependent life and added to it an arduous *tapasya* are the acceptable conditions of our self-growth. What we achieve with ease with the intervention of

Divine **Grace** or *The Mother's Power*, the same status we attain with much difficulty through arduous *tapasya*. When both the conditions are successfully combined<sup>22</sup> and one is complementary in the development of the other, and then we are on the right path towards our difficult goal. **The intensity of Divine Grace acting upon a human vessel in this birth is dependent on his formation of a subtle and causal body in past births.** The subtle body develops by the movement of consciousness between the surface consciousness of three *Gunas* and the inner and higher Psychic and Spiritual planes. Similarly, the causal body grows by movement of Consciousness from Supramental/Bliss Self to Inconscient/Subconscient Self. So before participating in the above movements the higher Selves of True Physical, True Vital, True Mental, Psychic, Spiritual, Supramental and Bliss Self must open gradually through concentration and consecration.

**When any of the four conditions is satisfied the Divine Grace will intervene:**

- 1) **Divine Grace begins to intervene with the practice of partial self-giving.** This part surrender is extended to mind, vital and body or extended to *sattwic, rajasic* and *tamasic* mind. Through this practice/personal effort the Psychic Being in the heart and Spiritual being above the head open and they multiply the intensity of spontaneous self-surrender. A prolonged movement between Psychic and Spiritual Being opens the door of Supramental Being. It is only in the Supramental Consciousness the total surrender to the Divine and His *Shakti* is realised. The more complete this self-giving grows, supported by faith and sincerity, the greater will be the Grace and Protection.
- 2) An **exclusive self-opening** to the Divine Influence **and not any other inferior influence** through an unflinching aspiration **of the Psychic Being** that calls from below **can call down Divine Grace.** When aspiration is dead or we fail to look into our Souls or we live in ordinary consciousness, during that period also a part of our being grows towards Light. Yet there is a passage to the godhead which none can see. An unknown Presence moulds our oblivious clay. Even in the aimlessness of life a Divine change or a magic will is worked out **unconsciously.** Always a heaven truth broods in life's depths and in her obscurest member burns that fire. Even nescient, null, her sleep creates a world. When most unseen, most mightily **the Divine Shakti** acts. **If this exclusive Spiritual Presence and opening is available in the form of external contact with the Avatara,** then it is an exceptional privilege in the life of an aspirant Soul. His 'word, command, *Adesha*, presence, touch, guidance'<sup>33</sup> can also be visited through activation of Spiritualised Psychic Consciousness.
- 3) **The intervention of Divine Grace** asks for a constant and **integral choice of Truth.** Supreme Grace will act only in the conditions of the Light and the Love. There are

some descended mighty Words whose repetition, concentration, contemplation and meditation can incarnate the highest truth and an unseen Divine link that join the parted sphere. A prayer, a master act, a king's idea can link man's strength to a transcendent Force and can change the course of things, and then miracles are made the common rule. 'Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and *Ananda*.'<sup>19</sup>

4) Divine Grace will not act in the conditions laid upon it by Falsehood and Ignorance. A constant and integral rejection of falsehood is indispensable. 'Heaven's wiser love rejects mortal's prayer;<sup>34</sup> because the human prayer is not free from fear, desire and blind hope. All prayers must be free from the three above-mentioned limitations and one must repeat great Names in order to liberate the physical and vital mind rising from the dark inconscient sheath and call down the invisible Presence and lost lucent immensities. The dark invisible forces have locked the doors of God with keys of creed and shut out by the fixed Law His tireless Grace. Sometimes our prayers sink in the resisting Night oppressed by a thousand forces that deny and it seems too weak to climb to the Supreme.

The decisive and radical change in the life of a *Sadhak* is possible only after long *Tapasya*<sup>43</sup> through a sudden inrush of vast Divine Grace. *The Mother's Truth and Love* Force supported by human endeavour, *abhyasa*, *renunciation*, *vairagya*, *askesis*, long *tapasya*, and *consecration*, *yajna*, 'can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's *Ananda*.'<sup>20</sup>

### The Revolt against Transformation or the Nature's Refusal to Change: -

"Hard is it to persuade earth nature's change"

Savitri-7

"But still no great transforming light came down  
And no revealing rapture touched her fall."

Savitri-134

"Astir, vibrant, hungering, she groped for mind;  
Then slowly sense quivered and thought peered out;  
She forced the reluctant mould to grow aware."

Savitri-157

"Our instruments have not that greater light, (of *Jnana Yoga*)  
Our will tunes not with the eternal Will, (of *Karma Yoga*)



Our heart's sight is too blind and passionate." (of Bhakti Yoga)	Savitri-161
"Against all higher truth their stuff rebels;"	Savitri-163
"This was the law of things none dreamed to change:"	Savitri-228
"Abhorring change as an audacious sin,"	Savitri-245
"Immutable laws man has no right to change,"	Savitri-246
"A firm shape of Nature never to be changed,"	Savitri-246
"And human mind must abdicate in Light Or die like a moth in the naked blaze of Truth, He stood compelled to a tremendous choice."	Savitri-306
"In man a dim disturbing somewhat lives; It knows but turns away from divine Light"	Savitri-366
"A power is in thee that thou knowest not; Thou art a vessel of the imprisoned spark."	Savitri-453
"And feels the cold rigid limbs of lifeless Law."	Savitri-457
(Death said) "Where Nature changes not, man cannot change:"	Savitri-643
(Death said) "Dream not to change the world that God has planned, Strive not to alter his eternal law."	Savitri-647
(Savitri said) "Vain the soul's hope if changeless Law is all:"	Savitri-651
(Death said) "Even God himself obeys the Laws he made: The Law abides and never can it change, The Person is a bubble on Time's sea."	Savitri-654

When our development is arrested or when we are under the pigmy law of physical mind, then we fail to trace a passage from surface physical Self to subliminal Self. During that period, we live permanently in the surface mind, surface vital and the gross body. Our gross body is bound in a *tamasic* state of inertia; vital being is bound in the *rajasic* plane of desire and sense pleasure and mental being is bound in limited

happiness and narrowness. The Law of Ignorance, the Law of Suffering, the Law of Falsehood and Law of the Death are the principal energies of the inconscient world who rule the outer nature of the surface life. These Laws are strongly established in our outer nature. To remain entangled permanently in their clutch is the cause of our stagnancy, decay and death. *The Mother* has demonstrated in detail, ‘of how absolutely closed the world is to the higher Influence: all that comes down to the world, the minute it touches it, is twisted. Twisted, distorted beyond recognition.’<sup>30</sup>

As a remedy we have to strive patiently and discover a passage to higher worlds or higher states of Consciousness and permit their influence to overrule the very slow, very heavy and very obstinate surface mind, life and body. With more and more working of Divine force through our instrumental opening, the law of fixed nature is shifted to the law of dynamic Divine Nature. Thus Matter is moulded by the conscious contact of a higher Spiritual Force superseding the earlier changeless fixed Law.

So the real threat of our life is from everything that does not want to transform. If our existing nature is unwilling to change then we have to go through a brutal experience of monstrous catastrophe and our escape from change may mean several more successive births of repetitive training. So, in this life if our Nature is not ready to exhaust the earthly desire, ego and attachment, then we have to **exhaust them through the experience of** next successive births.

**Tardy Transformation or Slow Change through Exclusive Concentration on outer Nature: -**

“Assured of the Apocalypse to be,  
It reckons not the moments and the hours;  
Great, patient, calm it sees the centuries pass,  
Awaiting the **slow** miracle of our change  
In the sure deliberate process of world-force  
And the long march of all-revealing Time.”

Savitri-48

“A slow reversal’s movement then took place:”

Savitri-101

“In this slow ascension he must follow her pace”

Savitri-135

“The secret **crawl** of consciousness to light  
Through a fertile slime of lust and battenning sense,  
Beneath the body’s crust of thickened self  
A **tardy** fervent working in the dark,

The turbid yeast of Nature's passionate change, Ferment of the soul's creation out of mire."	Savitri-138
"Then slowly it gathers mass, looks up at Light."	Savitri-140
"Planned so to start her slow aeonic game."	Savitri-141
"And a slow unmasking of the spirit in things,"	Savitri-154
"Then <b>slowly</b> sense quivered and thought peered out; She forced the reluctant mould to grow aware."	Savitri-157
"The long slow process of the patient Power."	Savitri-223
"She forced on life a slow and faltering pace;"	Savitri-223
"Only a slow advance the earth can bear."	Savitri-244
"For the slow-paced omniscient purpose live."	Savitri-336
"In him (man) the Earth-Mother sees draw near the change"	Savitri-340
"He sees the long results of an all-wise Force"	Savitri-457
"Slowly the light grows greater in the East, Slowly the world progresses on God's road."	Savitri-510
"Thus <b>slowly</b> I (Mother of Light) lift man's soul nearer the Light. But human mind clings to its ignorance And to its littleness the human heart And to its right to grief the earthly life."	Savitri-516
"Imposing on the slow reluctant years The flaming will that reigns beyond the stars,"	Savitri-588
"Be still and tardy in the slow wise world."	Savitri-651
"And the slow evolution's sluggard steps,"	Savitri-693

A slow evolution binds our Soul and Nature to strange uneasy compromise and leads us towards an inevitable doom or through slow ascension we must grow in light and force and rise at last to the higher Spiritual destiny. It limits the mental activities to immediate practical problems and immediate tangible results and learns by failure and progresses by fall. Slow change is generally experienced when our centre of living begins to undulate in between the surface physical Self and subliminal Self. Or when there is a rift created in the surface physical Sheath, either through violent aspiration or through consecration or through purification of the being, a contact is made with our inner Self and Truth vibration infiltrates into the falsehood resulting in slow change of nature.

Like individual evolution in Ignorance, the collective evolution of earth is also a slow process through long ordeal or a slow labour of mind or confident steps through Nature's slow great hands and it cannot bear the intense original flame of the Supreme and earth sinks down into mire with the weight of the Infinite. As long as 'A Nature hostile to the Mother-Force'<sup>7</sup> or 'A Nature that denied the eternal Truth,'<sup>8</sup> to wait for a slow miracle of change is a safe passage or it is better to live for the slow paced omniscient purpose and force the reluctant mould to grow conscious of its Source. It is only impatience towards time that would make splendid haste on Fate's slow road. Then with the long-slow infiltration of Truth vibration we reach a point where 'Nature's plastic and protean change'<sup>9</sup> is realised or 'Matter (becomes) plastic (and passive) to spiritual light'<sup>10</sup> and dull earth is changed to sudden rapture. Then the outer limiting nature is lifted by a happier breath and is ready to be exposed towards high change, total change and instantaneous change demanded by the all-shaping Fire.

Exclusive concentration is defined as the complete absorption in the active *Prakriti* or outer nature by an entire separation from the true Self. This ordinary surface consciousness is full of grating, friction, perpetual disorder which causes ageing and decay of the cells of the body. Exclusive concentration is also the special boon offered to mind by the indwelling Deity to work out slow evolution in the Ignorance and mind walks lamely on this earth with slow footsteps. When this concentration is rightly utilised through its reverse movement in discovering **inner being and following its intimations**, we ascend in the stairs of Consciousness in order to discover the subliminal Self and essential Concentration.

### **Transformation of human nature by brief Divine Touch:**

“Time's message of brief light was not for her.”

Savitri-6

“Even in the littleness of our mortal state,  
Even in this prison-house of outer form,

A brilliant passage for the infallible Flame  
 Is driven through gross walls of nerve and brain,  
 A Splendour presses or a Power breaks through,  
 Earth's great dull barrier (physical mind) is removed **awhile**,  
 The unconscious seal is lifted from our eyes  
 And we grow vessels of creative might.”  
 Savitri-108

“The spirit in a finite ignorant world  
 Must rescue so its prisoned consciousness  
 Forced out in little jets at quivering points  
 From the Inconscient's sealed infinitude.  
 Then slowly it gathers mass, looks up at Light.”  
 Savitri-140

“A new life dawns, he looks out from vistas wide;  
 The Spirit's breath moves him but **soon retires**:  
 His strength was not made to hold that puissant guest.”  
 Savitri-165

“In this investiture of fleshly life  
 A soul that is a spark of God survives  
 And sometimes it breaks through the sordid screen  
 And kindles a fire that makes us half-divine.”  
 Savitri-169

“It (child Soul) can only near and touch, it cannot hold;”  
 Savitri-179

“Only they knew what Mind could take and build  
 Out of the secret Supermind's huge store.”  
 Savitri-187

“A little gift comes from the Immensitudes,  
 But measureless to life its gain of joy;”  
 Savitri-237

“A half-intuition purpled in its sense;  
 It threw the **lightning's fork** and hit the unseen.  
 Savitri-249

“A free and divine incident no more  
 At each **moment** willed or adventure of the soul,  
 It lengthened a fate-bound mysterious chain,  
 A line foreseen of an immutable plan,  
 One step more in Necessity's long march.”  
 Savitri-267

“Awakened by the **touch** of the Unseen,

Deserting the boundary of things achieved, Aspired the strong discoverer, tireless Thought, Revealing at each step a luminous world.”	Savitri-277
“His transience trembles with the Eternal’s touch,”	Savitri-339
“Earth keeps for man some short and perfect hours”	Savitri-421
“A glimpse or <b>flashes</b> came, the Presence was hid.”	Savitri-470
“Even in the tracts of sleep is scant repose; He mocks life’s steps in strange subconscious dreams, He strays in a subtle realm of symbol scenes, His night with thin-air visions and dim forms He packs or peoples with slight drifting shapes And <b>only a moment spends</b> in silent Self.”	Savitri-479
“The genius too receives from some high fount Concealed in a supernal secrecy The work that gives him an immortal name.”	Savitri-542
“Night felt assailed her heavy sombre reign; The splendour of some bright eternity <b>Threatened with this faint beam of wandering Truth</b> Her empire of the everlasting Nought.”	Savitri-585
“There man can visit but there he cannot live.”	Savitri-659
“A changed earth-nature felt the breath of peace.”	Savitri-672
“Heaven’s light visits sometimes the mind of earth;... Faint seeds of light and bliss bear sorrowful flowers,”	Savitri-688

*Savitri* book confirms that all can open themselves towards a brief touch of Divine Force and receive its Grace and this helps in the flowering of existing life. This brief touch can be repeated with our awareness and its intensity can be multiplied by purification and transformation of our untransformed vessel. *The Life Divine* confirms that Intuition is a flash of lightening<sup>41</sup> and ‘**the limitation of the Intuition as compared with the Supermind is that** it sees things by flashes, point by point, not as a whole.’<sup>41</sup>

What we regard as genius in human beings are those of us who are open in their being to these higher intimations...so the more one can be open to these higher planes of consciousness and receive these inspirations without sullyng them with their physical mind, the greater is the ability to manifest new and greater Truths or 'thought fulfilled by some great word' ...it shows that anyone can be a genius if he can open himself to these higher planes.

Before one is established in higher planes of Psychic and Spiritual Consciousness, his consciousness will undulate between *gunas* and *gunatita* state and this will lead to brief Spiritual experience and brief divine manifestation. After *Savitri* was established in Supramental Consciousness of 'endless lights,' 'Her being's spaces quivered with its touch.'<sup>38</sup> During *Savitri's* journey with Death in the Inconscient plane, it is described her contact with bright eternity will threaten darkness of inconscient sheath with 'faint beam of wandering truth.'<sup>39</sup>

A touch of brief Divine Force cannot transform life, it can only give birth to new manifestation, new hope and joy. Or what the Death said to moderate humanity, 'Accept the brief light that falls upon thy days.'<sup>40</sup> The above Soul slaying truth is met by *The Mother's* Soul saving truth which gives us this hope that 'One moment of conscious communion with the Divine can shatter all resistance, however powerful it may be.'<sup>50</sup>

### Uninterrupted **Psychic** Transformation or Constant Change through Essential Concentration: -

"In hands sustained by a **transfiguring Might**  
He caught up lightly like a giant's bow  
Left slumbering in a sealed and secret cave  
The powers that sleep unused in man within."

Savitri-26

"A constant lodging in the Eternal's realm,"

Savitri-36

"Apotheosised, **transfigured** by wisdom's touch,  
Her days became a luminous sacrifice;  
An immortal moth in happy and endless fire,  
She burned in his sweet intolerable blaze."

Savitri-125

"Or Beauty's touch transfiguring heart and sense,"

Saviri-195

"A greater Mind may see a greater Truth,



Or we may find when all the rest has failed  
**Hid in ourselves the key of perfect change."**

Savitri-256

"Makes ever new her body to his eyes,"

Savitri-275

"Into a constant heaven felt always here."

Savitri-277

"Ever they change and changing ever grow,"

Savitri-294

"Towards the end which ever begins again,"

Savitri-295

"There substance was a resonant harp of self,  
A net for **constant** lightnings of the spirit,"

Savitri-328-29

"And keeps for ever new, yet still the same,"

Savitri-351

"Earth must transform herself and equal Heaven  
Or Heaven descend into earth's mortal state.  
But for such vast spiritual change to be,  
Out of the mystic cavern in man's heart  
The heavenly **Psyche** must put off her veil  
And step into common nature's crowded rooms  
And stand uncovered in that nature's front  
And rule its thoughts and fill the body and life."

Savitri-486

"A divine Puissance then takes Nature's place  
And pushes the movements of our body and mind;  
Possessor of our passionate hopes and dreams,  
The **beloved despot** of our thoughts and acts,  
She streams into us with her unbound force,  
Into mortal limbs the Immortal's rapture and power.  
An inner law of beauty shapes our lives;"

Savitri-530

"Although her kingdom of **marvellous change** within  
Remained unspoken in her secret breast,  
All that lived round her felt its magic's charm:  
The trees' rustling voices told it to the winds,  
Flowers spoke in ardent hues an unknown joy,  
The birds' carolling became a canticle,  
The beasts forgot their strife and lived at ease."

Savitri-532

“A thaumaturgist sat in her heart’s deep,  
Compelled the forward stride, the upward look,  
Till wonder leaped into the illumined breast  
And life grew marvellous with **transfiguring hope.**”

Savitri-539

“To first desire and her white soul transfigured,”

Savitri-604

Our subtle body is gradually formed and takes concrete form around the Psychic being in successive lives. When our subtle body is sufficiently solidified around the Psychic being through successive Soul births or we throw our waking mind into a state of **passivity** which liberates the subliminal Self and we shift our centre of living permanently from the surface mind or surface physical self to the inner mind, inner life, subtle body and inner Psychic being; **it is there** we experience a constant change of ceaseless miraculous progress in our different subtle sheaths and the gross physical sheath experiences a constant breaking of the **thought, life and action of the bound Nature** or **Divine Shakti** endlessly unfolds the endless truth in our subtle body. This ‘persistent thrill of **a transfiguring touch**’<sup>35</sup> to change inert black **Subconscient** is due to the constant inter-penetration of Superconscient force through descending layers of multiple subtle worlds or due to **intermittent lightning stroke of the highest Spirit**. **So the surface Nature receiving intimations from inner beings is not sufficient transformation and one must cease to be surface personality and become the true Psychic Personality. It exposes every movement, every nook and corner of Nature, thought, will and emotion to truth Light. Thus, Nature prepares for every kind of Spiritual experience.**

The Psychic training is the energising of the Psychic sheath in the heart by opening the Psychic being and leading towards the emergence of new faculty of law of consecration, awareness of true motive of life, knowledge on past, present and future, limitless expansion of Consciousness to arrive at universality. Psychic opening draws one towards the immortal life, ever progressive change, unbroken continuity in the world of forms, meets the Immanent God dwelling in each form. The true Psychic Soul is the flame of the Godhead, always alight within us, inextinguishable even by that dense unconsciousness which obscures our outward life. It is the flame born out of the luminous Divine inhabitant of the Ignorance, grows in it till it is able to turn the being towards the Knowledge of Self and the Divine, towards the supreme Truth, the supreme Good, the Divine heights and largeness. Our true Soul is a pure power of light, love, joy, beauty and harmony. It is the individual Soul, the *Chaitya Purusha*, supporting Mind, Life and Body and standing behind the subtle mental, vital and physical being, watching and profiting by their development in us. This inmost

Psychic entity puts forward a Psychic personality which flowers as the saint, the sage and the seer and it changes, grows and develops from life to life; for this is also the traveller from the birth to death and from death to birth and our nature is its manifold changing robe.

Essential concentration is defined as the entire self-absorption in the Self of being for unfolding of many miracled Consciousness and these experiences keep ever new the thrill that created this world. It is also exclusive in nature, but this concentration is more dynamic and less fragmentary. Through the essential concentration the opening towards Truth-Light is easily accessible. The Sun of Supramental light falls indirectly on the subtle body, passing through intermediary sheaths of over mind, intuitive mind, illumined mind and higher mind or Supramental light falls indirectly on the gross body after passing through the seven subtle sheaths of 'seven immortal earths'<sup>31</sup> of which the last three are subtle mind, subtle vital and subtle physical. Essential concentration helps in building the subtle body from its fluid state to a concrete state **around the Psychic Being** and universalises the subtle body.

**The Great Spiritual Transformation or High Intense Change due to Multiple Concentration: -**

“Spiritual that can make all things divine.”

Savitri-16

“**Always** the power poured back like sudden rain,  
Or slowly in his breast a presence grew;  
It clambered back to some remembered height  
Or soared above the peak from which it fell.”

Savitri-35

“In moments when the inner lamps are lit (Psychic being)  
And the life’s cherished guests are left outside,  
Our spirit sits alone and speaks to its gulfs. (Spiritual being)  
A wider consciousness opens then its doors;  
Invading from spiritual silences  
A ray of the timeless Glory stoops **awhile**  
To commune with our seized illumined clay  
And leaves its huge white stamp upon our lives.”

Savitri-47-48

“Only **sometimes** a holier influence comes,  
A tide of mightier surgings bears our lives  
And a diviner Presence moves the soul;  
Or through the earthly coverings something breaks,  
A grace and beauty of spiritual light,

The murmuring tongue of a celestial fire.”	Savitri-48
“And earth grow unexpectedly divine.”	Savitri-55
“The Maker shall recast us and impose A plan of godhead on the mortal’s mould Lifting our finite minds to his infinite, Touching the moment with eternity. This transfiguration is earth’s due to heaven:”	Savitri-67
“Mind can suspend or change earth’s concrete law.”	Savitri-84
“There in the slumber of the cosmic Will He saw the secret key of Nature’s change.”	Savitri-231
“Transfigured were the fixed schemes of reasoning Thought.”	Savitri-232
“His gates to the world were swept with seas of light.”	Savitri-236
“A Being lived, a Presence and a Power, A single Person who was himself and all And cherished Nature’s sweet and dangerous throbs Transfigured into beats divine and pure.”	Savitri-291
“Out of the neutral silence of his soul He passed to its fields of puissance and of calm And saw the Powers that stand above the world, (the various Emanations of the Divine Mother) Traversed the realms of the supreme Idea And sought the summit of created things And the almighty source of <b>cosmic change.</b> ”	Savitri-298
“And one great act unlock the doors of Fate.”	Savitri-345
“One shall descend and break the iron Law, Change Nature’s doom by lone Spirit’s power.”	Savitri-346
“Your life a changeful mould for growing gods... Authors of earth’s high change, to you it is given”	Savitri-370

“Her spirit stretched measureless in strength divine,”

Savitri-473

“Yet felt in her illimitable change.”

Savitri-715

“What high change is in thee, O Savitri? Bright”

Savitri-718

In this Spiritual evolution each Soul has to find his own Spiritual way and has to come out of this inferior existence of three *gunas*. Slow change cannot change ordinary destiny into Spiritual destiny and in the Spiritual path one has to accomplish much that has still to be done, consciousness has to be heightened and widened immeasurably and there must be self-affirmation of Spirit in the material life. Spiritual change invites the descent of higher Light, Knowledge, Love, Power, Force and Purity into the lower recesses of subtle mind, subtle life and subtle body. This Spiritual transformation complements the Psychic transformation of Nature and helps build the subliminal sheaths and opens the passage for causal body formation. Complete Spiritual transformation is gained by a permanent ascent of Soul to highest Consciousness and permanent descent of the Divine *Shakti* into the lower nature.

With the expansion of subtle physical, subtle vital and subtle mental sheath, the consciousness is universalised and one feels the whole universe is within him and enters the greater creation, action and *ananda* of universal proportion. This global consciousness includes coexistence of both static being of *Purusha* and dynamic action of *Prakriti*, the soul and its instruments, the Self and the dynamisms of the Self-Power, *atmashakti*: it can then embrace its manifestation with a larger Consciousness free from the previous Nature’s limitation and oblivion of the indwelling Spirit.

Multiple Concentration is a greater concentration or self-absorption in the universalised body for greater world action. It functions within the boundaries of Ignorance and its workings of highest Divine faculties are exclusive in nature in order to create global over mental awareness. In the Cosmic Consciousness, the multiple concentrations become active and all contraries are **here** true and retain their **unity and harmony**. In this Consciousness one feels the universe as his body, life as his drama of vast universal stage, mind as a single innumerable look upon himself and all that he becomes, Soul as the living body of God. The Divine Love, *Ananda*, Peace, Knowledge, Will, Power and Truth from the Overmental plane work separately on the earth nature in order to transform it. Whereas in Integral concentration the above mentioned Divine faculties coexist and the original Divine formula of Existence, Consciousness and Bliss cannot be separated from its integral functioning. So we conclude that great transformations are merely the results of change of higher states of Consciousness. Here the cells experience themselves eternal and everlasting, live in an

inner peace and harmony and feel free from all kind of disorder and friction that causes wear and tear.

**Comprehensive **Supramental** Transformation or Total Change through Integral Concentration: -**

“It bore the stroke of That which kills and saves” (Savitri’s heart bore the stroke of Supramental energy that slayed falsehood and saved the truth.)

Savitri-20

“All the world’s values changed heightening life’s aim;”

Savitri-42

“All’s miracle here and can by miracle change.”

Savitri-85

“Where all seems sure and, even when changed, the same,”

Savitri-69

“And when that greater Self comes sea-like down  
To fill this image of our transience,  
All shall be captured by delight transformed.”

Savitri-171

“An incense floated in the quivering air,  
A mystic happiness trembled in the breast  
As if the invisible Beloved had come  
Assuming the sudden loveliness of a face  
And close glad hands could seize his fugitive feet  
And the **world change** with the beauty of a smile.”

Savitri-290

“And the almighty source of cosmic change.”

Savitri-298

“All he had been and all towards which he grew  
Must now be left behind or else transform  
Into a self of That which has no name.”

Savitri-307

“A Power that lives upon the heights must act,  
Bring into life’s closed room the Immortal’s air  
And fill the finite with the Infinite.”

Savitri-316

“All that denies must be torn out and slain  
And crushed the many longings for whose sake

We lose the One for whom our lives were made.” (All that denies Supramental energy and many longings of desires must be slain if we do not want to lose the One Divine.)

Savitri-316

“Their tread one day shall change the suffering earth”

Savitri-344

“All underwent a high celestial change:”

Savitri-529

“A Force descended trailing endless lights;  
Linking Time’s seconds to infinity,  
Illimitably it girt the earth and her:  
It sank into her soul and she was changed.”

Savitri-573

“Thou shalt bear all things that all things may change,”

Savitri-700

“The supermind shall be his nature’s fount,  
The Eternal’s truth shall mould his thoughts and acts,  
The Eternal’s truth shall be his light and guide.  
All then shall **change**, a magic order come  
Overtopping this mechanical universe.”

Savitri-706

In most individuals, the causal body is not yet formed and like the subtle body, this causal body takes shape with great difficulty from its crude or fluid state to its concrete shape through prolonged infiltration of Divine Force from Supreme Self to Superconscious Self and Subliminal Self. Causal body is the source and it holds both subtle and gross body. The formation of a causal body begins with the individual whose subtle body is sufficiently developed and universalised. When the individual’s centre of living begins to undulate between Spiritual Self and Supramental Self, during that period the experience of ‘comprehensive change’ is generally realised. When the centre of living is permanently shifted from Spiritual Self to Supramental Self, one is established in Integral Concentration or what we call as Supramental Consciousness. In the Integral Concentration there is coexistence of the four orders of changes, which are constant change, high change, total change and instantaneous change.

Total change is the Soul and Nature’s climb towards God’s identity and it is the consequence of swift transformation through many sided infiltrations of Divine force to the mind, life, body, **Subconscious and Inconscious**. When one lives in the causal body, the consciousness is elevated to the stage of integral concentration, and the comprehensive transformation resumes action.



The triple formula of the comprehensive Supermind is, “*Brahman* is in all things, all things are in *Brahman*, all things are *Brahman*.”<sup>11</sup> The three poises of Supermind is, “the first founds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many in One and One in Many; the third further modifies so as to support the evolution of diversified individuality which by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego.”<sup>12</sup> “The Self becoming all existences is the basis of our oneness with all; the self-containing all existences is the basis of our oneness in difference; the Self inhabiting all is the basis of our individuality in the universal.”<sup>13</sup>

Integral concentration is comprehensive because due to its intervention, transformation action simultaneously takes place in Supreme self, Superconscious self, Universal self, Subliminal self, Surface physical self, Subconscious self and Inconscious self and all these worlds were colonies possessed by the Divine Mother for **Her** Divine action. ‘An ocean of untrembling virgin fire’<sup>14</sup> from the Supreme self invades all the above worlds, and that is why a total change expected is practicable due to its all-inclusive concentration. **An integral concentration is the basis of an entire harmonisation of life through the total transformation, unification, integration of the Being and Nature and there would be no further need of a slow evolution counting many millenniums for each step, the halting and difficult evolution operated by Nature in the past in the unconscious creatures of the Ignorance.**

**Instantaneous Total Change and Cellular Transformation: -**

- “Then came the abrupt transcendent miracle:” Savitri-25
- “Achieve perfection by the magic throb” Savitri-112
- “And could in a moment dangerously change.” Savitri-206
- “It saw unrealised aims as instant fate  
And chose the precipice for its leap to heaven.” Savitri-248
- “And the world change with the beauty of a smile.” Savitri-290
- “Even a brief nearness has reshaped my life” Savitri-406
- “Because of change within me by thy look.” Savitri-408
- “Then with a magic transformation’s speed

They rushed into each other and grew one”

Savitri-527

“One whom her (Savitri’s) soul had faced as Death and Night  
A sum of all sweetness gathered into his limbs  
And blinded her heart to the beauty of the suns.  
**Transfigured** was the formidable shape.”

Savitri-678-79

“And this the magic of our golden change,”

Savitri-724

“If even one very small aggregate of cells could succeed in having the complete experience of transformation right to the end, that would be more effective than great upheavals – much, much more effective. But it's more difficult. Much more difficult. And it doesn't cause big dazzling "events"...”<sup>37</sup>

The Mother

“With a bit of reflection it's easy to understand: if it were a question of stopping something and starting something ELSE, it might be done rather rapidly. But to keep a body alive (to keep it functioning) and AT THE SAME TIME have enough of a new functioning so that it stays alive, and then a transformation – that makes a very difficult combination to realize. I am fully aware of it, fully aware ... of the immense amount of time that's needed for this to be done without catastrophe.

Above all, of course, when we come to the heart: to replace the heart with the center of Power, a formidable, dynamic power! (*Mother laughs*) At what precise MOMENT are you going to eliminate the circulation and throw in the Force!

It is ... it's difficult.”<sup>44</sup>

The Mother

Cellular transformation begins when the consciousness begins to undulate in between causal body and gross body or there is intermingling of Supramental Consciousness and Earth Consciousness; where the body learns the lesson to change the state of living from ordinary imperfect mortal state to immutable imperishable perfect state instantly giving the impression of coexistence of perfection and imperfection. In integral concentration or when the body’s ‘entire consciousness is exclusively centred on the Divine, it no longer feels its suffering;’<sup>26</sup> cells are completely free from the mortal law of death, decay, disease, accident and disharmony. The cells’ age-long habit to cling to mortal law or ‘DOUBT in the cells’<sup>27</sup> towards Divine Presence through physical mind is the cause of all physical disorder and is the chief obstacle to the permeation of Supramental force. The

constitutional change of cells by transformation of the physical mind or infusing into them the certitude of the Divine, leads them instantly to a deathless harmony and order. This transformation is considered the ‘last and mightiest’<sup>15</sup> where ‘even the life of flesh and nerve was changed.’<sup>15</sup>

The ideal attitude towards Time is to develop endless patience, which draws **one** towards ‘Truth’s last epitome’<sup>5</sup> where the change expected is an abrupt transcendent miracle. **Here one arrives** at the brink of vertical time where the law of horizontal time and the law of gradual slow evolutionary change are superseded. To **the** ordinary consciousness time is horizontal and it moves everything towards slow change. This slow change binds the Soul and is the cause of our inevitable doom. With the growth of consciousness, one becomes quiet and still within, time goes faster and at the highest consciousness of Integral concentration one feels the natural need of silence and contemplative immobility, one enters a Timeless state where everything exists in all eternity and one can live indefinitely without the friction of time. It is only in this vertical time, the change expected is no longer gradual, but it is radical, instantaneous and irreversible. The problem could disappear as pointed out by *the Mother*, “If the supreme Consciousness truly took possession of the cells and made them live, act, move, like that, so they had the sense of the Omnipotence taking hold of them... This seems to be the only solution.”<sup>29</sup>

#### **Subconscious and Inconscious transformation:**

“The persistent thrill of a transfiguring touch

Persuaded the inert black quietude

And beauty and wonder disturbed the fields of God.”

Savitri-3

“A lightning from the heights on our abyss.”

Savitri-14

“With the Light that dwells near the dark end of things,”

Savitri-60

“For the key is hid and by the Inconscious kept;  
The secret God beneath the threshold dwells.”

Savitri-68

“A cave of darkness guards the eternal Light.”

Savitri-305

“Threatened (falsehood) with this faint beam of wandering Truth”

Savitri-585

“Its faint infiltration drilled the blind deaf mass;”

Savitri-601

“A mystic slow transfiguration works.”

Savitri-632

“I quiver no more with the assault of grief;  
A mighty calmness seated deep within  
Has occupied my body and my sense:  
It takes the world’s grief and **transmutes** to strength,  
It makes the world’s joy one with the joy of God.  
My love eternal sits throned on God’s calm;  
For Love must soar beyond the very heavens  
And find its secret sense ineffable;  
It must **change** its human ways to ways divine,  
Yet keep its sovereignty of earthly bliss.”

Savitri-633

“It (Supramentalised Psychic Being) sees and feels the one Heart beat in all,  
It feels the high Transcendent’s sunlike hands,  
It sees the cosmic Spirit at its work;  
In the dim Night it lies alone with God.”

Savitri-635

The objective of integral Yoga is to establish the flashes and short-lived revelation of the Divine Presence, Divine Consciousness, Divine Wisdom, Divine Peace, Divine Love, *Ananda*, and Beauty through Subconscient transformation. The Divine Will is advancing step by step through continuous slow infiltration of Divine Force to realise this established end. If a conscious individual knows how to move the Consciousness which may be either Divine Will or Knowledge or Love, he can experience the Divine descent freely in the jail, forest, crowd, war field, mart, work field, ‘wayside act’ and common day-today life without interruption. Finally, any occasion and not limiting oneself to any specialised self-discipline can be utilised as means of movement of this Divine Consciousness.

### **Recapitulation:**

“In the final analysis, everything obviously depends upon the Supreme Will because, if one looks deeply enough into the question, every physical laws and resistances are nothing for Him. But this kind of direct intervention takes place only at the extreme limit; if His Will is to be expressed in opposition, as it were, to the whole set of laws governing the Manifestation —well, that only comes... at the very last second. *Sri Aurobindo* has expressed this so well in *Savitri*, so well! At least three times in the book He has expressed **this Will that abolishes all established laws, all of them, and all the consequences of these laws (of rigidity)**, the whole formidable colossus of the Manifestation, so that in the face of it all, That can express itself—and

this takes place at the very last... ‘second’ (Probably *the Mother* means this line from *Savitri*: “To conquer or fail on a last desperate verge,” Savitri-461) so to speak, at the extreme limit of possibility.”<sup>1</sup>

### The Mother

The intervention of this Supreme Will, generally takes place when the following four conditions co-exist, which is the normal state of Integral concentration. The first condition of absolute surrender gives us the right to live in His absolute **Supramental and Bliss** Presence. The second condition of exclusive self-opening towards His supreme Influence draws our cells towards supreme *Ananda* and life towards the all-containing and all-ruling consciousness. The third condition is of continuous and automatic acceptance of the Truth or Truth-Light that can strike earth’s massive roots of Inconscient trance and awaken in them the miracle of Divine Presence. This Truth shall be the leader of life and overrules the thought, speech, act and our individual fixed destiny. The fourth is that of continuous and automatic rejection **and destruction** of falsehood that is invading from the surrounding world and the Inconscient world in order to cloud the true state. **This rejection of falsehood is Psychic and Spiritual action and destruction of falsehood is Supramental action. This is actually a war against everything, every law, every habit; that is already established in earth nature. The cells of the body aspire desperately for the truth and they cry out, “Ah, no! We have had enough of this Falsehood, enough, enough, enough! – the Truth, the Truth, the Truth...”**<sup>25</sup>

In exclusive concentration, essential concentration and multiple concentration we can concentrate in any one of the above **four** faculties to the exclusion of others, yet their degrees and intensities of concentration vary **and intensify** with evolution of higher faculties of concentration. Each concentration brings down Divine grace and prepares the field of descent of Supreme Grace<sup>17</sup> and stabilisation of **all-inclusive** integral Concentration.

When *The Mother* said, “**At least three times in the (*Savitri*) book *Sri Aurobindo* has expressed this Will,**”<sup>1</sup> this draws our interest to search where actually *Sri Aurobindo* discussed the issue. The following lines require our attention as these experiences are concerned with **earth’s** total reversal of past which, “**takes place at the very last... ‘second’ so to speak, at the extreme limit of possibility.**”<sup>1</sup>

“If once it met the intense original Flame,  
An answering touch might shatter all measures made  
And earth sink down with the weight of the Infinite.”

Savitri-18

“Overpowered were earth and Nature’s obsolete rule;  
The python coils of the restricting Law  
Could not restrain the swift arisen God:  
Abolished were the scripts of destiny.”

Savitri-82

“A touch can alter the fixed front of Fate.  
A sudden turn can come, a road appear.  
A greater Mind, may see a greater Truth,  
Or we may find when all the rest has failed  
Hid in ourselves the key of **perfect change**.”

Savitri-256

“A fiery stillness wakes the slumbering cells,  
A passion of the flesh becoming spirit,  
And marvellously is fulfilled at last  
The miracle for which our life was made.”

Savitri-278

“At the head she stands of birth and toil and fate,  
In their slow round the cycles turn to her call;  
Alone her hands can **change** Time’s dragon base...  
The Might of all that never yet came down...”

Savitri-314

“Awake not the immeasurable descent,  
Speak not my secret name to hostile Time;  
Man is too weak to bear the Infinite’s weight.  
Truth born too soon might break the imperfect earth.”

Savitri-335

“Omnipotence, girdle with the power of God  
Movements and moments of a mortal will,  
Pack with the eternal might one human hour  
And with one gesture **change** all future time.”

Savitri-345

“A Magician’s formulas have made Matter’s laws...  
All here can **change** if the Magician choose.  
If human will could be made one with God’s,  
If human thought could echo the thoughts of God,  
Man might be all-knowing and omnipotent...  
Then is he a miracle doing miracles.”

Savitri-457-58

“All now is **changed**, yet all is still the same.  
Lo, we have looked upon the face of God,

Our life has opened with divinity.  
We have borne identity with the Supreme  
And known his meaning in our mortal lives.”

Savitri-719

**Our All life is designed for the attainment of the ultimate aim of physical immortality through cellular transformation.** There are rare moments in earth's history, when the fragments of the Supreme Will have intervened in order to destroy old systems and create a new order. We are concerned with universal changes that will sweep ahead the whole race. For such a change to be practicable we have to begin our slow-paced individualised growth from the Subconscious domain. In our search of the mystery of the inner world we come across the miracle of constant change where our true **Self** becomes the leader of life and it bridges the gulf between the Superconscious **Sheath** and Inconscious **Sheath**. In the same inner journey when we arrive at a point where the intensity of the Divine Force, that is constantly descending, becomes high enough to generate the sense of a miracle. This miraculous change is generally noticed in our outer nature. But when the manifold Divine forces capture the body, life and mind from all sides, then we are at the verge of experiencing a total change. This total change is responsible for the entire illumination of the Inconscious Sheath. These are the stages of preparation through which humanity will arrive at the last point where ‘it reaches the miraculous instantaneous of the supreme divine Transformation.’<sup>16</sup> This is the most radical change, which has been envisaged in the integral Yoga.

An individual's destiny is decreed for cellular transformation, if he experiences ‘the dire delight that could shatter mortal flesh.’<sup>18</sup> Mere men can open themselves to this high Spiritual law either by evolutionary nissus of Nature or by revolutionary individual effort by developing two faculties patiently without any haste; firstly, one should learn the lesson of bearing firmly the contact of pain and pleasure and arrive at indefinite capacity to endure the physical suffering and secondly the exceeding bliss born out of the touch of the *Brahman* through annulment of the mind must be repeated to the proportion of full possession of the *Brahman*, the All Delight. The cellular transformation of one body or *The Mother's* body can repeat itself in endless bodies through infiltration of Divine Force ‘all the time, everywhere, in a minuscule, infinitesimal way.’<sup>28</sup> This infiltration is a part of Nature's voluntary general action all over the earth to replace falsehood by Light, in her search for perfection and true solution of problem of Life.

*OM TAT SAT*

References: -



- 1: The Mother's Agenda-2/262,
- 2: "Repeating the marvel of the first descent," Savitri-14,
- 3: "A repetition of God's first delight" Savitri-38,
- 4: Savitri-44,
- 5: Savitri-198,
- 6: Savitri-135,
- 7: Savitri-225,
- 8: Savitri-220,
- 9: Savitri-255,
- 10: Savitri-329,
- 11: CWSA/21/The Life Divine-139,
- 12: CWSA/21/The Life Divine-145,
- 13: CWSA/21/The Life Divine-154,
- 14: Savitri-16,
- 15: Savitri-318,
- 16: CWSA/23/The Synthesis of Yoga-68,
- 17: "But *Sri Aurobindo* said that if the divine Consciousness, the divine Power, the divine Love, the Truth, were to manifest on earth too rapidly, the earth would be dissolved!" The Mother's Agenda-8/370.
- 18: Savitri-237,
- 19: The Mother-57,
- 20: The Mother-62,
- 21: The Mother's Agenda--11/62,
- 22: "This character of our actually realised being and therefore **our Yoga** imposes on us certain limitations and primary difficulties which can only be overcome by (1) divine help or (2) **an arduous practice**, and in reality (3) **only by the combination of both these aids.**" CWSA/23/The Synthesis of Yoga-392,
- 23: Savitri-706,
- 24: "Outlined by the pressure of this **new descent**" Savitri-354,
- 25: The Mother's Agenda-5/60,
- 26: The Mother's Agenda-5/110,
- 27: The Mother's Agenda-5/116,
- 28: The Mother's Agenda-5/95,
- 29: The Mother's Agenda-5/204,
- 30: The Mother's Agenda-5/207,
- 31: Savitri-672,
- 32: Savitri-689
- 33: CWSA/23/The Synthesis of Yoga-879-80,
- 34: Savitri-456,
- 35: Savitri-3,

36: The Mother's Agenda-/25.03.1964,

37: The Mother's Agenda-/25<sup>th</sup> November-1965,

38: Savitri-573,

39: Savitri-585,

40: Savitri-620,

41: "Intuition sees the truth of things by a direct inner contact, not like the ordinary mental intelligence by seeking and reaching out for indirect contacts through the senses etc. But the limitation of the Intuition as compared with the Supermind is that **it sees things by flashes**, point by point, not as a whole. Also in coming into the mind it gets mixed with the mental movement and forms a kind of intuitive-mind activity which is not the pure truth, but something in between the higher Truth and the mental seeking. It can lead the consciousness through a sort of transitional stage and that is practically its function." CWSA-28/Letters on Yoga-I/p-159, "If we accept the Vedic image of the Sun of Truth, — an image which in this experience becomes a reality, — we may compare the action of the Higher Mind to a composed and steady sunshine, the energy of the Illumined Mind beyond it to an outpouring of massive lightnings of flaming sun-stuff. Still beyond can be met a yet greater power of the Truth-Force, an intimate and exact Truth-vision, Truth-thought, Truth-sense, Truth-feeling, Truth-action, to which we can give in a special sense the name of Intuition;..." CWSA-21/The Life Divine-292, "Intuition especially with its penetrative lightning flashes of truth lighting up local points and stretches of country in our consciousness, which can bring the concealed truth of things nearer to our comprehension, and, by opening ourselves more widely first in the inner being and then as a result in the outer surface self also to the messages of these higher ranges of consciousness, by growing into them, we can become ourselves also intuitive and overmental beings, not limited by the intellect and sense, but capable of a more universal comprehension and a direct touch of truth in its very self and body." CWSA-21/The Life Divine-303, "It is when the consciousness of the subject meets with the consciousness in the object, penetrates it and sees, feels or vibrates with the truth of what it contacts, that the intuition leaps out like a spark or lightning-flash from the shock of the meeting; or when the consciousness, even without any such meeting, looks into itself and feels directly and intimately the truth or the truths that are there or so contacts the hidden forces behind appearances, then also there is the outbreak of an intuitive light; or, again, 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." CWSA-22/The Life Divine-981, "...but on that higher level to which it (Intuition) is native its light is unmixed and therefore entirely and purely veridical, and its rays are not separated but connected or massed together in a play of waves of what might almost be called in the Sanskrit

poetic figure a sea or mass of “stable lightnings”. When this original or native Intuition begins to descend into us in answer to an ascension of our consciousness to its level or as a result of our finding of a clear way of communication with it, it may continue to come as a play of lightning-flashes, isolated or in constant action; but at this stage the judgment of reason becomes quite inapplicable, it can only act as an observer or registrar understanding or recording the more luminous intimations, judgments and discriminations of the higher power.” CWSA-22/The Life Divine-983,

42: TMCW-16/250,

43: CWSA-29/Letters on Yoga-II/p-195, Sri Ramakrishna’s saying, “With the Guru’s grace all difficulties can disappear in a flash, even as a long darkness does the moment you strike a match.” (same page of Letters on Yoga)

44: The Mother’s Agenda-03.10.1962,

45: CWSA-21/The Life Divine-559,

46: CWSA-22/The Life Divine-765-66,

47: CWSA-22/The Life Divine-995-996,

48: CWSA-22/The Life Divine-970,

49: CWSA-22/The Life Divine-763,

50: TMCW-16/Some Answers from the Mother-427,

# The Mighty Mother's Playmate

“Our sweet and **mighty Mother** was not there  
Who gathers to her bosom her children's lives,  
Her clasp that takes the world into her arms  
In the fathomless rapture of the Infinite  
The Bliss that is creation's splendid grain  
Or the white passion of God-ecstasy  
That laughs in the blaze of the boundless heart of Love.”

Savitri-286

“... I am waiting—I am millions of years old and I am waiting (to complete the Divine task).”<sup>1</sup>

The Mother

“Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.”<sup>71</sup>

The Mother

The agenda of the Divine Mother, which she holds back from our sight, is to embrace and realise the Divine in her own play and creation. Her greatness must act in every plane on earth, in heaven and in hell and she has a mighty responsibility of interfering, elevating and lifting every fixed fate and doom and cures the antithesis between Heaven, Earth and Hell and compels her playmate to arrive at Heaven's gate through the shortcut passage of hell. Her secret and humanly impossible task is to catch the boundless in the net of birth and cast the Spirit in the physical form and lend speech and thought to the Ineffable and push to reveal the ever Unmanifest mystery. Her Self and all she was, she had lent to her children to become conversant in their body's lives so that Heaven might natively grow on mortal soil. She came to help and save all the earth creatures, and to live with their grief and confront *Death*, Fate, Time and the riddle of man's birth on her way hewing towards Immortality. Her will has the capacity to alter and cancel the body's destiny through free swift Soul growth and fashion in the clay God's perfect shape. Our present fixed fate is a child of past energies of blindness of our will in cosmic sequences and it can be our doom if the pace of the change is slow or we give the name of doom to our own choice. Her material birth was not meant to submit and suffer but to lead and deliver and her Soul's issue was to win or lose the God like game for man thrown with Destiny's dice. So, by her Soul's force she must dislodge her past association, which stands as a block on the Immortal's road and shape anew her fate. The great World Mother in her rose to reverse the fate's cold dead turn, affirmed the Spirit's tread on the surrounding,

pressed back the dire senseless revolving wheels of Doom and she could bring oneness with the earth's glowing robe of Light. She is a flaming warrior from the eternal peaks, empowered to force open the door denied and closed and establish her absolute Power in *Death's* kingdom and burst open the limitation of Consciousness and Time.

The Divine Mother works as a Mediatrix between the earth consciousness and Supreme Consciousness and we adore Her as 'The Mother of all godheads and all strengths,'<sup>4</sup> 'the Mother of all lives,'<sup>5</sup> 'Mother of the universe,'<sup>6</sup> 'a portion of the mighty Mother,'<sup>7</sup> 'the Mother was she of Beauty and Delight,'<sup>8</sup> 'Mother of works and force,'<sup>9</sup> 'Mother of joy and peace,'<sup>10</sup> 'mighty Mother of the worlds,'<sup>11</sup> 'The ancient Mother,'<sup>12</sup> 'The infinite Mother,'<sup>13</sup> 'the great Mother,'<sup>14</sup> 'the world-Mother and the Bride,'<sup>15</sup> 'a wonderful mother of the unnumbered souls,'<sup>16</sup> 'And mother of thy wants,'<sup>18</sup> 'the deep child like motherhood,'<sup>19</sup> 'The universal Mother's love,'<sup>20</sup> 'a mother draws her child to her arms,'<sup>51</sup>, 'the mighty Mother's violent force,'<sup>61</sup> 'Our sweet and mighty Mother,'<sup>23</sup> 'The great World-Mother now in her rose,'<sup>63</sup> 'A Mother Might brooded upon the world.'<sup>62</sup> Thus there is no end to her attributes. She is housed in the atom and buried in the clod and when she is most unseen, most mightily she works.

*Sri Aurobindo* observed that *Savitri*, the Eternal Mother of All Time, All Soil, All People, All Scene, All Clime and All Life, always lives 'with the soul of earth'<sup>70</sup> physically through one or 'too few in mortal forms'<sup>51</sup> to hasten the evolution of the whole race and 'A force in her that toiled since the earth was made'<sup>24</sup> and when the earth will be ready for supreme transformation 'The Mighty Mother shall (again) take birth in Time'<sup>17</sup> as last *Avatara*. In *Savitri*, 'the universal Mother is universally present and at work in the universe'<sup>70</sup> in myriad forms of 'high divine successor'<sup>52</sup> who are 'citizens of that mother state'<sup>22</sup> or 'virgin bridals of the dawn.'<sup>27</sup> Earth can be transformed into equal Heaven or Heaven's joy might have been earth's, when all humanity is fit to hold pure Divine Love, symbolised as the 'god revealed as *Krishna* and *Kali*, the happiest boy and strongest girl of the crowd'<sup>58</sup> and this purity will liberate earth from subjection and failure of the earlier human love of *Adam* and *Eve*.

A mother Soul evolves like *Savitri* 'among these tribes'<sup>46</sup> and burst open her divinity if she carries with her increasing *Yoga Shakti* through dynamisation of Divine Will, Knowledge and Love; she will be in better position if she knows the ascending and descending stairs of *Chetana Shakti* through movement of exclusive, essential, multiple and integral Concentration; she acts as Mediatrix Power, if she masters the four Soul forces that of *Brahmana*, *Khetriya*, *Vaisya* and *Shudra* and four Spiritual forces that of the *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati* aspect of

the *Matri Shakti* and she will be Supreme Creatrix Power, if she retains her Virgin Mother Power and arrests the wheels of Doom of the individual, collectivity and the race through activation of Virgin Time, Virgin Fire, Virgin Sun and Virgin Earth which symbolises marriage of untouched Time with Eternity, Marriage of the Divine Mother stationed in Psychic Being with untransformed Psychic Sheath, Marriage of the Divine stationed in Supramental Being with the Supramental Sheath and their manifestation through marriage of earth consciousness with the Supramental Sun respectively. Those who can carry and hold *Savitri's* absolute Force can never fall from the luminous track, never lose the white Spiritual touch, trample *Death's* Law with their living feet and claim from the Time their will's eternity and God's uninterrupted Presence.

*Sri Aurobindo* foresaw the dynasty of self-ruling virgin mothers, who will hasten the coming of the Supramental era. This vision hinted in *Savitri* can be complemented with the vision amply developed in *The Synthesis of Yoga* related with dynasty of self-ruling *Sadhakas*. A *Sadhaka* Soul of *The Synthesis of Yoga*, compresses his evolution through Yoga to enter direct contact with the Mother of Psychic and higher planes and ascends his status to become a *Sadhaka* of *The Life Divine*, compresses his evolution in Ignorance through evolution in Knowledge or Spiritual evolution; enters contact with the Mother of Spiritual and higher planes, resulting in heightening of Consciousness to become the *Sadhaka* of *The Mother*, a life of entire consecration and gets the special opportunity to receive Her Overmental and Universal Presence in this life, realises the Timeless Mother who projects Herself into Time, further extends his *sadhana* to become a *Sadhaka* of *Savitri*, to extricate the Mother of all lives and all Time, the Supramental Mother. If this effort is further extended, he will be the *Sadhaka* of the Eternal beyond any written truth and masters the inexhaustible mystery of the Existence in its comprehensiveness and enters the source of existence, the Bliss Mother. A *Sadhaka*, who has transcended the highest hinted Spiritual experiences of the above four books can wait to record his lyric of Divine Love experiences 'in the mystic volume of *Book of Bliss*.'<sup>44</sup> *The Book of Bliss* can be the extension of *The Mother's* last cellular transformation experience, 'the unfinished story of her soul'<sup>24</sup> which rests on the foundation of 'The dire delight that could shatter mortal flesh.'<sup>47</sup>

When *Sri Krishna*, the Master Soul's Love, attained momentum with *Sri Radha*, the Mother Soul and further extended this love to His manifestation, the *Gopis*, the opposition raised by the then humanity from within and without *Brindavana* or when *The Mother*, the living representative of Divine Consciousness whose heart's strength could carry the grief of the universe entered communion with *Sri Aurobindo*, the living representative of ([Divine Love](#)) 'the godhead by which all

can change'<sup>53</sup> along with the growing disciples and children, the representative of earth's problem of untransformed nature, the opposition faced by Him from within His *Ashram* and outside world was the eruption of revolt and hostility from earth nature against the Mother Consciousness. **The story of the Mother's childhood life confirms<sup>72</sup> that She was Para-prakriti or virgin Mother Power<sup>73</sup> and Her mind, life and body were desireless from Her birth.** We also observe that *The Mother* had to wait forty-five years after her material birth to get the recognition of Her Divinity and Motherhood though She **had absolutely 'no desire and attachment'<sup>74</sup> from Her birth and memory<sup>71</sup> of Her past births confirms<sup>75</sup> Her status of Divine Mother/feminine Avatara from the beginning of the creation.** Her Divinity bloomed fully under the auspice of *Sri Aurobindo's* Light and Love. When She first met *Sri Aurobindo* in *Pondicherry*, She saw the Eternal who suffered in a human form, signed the 'salvation's testament with His blood'<sup>56</sup> and discovered Her ultimate destiny beyond Her own body, in melting within *Sri Aurobindo's* being. Her Physical and Subtle Presence presented the rarest opportunity for *Sri Aurobindo's* highest integral Realisation and special privilege for the children to get the protection against the lower vital urge, the source of greatest trouble, identified as the 'harlot (mother) Power'<sup>25</sup> and liberation from constructing mind, identified as the 'barren mother'<sup>26</sup> and She continues Her effort to transform the maimed vital desire and maimed mental achievements into Divine sweetness and integral fulfilment and delivers the heart and mind from all twilight thought. The entry into direct contact with *The Mother* in the subtle physical realm is the widest possibility available for the greatest number of conscious humanities.

A *Sadhaka* of integral Yoga foresees in the worm 'the coming god'<sup>40</sup> who climbs slowly from the plasm to immortality in All Life and if he can change the pace of this slow ascension towards constant, high, comprehensive and instantaneous transformation then only the earth's last salvation can come where all is known and clasped by Love and unity, and doom could be left to sleep for all time and nobody would turn back to ignorance and pain. In this sense he cannot despise but adore the motherhood in a harlot, the representative mother of lower vital world, as the veiled Divine who bears in her heavy heart a large burden of earth's darkness and black Idea to relieve the rest of humanity from 'greater portion of churned poison of world ocean,'<sup>29</sup> nor can he abhor and dislike the 'barren mother,'<sup>26</sup> the representative mother of lower mind and sole creator of this apparent world, but by consecration and adoration he liberates her unreal child, this world of falsehood and the burden of dull and disgusting barren Time, nor can he remain indifferent to the 'mother of seven sorrows,'<sup>31</sup> the representative mother of seven-fold Ignorance,<sup>26</sup> the mother of the 'barren and harlot mother' but descends the Divine force to this dangerous nether domain of Subconscient sheath. Lastly, he meets 'the Mother of Evil,'<sup>59</sup> a shape



illimitable and vague, in the Inconscient Sheath who has many (or seven) sons of darkness and daughter of seven sorrows preoccupied with making this creation a dangerous Hell and she ‘sits on *Death*’<sup>59</sup> who swallows all things born on this perishable earth. *Savitri* hints that both *Death* and harlot are representatives of ‘soul slaying truth,’<sup>66</sup> opponent of the Divine Mother’s ‘soul saving truth’ and are the progeny of ‘the Mother of Evil.’ So, those who want to live a greater life must reject the falsehood of *Death* and reject the harlot’s lure and live in **the** close proximity of *Savitri*’s virgin Influence. Each human Soul is accepted as delegate of the Divine Mother, who chooses to watch, receive and actuate her Supreme play through nether, intermediate and the highest stations of Inconscient, Subconscient, Physical, Vital, Mental, Psychic, Spiritual, Overmental, Supramental and *Ananda* planes. Our consecration to the Divine Mother can neither be sufficient nor can it be entire if we exclude the adoration of ‘thousand icons they have made of her,’<sup>45</sup> ‘These Emanations...which men have worshipped her under different names throughout the ages’<sup>65</sup> **as all the multiple Mother personalities** of all Time, all Plane and all Life.

The norms of integral Yoga proposes that a *Sadhaka*’s adoration of the Transcendent, fundamental Being, identified as *Vedantic* Sacrifice, is not complete ‘if it is not offered to him wherever he manifests (as effectual Becoming) or wherever even he hides his godhead—in man and object and every creature,’<sup>67</sup> identified as *Vedic* Sacrifice. All creatures are ‘seen and felt as the Divine manifested in many disguises.’<sup>2</sup> This adoration is equally received by the Supreme when directed towards ‘our fellow-creatures or to lesser Powers and Principles’<sup>48</sup> and extended even towards the worship of god, idol, human magnets and human Leaders<sup>50</sup> as ‘steps through which the human race moves towards that blissful passion and ecstasy of the Infinite.’<sup>49</sup> Integral Yoga provides further guideline to obey, worship and adore the Divine in *the Guru*,<sup>50</sup> *Avatara* and ‘Divine personality’<sup>3</sup> in three successive gradations that in which a *Sadhaka* is capable to discern the particular form, catholicity and quality of the Godhead of which He is a living representative; secondly, He is the one real Person, the All-Personality, the *Ananta-guna* and not divisible by any sect, creed, schools of thought and Nationality etc. and thirdly, we get back to the ultimate source of all idea and fact of personality in which He is considered as one with the Absolute, the *Purushottama*.

The mystery of sacrificial death and limitation of *Avatara* is partly hinted at in *Savitri*. When the *Avatara*, the incarnating Divine is caught by the Wheel of earth’s doom that He had hoped to break, His crucified voice proclaims at the brink of death, ‘I, I am God;’<sup>57</sup> during that critical moment of death, Heaven reminds Him with an equal and all compassionate cry, ‘Yes, all is God.’<sup>57</sup> There is nothing here that is not the Divine. If a concealed Soul in the form of seed grows into the flower of Godhead

in the world tree then all shall discover God in Self and Nature and ascend into the universal incarnation of Godhead. The physical departure of *Sri Aurobindo's* earthly body is a part of bearing of earth's burden of sorrow, suffering and death of the ascending Godhead through sacrifice of *Purusha, Purusha Yajna, Vedantic* sacrifice, in order to lift mankind to Light, Joy and Truth through willed death, *Ichha Mrityu*. His decision to leave and continue this work from the subtle world was from the observation that His cells of the body did not help in the further transformation work when He put the descent of higher Supramental Force on them. Similarly *The Mother's* physical departure from earthly body is a part of bearing of earth's burden of sorrow, suffering and death of the descending Godhead through much more greater and deeper sacrifice of *Prakriti, Prakriti Yajna, Vedic* sacrifice, 'the holocaust of *Prakriti, the sacrifice of the Divine Mother,*'<sup>64</sup> in order to call down Light, Joy and Truth for the whole of mankind, through non-willed death, *Uniccha Mrityu* or bearing death through fierce confrontation with the Wheel of earth's doom. Her cells of the body had long collaborated in the transformation work and permitted the Supramental force and higher Divine Love Force to act in Her body. So, it is proposed for ascending Soul *Sadhaka* and descending Soul *Sadhaka* of integral Yoga to prepare them for both willed and unwilled death of traditional and integral Yoga respectively based on the truth of their Soul, *svadharma*, and truth of their Nature, *svabhava*. An ideal *Sadhaka* must be absolutely free from fear of death through two Spiritual experiences of Psychic and Spiritual immortality and must be in the line as recounted by *the Mother*, "God knows, never, not one minute in my life, even when things were the darkest, the blackest, the most negative, the most painful, not once did the thought come, "I would like to die.""<sup>68</sup>

How can a *Sadhaka* be the 'playmate in the mighty Mother's game?'<sup>21</sup> That is the secret of 'wedding of the Eternal Lord and Spouse'<sup>54</sup> and 'Long romance of Thee (the Divine Mother) and Me (Supreme)'<sup>55</sup> in our heart and other planes of Consciousness. This Spiritual experience is extended to realise 'This whole wide world is only he and she.'<sup>69</sup> How can a *Sadhaka* be aware of the Divine Mother's mighty plan, which she prefers to 'hold back from our sight?'<sup>69</sup> The secret of becoming the *Ishwara*, one with the *Vasudeva*, who is all, is revealed in *the Gita*. The highest secret, *rahasyam uttamam*,<sup>28</sup> of becoming the cosmic Divine as hinted in *the Gita* is further developed and perfected by *Sri Aurobindo* into four stages of Supramental experiences beyond the written truth that of (1) secret all-inclusive knowledge, *guhya*<sup>32</sup> *vijnana*, and corresponding Supramental transformation, *sadharmyam*<sup>33</sup>, (2) more secret all-inclusive knowledge, *guhyataram*<sup>34</sup> *vijnana*, and the corresponding transformation of *Sva Prakriti*,<sup>35</sup> (3) the most secret all-inclusive knowledge, *guhyatamam*<sup>36</sup> *vijnana*, and the corresponding Divine nature,

*Madbhavam*,<sup>37</sup> and (4) more than the most secret all-inclusive knowledge, *sarva guhyatamam*<sup>38</sup> *vijnana*, and corresponding supreme Nature, *Param bhavam*.<sup>39</sup>

Each of these Supramental experiences strengthens the *Ishwara's* active relation with *Ishwari, milana*, resulting in corresponding leap in earth's grand and high Spiritual destiny. The *Ishwari's* active love with the *Ishwara* in Supramental plane becomes most powerful, pure, rare, profound and intense of all divine energies when she throws herself into the nether land of Subconscious and Inconscious sheath, far from the child God *Krishna* fluting to rapture, a long seclusion of inner woodlands with passive silence and passive love, *biraha*; Her isolation from Divine union will necessarily prepare the field for determination and formation of the Divine creation and manifestation and builds in the abyss of Hell a road for Heaven's descent. This *Ishwara-Shakti* and *Brahman-Maya* realisation of active and passive Divine union, one of the Suffusion of Supramental Being into higher and lower Nature and the other of the melting of lower Inconscious and Subconscious Nature in the higher Supramental Self, can bring participation in the discovery of total dynamism of the Transcendent by whose descent 'this world and self will be empowered to break their disguising envelopes and become divine in revealing form and manifesting process as they now are secretly in their hidden essence.'<sup>30</sup> Thus the gulf between the Eternal and Abyss is reconciled to mingle Matter and Spirit and realise their utter Oneness.

For those who will endeavour this *sadhana*, their witness Spirit has to take retirement from surface living and review all Time. Thus, they will travel back layer after layer of Subconscious memory towards the past of this life and that of past successive lives and they live in a Silence 'before the world was born'<sup>60</sup> for transformation action. The most unique part of this Divine Mother's Play is to participate in her Spiritual experience of the Spirit travelling back<sup>41</sup> to the yoke of ignorance, fate and stress of mortal unnumbered past lives or 'A mighty Hand then rolls the mind's firmaments back'<sup>42</sup> and 'Her mind moved in a many-imaged past'<sup>43</sup> to light the pathway through strange symbol dreams; a fire consumes the limiting figure of the past enlarging the capacity of subtle sheaths and thus Nature steps into the eternal Light. Eternal Night is the shadow of the Eternal Day. Night is conquered by that feeble beam; its faint infiltration drills the blind deaf mass. A golden fire comes in and burns the Inconscious Night and then only a few black remnants stained that Divine ray. Then in her Divine Play the dream of nether life is ended and earth experiences her final Victory.

*OM TAT SAT*

Reference:

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- 2: CWSA-23/The Synthesis of Yoga-165,
- 3: CWSA-23/The Synthesis of Yoga-381-382,
- 4: Savitri-313,
- 5: Savitri-525,
- 6: Savitri-345,
- 7: Savitri-486,
- 8: Savitri-525,
- 9: Savitri-513,
- 10: Savitri-520,
- 11: Savitri-528,
- 12: Savitri-551,
- 13: Savitri-561,
- 14: Savitri-628,
- 15: Savitri-691,
- 16: Savitri-695,
- 17: Savitri-705,
- 18: Savitri-720,
- 19: Savitri-723,
- 20: Savitri-8,
- 21: Savitri-60,
- 22: Savitri-262,
- 23: Savitri-286,
- 24: Savitri-19,
- 25: Savitri-185,
- 26: CWSA-21/The Life Divine-512,
- 27: Savitri-401,
- 28: The Gita-4.3,
- 29: SABCL-17/The Hour of God-94,
- 30: CWSA-23/The Synthesis of Yoga-170,
- 31: Savitri-503,
- 32: The Gita-9.2, 11.1,
- 33: The Gita-14.2,
- 34: The Gita-18-63,
- 35: The Gita-9.8, 4.6,
- 36: The Gita-9.1,
- 37: The Gita-8.5, 10.6, 13.18,
- 38: The Gita-18.64,
- 39: The Gita-9.11,
- 40: Savitri-23,
- 41: Savitri-09,

- 42: Savitri-154,  
43: Savitri-11,  
44: Savitri-232.  
45: Savitri-276,  
46: Savitri-6,  
47: Savitri-237,  
48: CWSA-23/The Synthesis of Yoga-107,  
49: CWSA-23/The Synthesis of Yoga-159,  
50: CWSA-23/The Synthesis of Yoga-130,  
51: Savitri-372,  
52: Savitri-344,  
53: Savitri-397,  
54: Savitri-411,  
55: Savitri-699,  
56: Savitri-445,  
57: Savitri-446,  
58: SABCL/17/137,  
59: Savitri-222,  
60: Savitri-80,  
61: Savitri-647,  
62: Savitri-313,  
63: Savitri-21,  
64: The Mother-35,  
65: The Mother-33,  
66: Savitri-612, 621, 185,  
67: CWSA-23/The Synthesis of Yoga-159-160,  
68: The Mother's Agenda-5/288,  
69: Savitri-62-63,  
70: The Mother's Agenda-2/277-83,  
71: The Mother's Centenary Works/13/37, The Mother's Agenda-3/222,  
72: "When I was five years old...well I began with a consciousness. Of course I had no idea what it was. But my first experience was of the consciousness here (gesture above the head), which I felt like a Light and a Force; and I felt it there at the age of five. It was very pleasant sensation. I would sit in a little armchair made especially for me, all alone in my room, and I had a very pleasant feeling of something very strong, very luminous, and it was here (above the head)... Then I would pull it down, for it was...it was truly my *raison d'être*." The Mother/Conversation with a disciple, July 25, 1962,  
73: "But above, on a plane within us but now superconscient to us, called heaven by the ancient mystics, the Lord and the *Jiva* stand together revealed as of one essence of

being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature, **the virgin Mother**, *para prakriti, para maya*, into the lower or human nature.” CWSA/19/Essays on the Gita-162,

74: “But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. **Without any desire and attachment.** And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—**no desires, no attachments...Since my earliest childhood**, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn’t be in a hurry.” The Mother, 28<sup>th</sup> March-1964, The Mother’s Agenda-5/100,

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

# The Central Truth of *The Synthesis of Yoga* or The Book of Consecration

“The **law of sacrifice** is the common divine action that was thrown out into the world in its **beginning** as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinising principle, a **saving power** descends to limit and correct and **gradually eliminate the errors of an egoistic and self-divided creation.**”<sup>5</sup>

**Sri Aurobindo**

“My own experience is a **super security**, which can be really found only in union with the Supreme—nothing, nothing, nothing in the world can give you security, except this: union, identification with the Supreme.”<sup>17</sup>

**The Mother**

Integral Yoga proposes a triple consecration supported and subordinated by the practice of triple rejection and triple equality of our volitional, intellectual and emotional parts through *Karma, Jnana and Bhakti Yoga* respectively for beginners. This will be extended to seven constituents of sacrificial energies, that of the Body, Life, Mind, Supermind, Bliss (**Ananda**), Will (**Chit**) and essential Being (**Sat**) whose regular action activates the right relation of existence with the Divine. Or this sacrificial action is offered for wide range perfection of tamasic mind, rajasic mind, sattwic mind related with schoolman mind, sattwic mind related with fixed mind, sattwic mind related with outer mind, subtle physical related with defeatist and negative energy of mother of seven sorrows, subtle vital related with mother of might, subtle mental related with mother of light, Psychic being, Spiritual being and Supramental being. This wide range perfection also includes perfection of Subconscient sheath, Inconscient Sheath and Bliss Sheath by activation of their respective Selves.

This is a demand made on us by the Divine that we should turn our whole life into a conscious or unconscious sacrifice of all we cherish here or this is the law of



sacrifice through utter obedience and submission at every minute and every second: “Lord I cannot do it, do it for me Lord, I cannot do it, do it for me...”<sup>12</sup> Every moment and every movement of our Being and Nature are to be resolved into continuous and devoted self-giving to the Eternal and His *Shakti* by rejecting Ignorance and the result of Ignorance. **Sacrificial work with knowledge of the wheel of Works, *evam pravartitam chakram*,**<sup>23</sup> and without attachment leads to higher planes of Consciousness.

This *Yoga* further recommends two methods, one of following the *Vedantic* method to arrive at the *Tantric* aim for beginners and the other of following the *Tantric* method to arrive at the *Vedantic* aim for those who are established in Spiritual Consciousness. It must be done with a right faith and true sincerity to ignite the *Vedantic* sacrifice, *Purusha Yajna*, consent and participation of *Purusha*, which makes us ‘one by identity in our inmost Being’<sup>10</sup> and the *Vedic* sacrifice, *Prakriti Yajna*, consent and participation of *Prakriti*, which makes us ‘one in our Becomings’<sup>10</sup> by resemblance to the Divine in our nature. Or the ‘surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine (Known as *Purusha Yajna*) and to (2) the *Shakti* (known as *Prakriti Yajna*).’<sup>1</sup>

The ‘great and complete and powerful sacrifice’<sup>14</sup> through (1) adoration of Divine as Creator, Monotheism,<sup>15</sup> (2) adoration of Divine in the multitude of His creation, Polytheism,<sup>15</sup> (3) adoration of Divine as Creatrix Mother, **known as Occultism (*Tantra*)** and (4) adoration, self-giving, consecration offered by Creator and Creatrix Mother to Their Creation **is the highest recognised form of sacrifice, which get equal importance and reverence in integral Yoga; where the first is marked as *Purusha Yajna* and the latter three are *Prakriti Yajna*.**

*The Gita* gives symbolically the relation between imperfect Matter and perfect Spirit **through knowledge of the wheel of works.** The Divine Will, known as *Brahman* is created or manifested from indeterminable *Chit*. From Divine Will two types of action are born known as Divine action of *nistraigunya* and undivine action of three *Gunas*. From these two actions *Purusha Yajna* or *Vedantic* Sacrifice **of passive mind** and *Prakriti Yajna* or *Vedic* sacrifice **of active mind** are born respectively. *Vedantic* Sacrifice of *Apara-prakriti* calls down ‘bright dew drops’ of Divine Force from the Immortal’s sky,<sup>24</sup> and *Vedic* sacrifice of *Para-prakriti* calls down vast rain of Divine Force or ‘sealike down pour of masses of a spontaneous knowledge’<sup>26</sup> ‘from heavenlier skies.’<sup>25</sup> From these double Sacrifices of *Purusha* and *Prakriti Yajna*, the rain of Divine Force **is intensified** towards material Nature and thus (subtle) Matter is purified, transformed, perfected, fulfilled and Divinised. **This all existence and all creatures are born from (subtle) Matter, (subtle) food, *anna*, finds their fulfilment in**

the *Brahman*. Thus, the all-pervading *Brahman* Consciousness, *Chit Shakti*, penetrates and establishes in material Consciousness through ceaseless action, continuous movement of double sacrifice and rain of Divine Grace. Thus, there is evolution of physical, vital and mental consciousness through conscious human creatures and they are purified, transformed and perfected by the invading Spirit's rain. Subtle Matter retains its Divinity followed by transformation of gross Matter and Divine Life becomes practicable. *The Gita* further confirms that he who is not aware of consecration and does not follow the above cycle of works extending from all pervading Chit Shakti to gross Matter or does not have the knowledge of wheel of works, evil is his being, sensual is his delight and his life is in vain. Or he does not reconcile *Jnana Yoga* of turning Intellect into the knowledge of the One Spirit, *Bhakti Yoga* of turning sense enjoyment towards Divine Love and *Karma Yoga* of transforming his life.

### **Vedantic Sacrifice:**

“...it is through self-giving or surrender of soul and nature to the Divine Being that we can attain to our highest self and supreme Reality, for it is the Divine Being who is that highest self and that supreme Reality, and we are self-existent and eternal only in his eternity and by his self-existence.”<sup>8</sup>

**Sri Aurobindo**

“*Sattwic* men offer sacrifice to the gods, *devan*, without desire for the personal fruit, according to the right principle of *Shastra* and mind concentrated on the truth of things; the *rajasic* men offer sacrifice to the *Yakshas* (the keepers of wealth) and the *Rakshasic* forces, with a view to get the personal fruit, ambition and ostentation; the others, the *tamasic* men, offer their sacrifice to elemental powers, *pretan*, and grosser spirits, *bhutaganan*, without the right rule of the *Shastra*, without giving of food, without the mantra, without gifts, empty of faith.”

The Gita-17.4, 11, 12, 13

*Vedantic* sacrifice is the outcome of passive Mind, where *Prakriti* is silenced so that the *Purusha*, the Psychic being ascends and merges with the *Ishwara*, Spiritual being and subsequently *Ishwara* merges with the *Brahman*, Supramental being. This ascension of Consciousness is a climbing of our Soul from peak to peak and from each summit one looks up to the much that still has to be done. This causes the Divine Force, Overmental *Shakti*, *Supramental Maya* to descend into every part of the lower nature of mind, life and body and down to the deepest caves of Subconscious and Inconscious Nature. ‘A timeless Spirit was made the slave of the hour’<sup>4</sup> and thus it became accountable to mutable Time or it is through self-giving or surrender of Soul to the Divine Being or ‘in this holocaust of the soul’<sup>19</sup> or ‘She (*Prakriti* or Nature) surrendered to the service of the soul’<sup>9</sup> that we must dynamise the highest *Divine Shakti*. *The Synthesis of Yoga* and *The Life Divine* are the book of *Vedantic* sacrifice

where adoration is offered to the Divine as *Purusha*, *Ishwara* and *Brahman* through *Karma*, *Jnana*, *Bhakti* and *Dhyana Yoga* and hinted little about *Vedic* sacrifice which can be activated by any psycho-physical means, *bahya avalambana*.

The integral *Vedantic Sadhaka* will limit his Spiritual experience around four central Secrets (1) of **static** Consciousness is identified as *Brahman*; (2) of this *Jivatma* is identified as **part of Brahman**; (3) *Purusha*, *Ishwara*, *Brahman* are **static aspect of Consciousness in ascending order** and *Prakriti*, *Shakti*, *Maya* are the dynamic aspect of the **descending** Consciousness and (4) this *Brahman* is four footed that of *Virata*, waking Self, the objective state of being, *Hiranyagarva*, dream Self, the subjective state of being, *Susupti*, sleep Self, a massed consciousness and source of subjective objective being and *Turiya*, supreme Self, a **Supracosmic** state without subject and object.

### **Vedic Sacrifice<sup>21</sup>: -**

**“...our surrender must be to the Divine Being through the Divine Mother:** for it is towards or into the supreme Nature that our ascension has to take place and it **can only be done** by the supramental Shakti taking up our mentality and transforming it into her supramentality.”<sup>7</sup>

**Sri Aurobindo**

**“This was the double *Vedic* movement of the descent and birth of the gods in the human creature and the ascent of the human powers that struggle towards the divine knowledge, power and delight and climb into the godheads”<sup>11</sup>**

**Sri Aurobindo**

*Vedic* sacrifice is the outcome of active illumined Mind, where *Prakriti* is agitated to create a rift in either of the lower mind such as physical mind, sensory mind, emotional mind, intellectual mind etc or *Prakriti* and instrumental ego surrender to the Divine *Shakti*, the power of *Ishwara*. As a result, the higher Consciousness or *Shakti* first descends to successive layers of mind, life and body. Thus, the *Prakriti* is silenced and experiences ascent of Consciousness through *Purusha*'s union with the *Ishwara* and subsequently union with the *Brahman*. **‘This experience of descent can take place as a result of the othertwo movements or automatically before either has happened, through a sudden rift in the lid or a percolation, a downpour or an influx. A light descends and touches or envelops or penetrates the lower being, the mind, the life or the body; or a presence or a power or a stream of knowledge pours in waves or currents, or there is a flood of bliss or a sudden ecstasy; the contact with the superconscient has been established. For such experiences repeat themselves till they become normal, familiar and well-understood, revelatory of their contents and their significance which may have at first been involved and wrapped into secrecy by the**

figure of the covering experience.’<sup>28</sup> ‘If the **rift in the lid** of mind is made, what happens is an opening of vision to something above us or a rising up towards it or a **descent of its powers into our being.**’<sup>35</sup>

Alternatively, if we want to realise the highest status of Being then our surrender to the Divine Being must be done through surrender to the *Shakti*, the Divine Mother and only when our surrender to the Divine *Shakti* is absolute then we have the right to live in the Divine’s absolute Presence. ‘*The Mother*’ book proposes a *Vedantic* method of self-discipline in order to arrive at the *Tantric* aim, recognises great importance to *Purusha Yajna*, sacrifice of the *Purusha*, but still greater importance is directed towards **more powerful Prakriti Yajna**, ‘the holocaust of *Prakriti*, the sacrifice of the Divine Mother’<sup>2</sup> and ‘Her days became a luminous sacrifice.’<sup>3</sup> In *Savitri* both the exercises *Purusha* and *Prakriti Yajna* are widely explored. This experience of *Vedic* Sacrifice can be pursued either in waking state or in sleep. In waking state, one experiences this descent of *Shakti* through *Japa*, loudly chanting *Mantra*, adoration of *Shakti* or ‘As one too great for him he worships her,’<sup>13</sup> concentration on *Shastra*, collective gathering for creative purpose like songs, music, play, critical moment of winning or losing a game, Spiritual discourse, critical conscious hours in our individual and collective destiny. During ordinary sleep, when the physical and vital mind are active, then due to some subtle inner activity, the physical and vital mind break down, a rift is created and the descent of Divine force is experienced **and normal sleep is transformed into waking trance.**

In the highest form of *Prakriti Yajna*, the Divine falls in deep love with His creation. Due to this absolute Love, He supports whatever she wants, does, thinks and wills and He is there everywhere, blissfully adoring all the confusion and distortion of His creation. “As one too great for him he (Divine) worships her (Creation or Nature); He adores her as his regent of desire...”<sup>16</sup> As His joy is everywhere so nobody wants to leave this wonderful world. Through this sacrifice He is restoring order, harmony and completeness of His manifestation. Similarly, the Creatrix Bliss Mother shall unveil herself and give herself to her creation.

The Integral *Vedic Sadhaka* will limit his Spiritual experience around four Central *Vedic* truths that (1) of attainment of God, Light, Freedom, Bliss and Immortality which are far greater, higher and completer truth than the existing human understanding; (2) of recognition of this world which is an intermingling of truth and falsehood, joy and suffering, knowledge and ignorance, out of which pure truth, delight and wisdom are to be worked out by ascending the consciousness to the home of *Satyam Ritam Brihat* which is identified as the world of Great Heaven, *Swar*; (3) of this world journey of life is the battlefield of Gods and their opponents, sons of

Falsehood and Division, *Asuras* and with the aid of Gods, who represent higher planes of Consciousness, the powers of darkness or lower planes of consciousness are to be destroyed through inner sacrifice; so the *Vedic Sadhaka* will not limit his consecration offered to the **Creatrix Mother** only but also he will offer consecration to **Her** infinite variety of manifestation through contemplation of various *Mantras*, which later took the form of repetition of sacred word, ceaseless *Japa* and (4) of all teachings, the summit and supreme secret is identified as the ‘One Reality,’ the origin and source of existence and Divine can be entirely known by reconciling the One with endless variety of His manifested form or descent of the One into the manifested Many.

### **How can Consecration begin?**

“Its (Supreme Self) absence left the greatest actions dull,  
Its presence made the smallest seem divine.”

Savitri-305

“This bright perfection of her inner state  
Poured overflowing into her outward scene,  
Made beautiful dull common natural things  
And action wonderful and time divine.  
Even the smallest meanest work became  
A sweet or glad and glorious sacrament,  
An offering to the self of the great world  
Or a service to the One in each and all.”

Savitri-532

“**The law of sacrifice** travels in Nature towards its culmination in this complete and unreserved self-giving; it awakens the consciousness of one common self in the giver and the object of the sacrifice... Above all, the psychic being imposes on life **the law of the sacrifice** of all its works as an offering to the Divine and the Eternal. Life becomes a call to that which is beyond Life; its **every smallest act** enlarges with the sense of the Infinite.”<sup>6</sup>

**Sri Aurobindo**

“All our actions, not less the **smallest** and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our individualised nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings. **Our commonest or most grossly material actions** must assume this sublimated character; when we eat, we should be conscious that we are giving our food to that Presence in us; it must be a sacred offering in a temple and the sense of a mere physical need or self-gratification must pass away from us. In any great labour, in any high discipline,

in any difficult or noble enterprise, whether undertaken for ourselves, for others or for the race, it will no longer be possible to stop short at the idea of the race, of ourselves or of others. The thing we are doing must be consciously offered as a sacrifice of works, not to these, but either through them or directly to the One Godhead; the Divine Inhabitant who was hidden by these figures must be no longer hidden but ever present to our soul, our mind, our sense. The workings and results of our acts must be put in the hands of that One in the feeling that that Presence is the Infinite and Most High by whom alone our labour and our aspiration are possible. For in his being all takes place; for him all labour and aspiration are taken from us by Nature and offered on his altar. Even in those things in which Nature is herself very plainly the worker and we only the witnesses of her working and its containers and supporters, there should be the same constant memory and insistent consciousness of a work and of its divine Master. Our very inspiration and respiration, our very heart-beats can and must be made conscious in us as the living rhythm of the universal sacrifice.”<sup>29</sup>

#### **Sri Aurobindo**

“When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out **in all the details of your existence**. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even **the smallest thing** to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.”<sup>30</sup>

#### **The Mother**

“What is his (Sadhaka’s) method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even **to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest**, they in the end lift all into the Light and transform all. For in his Yoga there is **nothing too small to be used and nothing too great to be attempted**. As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.”<sup>31</sup>

#### **Sri Aurobindo**

“It is evident, to begin with, that, even if such a discipline is begun without devotion, it leads straight and inevitably towards the highest devotion possible; for it must deepen naturally into the completest adoration imaginable, the most profound



God-love. There is bound up with it a growing sense of the Divine in all things, a deepening communion with the Divine in all our thought, will and action and at every moment of our lives, a more and more moved consecration to the Divine of the totality of our being.”<sup>32</sup>

**Sri Aurobindo**

“There has to be a preliminary stage of seeking and effort with a central offering or self-giving of the heart and soul and mind to the Highest and a later mediate stage of total conscious reliance on its greater Power aiding the personal endeavour; that integral reliance again must grow into a final complete abandonment of oneself in every part and every movement to the working of the higher Truth in the nature. The totality of this abandonment can only come if the psychic change has been complete or the spiritual transformation has reached a very high state of achievement. For it implies a giving up by the mind of all its moulds, ideas, mental formations, of all opinion, of all its habits of intellectual observation and judgment to be replaced first by an intuitive and then by an overmind or supramental functioning which inaugurates the action of a direct Truth-consciousness, Truth-sight, Truth-discernment, a new consciousness which is in all its ways quite foreign to our mind’s present nature.”<sup>34</sup>

**Sri Aurobindo**

Integral Yoga proposes that consecration can begin with smallest and insignificant action; it can begin from little devotion and from a tiny wisdom. If we concentrate, contemplate and meditate on a tiny seed of wisdom for long years then it will emerge as mighty banyan tree. The Bhagavad Gita proposes that in order to make the consecration true and *sattwic* it must satisfy three conditions. Firstly, all consecrated action must be supported by ceaseless remembrance of the Divine either through concentration, contemplation and meditation on Mantra or through ceaseless Japa; secondly, all consecrated action for the Divine must be motiveless by renouncing the fruit of action and lastly all action must be directed for the well being of the race, *Jagat hitaya*, and it must be ‘virginally creative’<sup>33</sup> every moment, superseding the limitation of mind of engaging in ‘constructive action.’

### **Recapitulation:**

“A long, difficult stage of constant effort, energism, austerity of the personal will, *tapasya*, has ordinarily to be traversed before a more decisive stage can be reached in which a state of self-giving of all the being to the Supreme Being (*Vedantic Sacrifice*) and the Supreme Nature (*Vedic Sacrifice*) can become total and absolute.”<sup>4</sup>

**Sri Aurobindo**

“Our sacrifice is not a giving without any return or any fruitful acceptance from the other side; it is an interchange between the embodied soul and conscious



Nature in us and the eternal Spirit. For even though no return is demanded, yet there is the knowledge deep within us that a marvellous return is inevitable. The soul knows that it does not give itself to God in vain; claiming nothing, it yet receives the infinite riches of the divine Power and Presence.”<sup>22</sup>

**Sri Aurobindo**

So the *Vedantic* sacrifice is identified as indispensable exercise of awakening the Spiritual Being or ‘first the spirit’s ascent we must achieve’<sup>18</sup> supported and subordinated by still more powerful dispensable *Vedic* sacrifice of awakening the Psychic being or ‘Repeating the marvel of first descent.’<sup>20</sup> What the *Vedantic Sadhaka* achieves that of transformation of nature through passive silence, trance, *Samadhi*, subtle physical dream and Superconscious sleep; the same state a *Vedic Sadhaka* arrives through active silence and waking trance. The true waking Consciousness is defined as withdrawal from subjective Consciousness, which consists of subtle physical, subtle vital and subtle mental Consciousness, objective consciousness, which consists of surface physical, surface vital and surface mental Consciousness and massed Causal Consciousness or Supramental Consciousness and entry into superconscience superior to all Consciousness, *Sachchidananda* Consciousness. The first Spiritual experience of waking union that the *Vedic Sadhaka* will experience is when the individual *Purusha* enlarges its active experience. In order to bring down the highest Spiritual being into our waking life, there must be heightening, widening and integration of immense ranges of new Consciousness. When the surrender becomes complete, absolute and entire, either by complete dependence of creation on the Creator, the static Divine or by complete dependence of creation on the Creatrix Mother, the dynamic Divine, then the Divine cannot conceal Himself; the Unmanifest reflects His form and we could dare to clasp the body of the God and hold between our hands the World-Mother’s feet and rapt into eternity through descent of Her Timeless ray. Thus, for full transformation of life, permanent ascension of Soul to higher planes of Consciousness and permanent descent of *Shakti* to lower Nature are indispensable.

So, the double movement of ascent of Soul followed by descent of *Shakti* and descent of *Shakti* followed by ascent of Soul are the two complementary lessons that a *Sadhaka* of integral Yoga must learn, repeat and master throughout his life. And through this double movement the reconciliation of Matter and Spirit are worked out and Matter shall gradually reveal the Spirit’s face. Thus, all life or our inner life that is linked with the triple time of past, present and future births and bodies become a conscious Yoga of consecration.

***Savitri* and Consecration:**

“Here with the suddenness divine advents have,  
Repeating the marvel of the **first descent**,  
Changing to rapture the dull earthly round,  
Love came to her hiding the shadow, Death.  
Well might he find in her his perfect shrine.  
Since **first** the earth-being’s heavenward growth began,  
Through all the long ordeal of the race,” (Vedic sacrifice of Savitri)

Savitri-14

“But **first the spirit’s ascent** we must achieve  
Out of the chasm from which our nature rose.” (Vedantic sacrifice)

Savitri-171

“Here from a low and prone and listless ground  
The passion of the **first ascent** began;”

Savitri-503

“Even if he (Avatar) escapes the fiercest fires,  
Even if the world breaks not in, a drowning sea,  
Only by **hard sacrifice** is high heaven earned:  
He must face the fight, the pang who would conquer Hell.”

Savitri-447

“Thy (common man) fate is a **long sacrifice** to the gods  
Till they have opened to thee thy secret self (Psychic Being)  
And made thee one with the indwelling God (Psychic Being).”

Savitri-458

“He (King Aswapati) stood fulfilled on the world’s highest line  
Awaiting the ascent beyond the world,  
Awaiting the descent the world to **save**.” (Vedantic sacrifice of the King where ascent  
of the Soul is followed by the descent of Shakti.)

Savitri-319

“Thus in the silent chamber of her soul  
Cloistering her love to live with secret grief  
She dwelt like a dumb priest with hidden gods  
Unappeased by the wordless offering of her days,  
Lifting to them her sorrow like frankincense,  
Her life the altar, herself the sacrifice.”

Savitri-472-73

These double movements of Consecration which are hinted<sup>10</sup> in *The Synthesis of Yoga* are elaborately developed in *King Aswapati’s Yoga* and *Savitri’s Yoga*. These movements provide additional input of opening of energy Centres linking the Supramental Self of overhead *Brahma randhra* with the nether planes of Inconscient

Self. The seven energy Centres of traditional Schools of *Yoga* are extended in integral *Yoga* into twelve energy centres of which two nether centres below the feet or below the *Muladhara chakra* and three overhead centres above the mystic *Brahma randhra* are opened in addition to the opening of existing seven *Chakras*. And how through these *Chakras*, the Psychic, Spiritual and Supramental transformation are activated, are also revealed in *Savitri*. During Psychic and Spiritual transformation, the Consciousness does not move below the *Muladhara Chakra* and above the mystic *Brahma randhra*. It is only during Supramental transformation, the Subconscious and Inconscious planes are rapidly transformed, and during this action, the importance of *Vedic* sacrifice increases.

If the deathless flame of Divine Love can enter in the passage of our work consecrated to the Divine, then hardness of the way diminishes, sweetness and joy is felt even during the period of difficulty and struggle and this surrender can be perfectly effective when it is a surrender of love. All our life can be moulded into this cult, all action is done in the love of the Divine in the individual, in the universe and in the Transcendence.

*OM TAT SAT*

#### References:

- 1: The Mother-10,
- 2: “In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.” The Mother-35,
- 3: Savitri-125,
- 4: Savitri-268,
- 4: CWSA-22/The Life Divine/963-64,
- 5: CWSA-23/The Synthesis of Yoga-106,
- 6: CWSA-23/The Synthesis of Yoga-108, 179,
- 7: CWSA-21/The Life Divine/371-72,
- 8: CWSA-21/The Life Divine/373,
- 9: Savitri-87,
- 10: CWSA-23/The Synthesis of Yoga-134,
- 11: CWSA-23/The Synthesis of Yoga-417,
- 12: The Mother’s Agenda-5/102,

- 13: Savitri-62,  
 14: CWSA/23/The Synthesis of Yoga-165,  
 15: CWSA/23/The Synthesis of Yoga-129,  
 16: Savitri-62,  
 17: The Mother's Agenda-4/101,  
 18: Savitri-171,  
 19: Savitri-17,  
 20: Savitri-14,  
 21: "The absolute unmoving stillnesses  
 Surrendered to the breath of mortal air," Savitri-347 (Prakriti Yajna)  
 22: CWSA-23/The Synthesis of Yoga-109,  
 23: "From Matter, *anna*, creatures come into being, from rain is the birth of Matter (food), from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of *Brahman (Divine Will)*, *Brahman (Divine Will)* is born of Immutable (*Chit Shakti*), therefore is the all-pervading *Brahman Consciousness (Chit Shakti)* is established in Matter by continuous sacrifice, *nitya Yajna*. He who follows not here this **wheel of works**, *evam pravartitam chakram*, thus set in movement, evil is his being, sensual is his delight, in vain, O *Partha* that man lives." The Gita-3.14, 15, 16,  
 24: Savitri-104,  
 25: Savitri-284,  
 26: CWSA-21/The Life Divine-291,  
 27: "The formula OM, Tat, Sat, is the triple definition of the Brahman, by whom the Brahmanas, the Vedas and sacrifices were created of old. Therefore with the pronounciation of OM the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman. With the pronounciation of Tat and without desire of fruit are performed the various acts of sacrifice, askesis and giving by the seekers of liberation. Sat means good and it means existence; likewise, O Partha, the word Sat is used in the sense of a good work (for all good works prepare the soul for the higher reality of our being). All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis, are Sat (for they build the basis for the highest truth of our spirit)." The Gita-17.23 to 27, "Om is the signature of the Lord." The Mother/TMCW-15/33,  
 28: CWSA-22/The Life Divine-946,  
 29: CWSA-23/The Synthesis of Yoga-111,  
 30: The Mother/28<sup>th</sup> April-1929/TMCW-3/p-23, TMCW-5/p-78,  
 31: CWSA-23/The Synthesis of Yoga-61  
 32: CWSA-23/The Synthesis of Yoga-112,  
 33: CWSA-24/The Synthesis of Yoga-637,  
 34: CWSA-22/The Life Divine-964,  
 35: CWSA-22/The Life Divine-944-945

# The Central Truth of *The Life Divine* or The Book of Consciousness

“A spiritual evolution, **an evolution of consciousness** in Matter in a constant developing self-formation till the form can reveal the indwelling spirit, is then the key-note, **the central significant motive** of the terrestrial existence.”<sup>1</sup>

**Sri Aurobindo**

“If **consciousness is the central secret**, life is the outward indication, the effective power of being in Matter; for it is that which liberates consciousness and gives it its form or embodiment of force and its effectuation in material act.”<sup>2</sup>

**Sri Aurobindo**

“But also **the central Consciousness** in its turn will take up more and more the outer mental activities of knowledge and turn them into a parcel of itself or an annexed province; it will infuse into them its more authentic movement and make a more and more spiritualised and illumined mind its instrument in these surface fields, its new conquests, as well as in its own deeper spiritual empire.”<sup>17</sup>

**Sri Aurobindo**

“For the gulf between mind and supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can be done **only by the triple transformation** to which we have already made a passing reference: there must first be **the psychic change**, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the **spiritual change**, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there must supervene the **supramental transmutation**, — there must take place as the crowning movement the ascent into the supermind and the transforming descent of the **supramental Consciousness** into our entire being and nature.”<sup>8</sup>

**Sri Aurobindo**

The central thought, the central secret and central truth of Integral Evolution is identified as **Consciousness**, which is the real creative Power, the universal Witness,

the force of awareness, a play of Energy, an infinite, indivisible Existence moves out of its fundamental purity into the varied play of Force; for whom the world is a **field and condition** of Divine Life; life is the **exterior and dynamic sign and index** of that revelation and effectuation; all life is the fundamental poise of its own **constituting Consciousness** in possession both of unity and of diversity where the former contains and governs the latter; the physical, vital, mind, soul and Supermind are **instruments of Consciousness**; the accessories or subordinate energies of these instruments are identified as **elements of Consciousness**; following this line the **individual Consciousness** fulfils itself by that which is beyond his obscured and limited ego, beyond the thought and speech, a centre of the Divine Life and of the universal Consciousness embracing, utilising and transforming all individual determinations into the Divine harmony; **universal Consciousness** fulfils itself by variations of numberless individuals and not by suppressing the variations; the **Transcendent Consciousness** fulfils, contains, manifests, constitutes the cosmos and the individual by its own infinite harmonic varieties and it is the true truth and source of both the Individuality and the Cosmic Being.

Consciousness or the power of Being is like the nave of a wheel works through the individual centre, with the Divine Life or transformed Becoming is its circumference, the wheel. The spokes, the radiating bars connecting the wheel and the nave are the instruments of Consciousness responsible for rightly relating the existence with the Supreme through change of consciousness and thus the evolutionary growth of life is accelerated.

### **Consciousness:**

“An integral consciousness will become the basis of an entire harmonisation of life through the total transformation, unification, integration of the being and the nature...An integral consciousness with a multiform dynamic experience is essential for the complete transformation of our nature.”<sup>7</sup>

**Sri Aurobindo**

“Consciousness is the breath that makes everything live.”<sup>14</sup>

**The Mother**

The Highest Consciousness is an awareness of the Spirit by **Identity** subordinated by the awareness of the Spirit by **Inclusion of Psychic opening** and **Indwelling of Spiritual opening**, which is the very stuff of the Spirit's triple self-knowledge. We have two fundamental facts – a fact of pure Existence or Being and a fact of world existence or **Becomings**; to deny one or the other is to bring either narrow limitation to our Spiritual order or an incompetent and restricting physical life and to recognise the facts of Consciousness is to find out their true and fruitful relation. Consciousness is only a bridge of transition in which initially the Spirit

becomes partially aware of itself and finally becomes the normal waking trance of luminous Superconscience. The extension of this consciousness can be satisfied by an inner enlargement from the individual consciousness into the cosmic existence and in the Transcendent Consciousness both the individual and universal find its own fullness, freedom of reality and perfect harmonisation. Therefore, man's importance in the world is recognised by the development of a comprehensive Consciousness in which Silence and cosmic Activity are reconciled and a transfiguration by a perfect self-discovery becomes possible.

We must note that what we mean ordinarily by the superficial man<sup>6</sup> is not the inner self, but only a sum of apparent continuous movement of consciousness-force concentrated on the surface in a certain stream of superficial workings or an unequal concentration of consciousness in which there is the beginning of self-division, which does all his works, thinks all his thoughts, feels all his emotions. Behind this stream of energy there is the whole sea of consciousness, the vast sea of Subliminal, Superconscient and Subconscient Self which is aware of the stream but of which the stream is unaware. Yet it is really the hidden sea and not the superficial stream which is doing all the action and the source of all his movement.

### **Instruments of Consciousness:**

Consciousness is a self-aware force of existence whose middle term is Mind, below it, it sinks into Vital, Physical and Subconscient movements and above it, it rises to Subliminal, Spiritual and Supramental heights. This Consciousness is quite involved in Inconscient Matter, hesitating on the verge between involution and conscious evolution in the non-animal form of life, consciously evolving but greatly limited and hampered in the mind housed in the living body of man, destined to be fully evolved by awakening the Supermind in the embodied fully developed mental being and Nature. The phenomenon of Consciousness is certainly a Force, a formative movement of energies and all material forms are born out of meeting and mutual adaptation between unshaped forces. **Subconscient consciousness** is the Inconscient vibrating on the borders of consciousness, sending up its motions to be changed into conscious stuff, swallowing into its depths impressions of past experience as seeds of unconscious habit and returning them constantly but often chaotically to the surface consciousness; for **surface consciousness** is bound down to ego in all its activities and the first formation of **egoistic consciousness** is the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil. **Supraphysical plane of consciousness<sup>3</sup> is not governed by the law of Spiritual evolution and from this world bright and dark forces cast their influence on the physical plane of existence.** The enlargement of the superficially active surface consciousness is possible either by some kind of untaught effort and casual ill-ordered effect or by a scientific and well-



regulated practice. The surface consciousness is having three appearances; firstly, the **material consciousness** is a submerged consciousness, self-oblivious, and is lost in the form but really obeys faultlessly the laws of Right and Truth fixed for it by the Divine Will concealed in its own superficial expressive action; this **body consciousness** is a patient servant and what it craves for is long life, good health, physical strength and comfortable easy life and the right action of the **physical consciousness** is distorted by the pressure of separative consciousness of physical mind; secondly, the **vital consciousness** is an emerging consciousness seen as an important part in animal life and intuitively evident in plant, it acts in the cells of the body for purposeful movements, automatic vital function and a process of the growth, activity, attraction, repulsion and decay of form to which our mind is a stranger; it has the same initial reactions of pleasure and pain, sleep and wakefulness as that of mental consciousness but different in constitution of its self-experience; thirdly, the **mental consciousness** is not the completely illumined consciousness emerged out of the obscuration of Matter but it is the emerged individual limited consciousness, aware of things and forces in their apparent division and opposition to each other but not in their real unity, reflects new ideas as facts of life, modifies comfortably the internal and the external existence of the being; delivers out of its imprisonment but it is not yet master of the act and form and is aware therefore only of a fragmentary movement of its own total progressive activities; it is a many-sided mental effort in order to arrive at an apprehensive knowledge. **Apprehensive Consciousness, Prajnana**, is a luminous mental activity in the body, sense mind and nerves unconsciously without any notice; it is active, formative of creative knowledge, originative, cognizant as the processor and witness of its own working; **it is in its nature truth seeing, truth hearing and truth remembering; apprehensive active consciousness** works as an energy throwing up knowledge and activity out of itself; **an apprehensive passive consciousness** does not act as an energy with absence of force of action; **mental waking consciousness** is only a small selection of the entire conscious being, it is a **perceptive consciousness** of waking state where the transcript of physical things and of our contacts with universe are recorded. If we develop our inner being, live more inwardly than most men do, then the balance is changed and a larger **dream consciousness** opens before us; our dreams can take on a subliminal and no longer a subconscious character and can assume a reality and significance; this is also **subliminal consciousness**, which is a witness to truth through truth vision, truth hearing, truth discernment, truth touch, truth thought and truth action and its testimony can be confirmed again and again in physical and objective field, it delivers us definitely from circumscription by the material and from the illusion of the obvious; on the border of subliminal consciousness there is **Psychic Consciousness**,<sup>9</sup> which can identify itself with other Souls, can enter into them, can realise its unity with them and this can take place in perfect waking state, observes all distinctions of objective world

and exceeds them. Above it there is **Spiritual Consciousness**,<sup>10</sup> which is intrinsic, self-existent, more embracing, universal and transcendent, it can take up mind, life and body into its light and give them the immobile and featureless Divine touch; for it has a greater instrumentality of knowledge, a fountain of deeper light, power and will, an unlimited splendour and force of love, joy and beauty; its highest state is **Overmind Consciousness**, which can hold any number of seemingly fundamental oppositions together in a reconciling global vision. In **Sleep Consciousness** all the material and sensory experiences cease in the deeper trance when we enter into superconscience, no record from it or transcript of its contents can normally reach us; it is only by a special or an unusual development, in a supernormal condition or through a break or rift in our confined normality, that we can be on the surface conscious of the contacts or messages of the Superconscience. This Consciousness of the upper hemisphere, also known as the **Supramental Truth Consciousness**<sup>11</sup> is at once a total self-awareness and ordering self-knowledge of the Eternal and Infinite and a power of self-determination inherent in that self-awareness by which the One manifests the harmonies of its infinite potential multiplicity; its other name, **the Gnostic Consciousness** is that in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies; it is extended as an **original and ultimate Consciousness** which is a power of unity in diversity, it is integral, all-accepting, all-embracing, all-discriminating, all-determining and an indivisible whole-vision. In this **comprehensive Supramental Consciousness**, it is equally possible to regard and rank **waking, dream and sleep consciousness** together as three different orders of one Reality or as three different grades of embodied contact of self-experience and world-experience. If we can develop a causal body or Supramental Sheath, which is not formed in most human beings, then this faculty will remain active in conscious waking state. Beyond the Supramental Consciousness is **the infinite Consciousness of Sachchidananda** which must always find and achieve itself in the Divine Bliss, an Omnipresent Self-delight. This highest state of Consciousness of the Self is also called **Turiya** of pure existence and our absolute state of Being with which it is difficult to have direct contact.

### **Elements of Consciousness:**

There are some more terminologies through which the instruments of Consciousness are linked to the Divine Life and we have to understand all of them in relation to Consciousness. **Ignorance** is an unconsciousness, *achiti*, of the Truth and Right; it is the non-perceiving principle of our consciousness as opposed to the truth-perceiving conscious vision and knowledge; it can only come about as a subordinate phenomenon by some concentration of consciousness absorbed in a part knowledge or

a part action of the being and excluding the rest from its awareness; this **Ignorance** is a frontal power of that all-consciousness which limits itself in certain field, within certain boundaries to a particular operation of knowledge, a particular mode of conscious working, and keeps back all the rest of its knowledge in waiting as a force behind it. **Falsehood** is a personal attachment to limited consciousness absorbed in part truth and a by-product of world movement. Its necessity becomes inevitable in the fragmentary evolution in Ignorance. **Suffering**, a great stumbling-block to understand the truth of the universe, is a failure of the consciousness in us to meet the shocks of existence, incapacity to bear the touch of delight. **Evil** is a wrong consciousness governed by life ego. **Death** is a loss of consciousness or failure of consciousness to unite the cells of the body. It is a peaceful transition from one state of surface consciousness to another state of subtle consciousness and can destroy unconsciousness. All **Death, Decay and Destruction** are the outcome of arrest of growth of consciousness or distortion of consciousness. When one enters higher ranges of consciousness beyond mind, he experiences Divine action, creation and *Ananda* and when one enters lower ranges of consciousness below mind, he experiences undivine action, destruction and suffering.

*Tamas* is the *Sanskrit* word for the principle and power of inertia of consciousness and the first born of inconscient force: a less developed **downward depressing** consciousness, dull, obscure, sluggish, conservative, unwilling to enlarge itself, recalcitrant to new stimulus of Divine force, barks at all unfamiliar wisdom and light and incompetent in its play is said to be *tamasic*. *Rajas* is the principle and power of kinetic force of consciousness impelled by desire and instinct, an **intermediate slow evolving** consciousness, dynamic, possessive, ever restless, governed in its idea not by truth and light, passionate and active; accepts enjoyment of desire as the ruling human motive. *Sattwa* is the principle of harmonious **upward rising** consciousness; a consciousness of limited light, relative freedom, inner satisfaction, happiness, balanced knowledge and eager to possess higher Divine faculties of limitless Wisdom, Love, Delight, Beauty and Silence. **Ego** is a practical construction of our consciousness devised to centralise the activities of Nature in us; this constant **outer ego** building is only a provisional device of the Consciousness-Force in things so that the secret individual, the spirit within, may establish a representative and instrumental formation of itself in physical nature; the **individual ego** is a pragmatic and effective fiction, a translation of the secret self into the terms of surface consciousness, or a subjective substitute for our true self in our surface experience; the **limited ego** is only an intermediate phenomenon of consciousness necessary for a certain line of development in Ignorance; **the nature of the ego** is a self-limitation of consciousness by a willed ignorance of the rest of its play and its exclusive absorption in one form, one combination of tendencies, one field of the

movement of energies. **Memory** is only a process and utility of consciousness; it is also a poverty-stricken substitute for an integral direct abiding consciousness of self and a direct integral or global perception of things. **Mind, life and body** are different organisations and grades of one conscious force of Existence; they are inferior expressions of partial consciousness which strive to arrive in the mould of a varied evolution at that superior expression of itself already existent to the Beyond-Mind. **Time** experience varies with the variation of state of consciousness and **Space** is a category of consciousness which arranges the perception of phenomena. **Reason** is only a messenger, a representative or a shadow of a greater consciousness beyond itself. **Mind is a degradation<sup>15</sup> of Supramental Consciousness.** **(Mental) Maya** is the inverse creative movement of the Divine Consciousness and **(Supramental) Maya** is the forward creative movement of the Eternal Consciousness. **Yoga-Maya is the power of Supramental Consciousness-Force put out in self-manifestation.** **Intuition** is a power of consciousness nearer and more intimate to the original knowledge by identity; it is a special movement of self-existent direct awareness of Knowledge and it brings to man the brilliant messages from the Unknown. **Vision is an instrument of Consciousness of the dream Self to approach and foresee the Divine action.** **All evolution** is in essence a heightening of the force of consciousness in the manifest being so that it may be raised into the greater intensity of what is still unmanifest, from matter into life, from life into mind, from the mind into the Spirit. **Nature** is the unconscious God whose conscious part is the creative force of consciousness of the Being within us. **Being, Purusha** is the conscious God working within Ignorance, is also the static status of the infinite Consciousness. **Purusha is a consciousness that observes and can reserve its will power.** **(Apara) Prakriti** is the dynamic state of finite surface consciousness acting within the boundary of three *gunas*. **Prakriti is an energy full of the substance of consciousness that takes the form of knowledge, will and feeling.** **Para Prakriti, Shakti** is the dynamic status of infinite indwelling and overdwelling Consciousness. **Soul** is the inner consciousness that aspires to its own complete self-realisation and therefore always exceeds the individual formation of the moment. **Brahman** is integral and unifies many states of consciousness at a time and knows itself in all that exists. **Divine Will** is **the potency of power of** consciousness applying itself to a work and a result. **“If knowledge is the widest power of the consciousness and its function is to free and illumine, yet love is the deepest and most intense and its privilege is to be the key to the most profound and secret recesses of the Divine Mystery.”<sup>16</sup>** **Tapas** is the concentration power of consciousness. **Samjnana or Supramental Sense** is the contact of consciousness with its object; its action is the result of extension and vibration of consciousness in a supra-ethereal ether of light, power and bliss. It can be directly aware of all things in all the planes of consciousness without the aid of a sense organ. **Knowledge** is a potency of Light and Consciousness that possesses the highest Truth in terms direct-perception and self-

experience. **Knowledge** and **Will** are dual aspects of one Consciousness or twin power of actions of Consciousness. *Ananda* is the very substance of Consciousness and is the outcome of the interaction of Knowledge and Will. **Equality** is that power of consciousness which brings into the whole of our Nature and Being the sense of eternal tranquillity of Self. **Life** evolves through growth of consciousness or a greater consciousness means greater life.

**Integral Education**, a utilitarian aspect of integral Yoga proceeds ahead with effort, askesis and *tapasya*, which are defined as concentration energy of consciousness.

Consciousness is the central Truth of Divine Life which is a self-aware force of existence extended from Inconscient Sheath to Bliss Sheath. By movement of Consciousness fullness of Being, fullness of Consciousness and fullness of life can be attained. **Harmony** is the inherent Nature of infinite Divine Consciousness and disharmony or limited harmony is the nature of the finite Consciousness of three *gunas*. The Law that descends from Psychic, Spiritual and Supramental Consciousness is known as *Dharma*. The Law that enters the human vessel from the tamasic and rajasic mind and from the surrounding world is known as *Adharma*. *Vedantic Sraddha* is the pouring down of Divine attributes of infinite Static consciousness into finite dynamic Consciousness of three *gunas* through *Purusha Yajna*, Vedantic self-discipline. *Vedic Sraddha* is the pouring down of Divine attributes of infinite Dynamic Consciousness into finite dynamic consciousness of three *gunas* by *Prakriti Yajna*. **Sincerity** is the concentration of finite dynamic Consciousness of three *gunas* around the Psychic being. **Exclusive concentration** is a concentration of separative mental active consciousness absorbed in part knowledge or a part action of the being and excluding the rest from its awareness. Submission of finite dynamic consciousness to infinite static Consciousness is defined as (*Vedantic*) **surrender**. **Integral Concentration of Consciousness**, *Tapas*, is the inherent power of Consciousness Force. Submission of finite dynamic consciousness to infinite dynamic consciousness is defined as (*Vedic*) **surrender**. **Equality** is gained when the Consciousness goes beyond the finite consciousness of three *gunas*. **Renunciation** is the rejection of finite dynamic consciousness represented by three *gunas* of *apara-prakriti*. *Samyama* is a process of pressure on the consciousness by which the secret Truth, the involved intuition is released...<sup>13</sup>

### **The Divine Life:**<sup>12</sup>

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

It sees from summits beyond thinking mind,  
It moves in a splendid air transcending life.  
It shall descend and make earth's **life divine.**"

Savitri-484

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

Savitri-663

This world is real precisely because it consists of an observing consciousness and an objective reality and the world action cannot proceed without the witness because the universe exists only in or for the Consciousness that observes and has no independent reality. The individual can be a **centre** of the whole universal Consciousness and world transcending Consciousness superior to all cosmic existence and the form of the universe is occupied by the entire immanence of the Formless and Ineffable. So, to exist **not as self of body only which is subject to death, desire and pain but to consider body as a minor outward arrangement of Self** and an out-flowering of life by expansion and elevation of Consciousness is a **first condition** of the Divine life. **The second condition<sup>4</sup> of Divine Life is to transcend the ignorance, limitation and control of surface formation of mind which is only a subordinate and instrument of Self.** The **third condition** of the Divine life is to possess and govern the dynamic condition of becoming from an inner eternity of Being and its outcome is the Spiritual self-possession, self-mastery and the manifestation of Divine miracle. As the Consciousness turns more within all obstacles and resistances appear unreal, transient and extremely relative. Out of this living a **fourth condition** evolves which insists to withdraw from the absorption of material preoccupation, not by rejecting or neglecting life in the body but by a constant living on the inner and higher planes of Consciousness by an ascent and stepping back inward; both these movements are necessary in order to elevate life from the transient life from moment to moment into the eternal life of our immortal Consciousness. The **fifth condition** of Divine life is the widening of our range of Consciousness, field of action in time and a taking up and transcending of the existing state of our mental, vital and corporeal consciousness and consider them as the instrument and minor outward formation of the Self. Thus, in reality the world lives in us, thinks in us, formulates itself in us; but we imagine and misunderstand that it is we who live, think, formulate separately by ourselves and for ourselves and we claim the universal forces that act in us as our own. In the **last condition** of Divine living, the Consciousness is at once aware of the Law, Right and Truth of the Individual and All and the two become consciously harmonised in a mutual unity, One knowing itself as the Many and the Many knowing themselves as



the One, life obeys the law of Unity and yet fulfils each thing in the diversity according to its proper rule and function; in this Divine Life all the individuals live at once as one conscious Being in many living Souls, one power of Consciousness in many minds, one joy of force in many lives, one reality of Delight fulfilling itself in many hearts and bodies. An integral evolution of Consciousness in Matter in a constant developing self-formation till the form reveals and manifests the indwelling Spirit is then the central significant motive of our terrestrial existence.

**Savitri and Supramental Consciousness:**

“The **All-Conscious** ventured into Ignorance,  
The **All-Blissful** bore to be insensible.”

Savitri-66-67

“The **All-containing** was contained in form,  
Oneness was carved into units measurable,  
The limitless built into a cosmic sum:  
Unending Space was beaten into a curve,  
Indivisible Time into small minutes cut,  
The infinitesimal massed to keep secure  
The mystery of the Formless cast into form.”

Savitri-266-67

“A breadth of **all-containing Consciousness**  
Supported Being in a still embrace.”

Savitri-271

“A great **all-ruling Consciousness** is there”

**Savitri-271**

“A light was round him wide and absolute,  
A diamond purity of eternal sight;  
A **consciousness** lay still, devoid of forms,  
Free, wordless, uncoerced by sign or rule,  
For ever content with only being and bliss;  
A sheer existence lived in its own peace  
On the single spirit’s bare and infinite ground.”

Savitri-297

“For one was there supreme behind the God.  
A Mother Might brooded upon the world;  
A **Consciousness** revealed its marvellous front  
Transcending all that is, denying none:

Savitri-313

Consciousness is a yearning,<sup>5</sup> an exploration, an action and a search through every movement, gesture and cry and it hunts in the Inconscient depths and



Superconscious heights to find some lost felicity, missed sweetness and manifests itself as Knowledge and limiting that knowledge to such extent to create phenomena of Ignorance acting upon surface consciousness. We are in search of that single beginningless and endless Consciousness for whom this creation is a small incident, which mind cannot touch, speech cannot utter, thought cannot reveal; it has no home on earth and no centre in man and yet is the fount of creation, source and origin of all truth, all things thought and all action done. Delight is the original nature of Consciousness and its deepest form is manifested as Divine Love. This Love labours in the depths as established Consciousness which maintains a growing but firm light in the darkness of original Nescience and exults on the heights and its feet can walk in the naked hardest world. *Savitri* teaches us this lesson that if the highest Consciousness of Divine Love can be called down to the lowest plane of Inconscient, then the perishable stuff of our body can be transformed into immortal Divine Life and harmonise all the obscure forces of existence that surround and press upon the body. This inner movement of ascension and descent of Consciousness can be carried out by the support of *Vedantic* and *Vedic* action of Sacrifice and Faith and can be further intensified by the support of Divine Love. [Through movement of Consciousness Divine Love can be activated which needs no hand to feel and clasp but this mighty vibration can destroy the falsity in human love and heighten the intimacy of Soul with Soul which no human love can imagine.](#)

*OM TAT SAT*

#### References:

- 1: CWSA-22/The Life Divine-856,
- 2: CWSA-22/The Life Divine-1054,
- 3: CWSA/19/Essays on the Gita-473,
- 4: CWSA-22/The Life Divine-1062,
- 5: “A consciousness that yearned through every cry  
Of unexplored attraction and desire,  
It found and searched again the unsatisfied deeps  
Hunting as if in some deep secret heart  
To find some lost or missed felicity.” *Savitri*-674  
“He (King) neared the still consciousness sustaining all.” *Savitri*-32,  
“The one Consciousness that made the world was seen;” *Savitri*-319,
- 6: “Yes, the ordinary consciousness is like an axis with everything revolving around it. An axis fixed somewhere, and everything revolves around it – that's the ordinary individual consciousness. And if the axis shifts, one feels lost. It's like a big axis

(more or less big, it can also be tiny) planted straight up in time, with everything revolving around it. The consciousness may be more or less extended, more or less high, more or less strong, but it always turns on an axis. And now for me there is no more axis.” The Mother/14<sup>th</sup> July 1962,

7: CWSA-22/The Life Divine-753, CWSA-23/The Synthesis of Yoga-114,

8: CWSA-22/The Life Divine-924,

9: “The soul, the psychic entity, then manifests itself as the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order.”

CWSA-22/The Life Divine-941,

10: “This, effected little by little or in a succession of great and swift definitive experiences, is the process of **the spiritual transformation**. It achieves itself and culminates in an upward ascent often repeated by which in the end the consciousness fixes itself on a higher plane and from there sees and governs the mind, life and body; it achieves itself also in an increasing descent of the powers of the higher consciousness and knowledge which become more and more the whole normal consciousness and knowledge. A light and power, a knowledge and force are felt which first take possession of the mind and remould it, afterwards of the life part and remould that, finally of the little physical consciousness and leave it no longer little but wide and plastic and even infinite. For this new consciousness has itself the nature of infinity: it brings to us the abiding spiritual sense and awareness of the infinite and eternal with a great largeness of the nature and a breaking down of its limitations; immortality becomes no longer a belief or an experience but a normal self-awareness; the close presence of the Divine Being, his rule of the world and of our self and natural members, his force working in us and everywhere, the peace of the infinite, the joy of the infinite are now concrete and constant in the being; in all sights and forms one sees the Eternal, the Reality, in all sounds one hears it, in all touches feels it; there is nothing else but its forms and personalities and manifestations; the joy or adoration of the heart, the embrace of all existence, the unity of the spirit are abiding realities.” CWSA-22/The Life Divine-947,

11: “If the spirit could from the first dwell securely on the superior heights and deal with a blank and virgin stuff of mind and matter, **a complete spiritual transformation** might be rapid, even facile: but the actual process of Nature is more difficult, the logic of her movement more manifold, contorted, winding, comprehensive; she recognises all the data of the task she has set to herself and is not satisfied with a summary triumph over her own complexities. Every part of our being has to be taken in its own nature and character, with all the moulds and writings of the past still there in it: **each minutest portion and movement must either be destroyed and replaced if it is unfit**, or, if it is capable, transmuted into the truth of the higher being. If the psychic change is complete, this can be done by a painless process, though still the programme must be long and scrupulous and the progress deliberate; but otherwise one has to be satisfied with a partial result or, if one’s own scrupulousness of perfection or hunger of the spirit is insatiable, consent to a difficult, often painful and seemingly interminable action. For ordinarily the consciousness does not rise to the summits except in the highest moments; it remains on the mental level and receives descents from above, sometimes a single descent of some spiritual power that stays and moulds the being into something predominatingly spiritual, or a succession of descents bringing into it more and more of the spiritual status and dynamis: but unless one can live on the highest height reached, there cannot be the complete or more integral change.” CWSA-22/The Life Divine-948,

12: “In my Yoga also I found myself moved to include both worlds in my purview, the spiritual and the material, and to try to establish the divine Consciousness and the divine Power in men’s hearts and in earthly life, not for personal salvation only but for a life divine here. This seems to me as spiritual an aim as any and the fact of this life taking up earthly pursuits and earthly things into its scope cannot, I believe, tarnish its spirituality or alter its Indian character. This at least has always been my view and experience of the reality and nature of the world and things and the Divine: it seemed to me as nearly as possible the integral truth about them and I have therefore spoken of the pursuit of it as the integral Yoga. Everyone is, of course, free to reject and disbelieve in this kind of integrality or to believe in the spiritual necessity of an entire other-worldliness excluding any kind of this-worldliness altogether, but that would make the exercise of my Yoga impossible. My Yoga can include indeed a full experience of the other worlds, the plane of the supreme Spirit and the other planes in between and their possible effects upon our life and material world; but it will be quite possible to insist only on the realisation of the supreme Being or Ishwara even in one aspect, Shiva, Krishna as Lord of the world and Master of ourselves and our works or else the universal *Sachchidananda*, and attain to the essential results of this Yoga and afterwards to proceed from them to the integral results if one accepted the ideal of the divine life and this material world conquered by the Spirit. It is this view and

experience of things and of the truth of existence that enabled me to write *The Life Divine* and *Savitri*.” CWSA-29/Letters on Yoga-II-375,  
13: CWSA-35/Letters on Himself and the Ashram-308,  
14: The Mother’s Agenda-29.06.1966,  
15: “Man and the animal are both mentally conscious beings: but the animal is fixed in vital mind and mind-sense and cannot exceed its limitations, while man has received into his sense-mind the light of another principle, the intellect, which is really at once a reflection and **a degradation of the supermind**, a ray of gnosis seized by the sense-mentality and transformed by it into something other than its source: for it is agnostic like the sense-mind in which and for which it works, not gnostic; it seeks to lay hold on knowledge, because it does not possess it, it does not like supermind hold knowledge in itself as its natural prerogative. In other words, in each of these forms of existence the universal being has fixed its action of consciousness in a different principle or, as between man and animal, in the modification of a lower by a higher though still not a highest-grade principle.” CWSA-22/The Life Divine-739,  
16: CWSA-23/The Synthesis of Yoga-149,  
17: CWSA-23/The Synthesis of Yoga-147,

# The Central Truth of *The Mother* or The Book of Faith

“A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the **faithful servant** of the Divine.

This is the true attitude and only those who can take and keep it, preserve a **faith** unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.”<sup>31</sup>

**Sri Aurobindo**

“I have said somewhere, or may be written, that no matter how great your faith and trust in the divine Grace, no matter how great your capacity to see it at work in all circumstances, at every moment, at every point in life, you will never succeed in understanding the marvellous immensity of Its Action, and the precision, the exactitude with which this Action is accomplished; you will never be able to grasp to what extent the Grace does everything, is behind everything, organises everything, conducts everything, so that the march forward to the divine realisation may be as swift, as complete, as total and harmonious as possible, considering the circumstances of the world.”<sup>15</sup>

**The Mother**

‘*The Mother*’ book proposes a *Vedantic* self-discipline in order to arrive at a *Tantric* aim. It gives us hints that by prolonging the *Vedantic* sacrifice of static Divine union one will arrive at the dynamic Divine union of *Tantric* objective. Faith acts as a link through which static Divine union is dynamised and it also serves as a link through which dynamic Divine *Shakti* penetrates into Material life. So, faith acts as a connecting link in both the ascending and descending action of Consciousness. The faith has its double utility in integral Yoga, that of firstly, (1) the faith in the Divine, *Vedantic* faith which is defined as ‘ascent of the whole being to the truth seen by it or offered to its acceptance;’<sup>5</sup> and the other is (2) faith in *the Shakti*, *Vedic* faith, which is defined as Influence<sup>27</sup> and Will of the Supreme dynamised as *Shakti*, directed to press upon the lower nature of mind, life and body to **realise** the greater truth of self-becoming and self-exceeding.<sup>19</sup> It is a free perception or an imperative direction from the inner Spirit.

The dependency on the ever growing static and dynamic **faith**, *sraddha*, is felt imperative, in three successive stages. Firstly, we have to change our central faith<sup>17</sup> from the formation of ordinary material and mental man that concentrates on the ‘development and satisfaction and interests in the old **externalised** order of things’<sup>1</sup> to a ‘deeper faith and vision which see only the Divine and seek only after the Divine’<sup>1</sup>. If the equality, the Psychic light and will are already there, then a sure guidance and protection will be present throughout and he will **realise** that all is done for the best, the progress assured and victory inevitable. The true nature of static faith **as defined in the Gita** is of triple kind; first is the ‘faith of each man takes the shape, hue, quality given to it by his stuff of being, his constituting temperament, his innate power of existence, *sattvā nurū pā sarvasya śraddhā*’;<sup>16</sup> secondly, *Sraddha* is that it is an aspect of the Self, *sraddhamayayo Purusha*;<sup>2</sup> thirdly, whatever is man’s faith that he becomes ultimately, *yo yachhadra sa evasah*.<sup>2</sup> This faith is Divinely fulfilled and culminated in an eternal flame of knowledge, *sraddhavan labhate jnanam*<sup>3</sup>. If the central faith is established in the Divine then one’s Spiritual destiny<sup>30</sup> is decreed. Secondly the dynamic faith has the magic power to bring the dead back to life, the capacity to turn the bitter poisons of the world into immortal nectar, can see the happier positive Spiritual intention behind all adversity and opposition, the mystery of Divine Love behind all hatred, jealousy and suffering and the flower of Divine strength and joy in the seed of pain. Thirdly a *Sadhaka* of **integral** Yoga must remember that he carries with him a fragment of Eternal’s Omnipotence and Omniscience or ‘**Godhead’s seed**’<sup>35</sup> and its entire revelation in his bodily life is the inevitable consequence of his integral faith that is only a will aiming at the **realisation** of a greater static and dynamic truth. This Integral Faith is really an influence from the supreme Spirit which calls the lower nature to rise out of its petty limitation **and narrowness** and transforms itself to illimitable Divine Nature.

The two active mental imperfections, *samsaya*, the sceptical doubt,<sup>28</sup> which always turns its back on our total knowledge of Spiritual possibilities and *asuya*, the constant carping of the narrow uncreative intellect which paralyses<sup>5</sup> our collective *Ashram* living, must however be conquered for the Divine perfection by systematic development of *sraddha*. **We begin this journey with the three elements of complete mental faith on the Divine that are (1) the mind's constant concurrence, (2) strong consent of the will and (3) the heart's intense delight and submission.** The last *siddhi*, perfection of faith in the Divine *Shakti* is identified as ‘intimate feeling of her presence and her powers and the satisfied assent of all our being to her workings in and around it.’<sup>6</sup>

This paper proposes some series of Perfection/*siddhi* or provisional psycho-physical exercises or mental belief on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. With Spiritual realisation, our mental faith and ideas become concrete reality, living truth and dynamic power.

In integral Yoga, it is defined that for beginners *Vedantic* method of self-discipline is indispensable and the *Vedic* method is dispensable and after one is established in Yoga both the methods are indispensable. If this understanding will not be given importance, then it will give birth to fear, impatience and doubt and one will be under the subjection of Nature. This suggestion is already there as hinted in the Gita where *Arjuna* was discouraged<sup>36</sup> to do *Vedic* sacrifice in the initial phase of the *sadhana* and encouraged<sup>37</sup> in the final stage of *sadhana*.

### **The Indispensable *Vedantic* Faith or Faith in the static Divine:**

- 1) The first indispensable faith is, “The Divine exists within, above and outside me and my meeting with Him *everywhere* cannot fail in this life. I want direct contact, *Pratakhyā*, with Him and adore Him in all creatures and extend my infinite gratitude towards Him.”
- 2) The second indispensable faith is, “There is nothing worth living in my life without Him and He is the only inexhaustible source of all my delight, thought and action and the higher I project this aspiration, the greater the truth that seeks to descend upon me. So, my whole life and all life is a broadening of receptivity and constant prayer offered to Divine.”
- 3) The third indispensable faith is, “He has taken my full and total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures. His failures are part of the act of His omniscient Omnipotence which knows the right time and circumstance for the incipience, the change of destiny, the immediate and the final results of all its cosmic undertakings.”
- 4) The fourth indispensable faith is, “He responds to my every call and even to my most external emotional call and gives me this conviction that all unforeseen events and apparent discords are parts of His illimitable secret plan and vast harmony.”
- 5) The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best and faultless, the progress assured and victory inevitable; He leads me



in the shortest possible path towards the ultimate goal in spite of my ignorance, misunderstanding, ego, revolt and cry. This belief can be further extended for His creation that what He decides or what He arranges everywhere all things rightly from the beginning of the creation, whether it seems good or evil to the mortal eye, only for the good and for the best, the Divine Will can work. The Creation exists, moves forward and whatever happens are preparing for far more complete, far more integral than we can imagine and see with the one side of things and are intended for the full satisfaction of the whole vision of the Creator. His Will must be worked out in the passage of time in spite of all evil that rises from the Inconscient sheath, all Ignorance with its obstinate strength, all stumbling of man's personal will, deep folly of his mind and blind reluctance of his heart."<sup>38</sup> I know 'that whatever happens in the Divine Providence is for the best even though it may seem to the mind otherwise.'<sup>34</sup>

6) The sixth indispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, "I will surely deliver you from all sin and evil; do not grieve."<sup>11</sup> Or the promise of *Savitri*,

"Yet still to ourselves we say **rekindling faith**,  
 "Oh, surely one day he shall come to our cry,  
 One day he shall create our life anew  
 And utter the magic formula of peace  
 And bring perfection to the scheme of things.  
 One day he shall descend to life and earth,  
 Leaving the secrecy of the eternal doors,  
 Into a world that cries to him for help,  
 And bring the truth that sets the spirit free,  
 The joy that is the baptism of the soul,  
 The strength that is the outstretched arm of Love.  
 One day he shall lift his beauty's dreadful veil,  
 Impose delight on the world's beating heart  
 And bare his secret body of light and bliss."<sup>12</sup>

7) The seventh indispensable faith is, "He is all Love, all *Ananda*, all Beauty, all Peace, all Knowledge and all Light and He is ready to pour these Divine **attributes** when called upon."

**Dispensable Vedic Faith or Faith in the dynamic *Shakti*<sup>18</sup>:**

"One day I shall behold my great sweet world  
 Put off the dire disguises of the gods,  
 Unveil from terror and disrobe from sin.

Appeased we shall draw near our mother's face,  
We shall cast our candid souls upon her lap;  
Then shall we clasp the ecstasy we chase,  
Then shall we shudder with the long-sought god,  
Then shall we find Heaven's unexpected strain."

Savitri-613

In addition to *Vedantic faith* we can practice remembering some specialised form of faith or dispensable faith to remould some of our finest faculty. Once the indispensable faith establishes the Spiritual base, the practice of dispensable faith helps to integrate it. So, the dispensable faith becomes indispensable and more profoundly its necessity is felt in the difficult transformation action of integral Yoga.

1) 'Faith is certainly a gift given to us by the Divine Grace. It is like a door suddenly opening upon an eternal truth, through which we can see it, almost touch it.'<sup>4</sup> For Supramental descent 'An entire faith, opening, self-giving to the Mother are the one condition necessary throughout.'<sup>22</sup> The first dispensable faith is, "If the faith and surrender are complete in all parts of the being then there can be no attack. If there is a strong central faith and surrender at all times, then there can be attacks but the attacks will have no chance of success."<sup>20</sup>

2) When we suffer long or stumble in the darkness the sceptic mind murmurs, "I have trusted to the Highest and I am betrayed into suffering and sin and error."<sup>14</sup> So when doubt, depression, *tamas* and insincerity predominates over the nature then the *mantra* of repetition is, "Never mind, my aspiration will come back again. Meanwhile I know that *The Mother* is with me even when I do not feel Her, She will carry me through even the darkest period."<sup>24</sup> 'Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come — that is the one thing to do always.'<sup>32</sup> 'What the psychic always feels is "What the Mother does is for the best", and it accepts all with gladness. It is the vital part of the heart that is easily touched by the suggestions.'<sup>23</sup>

3) When all higher experience is forgotten and bitterness of life comes to the surface, the sceptic mind repeats, "I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better to be as other men are who accept their limitations and walk on the firm ground of normal experience."<sup>14</sup> To all such suggestions of impurity, weakness, unfitness, turn back from Divine labour and Spiritual fall due to temporary defeat repeat the *mantra*, "I am a child of Immortality chosen by the Divine; I have but to be true to myself and Him -- the victory is sure; even if I fell, I would rise again."<sup>7</sup> "Do not think whether people

agree with you or do not agree with you or whether you are good or bad, but think only that “the Mother loves me and I am the Mother’s.” If you base your life on that thought, everything will soon become easy.”<sup>39</sup>

4) The *rajasic* and *sattwic* egoism are eliminated by concentration of the following *mantra*, “A Divine (Mother) Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate.”<sup>8</sup>

5) To all suggestions of death, disease and accident repeat the *mantra*, “No part of my being supports or dwell upon the disease of the body. All disease, all accidents and all death are a perfect illusion and non-existent to the true consciousness of the body.” Additionally, the promise of *Savitri* that she keeps her will to divinise the clay in spite of repeated failure, prolonged defeat and dead resistance. Always she drives the Souls to new attempt of winning victory over death and fate, plants heaven’s delight on heart’s passionate mire, pours godhead’s seeking into a bare beast frame and hides immortality in the mask of death.<sup>13</sup>

6) Always we must persist unwearied to the last in the atmosphere of every contradicting event and disillusionment and adhere to the injunction of *The Gita*, “Yoga must be continually practised without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is secured.”<sup>9</sup> and for the Divine *Shakti* in man nothing is impossible. Every thought and impulse **have** to be reminded in the language of the *Kena Upanishad*, “That is the Divine Power of *Brahman* and not this which men here cherish and adore.”<sup>25</sup>

7) The seventh dispensable faith is, “A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine (Mother), the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine (Mother).”<sup>10</sup>

8) The eighth dispensable faith is, “Divine is All and by the entire descent of His *Shakti* all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of the subtle and causal body indefinitely. It is only they who ascend in their consciousness to the luminous Source

or enter the Spiritual experience of Origin of existence they only can avoid and overcome catastrophes<sup>26</sup> of all kinds and will stand in a golden glory.”

**Recapitulation:**

“Only were safe who kept God in their hearts:  
Courage their armour, **faith** their sword, they must walk,  
The hand ready to smite, the eye to scout,  
Casting a javelin regard in front,  
Heroes and soldiers of the army of Light.”

Savitri-211

“Happy are men anchored on fixed belief...  
Happiest who stand on **faith** as on a rock”

Savitri-499

“There is one kind of faith demanded as **indispensable by the integral Yoga** and that may be described as **faith in God and the Shakti**, faith in the presence and power of the Divine in us and the world, a faith that all in the world is the working of one divine Shakti, that all the steps of the Yoga, its strivings and sufferings and failures as well as its successes and satisfactions and victories are utilities and necessities of her workings and that by a firm and strong dependence on and a total **self-surrender to the Divine and to his Shakti** in us we can attain to oneness and freedom and victory and perfection.”<sup>5</sup>

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“— but that he who desires **only the Divine** shall reach the Divine is a certitude much more certain than that two and two make four. That is the faith every sadhak must have in the bottom of his heart, supporting him through every stumble and blow and ordeal. It is only false ideas still casting their shadow on your mind that prevent you from having it. Push them aside for good and see this simple inner truth in a simple and straightforward way — the back of the difficulty will be broken.”<sup>21</sup>

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Once the centralised faith is established in the Divine, then an individual’s higher Spiritual life is decreed. Then this faith has to be integralised through psycho-physical exercise as stated above followed by Spiritual union of *Ishwara* and *Ishwari* and Supramental union of *Brahman* and *Maya*. Once the faith is integralised then an individual’s Supramental destiny is decreed. After the centralised faith is established in the Divine, then the centralising thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralised, then the reconciling wisdom is activated which harmonises all the inarticulate murmur and disjointed mutterings of the Inconscient and unites Matter and Spirit.

The utility and necessity of doubt is felt at a certain stage of *sadhana* of integral Yoga because man in his ignorance and in his progressive labour towards knowledge would remain obstinate in an ignorant belief and limited knowledge. Now whatever new ideas seize us or are generated through our writings and expressions demand our credence but they are not without regard to their possible error, limitation, imperfection and influence of three *gunas*. So, all ideas and suggestions can be held in suspense until it is given its right place and luminous shape of truth through Psychic and Spiritual intervention and further strengthened and fulfilled by Supramental knowledge. This is what is confirmed in *the Gita* that through faith, *sraddha*, the knowledge of Psychic Being and Spiritual being are gained, *sraddhavan labhate jnanam*<sup>3</sup> and the innate Nature of Psychic being and Spiritual being are made up of faith, *shraddha mayoyam purusho*.<sup>2</sup> The utility and necessity of doubt will cease to exist when ‘the foundation of equality is firmly established’<sup>33</sup> and ‘when the sun of the gnosis has risen.’<sup>33</sup>

In integral Yoga, faith is utilised to remove two imperfections of sceptical doubt, *samsaya*, and narrow carping, *asuya*. Faith is identified as the pivot of all endeavour and action related with the increase<sup>29</sup> of means of *sadhana* such as (1) aspiration, (2) rejection of lower nature, (3) surrender and (4) sincerity. Faith further helps for (1) the perfection and surrender of the four fundamental *Executrix Mother Powers* or Soul powers of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti* and *Shudra Shakti*, (2) the perfection and surrender of four instrumental nature, intellect, heart, vital and body, (3) perfection and dynamisation of four mediatrix Mother Powers or *Spiritual powers* that of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati* and finally (4) leading towards the dynamisation and culmination of four *Creatrix Mother Powers* or *Supramental power* that of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme.

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References: -

1: “The first necessity is to dissolve that **central faith** and vision in the mind which concentrate it on its development and satisfaction and interests in the old externalised order of things. It is imperative to exchange this surface orientation for the **deeper faith and vision which see only the Divine and seek only after the Divine**. The next need is to compel all our lower being to pay homage to this **new faith** and greater vision.” **Sri Aurobindo/** CWSA-23/The Synthesis of Yoga/72, “Since I want **only the Divine**, my success is sure, I have only to walk forward in all confidence and His own

Hand will be there secretly leading me to Him by His own way and at His own time.” SABCL-23/Letters on Yoga/584-585,

2: “(1) The faith of each man takes the shape given to it by his stuff of being, O Bharata. (2) This Purusha, this soul in man, is, as it were, made of shraddha, a faith, a will to be a belief in itself and existence, and (3) whatever is that will, faith or constituting belief in him, he is that and that is he.” The Gita-17.3,

3: The Gita-4.39,

4: TMCW-9/Questions and answers-1957-1958/351,

5: “The perfect faith is an **assent of the whole being** to the truth seen by it or offered to its acceptance, and its central working is a faith of the soul in its own will to be and attain and become and its idea of self and things and its knowledge, of which the belief of the intellect, the heart’s consent and the desire of the life mind to possess and realise are the outward figures.” CWSA-24/The Synthesis of Yoga/771, “And yet faith is necessary throughout and at every step because it is a needed **assent of the soul** and without this assent there can be no progress. Our faith must first be abiding in the essential truth and principles of the Yoga, and even if this is clouded in the intellect, despondent in the heart, outwearied and exhausted by constant denial and failure in the desire of the vital mind, there must be something in the innermost soul which clings and returns to it, otherwise we may fall on the path or abandon it from weakness and inability to bear temporary defeat, disappointment, difficulty and peril. In the Yoga as in life it is the man who persists unwearied to the last in the face of every defeat and disillusionment and of all confronting, hostile and contradicting events and powers who conquers in the end and finds his faith justified because **to the soul and Shakti in man nothing is impossible**. And even a blind and ignorant faith is a better possession than the sceptical doubt which turns its back on our spiritual possibilities or the constant carping of the narrow pettily critical uncreative intellect, *asūya* which pursues our endeavour with a paralysing incertitude. The seeker of the integral Yoga must however conquer both these imperfections.” CWSA-24/The Synthesis of Yoga/773, “The Divine Grace and Power can do everything, but with the **full assent** of the sadhak. To learn to give that full assent is the whole meaning of the sadhana. It may take time either because of ideas in the mind, desires in the vital or inertia in the physical consciousness, but these things have to be and can be removed with the aid or by calling in the action of the Divine Force.” CWSA-29/Letters on Yoga-II/p-171

6: CWSA-24/The Synthesis of Yoga/781,

7: CWSA-29/Letters on Yoga-II-p-99, “Keep firm faith in the victory of the Light and face with calm equanimity the resistances of Matter and human personality to their own transformation.” SABCL-23/Letters on Yoga-II-III-585, “They (faith, surrender and samata) have to be put into every part and atom of the being so that there may be



no possibility of a contrary vibration anywhere.” SABCL-23/Letters on Yoga-II-III-584,

8: CWSA-23/The Synthesis of Yoga/250,

9: The Gita-6.23,

10: CWSA-24/The Synthesis of Yoga/700,

11: The Gita-18-66,

12: Savitri-200,

13: Savitri-354,

14: CWSA-23/The Synthesis of Yoga/244,

15: **The Mother’s Centenary Works (second edition)/8/250,**

16: CWSA-19/Essays on the Gita-481-482,

17: “And behind her (Shakti) is the Ishwara and faith in him is the **most central thing** in the *śraddha* of the integral Yoga. This faith we must have and develop to perfection that all things are the workings under the universal conditions of a supreme self-knowledge and wisdom, that nothing done in us or around us is in vain or without its appointed place and just significance, that all things are possible when the Ishwara as our supreme Self and Spirit takes up the action and that all that has been done before and all that he will do hereafter was and will be part of his infallible and foreseeing guidance and intended towards the fruition of our Yoga and our perfection and our life work.” CWSA-24/The Synthesis of Yoga/781,

18: “The Shakti in her workings will strike ruthlessly at all forms of ignorance and blindness and all even that trusts wrongly and superstitiously in her, and we must be prepared to abandon a too persistent attachment to forms of faith and cling to the saving reality alone. A great and wide spiritual and intelligent faith, intelligent with the intelligence of that larger reason which assents to high possibilities, is the character of the *śraddha* needed for the integral Yoga.” CWSA-24/The Synthesis of Yoga/774

19: “This *śraddha*— the English word faith is inadequate to express it — is in reality an influence from the supreme Spirit (descending faith) and its light a message from our supramental being which is calling the lower nature to rise out of its petty present to a great self-becoming and self-exceeding.” CWSA-24/The Synthesis of Yoga/774, “What is meant by one’s own force? All force is cosmic and the individual is merely an instrument — a certain amount of the force may be stored in him, but that does not make it his own... There are certain possibilities in the way of the experience. First there is the faith, or sometimes a mental realisation and this of itself is enough to make one open to the Mother’s force so that it is always available at need or call. Even if one does not feel the Force coming, yet the results are there and visible. The next is when one feels oneself like an instrument and is aware of the Energy using it. A third is the contact with the Power above and its descent (spontaneous or at call) into the body — this is the more concrete way of having it, for one physically feels the Force working in one. Finally there is a state of awareness of



close contact with the Mother (inward) which brings a similar result.” CWSA-32/The Mother with Letters on the Mother-202

20: CWSA-31/Letters on Yoga-IV/p-794,

21: CWSA-29/Letters on Yoga-II-p-97,

22: CWSA-32/The Mother and Letters on the Mother-157,

23: CWSA-32/The Mother and Letters on the Mother-163,

24: CWSA-31/Letters on Yoga-IV-676,

25: Kena Upanishada-1.4, CWSA-23/The Synthesis of Yoga-72, CWSA-21/The Life Divine-403,

26: “Only those who have an aspiration, a sincere and *unconditional* aspiration towards the Divine, only they will escape – they will stand in a golden glory.” The Mother’s Agenda-May 4, 1972, “... It presses down on Matter, to force it, to compel it to turn INWARDLY to the Divine – not an external flight (*pointing above*) but inwardly turning to the Divine. And the apparent outcome seems to be inevitable catastrophes. But along with this sense of inevitable catastrophe, there come solutions to situations or events that look simply miraculous...As if both extremes were becoming more extreme: the good getting better and the bad worse. Like that. And a stupendous Power PRESSING down on the world. Such is my impression.” The Mother’s agenda/May 6, 1972, “Certain ideas of a more general, more extensive, more collective nature, as it were, are being worked out and are at work in the world. And the two go together: a greater and more total possibility of destruction and an inventiveness that unrestrainedly increases the possibility of catastrophe, a catastrophe that would be much more massive than it has ever been; and at the same time, the birth, or rather the manifestation, of much higher and more comprehensive ideas and wills which, when heard, will bring a vaster, more extensive, more complete and more perfect solution than before.” The Mother’s Agenda-June 1958,

27: “There are no conditions for receiving the influence of Sri Aurobindo and the Mother except faith, an entire sincerity in following the spiritual path and a will and capacity to open oneself to the influence; but this capacity usually comes as the result of sincerity and faith.” CWSA-32/The Mother with letters on the Mother-106,

28: “I don’t think that real faith is so very super abundant in this Asram. There are some who have it, but for the most part I have met not only doubt, but sharp criticism, constant questioning, much mockery of faith and spiritual experience, violent attacks on myself and the Mother — and that has been going on for the last fourteen years and more. Things are not so bad as they were, but there is plenty of it left still, and I do not think the time has come when the danger of an excessive faith is likely to take body.” 28 June 1934/CWSA-32/The Mother with letters on the Mother-114,

- 29: “There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The **more the faith**, the more rapid the result is likely to be. For the rest one must not depend on one’s own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother’s Power and Presence.” CWSA-32/The Mother with letters on the Mother-217,
- 30: “Keep faith in your spiritual destiny, draw back from error and open more the psychic being to the direct guidance of the Mother’s light and power. If the central will is sincere, each recognition of a mistake can become a stepping-stone to a truer movement and a higher progress.” CWSA-32/The Mother with letters on the Mother-228,
- 31: CWSA-32/The Mother with letters on the Mother-5,
- 32: CWSA-32/The Mother with letters on the Mother-294,
- 33: “The Divine holds our hand through all and if he seems to let us fall, it is only to raise us higher. This saving return we shall experience so often that the denials of doubt will become eventually impossible and, when once the foundation of equality is firmly established and still more when the sun of the gnosis has risen, doubt itself will pass away because its cause and utility have ended.” CWSA-24/The Synthesis of Yoga-775,
- 34: CWSA-28/Letters on Yoga-I-528,
- 35: Savitri-73,
- 36: “The action of the three gunas is the subject-matter of the Veda; but do thou become free from the triple guna, O Arjuna; without the dualities, ever based in the true being, without getting or having, possessed of the self.” The Gita-2.45,
- 37: “He who continually remembers Me, thinking of none else, the Yogin, O Partha, who is in constant union with Me, finds Me easy to attain.” The Gita-8.14, “Worship given to the godhead, to the twice-born, to the spiritual guide, to the wise, cleanness, candid dealing, sexual purity and avoidance of killing and injury to others, are called the askesis of the body.” The Gita-17.14, “Therefore with the pronunciation of OM the acts of sacrifice, giving and askesis as laid down in the rules are always commenced by the knowers of the Brahman.” The Gita-17.24,
- 38: Savitri-444,
- 39: CWSA-32/The Mother with letters on the Mother/p-480,

# The Central Truth of *Savitri* or The Book of Love

“Remembrance was a poignant pang, she felt  
Each day a golden leaf torn cruelly out  
From her too slender **book of love** and joy.”

Savitri-469

**“Night of April 12-13, 1962. Suddenly in the night I woke up with the full awareness of what we could call the Yoga of the world. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation... All the results of the Falsehood had disappeared: Death was an illusion, Sickness was an illusion, Ignorance was an illusion--- something that had no reality, no existence... Only Love, and Love, and Love, and Love –immense, formidable, stupendous, carrying everything.”<sup>1</sup>**

**The Mother**

The Divine Love that has built and sustained the creation, has also the greatest power for physical transformation and those very few, who will be able to receive, hold and canalise the fragments of Divine Love of this universal proportion, for the highest evolutionary leap of the race, must satisfy five conditions; firstly, they must have a strong and balanced body and spontaneous and integral purity in order to bear the intensity of the Supreme *Ananda*; secondly, they must totally give up all external pleasure by renouncing all participation in the active life by plunging into a rigorous asceticism<sup>2</sup> or the askesis of above order can be avoided if the inner illumination and sublimation of the being is sufficient enough to reject automatically all gross and obscure enjoyments; thirdly, in order to arrive at the full possession of the subtle and causal body, the physical organs must be sealed against the disturbance of human sight and sound; or as an alternative the mind has to be drawn inward to the depths by the force of the concentration so that the call of physical things can no longer easily attain to it; fourthly a growth of receptive and collaborative surroundings that include

more flowers and plants, less animals, birds and children and less human beings; for plants and animals collaborate more in Supramental action and the small collectivity will be the representative of Spiritual concentration; lastly the above discipline and *tapasya* must accompany true humility and total dependency on the Divine so as to counter the growth of the ego and the pride.

### What are Human and Divine Love?

“He (King) felt the beating life in other men  
Invade him with their happiness and their grief;  
Their love, their anger, their unspoken hopes  
Entered in currents or in pouring waves  
Into the immobile ocean of his calm.”

Savitri-27

“It turns in us to **finite loves** and lusts,  
The will to conquer and have, to seize and keep,  
To enlarge life’s room and scope and pleasure’s range,  
To battle and overcome and make one’s own,  
The hope to mix one’s joy with others’ joy,  
A yearning to possess and be possessed,  
To enjoy and be enjoyed, to feel, to live.”

Savitri-139-140

“A **fragile human love** that could not last,..  
Joy that forgot mortality for a while  
Came, a rare visitor who left betimes,  
And made all things seem beautiful for an hour,  
Hopes that soon fade to drab realities  
And passions that crumble to ashes while they blaze  
Kindled the common earth with their brief flame.  
A creature insignificant and small  
Visited, uplifted by an unknown Power,”

Savitri-159

“His little hour is spent in little things.  
A brief companionship with many jars,  
A little love and jealousy and hate,  
A touch of friendship mid indifferent crowds  
Draw his heart-plan on life’s diminutive map.”

Savitri-164

“There was no act, no movement in its Vast:..  
There was no mind there with its need to know,  
There was no heart there with its need to love.”

- Savitri-308
- “But **vain** are human power and **human love**  
 To break earth’s seal of ignorance and death; ...  
 Man, sole awake in an unconscious world,  
 Aspires in **vain** to change the cosmic dream.”
- Savitri-315, 316,
- “Too little the strength that now with us is born,  
 Too faint the light that steals through Nature’s lids,  
 Too scant the joy with which she buys our pain.”
- Savitri-342
- “Or bound by the senses and the longing heart,  
 Adoring with a turbid **human love**,  
 They could not grasp the mighty spirit she was  
 Or change by closeness to be even as she.”
- Savitri-363
- “No **transient earthly love** assailed her calm,”
- Savitri-367
- “Only a little lifted is Mind’s screen;  
 The Wise who know see but one half of Truth,  
 The strong climb hardly to a low-peaked height,  
 The hearts that yearn are given **one hour to love.**”
- Savitri-372
- “Wilt thou not make **this mortal bliss** thy sphere?”
- Savitri-408
- “Love dies before the lover in our breast:  
 Our joys are perfumes in a brittle vase.”
- Savitri-433
- “Thy mind’s light hides from thee the **Eternal’s thought**,  
 Thy heart’s hopes hide from thee the **Eternal’s will**,  
 Earth’s joys shut from thee the **Immortal’s bliss.**”
- Savitri-443
- “A body seeing the end too soon of joy  
 And the fragile happiness of its **mortal love.**”
- Savitri-470
- (Death said)** “I lay waste human happiness with my breath  
 And slay the will to live, the joy to be”
- Savitri-535
- (Death said)** “Your transient loves bind not the eternal gods.”
- Savitri-581

(Death said) “It (human love) is a passion of thy yearning cells,  
It is flesh that calls to flesh to serve its lust;  
It is thy mind that seeks an answering mind  
And dreams awhile that it has found its mate;  
It is thy life that asks a human prop  
To uphold its weakness lonely in the world  
Or feeds its **hunger** on another’s life.”

Savitri-608

(Death said) “For thy passion was a sensual want refined,  
A hunger of the body and the heart;  
Thy want can **tire** and cease or turn elsewhere.”

Savitri-611

**(Death said)** “Wisdom and love thou claimest as thy right;  
But knowledge in this world is error’s mate,  
A brilliant procuress of Nescience,  
And human love a posturer on earth-stage  
Who imitates with verve a faery dance.  
An extract pressed from hard experience,  
Man’s knowledge casked in the barrels of Memory  
Has the harsh savour of a mortal draught:  
A sweet secretion from the erotic glands  
Flattering and torturing the burning nerves,  
Love is a honey and poison in the breast  
Drunk by it as the nectar of the gods.”

Savitri-618-619

(Death said) “Love shall bind by thee many gathered hearts.  
The opposite sweetness in thy days shall meet  
Of tender service to thy life’s desired  
And loving empire over all thy loved,  
Two poles of bliss made one,  
O Savitri. Return, O child, to thy forsaken earth.”

Savitri-637

**(Death said)** “A transient painting on a holiday’s floor  
Traced for a moment’s beauty love was made.” (Death speaks of  
limitation of human love.)

Savitri-637

“And Mind in a half-light moves amid half-truths  
And the human heart knows only **human love**  
And life is a stumbling and imperfect force  
And the body counts out its precarious days,”

“Without self-giving there is no love; but self-giving is very rare in **human love** which is full of selfishness and demands.”<sup>115</sup>

### **The Mother**

Human love is defined as an exclusive dual enjoyment and a fragile happiness between the lover and the beloved in their heart's secret chamber by an entire separation from the World, the Self and the God; whereas in the Divine Love this exclusive enjoyment excludes neither the World, nor the Self, nor the God and could deliver mental, vital and physical love from their utter deficiencies. **Human love experiences a joy that forgets death for a brief period or 'Joy that forgot mortality for a while.'**<sup>105</sup> **It is a brief *sattwic* flame that can crumble vital passion to ashes<sup>97</sup> and a *sattwic* smile can persuade 'a dead lacerated heart to live again and feel the hands of calm.'**<sup>97</sup> The heart that yearns human love will be tired within one hour, unable to feel it in a continuous way whereas Divine love is tireless in its nature and can be experienced through all eternity. The Divine Love needs no human hand to feel and clasp but its mighty touch or vibration can heighten 'the intimacy of soul with soul'<sup>99</sup> and prolongs 'the nearness of soul's clasp with soul,'<sup>100</sup> yet this subtle physical Divine Love remains untouched, pure and alone.

Human relationship has a beginning and an end whereas subtle physical relation continues birth after birth. Human love dies while the lover is still alive on earth. It has a beginning and an end. It is like the perfume of a brief joy and roadside sweetness that 'earth-bound hearts would pluck.'<sup>119</sup> If *Satyavan* had lived long, human love would have died in the tired human breast and if he lives for a short period then human love will survive awhile, then it will be replaced by other human admirers. This is the reality of earthly life. Whereas Divine Love lives, nourishes, grows and fulfils life long after the death of the Lover. It awakens the Psychic and Spiritual contacts which are the perennial Source of our existence. This Love is identified as subtle physical Love which has the capacity to bridge earth and heaven. This subtle physical relation exists between the *Guru* and the Disciple in the Psycho-Spiritual plane and the *Guru* uplifts, takes care and nourishes the Disciple continuously after his physical departure of body. With the divine union Soul force increases. Soul force strengthens and densifies subtle physical sheath. Soul saving Subtle physical love can replace the Soul slaying gross physical love. When Subtle physical love becomes strong, it reconciles the human and divine Love. Thus divine Love can transform life.

The object of human love is meant to procreate children and by their attachment forget Divine and on one fine morning *Death* abruptly ends all the charm



of life. In order to prevent *Death* from becoming a reality, one must discover his Psychic Being.

The *Queen*, the human mother of *Savitri*, understands the limitation of human love of Moderate and Spiritual Love of Ascetic/*Mayavadin*/Illusionist/*Nirvanist* which do not take care to annul human suffering and miseries.

(Queen said to Savitri) “Choose once again and leave this **fated head**,  
Death is the gardener of this wonder-tree;  
Love’s sweetness sleeps in his pale marble hand.”

Savitri-431

(Queen said to Savitri) “Here on this mutable and ignorant earth  
Who is the lover and who is the friend?  
All passes here, nothing remains the same.  
None is for any on this transient globe.”

Savitri-432-33

(Queen said to Savitri) “Only when thou hast climbed above thy mind  
And liv’st in the calm vastness of the One  
Can love be eternal in the eternal Bliss  
And love divine replace the human tie.”

Savitri-434

**Human love is experienced by exciting the mind, life and body and in the Divine Love they are silenced.** In the Yoga of devotion, the normal emotional human aspect is applied no longer to transient worldly relation, but to the joy of All-Loving, the All-Beautiful and the All-Blissful.<sup>3</sup> Human love can least satisfy human emotions because it is not free from desire, fear, reaction, fluctuation and attachment and is helpless to harmonise its myriad deformations and perversions. In human love, (whose essence is Divine Love) this unlimited Divine Love suffers limitation, incomprehension, embarrassment, corruption, degradation and narrowness<sup>127</sup> and restricts itself to the participation of small happiness, external life’s crude movement and obstinately inferior motives.

The Divine Love is entirely motiveless and is possessed by self-existent Bliss. Man can ascend to the stairs of self-existent motiveless enjoyment through four successive stages of devotion. First, he is an *arta*, who calls the Divine during moments of crisis and distress, unable to possess Him but entirely possessed by forces of Ignorance and powers that labour to debase; secondly, he is an *artharathi* devotee, who seeks the Divine for personal gains, for the satisfaction of his desire, eager to possess Him but limited in capacity through deceptive instruments; thirdly, he is *jijnasu*, the seeker after God knowledge who seeks both to possess and be possessed, to receive and give himself to Him in a limited way and lastly he becomes *Jnani*, the

God-knower who possesses Him utterly and be possessed by Him utterly. The God-knower is also God lover because by knowledge of His being comes the whole delight and he becomes a living channel of the Supreme's descent and the cells become capable to hold this supreme Vibration.

### **The Nature of Divine Love:**

“Here with the suddenness divine advents have,  
Repeating the marvel of the first descent,  
Changing to rapture the dull earthly round,  
Love came to her hiding the shadow, Death.  
Well might he (Divine Love) find in her his perfect shrine.”

Savitri-14

“Pure mystic voices in beatitude’s hush  
Appealed to Love’s immaculate sweetnesses,  
Calling his (Love’s) honeyed touch to thrill the worlds,  
His (Love’s) blissful hands to seize on Nature’s limbs,  
His (Love’s) sweet intolerant might of union  
To take all beings into his (Love’s) saviour arms,  
Drawing to his (Love’s) pity the rebel and the waif  
To force on them the happiness they refuse.”

Savitri-123

“He (Divine Love) is still the godhead by which all can change.”

Savitri-397

“Rare is the cup fit for love’s nectar wine,  
As rare the vessel that can hold God’s birth;  
A soul made ready through a thousand years  
Is the living mould of a supreme Descent.”

Savitri-398

“Then Love shall at last unwounded tread earth’s soil;  
Man’s mind shall admit the sovereignty of Truth  
And body bear the immense descent of God.”

Savitri-516

“He (Divine Love) labours in the depths, exults on the heights;  
He (Divine Love) shall remake thy universe, O Death.”

Savitri-592

Love offers kingdom.

Love links life with past births.

Love calls down Power to make a new base of life.

A smile of love sanctions the long game of life and the sweetness of a love is oblivious of death.

Love can recognise the Souls linked with him from past births.

Love is a glory from eternity's sphere.

Earth cannot hold Divine Love, the moment he (Love) descends he is abased and disfigured.

Love is the godhead by which all the untransformed Nature can change or Love has transforming Power.

Love awaits in the heart as an unopened flower.

Love penetrates during our sleep and waking state and gives an unknown charm and thrill.

Love seeks himself in many minds, hearts and living creatures.

Love can call down visions that can look at the Invisible.

Without this Love, life has waited long unfilled.

Love can bring a God-like sense.

Love seeks his truth not in heaven but on earth.

Love is a beautiful slave of God preoccupied in transforming earth-Nature.

Love's mission is deceived by surface mind, life and body.

Love's mission is debased by tamasic, rajasic and sattwic inconscient energies.

Love's nectar wine can be held by very few fit Souls. It asks for a thousand years of conscious *sadhana*.

Supreme Love descends to earth through fit Souls.

Those who give birth to *Avataras* (symbol of Divine Love), they are identified as the virgin Mother, *Para-prakriti*.

Lovers meet each other through different paths by travelling across limitless plains of Time; in this birth they link their past births with their future births.

Through their meeting future Divine Life is built.

### **A Brief Touch of Divine Love:**

“The persistent thrill of a transfiguring touch  
Persuaded the inert black quietude  
And beauty and wonder disturbed the fields of God.”

Savitri-3

“A Splendour presses or a Power breaks through,  
**Earth's great dull barrier is removed awhile,**  
The inconscient seal is lifted from our eyes  
And we grow vessels of creative might.”

Savitri-108

“But rarely burns the flame nor burns for long;

The **joy it calls** from those diviner heights  
**Brings brief magnificent reminiscences**  
And high splendid glimpses of interpreting thought,  
But not the utter vision and delight.”

Savitri-112-13

“Absorbed in the present act, the fleeting days,  
None thought to look beyond the hour’s gains,  
Or dreamed to make this earth a fairer world,  
Or felt **some touch divine surprise his heart.**”

Savitri-145

“A **quick celestial flash** could sometimes come:  
The illumined soul-ray fell on heart and flesh  
And touched with semblances of ideal light  
The stuff of which our earthly dreams are made.”

Savitri-159

“Some face of deathless beauty could be caught...  
**Some hue of the Absolute could fall on life,**  
Some glory of knowledge and intuitive sight,  
Some passion of the rapturous heart of Love.”

Savitri-175-176

“**A touch supreme** surprised his hurrying heart,  
The clasp was remembered of the Wonderful,  
And hints leaped down of white beatitudes.”

Savitri-237

“This limited being lifted to zenith bliss,  
Happy to enjoy **one touch of things supreme,**”

Savitri-239

“A splendour sullied by the mortal air,  
Love passes through his heart, a wandering guest  
Beauty surrounds him for a magic hour,  
He has visits of a large revealing joy,  
**Brief widenesses** release him from himself,  
Enticing towards a glory ever in front  
Hopes of a deathless sweetness lure and leave.”

Savitri-340

“Some near approached, **were touched, caught fire,** then failed,  
Too great was her demand, too pure her force.”

Savitri-366

“All that the **lightning-flash of love** reveals...  
Even a brief nearness has reshaped my life.”

Savitri-406

“A **little bliss** is lent thee from above,  
A touch divine upon thy human days.”

Savitri-451

“Bliss **was an incident** of a mortal hour,  
A stranger in the insentient universe.”

Savitri-455

“Awhile she moved through a blank tranquillity  
Of naked Light from an invisible sun,  
A void that was a bodiless happiness,  
A blissful vacuum of nameless peace.”

Savitri-491

“The prophet **moment** covered limitless Space  
And cast into the heart of hurrying Time  
A diamond light of the Eternal’s peace,  
A crimson seed of God’s felicity;  
A **glance** from the gaze fell of undying Love.”

Savitri-712

“Love, in its essence and in its origin, is like a white flame obliterating ALL resistances. You can have the experience yourself: whatever the difficulty in your being, whatever the weight of accumulated mistakes, the ignorance, incapacity, bad will, a single SECOND of this Love – pure, essential, supreme – melts everything in its almighty flame. One single moment and an entire past can vanish. One single TOUCH of That in its essence and the whole burden is consumed.”<sup>103</sup>

### **The Mother**

With the increase of purity, a brief touch of Divine Love can flow through human vessels and can bring unimaginable change in the inner subtle physical and outer life. So, before the consciousness is established in the Supramental plane a *Sadhaka* can aspire for a brief touch of Divine Love and ‘a single SECOND of this Love – pure, essential, supreme – melts everything in its almighty flame. **One single moment and an entire past can vanish.** One single TOUCH of That in its essence and the whole burden is consumed.’<sup>103</sup> *Savitri* book confirms that a brief touch of Divine Love is more intense and more fulfilled than the ‘riches of a thousand fortunate years’<sup>111</sup> of human love and association.

### **Transformation of Human Love into Divine Love:**

“Its (Divine Love’s) bodies woven by a divine sense  
Prolonged the nearness of soul’s clasp with soul;  
Its warm play of external sight and touch  
Reflected the glow and thrill of the heart’s joy,

Mind's climbing brilliant thoughts, the spirit's bliss;  
Life's rapture kept for ever its flame and cry.”  
Savitri-329

“I have discovered my glad reality  
Beyond my body in another's being:  
I have found the deep unchanging soul of love.”  
Savitri-435

“Always behind this strange divided life  
Her spirit like a sea of living fire  
Possessed her lover and to his body clung,  
One locked embrace to guard its threatened mate.”  
Savitri-471

“Yet ever they grew into each other more  
Until it seemed no power could rend apart,  
Since even the body's walls could not divide.”  
Savitri-473

“Or call into thy chamber the Divine  
And sit with God tasting a human joy.”  
Savitri-535

“All our earth starts from mud and ends in sky,  
And Love that was once an animal's desire,  
Then a sweet madness in the rapturous heart,  
An ardent comradeship in the happy mind,  
Becomes a wide spiritual yearning's space.  
A lonely soul passions for the Alone,  
The heart that **loved man** thrills to the love of God,  
A body is his chamber and his shrine.”  
Savitri-632

“I (Savitri) quiver no more with the assault of grief;  
A mighty calmness seated deep within  
Has occupied my body and my sense:  
It takes the world's grief and **transmutes** to strength,  
It makes the world's joy one with the joy of God.  
My love eternal sits throned on God's calm;  
For Love must soar beyond the very heavens  
And find its secret sense ineffable;  
It (**Love**) **must change** its human ways to ways divine,  
Yet keep its sovereignty of **earthly bliss**.”  
Savitri-633

“And all her life was conscious of his life

**And all her being rejoiced enfolding his.”**

Savitri-715

“Our love has grown greater by that mighty touch  
And learned its heavenly significance,  
Yet nothing is lost of **mortal love’s** delight.”

Savitri-719

“And let me say also that, as regards human love and divine love, I admitted the first as that from which we have to proceed and to arrive at the other, intensifying and transforming into it, not eliminating, human love. Divine Love, in my view of it, is again not something ethereal, cold and far, but a love absolutely intense, intimate and full of unity, closeness and rapture using all the nature for its expression.”<sup>120</sup>

Sri Aurobindo

The gulf between human and Divine Love can be bridged by developing subtle physical faculties or subtle physical love which is possible by entering more and more into the waking and non-waking trance of the Psychic and Spiritual plane respectively. Humanity is not aware of a subtle physical love where love continues to nourish and fulfil life after the lover is long dead. *Savitri* book proposes all (prepared Souls) secretly and symbolically to replace human love with subtle physical love which needs no hand to clasp, no feet to move. Subtle physical union keeps the body untouched and pure. It links love with past and future births extending through all life. This imperishable subtle physical love is further complemented and perfected by the touch of subtle vital, subtle mental, Psychic, Spiritual, Universal and Supramental Love. This subtle physical love purifies, transforms and perfects human love. In a collective Divine living an individual ‘will be identified with the Divine and with others (fellow brothers) only through the divine consciousness and not through the mental nature.’<sup>106</sup> In a Divine Centre, ‘Influence is not the outward authority of the Teacher over his disciple, but the power of his contact, of his presence, of the nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses.’<sup>117</sup> For development of above Divine faculties Psychic and Spiritual opening are imperative. Few such examples are presented which can widen our understanding:

“His (King Aswapati’s) inner self grew near to others’ selves  
And bore a kinship’s weight, a common tie,  
Yet stood untouched, king of itself, alone.”

Savitri-27

“She meditates upon mighty words and looks  
On the unseen links that join the parted spheres.”

Savitri-85



“A subtle link of union joins **all life**.  
Thus all creation is a single chain:”

Savitri-110

“At last the struggling Energy can emerge  
And meet the voiceless Being in wider fields;  
Then can they see and speak and, breast to breast,  
In a larger consciousness, a clearer light,  
The Two embrace and strive and each know each  
Regarding closer now the playmate’s face.”

Savitri-141

“In the communion of two meeting minds (subtle mental union)  
Thought looked at thought and had no need of speech;  
Emotion clasped emotion in two hearts, (subtle vital union)  
They felt each other’s thrill in the flesh and nerves (subtle physical union)  
Or melted each in each and grew immense (Spiritual union)  
As when two houses burn and fire joins fire:” (Psychic union)

Savitri-186

“Being felt being even when afar  
And consciousness replied to consciousness.  
And yet the ultimate oneness was not there.  
There was a separateness of soul from soul:”

Savitri-187

“Thought was not there but a knowledge near and one  
Seized on all things by a moved identity,  
A sympathy of self with other selves,  
The touch of consciousness on consciousness  
And being’s look on being with inmost gaze  
And heart laid bare to heart without walls of speech  
And the unanimity of seeing minds  
In myriad forms luminous with the one God.”

Savitri-292

“Life was not there, but an impassioned force,  
Finer than fineness, deeper than the deeps,  
Felt as a subtle and spiritual power,  
A quivering out from soul to answering soul,  
A mystic movement, a close influence,  
A free and happy and intense approach  
Of being to being with no screen or check,  
Without which life and love could never have been.”

Savitri-292

“There was no **cleavage** between soul and soul,  
There was no **barrier** between world and God.  
Overpowered were form and memory’s limiting line;  
The covering mind was seized and torn apart;  
It was dissolved and now no more could be,  
The one Consciousness that made the world was seen;  
All now was luminosity and force.”

Savitri-319

“A universal vision that unites,  
A sympathy of nerve replying to nerve,...  
A touch that needs not hands to feel, to clasp,  
Were there the native means of consciousness  
And heightened the intimacy of soul with soul.”

Savitri-325

“Heart feels for heart, limb cries for answering limb;  
All strives to enforce the unity all is.”

Savitri-398

“Amazed by a joy for which they (Savitri & Satyavan) had waited long,  
The lovers met upon their different paths,  
Travellers across the limitless plains of Time  
Together drawn from fate-led journeyings  
In the self-closed solitude of their human past,  
To a swift rapturous dream of future joy  
And the unexpected present of these eyes.”

Savitri-399

“Or else she (Savitri) strove even in mortal time  
To build a little room for timelessness  
By the deep union of two human lives,  
Her soul secluded shut into his soul.”

Savitri-471

“For when he (Satyavan) wandered in the forest, oft  
Her (Savitri’s) conscious spirit walked with him and knew  
His actions as if in herself he moved;  
He, less aware, thrilled with her from afar.”

Savitri-473

“Wordless she travelled in her lover’s steps,  
Planting her human feet where his had trod,  
Into the perilous silences beyond.”

Savitri-577

‘The division of our being from the being of others can only be healed (1) by removing the divorce of our nature from the inner soul-reality, (2) by abolishing the veil between our becoming and our self-being, (3) by bridging the remoteness of our individuality in Nature from the Divine being who is the omnipresent Reality in Nature and above Nature.’<sup>112</sup> The transformation of transient unstable vital enjoyment of human love into eternal Divine Love is the prerogative of **few decreed** developed Soul<sup>91</sup> through practice of mutual self-giving, an interfusion of inner substance, vision through identity, by rapturous fusion of ‘two souls into one’<sup>114</sup> body of the God followed by similar fusion of two bodies into one Soul of God **and its universalisation**. The former is the Psychic experience of ‘wedding of the eternal Lord and Spouse’<sup>53</sup> **or ‘A diarchy of two united souls,’**<sup>92</sup> in waking trance and the latter is its extension of Spiritual experience of ‘**A single being in two bodies clasped,**’<sup>92</sup> **or ‘A burning of two bodies in one flame,’**<sup>104</sup> in dream and sleep trance **and its further extension in universal plane as** ‘Wedded to all he had been, became himself’<sup>54</sup> **or ‘The calm delight that weds one soul to all.’**<sup>102</sup> Or in integral Yoga, exclusive Psychic Divine Love begins with the Soul’s union (*Jivatma*) with the Divine (*Paramatma*) and here **one** could live without the attraction of mental imitations and without the aid of human lover. This Psychic Love cannot keep itself satisfied with the highest intensities of exclusive enjoyment; it calls down entire truth of Divine Love in Spiritual **and universal plane in** which ‘one could love without return for love’<sup>116</sup> **and it** includes all the worlds and worlds beyond to be possessed by the intensities of Supreme *Ananda*. The nature of highest Divine Love is all inclusive, all embracing, all compassionate, universal, eternal, absolute immobility and unparalleled intensity of absolute vibration. In order to keep Divine Love unalloyed, warm and homogenous vibratory mass it must search truth in close proximity with the Divine union in Personal, Impersonal, Universal and Transcendent planes. **When human love transforms into universalised Divine Love, annulling all division and separation of Consciousness, ‘Then shall the business fail of Night and Death.’**<sup>96</sup>

The human love, governed by Nature’s law, which has no power to break the earth’s seal of ignorance, incapacity, inertia and death and it can be transformed into all powerful Divine Love, governed by Supernature’s Law, only when the Lover and the Beloved either by the privilege of past birth or by the *Tapasya* and consecration of present birth open either to their larger, deeper and more plastic Psychic or Spiritual Being. Thus, the depth and sweetness of mortal emotional joy is fulfilled by the emergence of a wider and more complete movement of Divine Love. **Those who have received Savitri’s Divine Love for them all earthly joy, heavenly joy and self-existent joy become pale, insufficient and obsolete.**

**Sevenfold personal relation with the Divine:**

“I am the Madran, I am Savitri. (She is both human and Divine, Jivatma and Para-prakriti)

All that I was before, I am to thee still, **(human and Divine Lover)**

Close **comrade** of thy thoughts and hopes and toils, **(The Divine Friend and Playmate)**

All happy contraries I would join for thee.

All sweet relations marry in our life; **(The Divine Lover and Beloved.)**

I am thy kingdom even as thou art mine,

The sovereign and the **slave** of thy desire, **(The play with Divine Master is possible through slavehood)**

Thy prone possessor, **sister** of thy soul **(brotherhood is a derivative of the original personality of Divine Fatherhood.)**

And **mother** of thy wants; thou art my world, **(The Divine Mother of all-life.)**

The earth I need, the heaven my **thoughts** desire, **(The Wisdom of Divine Teacher.)**

The world I inhabit and the god I adore.”

Savitri-719-20

*Savitri* book projects *Avataras* as brother Souls and slave of all humanity where *Savitri* became the Mother of *Satyavan's* ‘natural brothers’<sup>107</sup> and ‘She made herself the diligent serf of all.’<sup>109</sup> And, also Divine asks *Savitri* to take care of earth creatures and further directed her, ‘Thou shalt not shrink from any brother soul.’<sup>108</sup>

Since only in the Divine, human emotion can find its real and utter satisfaction, therefore all the life of the Soul is satisfied by the seven-fold personal relation with the divine Beloved and the joy of these relations due to their self-existent motiveless nature, purify the emotional mind and enhances its capacity to hold more *Ananda*. A similar fulfilment is demanded of our universal and impersonal part through universal and impersonal union with the Divine. These relationships are not imaginations of mind or illusions but Spiritual facts and the intensity of these relations can multiply in the process of Yoga and ultimately the lover does not seek heaven or liberation from birth or any other thing, but to lose himself eternally in the sole clasp of the Divine Beloved. A *Sadhaka* of integral Yoga has to realise the World-existence as *Lila*, Divine Play and he has to become a woman and paramour in Consciousness in order to enter right relation with the Divine Beloved, he has to become the slave and servant in order to enter relation with the Divine Master, he has to become a supple and plastic child with full of joy in order to become a playmate of the Divine Mother and Divine Father, he has to become a student and disciple in order to enter right relation

with the Divine Teacher, he has to become a friend and playmate in order to enter relation with his Divine Friend and Playmate. Through intensification of these seven-fold personal relations with the Divine, the Godhead breaks out from a human mould and the Soul of man becomes eternally young, perpetually inexhaustible creating and re-creating Himself in himself for the pure bliss of that self-creation and self-representation and thus the Divine becomes the Play, the Player and the Playground. As long as the lower Nature in man is active or he is under the subjection of physical (*tamasic*) mind and vital (*rajasic*) mind, his godward possibility is seriously restricted and he searches for an outward divisible human love to make up his emotional deficiencies.

### 1) Discipleship to God *the Guru*: -

“He comes unseen into our darker parts  
And, curtained by the darkness, does his work,  
A subtle and **all-knowing guest and guide**,  
Till they too feel the need and will to change.”

Savitri-35

“Or listens following a **bodiless Guide**”

Savitri-80

“Awake with a cry and stir of numberless souls,  
Arisen from the breast of some deep Infinite,  
Smiling like a new-born child at love and hope,  
In her nature housing the Immortal’s power,  
In her bosom bearing the eternal Will,  
No **guide** she needed but her luminous heart:”

Savitri-128

“The unfelt Self within who is **the guide**,  
The unknown Self above who is the goal.”

Savitri-168

“**Guide** of the traveller of the unseen paths,”

Savitri-295

“Young **grave disciples** fashioned by their touch,”

Savitri-382

“And how shall the end be vain when **God is guide**?”

Savitri-339

“They moved unable to forego her light,  
Desiring they clutched at her with outstretched hands  
Or followed **stumbling** in the paths she (Savitri) made.”

Savitri-363

“She (Savitri) walked in their front towards a greater light,

Their **leader** and queen over their hearts and souls,”  
Savitri-363

“She (Savitri) held their hands, she chose for them their paths:  
They were moved by her towards great unknown things,”  
Savitri-364

“Thy soul has strength and needs **no other guide**”  
Savitri-374

“One force shall be your mover and **your guide,**  
**One light shall be around you and within;**  
**Hand in strong hand confront Heaven’s question, life:”**  
Savitri-374-375

“A way proposed by **an unerring Guide.**”  
Savitri-378

“A ray from self’s solitude of light **the guide;**”  
Savitri-460

“All stumbled on behind a **stumbling Guide,**  
Yet every stumble is a needed pace  
On unknown routes to an unknowable goal.”  
Savitri-625

“The mortal (Savitri) led, the god (Death) and spirit (Satyavan)  
obeyed  
And she behind was **leader** of their march  
And they in front were followers of her will.”  
Savitri-639,

“Only in an uplifting hour of stress  
Men answer to the touch of greater things:  
Or, raised by **some strong hand** to breathe heaven-air,  
They slide back to the mud from which they climbed;”  
Savitri-689

“One cannot imagine –one cannot imagine what a grace it is to have someone in whose hands you can place yourself entirely! By whom you can let yourself be guided without having the need to seek. I had that, I was very, very conscious of it as long as *Sri Aurobindo* was there. And when he left his body, it was a dreadful collapse...One cannot imagine. Someone you can refer to with the certainty that what he says will be the truth.”<sup>72</sup>

### **The Mother**

In traditional Yoga, the *Guru* strengthens and illumines the practice of written truth, *Shastra*. In integral Yoga, *Guru* is an Influence who can purify the subtle body and can call down Divine Presence. The Spiritual Presence of a living *Guru* is a special privilege in the life of a seeker. *Since* integral Yoga accepts the Yoga of

Knowledge, it has the need of the Divine<sup>131</sup> as All-Wise *Guru*. Integral Yoga identifies physical *Guru* as a Spiritual Influence, who is extended Psychically as the inner Guide in the heart, Master of Yoga, the Lord, Light, Enjoyer and Goal of all sacrifice and effort, Spiritually as the Guide above the head, universally as the World-teacher, *Jagat Guru*, Supramentally<sup>131</sup> as the Supreme Mother and the Supreme Lord. The Master of our Yoga is the *Parameshwara* of the *Vedantic* teaching, the *Parameshwari* of the synthetic Yoga of *Tantra*, *Purushottama* of the *Gita*, *Moksha* of the *Adwaitin*, *Sajujya Mukti* of the *Jnana Yoga*, *Samipya or Salokya Mukti* of the *Bhakti Yoga*, *Sadharmya or Sadrisya Mukti* of *Karma Yoga*, the supreme Soul and the supreme *Shakti*. We have to pursue Him and realise Him integrally in all His names and forms and qualities and not to remain satisfied with His one form that has most touched our inner being; we have to know and possess Him integrally, *samagram mam*,<sup>4</sup> in all the world and planes of Consciousness.

The greatest *Guru* can no longer confine himself to teaching and example, but rather he withdraws from these two important activities to plunge himself into deep Divinities and from that depth pours down his *Influence*,<sup>117</sup> Presence, Power, Light, Peace and Love to all those who are receptive around him. His touch is like the artist moulding the clay of our mind, life and body. He leads us to knowledge at every step and kindles the inner light and vision. When we cease to think and see for ourselves and think what he wills to think and see for us, then *the Guru* is fulfilled in his disciples and we enjoy his embrace and possession.

## 2) Sonship to God the Father: -

“A greater **sonship** was his divine right.”

Savitri-22

(Satyavan said) “Descend. Let thy journey cease, come down to us.

Close is my **father’s** creepered hermitage  
Screened by the tall ranks of these silent kings,  
Sung to by voices of the hue-robed choirs  
Whose chants repeat transcribed in music’s notes  
The passionate coloured lettering of the boughs  
And fill the hours with their melodious cry.”

Savitri-402

(Savitri said) “Father and king, I have carried out thy will.

One whom I sought I found in distant lands;  
I have obeyed my heart, I have heard its call.  
On the borders of a dreaming wilderness  
Mid Shalwa’s giant hills and brooding woods



In his thatched hermitage Dyumatsena dwells,  
Blind, exiled, outcast, once a mighty king.  
The son of Dyumatsena, Satyavan,  
I have met on the wild forest's lonely verge.  
My father, I have chosen. This is done."

Savitri-424

"All of his speeding days that he could spare  
From labour in the forest hewing wood  
And hunting food in the wild sylvan glades  
And service to his **father's** sightless life  
He gave to her and helped to increase the hours  
By the nearness of his presence and his clasp,  
And lavish softness of heart-seeking words  
And the close beating felt of heart on heart."

Savitri-472

"Each soul is the **great Father's crucified Son,**"

Savitri-500

"Her mortal ego perished in God's night.  
Only a body was left, the ego's shell...  
The individual die, the cosmos pass;  
These gone, the transcendental grew a myth,  
The Holy Ghost without the **Father and Son,**  
Or, a substratum of what once had been,  
Being that never willed to bear a world  
Restored to its original loneliness,  
Impassive, sole, silent, intangible."

Savitri-552

(Death's boon offered to Savitri)

"Indulgent to the dreams my touch shall break,  
I yield to his **blind father's** longing heart  
Kingdom and power and friends and greatness lost  
And royal trappings for his peaceful age,  
The pallid pomps of man's declining days,  
The silvered decadent glories of life's fall."

Savitri-589

'I am the father of the universe,' *pita hamasya jagat*,<sup>5</sup> thus declared *the Gita* in its various relations with the devotees. Son-ship to God the Father is acceptable in integral Yoga, as it rests on the foundation of the *Vedanta*. The four main *Upanishads*, from which integral Yoga draws sustenance are the gospel of the Divine Life and Divine Work from *Isha Upanishad*, the gospel of Eternal Bliss from *Taittiriya*

*Upanishad*, the gospel of Divine Knowledge and self-surrender from *Kena Upanishad* and working of the Self in the world as creator and master of evolution and the creator *Brahman* is identified as Consciousness from *Aitareya Upanishad*.

From a Spiritual point of view the Divine Father, *Paramatma* is the liberator of the Soul, *Jivatma* and the eternal relation between *Nara and Narayana*, the human Soul and the Divine Father is fulfilled by their merger and oneness. From a human point of view, life begins from the mother's love, which liberates the child from a helpless state to arrive at the father's love, which liberates the child from all other dependencies and influences, to stand alone and independent. But when one discharges the responsibility of fatherhood to God, then He lifts the child Soul to immeasurable and unimaginable heights.

The faculty of Divine Fatherhood is observed in King *Aswapati* in his relation with his Divine daughter *Savitri*, to whom he called down to earth through his long asceticism, *tapasya*. As Father and *Guru*, he was aware of *Savitri's* mission on earth, which she would accomplish by the help of her second Self, *Satyavan*. King *Aswapati* made her aware that her unknown Lover waits for her in the unknown breast of earth and he will 'give voice to what in'<sup>88</sup> her is mute and 'He shall walk'<sup>88</sup> with her until her body's end. The King further wanted to know from the heavenly sage *Narad*, whether her daughter could 'pour the nectar of sorrowless life'<sup>89</sup> on her surrounding earth and 'Heal with her bliss the tired breast of earth.'<sup>89</sup> He wished for her daughter, 'glad and griefless days'<sup>89</sup> and unwounded mortal life. To this question of the King, *Narad* hinted that each great Soul has to go through fire test, *agni parikha*, and she 'must cross on the stones of suffering to its goal'<sup>90</sup> of Bliss state.

### 3) Tenderness to God the Mother: -

“As if a childlike finger laid on a cheek  
Reminded of the endless need in things  
The heedless Mother of the universe,  
An infant longing clutched the sombre Vast.”

Savitri-2

“Apart, living within, all lives she bore;  
Aloof, she carried in herself the world:  
Her dread was one with the great cosmic dread,  
Her strength was founded on the cosmic might;  
The universal Mother's love was hers.”

Savitri-9

“A Godhead stands behind the brute machine.  
This truth broke in in a triumph of fire;

A victory was won for God in man,  
The deity revealed its hidden face.  
The great World-Mother now in her arose:"

Savitri-21

"His soul breaks out to join the Oversoul,  
His life is oceaned by that superlife.  
He has drunk from the breasts of the Mother of the worlds;  
A topless Supernature fills his frame:"

Savitri-24

"A seeker of hidden meanings in life's forms,  
Of the great Mother's wide uncharted will  
And the rude enigma of her terrestrial ways  
He is the explorer and the mariner  
On a secret inner ocean without bourne:  
He is the adventurer and cosmologist  
Of a magic earth's obscure geography."

Savitri-69

"The **eternal Goddess** moved in her cosmic house  
Sporting with God as a **Mother** with her child:"

Savitri-327

"The Ancient Mother clutched her child to her breast  
Pressing her close in her environing arms,  
As if earth ever the same could for ever keep  
The living spirit and body in her clasp,  
As if death were not there nor end nor change."

Savitri-551

"You are *the Mother's* child and *the Mother's* love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of *the Mother*: it is there within you, but your outward mind is occupied by little **futile** things and too often in a violent fuss over them."<sup>73</sup>

**Sri Aurobindo**

Traditional *Tantra* aims at Spiritual conversion of the whole nature in which liberation, cosmic action, full perfection and enjoyment of Spiritual powers are unified. It includes *Hathayoga* for perfection of the physical sheath or gross body by concentration on the concealed Divinity in the physical substance and perfection of vital sheath by opening of six energy centres from bottom in ascending order to unite with the *Brahman*; stresses on *Raja Yogic* purification, meditation and concentration for perfection of Mental sheath and Psychic sheath which includes perfection of subtle body; directs the emotional and aesthetic powers in the heart Godward through *Bhakti Yoga* for purity, intensity, infinite passion of God-possession; clings to *Jnana Yoga*

for purification and perfection of ethical and intellectual power directing them towards the Divine oneness; adheres to *Karma Yoga* for purification and joy of Divine union through action.

Integral Yoga accepts the Divine as the Creatrix Mother and almighty Occultist. It differs from traditional *Tantra* in the sense that it no longer initiates Yoga by dynamising the divinity concealed in the body and vital as 'soul in the Body' and 'soul in the Vital'; rather it begins by activating the 'soul in Mind' and opening itself first towards higher Mental or Spiritual faculties and directing these forces as descending *Shakti* towards opening of Soul in the body and Soul in the vital and purification and liberation of mind, life and body.

In traditional schools the exclusive worship of the Divine Mother for all attainment gets momentum in *Tantra*. The *Tantric Yoga* differs from Integral *Tantra Yoga* in the sense that the *Tantric* perfection of *suddhi*, *siddhi*, *mukti* and *bhukti* are universalised in integral Yoga as All-Purification, All-Perfection, All-Liberation and All-Delight and the worship of the personal Mother is realised in Her Individual, Universal and Transcendent form for 'the divine fulfilment of life.'<sup>132</sup> In traditional *Tantra*, the Divine Mother is the giver of the four boons of *artha*, opulence, *kama*, pure enjoyment, *dharma*, the Law of life and *Mokhya*, liberation; the same boon is transformed in integral *Tantra Yoga* of (1) conquest of all the money power of the earth for the Divine, (2) all delight born out of integral union with the Divine, (3) the Divine Law born out of Divine Will, Knowledge and Love whose outward and external form is the norms of Integral Yoga and the (4) liberation of Soul, universalisation of Soul, transformation of whole individual Nature and individual becoming the centre of world transformation.

In integral Yoga, the Divine Mother's aspect of *Dharma*, *Kama*, *Mokhya* and *Artha* can also be extended as *Yoga Shakti*, *Prema Shakti*, *Jnana Shakti* and *Artha Shakti*.

The four Divine faculties, *chatvaro manabastatha*,<sup>78</sup> of Wisdom, Power, Harmony and Perfection, hinted in *the Gita* as highest secrets, *rahasyam uttamam*,<sup>6</sup> are developed in integral Yoga by practice of four Spiritual disciplines of Yoga of Knowledge, Yoga of Self-Perfection, Yoga of Devotion and Yoga of Work respectively which will culminate in possession of the four Divine *Shaktis* of *Maheswari*, *Mahakali*, *Mahalakshmi* and *Mahasaraswati* respectively. All possible Spiritual experiences are captured in the wide boundary of integral Yoga and in an attempt to constantly fill ourselves with more experiences, we have identified sixty-four Spiritual and Psychic *siddhis* and eighteen Supramental *siddhis*, where the former

are exclusive in nature and are related with heightening of individual capacity to its utmost degree and the latter are all-inclusive in nature and have universal repercussions. The first *siddhi*, with which integral Yoga begins its great enduring journey, is the discovery of the secret woodland in the lotus of the heart where the magic flute of the Eternal Lover is ever heard and the shrine is purified for the wide range play of the *Jivatma* and *Paramatma*, *Shakti* and *Shiva* and *Radha* and *Krishna*. The fullness of such experience comes when the flute of the Lover is echoed in the world and the world beyond.

*The Mother's Prema Shakti* is entrusted with the four specific mission of (1) strengthening the virgin Power, *Para-prakriti*, by eliminating the opposing and Soul Slaying harlot power, *Apara-prakriti*; (2) 'stay the wheels of Doom'<sup>55</sup>, (3) 'break or trample the iron Law'<sup>56</sup> and (4) 'call high destiny down'<sup>57</sup> for the individual, collectivity and the race. She rebuilds Her creation through manifold Divine faculties and the most frontally present faculties are the fourfold Love force, that of Psychic, Spiritual, Universal and Supramental Love. The first three are derived from the Supramental Love that is an all-inclusive and comprehensive Supreme vibration that spreads over all the planes of consciousness with intensest *Ananda*; it excludes no mortal joy but fulfils it utterly. She liberates the human Soul from the lure of the four exclusive enjoyments, that of the lure of separative egoistic happiness, the lure of joy and laughter of the Soul, the lure of individual happiness in the heavens beyond and the lure of self-absorbed bliss in the impersonal Infinity. These four exclusive enjoyments of escapist traditional Spirituality are transcended in integral Yoga and *Savitri* declares firmly that a joy becomes imperfect if it is not shared by the whole of the living and non-living creatures. All the discord of life will be resolved through the possession of the all-inclusive Divine in humanity.

Since Knowledge is the fundamental determinant of the Chit-aspect of Supreme *Sachchidananda*, the Divine Mother as *Jnana Shakti* comes third in the executive order of Her Divine manifestation. She exposes us to four worlds or selves hinted in the *Mandukya Upanishad* as Waking Self, Dream Self, Sleep Self and The Self of *Turiya*. These Selves are the constitution of the external world or the gross body of the Divine, the subtle body, the causal body and the Supreme self, which is the origin of all these selves. In Integral Yoga these selves are extensively experienced as Inconscient self, Surface physical self, Subliminal self, Superconscient self, Universal self and Supreme self. In order to access these selves, a fourfold concentration and fourfold cognition are developed that are (1) Exclusive concentration and Separative Knowledge by indirect contact, (2) Essential concentration and Separative Knowledge by Direct contact, (3) Multiple concentration and Knowledge by Direct contact and (4) Integral Concentration and the Knowledge

by Identity. The development of these concentrations and cognitions liberate us from the sevenfold ignorance hinted in *Akhupanishad* and *Mahopanishad* and the nature of the ignorance are extensively experienced as Original ignorance, Cosmic ignorance, Egoistic ignorance, Temporal ignorance, Psychological ignorance, Constitutional ignorance and Practical ignorance and the emergence into sevenfold Knowledge, *maharsaya sapta purbe*,<sup>78</sup> is the total Knowledge. The sevenfold (or eight) cosmic existence hinted in the *Rig Veda* are identified as matter, vital, soul and mind of lower hemisphere and Supermind, Bliss, Consciousness and Existence of higher hemisphere; the ascension of lower hemisphere into the higher hemisphere and descent of the higher hemisphere into the lower hemisphere are the double movements, directed towards resolving four fundamental problems of existence, that of Ignorance, Suffering, Falsehood and Death. The double movement of ascent and descent is possible by rending<sup>101</sup> the veil between the (higher) Mind and Supermind, and that is the condition of the Divine Life in humanity.

Since *Artha Shakti*, Money power is an important power for perfection of the material and vital world, which is the derivative of Existence-aspect or *Sat*-aspect of *Sachchidananda*, so it is treated as fourth or last executive Power of the Divine Mother that at present is shifted into hands of *Asuric* forces. When the first three Powers are active on earth's atmosphere then *Artha Shakti* will be automatically restored back into the hands of the Divine Mother or on the base of the victory of these triple powers, an individual can rightly handle money for a Divine purpose.

When we are able to master the above four faculties, the Divine Mother is satisfied and we enjoy her visible Presence and the status of the Soul's eternal childhood.

#### 4) Clasp of the hand of the Divine Friend: -

“Looking for **the golden Hand** that never came,  
The advent for which all creation waits,  
The beautiful visage of Eternity  
That shall appear upon the roads of Time.”

Savitri-199-200

“Offspring of the gulfs, agents of the shadowy Force,  
Haters of light, intolerant of peace,  
Aping to the thought the shining Friend and Guide,  
Opposing in the heart the eternal Will,  
They veil the occult uplifting **Harmonist**.”

Savitri-225

“A light was with him (King), **an invisible hand**

Was laid upon the error and the pain  
Till it became a quivering ecstasy,  
The shock of sweetness of an arm's embrace."

Savitri-231

"He (**King Aswapati**) communed with the incommunicable;  
Beings of wider consciousness were his **friends**,  
Forms of a larger subtler make drew near;  
The Gods conversed with him behind Life's veil."

Savitri-301

"A **friend** and yet too great wholly to know,  
She (Savitri) walked in their **front** towards a greater light,  
Their **leader** and queen over their hearts and souls,  
One close to their bosoms, yet divine and far."

Savitri-363

"I know that mighty gods are friends of earth."

Savitri-400

"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;  
Each part of the being trembling with delight  
Lay overwhelmed with tides of happiness  
And saw **her hand in every** circumstance  
And felt her touch in every limb and cell."

Savitri-529

"In the slow process of the evolving spirit,  
In the brief stade between a death and birth  
A first perfection's stage is reached at last;  
Out of the wood and stone of our nature's stuff  
A temple is shaped where **the high gods** could live."

Savitri-531

"Now has a strong desire seized all my heart  
To go with Satyavan **holding his hand**  
Into the life that he has loved and touch  
Herbs he has trod and know the forest flowers  
And hear at ease the birds and the scurrying life  
That starts and ceases, rich far rustle of boughs  
And all the mystic whispering of the woods."

Savitri-562

"Then the doomed husband and the woman who knew



Went **with linked hands** into that solemn world.”

Savitri-562

“Then **hand in hand** they left that solemn place  
Full now of mute unusual memories,  
To the green distance of their sylvan home  
Returning slowly through the forest’s heart.”

Savitri-721

“Drawn by white manes upon a high-roofed car  
In flare of the unsteady torches went  
**With linked hands Satyavan and Savitri,**  
Hearing a marriage march and nuptial hymn,  
Where waited them the many-voiced human world.”

Savitri-724

*The Gita* declared that the Divine is the friend, *sakha*, helper, saviour of all creatures, *suhrdam sarvabhutanam*.<sup>79</sup> He is the charioteer, pilot of our ways, the defender from enemies, fighter of the battle and friend during our difficulties. He is the comrade, playmate of the game of living and the eternal companion and holds our hand in successive lives. His embraces and His blows are equally well intentioned for our Soul’s perfection. These contradictions lead to a greater intimacy with Him.

##### 5) Laughter and sport with our comrade boy Play-fellow: -

“Her **playmate** in the sempiternal spheres”

Savitri-16

“Only by him they are, his breath is their life;  
An unseen Presence moulds the oblivious clay.  
A playmate in the mighty Mother’s game,  
One came upon the dubious whirling globe  
To hide from her pursuit in force and form.”

Savitri-60

“An **Infant** nursed on Nature’s covert breast,  
An **Infant** playing in the magic woods,  
Fluting to rapture by the spirit’s streams,  
Awaits the hour when we shall turn to his call.”

Savitri-169

“As if reversing a deformation’s spell,  
Released from the black magic of the Night,  
Renouncing servitude to the dim Abyss,  
It shall learn at last who lived within unseen,

And seized with marvel in the adoring heart  
To the enthroned **Child-Godhead** kneel aware,  
Trembling with beauty and delight and love.”

Savitri-171

“**Playmates** of youthful Nature and **child God**,”

Savitri-266

“Unsolved the riddle of the **unfinished Play**;  
The **cosmic Player laughs** within his mask,  
And still the last inviolate secret hides  
Behind the human glory of a Form,  
Behind the gold eidolon of a Name.”

Savitri-311

“Love dwells in us like an unopened flower  
Awaiting a rapid moment of the soul,  
Or he (love) roams in his charmed sleep mid thoughts and things;  
The child-god is at play, he seeks himself  
In many hearts and minds and living forms:”

Savitri-398

“A visioned spell pursued my boyhood’s hours...  
An **early child-god** took my hand that held,  
Moved, guided by the seeking of his touch,”

Savitri-404

“His bliss laughs to us or it calls concealed  
Like a far-heard unseen entrancing flute  
From moonlit branches in the throbbing woods,  
Tempting our angry search and passionate pain.”

Savitri-614

He is the child born to our desire that we cherish and rear. His joy and laughter lure our Soul to enter an eternal game and develop our Psychic being. He nourishes our maternal and paternal faculties of love and care. He plays with everything and with the smallest thing. He takes nothing seriously and takes delight in everything. The child God leading our soul in joy and laughter is profoundly developed in the life story of *Sri Krishna*. All is united in that deepest many-sided Divine relation and we enjoyed the ‘intimacy of infant God.’<sup>58</sup> The child God seeks himself in many longing hearts, mind and body and thus feels in his universalised body the existence of this whole creation.

## 6) Blissful servitude to God the Master: -

“Although she drives him on her fancy's roads,  
At play with him as with **her child or slave**,  
To freedom and the Eternal's mastery  
And immortality's stand above the world,  
She moves her seeming puppet of an hour.”

Savitri-65

“He makes of her his moment **passion's serf**:  
To obey she feigns, she follows her creature's lead:  
For him she was made, lives only for his use.  
But conquering her, then is he most **her slave**;  
He is her dependent, all his means are hers;  
Nothing without her he can, she rules him still.”

Savitri-65

“The **master of existence** lurks in us  
And plays at hide-and-peek with his own Force;  
In Nature's instrument loiters secret God.”

Savitri-66

“The Master of the worlds self-made her slave  
Is the executor of her fantasies:  
She has canalised the seas of omnipotence;  
She has limited by her laws the Illimitable.”

Savitri-121

“Strength was the slave of calm spiritual law,”

Savitri-124

“She made herself the **diligent serf** of all,”

Savitri-470

“Accepting cosmos, binds himself **Nature's serf**  
Till he becomes her freedom—or **God's slave**.”

Savitri-542

“Thy servitudes (slaves) on earth are greater, King,  
Than all the glorious liberties of heaven.”

Savitri-686,

“For ever love, O **beautiful slave** of God!”

Savitri-702

Since integral Yoga accepts the Yoga of Works, it has the need of the Divine as the all-Powerful Master, the Lord, the Doer, and the cosmic Worker, who does all work tirelessly to prepare this fragile human mud-engine for heaven's use. Thus, Divine demands subordination and service from men and insists to do the work of all types, *sarvakarmani*,<sup>80</sup> in the material world, and *the Mother* stresses, “Work, even manual

work, is indispensable to the inner discovery. If one does not work, if one does not put one's consciousness into matter, it will never develop."<sup>74</sup> One should wish to live through action 'a hundred years'<sup>81</sup> and enjoy in the body the Divine self-fulfilment.

Service to the Divine is offered through seven ascending steps. First, the devotee becomes **dasya of the servant**, God's servant, who feigns obedience and yet moves by the impulse of his own free will and desire; this is the lowest stage of relation where mere obedience with fear, separation and distance from the Master predominates; secondly, he becomes the **dasya of the lover**, God's lover, whose disobedience is overruled by the power of love; in this state all distance, separation, all awe, fear and mere obedience disappears in the oneness of the Beloved; thirdly, he becomes the **dasya of the yantra**, God's living and loving instrument with higher stage of self-surrender, who does not obey, but moves to His will as the string replies to the finger of the musician; fourthly he becomes the **dasya of the slave**, the slave of God, rejoices in His possession and moves helplessly by His Divine Will; fifthly, he becomes **dasya of the child**, God's child, where the God is revealed as the Mother and the slave becomes the king child, no longer a separate being, servant, instrument and slave, but a part and portion of Her eternal Consciousness and force, put out from Her for the play and yet always safe in Her. Sixthly, he becomes **Vibhuti**, the increasing manifestation of the Divine, the *Ishwara*, 'which is indeed present in all, even in the weakest or most clouded living being.'<sup>82</sup> He becomes one with the Divine *Ananda*, Will, Action and Knowledge. Here the complete joy is manifested by the fusion of *Shakti* with *Ishwara*. And beyond the Consciousness of *Vibhuti*, there exists the seventh state, that of the **consciousness of the Avatara**, the Supreme Himself assuming a human name and form enters the *Lila* of the greatest world action. **This increasing slavehood of an integral Yogi reduces the gulf created between swift Spiritual evolution of the developed Soul and the slow evolution of the developing Soul.**

#### 7) Rapturous love of our divine Paramour: -

"Our error crucifies Reality  
To force its birth and divine body here,  
Compelling, incarnate in a human form  
And breathing in limbs that one can touch and clasp,  
Its Knowledge to rescue an ancient Ignorance,  
Its saviour light the inconscient universe."

Savitri-170-71

"Her **eternal Lover** is her action's cause;  
For him she leaped forth from the unseen Vasts  
To move here in a stark unconscious world."

Savitri-181

“Or from the gold eye of her paramour”

Savitri-349

“An incense floated in the quivering air,  
A mystic happiness trembled in the breast  
As if the invisible Beloved had come  
Assuming the sudden loveliness of a face  
And close glad hands could seize his fugitive feet  
And the world change with the beauty of a smile.”

Savitri-290

“After all was given she demanded still;  
Even by his strong embrace unsatisfied,  
She longed to cry, “O tender Satyavan,  
O lover of my soul, give more, give more  
Of love while yet thou canst, to her thou lov’st.  
Imprint thyself for every nerve to keep  
That thrills to thee the message of my heart.”

Savitri-471

“The Lover winds around his play mate’s limb,  
Choosing his (**Spirit’s**) tyranny, crushed in his embrace?  
To seize him better with her (**Matter’s**) boundless heart  
She (**Matter**) accepts the limiting circle of his (**Spirit’s**) arms,  
Bows full of bliss beneath his mastering hands  
And laughs in his rich constraints, most bound, most free.”

Savitri-653

In the traditional *Bhakti Yoga*, the relation between the Lover and the Beloved is considered closest of all relationships and it proceeds through different stages that are *Sangsaya*, fear of loss of love leading one to state of doubt, *Viraha*, sorrow of separation *Abhimana*, anger and jealousy of separation, *Bichheda*, the state of complete separation, *Vyakulata*, passion to reunite again and the end is *Milana*, complete union. The means through which the love is activated are: - *Sammohona*, attraction, *Uchhatana*, excitation, *Sosana*, possession, *Vikhyovana*, disappointment and *Dahana*, burning sensation. Fear, doubt, anger, jealousy, grief, dissatisfaction and passion are the vital impurities. Integral Yoga rejects the vital being’s union with the Divine through the above-mentioned means as there is a danger of inrush of the lower nature and unpurified emotions; rather it experiences the same Divine union by directing purified emotions through the gate of the Psychic being which is a flowering of joy, union, confidence, self-giving and *Ananda* or one gets impersonal Spiritual Love by rejecting the personal egoistic limitations. The fundamental difference between the exclusive love of the traditional *Bhakti Yoga* and the comprehensive love

of the integral Yoga is that in the former, the Divine union begins from vital sheath by turning vital emotions towards the Divine to arrive at Psychic (as that of *Sri Chaitanya*) and Spiritual union (as that of *Sri Krishna*); whereas the latter aims at constant union and control of Divine at every moment in all the ten sheaths (which has been discussed later) and Divine union in the mental, vital and physical sheaths are perfected by the pressure of Psychic, Spiritual, Universal and Supramental Love.

Love, Psychicised and Spritualised necessarily offers a twofold fulfilment of **Personal and Impersonal Joy**; the lover and Beloved enjoy their infinite variety of Divine union in difference and they throw themselves finally into an absolute and intense ecstasy of divine Oneness. The sense of this Oneness paves the passage of discovery of the Supramental. The prolongation of this ascending union and oneness establishes the Supramental concentration. When the Supramental concentration is established **or the Love Supramentalised**, the personal relation with the Divine is utterly satisfied and the Divine Beloved lives permanently with His visible (**subtle**) material vibration. That is the experience of constant **purified subtle physical Divine union** and highest *milana* with the Divine Beloved.

### **The descent of Divine Love to the Inconscient Sheath: -**

“The persistent thrill of a transfiguring touch  
Persuaded the inert black quietude  
And beauty and wonder disturbed the fields of God.”

Savitri-3

“A Splendour presses or a Power breaks through,  
Earth’s great dull barrier is removed awhile,  
The inconscient seal is lifted from our eyes  
And we grow vessels of creative might.”

Savitri-108

“The poised inconscience shaken with a touch,  
The intuitive Silence trembling with a name,  
They cried to Life to invade the senseless mould  
And in brute forms awake divinity.”

Savitri-129

“For since upon this blind and whirling globe  
Earth-plasm first quivered with the **illuminating mind**  
And life invaded the **material sheath**  
Afflicting **Inconscience** with the need to feel,”

Savitri-353

“Out of division’s dense inconscient cleft,

And make them one with God and world and her.”

Savitri-363

“He sang the Inconscient and its secret self,  
Its power omnipotent knowing not what it does  
All-shaping without will or thought or sense,  
Its blind unerring occult mystery,  
And darkness yearning towards the eternal Light,  
And **Love** that broods within the dim abyss  
And waits the answer of the human heart,  
And death that climbs to immortality.”

Savitri-416

“My soul can meet them (Inconscient’s Law and Fate) with its **living fire**.”

Savitri-589

“My God is **will** and triumphs in his paths,  
My God is **love** and sweetly suffers all.  
To him I have offered hope for sacrifice  
And gave my longings as a sacrament.”

Savitri-591

“Love’s golden wings have power to fan thy void:  
The eyes of love gaze starlike through death’s night,  
The feet of love tread naked hardest worlds.  
He (Divine Love) labours in the depths, exults on the heights;  
He shall remake thy universe, O Death.”

Savitri-592

“**I know my coming was a wave from God.**  
For all his suns were conscient in my birth,  
And one who **loves** in us came veiled by death.”

Savitri-594

“And it is this, this descent to the **very bottom**, in search of... but it is not an unknown, it is not an unknown—a bursting (it really is like a bursting), that marvellous bursting of **the Vibration of Love**; that is...it is the memory. And the effort is to turn it into an active reality.”<sup>77</sup>

### **The Mother**

In the *Upanishadic* era, the human body is defined to be composed of five *koshas* or sheaths. In each of these *koshas*, the *Brahman* or *Purusha* or Self is either concealed or revealed. They are *Annamaya kosha*, *Pranamaya kosha*, *Manomaya kosha*, *Vijnanamaya kosha* and *Anandamaya kosha*. Five more nether and intermediate sheaths are incorporated here in integral Yoga, as the *Mother* and *Sri Aurobindo* had experienced ten (actually twelve) occult Centres; for They better distinguish the stages of our self-development. The Inconscient sheath is the base,



which is a rather darker and impure part of our existence and the dwelling place of four fundamental problems of existence represented by Ignorance, Suffering, Falsehood and Death. The Subconscious sheath, physical sheath, vital sheath and mental sheath have evolved from the Inconscious sheath. In the mental sheath, the physical mind, vital mind, sensory mind, emotional mind and intellectual mind are already evolved and they are under the direct control of the Inconscious sheath. There are higher faculties of the mind sheath that we name them also as Spiritual sheath; they are Higher mind, Illumined mind, Intuitive mind and Over mind, which are yet to evolve in our self-growth. Apart from them, the Psychic sheath, the Universal sheath, the Supramental sheath and Bliss sheath, are yet to evolve and our immediate preoccupation is to participate in the evolution of these higher sheaths and apply their respective concentration towards perfection of other inferior sheaths.

King *Aswapati's* exploration of the Inconscious sheath opened the passage of 'grand solution' in the problem of existence. On digging the core of darkness, he discovered wells of Light. A cave of darkness guards the Eternal Light. Eternal wraps His head in the Inconscious's dark covered cloud. He discovered in the heart of Inconscious, the Supreme Consciousness. The activation of this Supreme state of Inconscious Self will flood all the other intermediate sheaths with the Divine faculties of Light, Love, Will and *Ananda* etc.

This discovery of Inconscious Self paves the passage of Supramental invasion to all the intermediate sheaths from two ends of above the head and below the feet or in the language of *Savitri* 'Our life is entrenched between two rivers of Light.'<sup>7</sup> *The Mother* never recounted the invasion of Supramental Love from Inconscious domain; rather there is *The Mother's* record of Supramental Power and Supramental Light invading from Inconscious sheath on 7<sup>th</sup> November, 1958 and night of 24-25 July, 1959 respectively. The Divine Love from the *Vijnanamaya Kosha* had invaded the vast unconscious sheath through *The Mother's* body on the night of 12-13<sup>th</sup> April, 1962. This experience confirms that there is yet another invasion of Divine Love that waits, through the innermost gate or very bottom gate of Inconscious sheath that is identified as one of Their unfinished tasks. The utter fullness of such an experience will come with the simultaneous invasion of Divine Love from two extreme ends of top and bottom sheath which is again identified as Their another unfinished mighty task.

**The descent of Divine Love to the Subconscious Sheath: -**

“It (Divine Love) summons the spirit's sleeping memories  
Up from subconscious depths beneath Time's foam;  
Oblivious of their flame of happy truth,

Arriving with heavy eyes that hardly see,  
They come disguised as feelings and desires,  
Like weeds upon the surface float awhile  
And rise and sink on a somnambulist tide.  
Impure, degraded though her (Subconscient) motions are,  
Always a heaven-truth broods in life's deeps;  
In her obscurest members burns that fire."

Savitri-138-139

"Then kindling the gold tongue of sacrifice,  
Calling the powers of a bright hemisphere,  
We shall shed the discredit of our moral state,  
Make the abyss a road for Heaven's descent,  
Acquaint our depths with the supernal Ray  
And cleave the darkness with the mystic Fire."

Savitri-171-72

"Out of the Void this grand creation rose,  
For this the Spirit came into the Abyss"

Savitri-632

"A hidden Bliss is at the root of things."

Savitri-630

"A heavier tread is mine, a mightier touch.  
There where the gods and demons battle in night  
Or wrestle on the borders of the Sun,  
Taught by the sweetness and the pain of life  
To bear the uneven strenuous beat that throbs  
Against the edge of some divinest hope,  
To dare the impossible with these pangs of search,  
In me the spirit of immortal love  
Stretches its arms out to embrace mankind.  
Too far thy heavens for me from suffering men.  
Imperfect is the joy not shared by all."

Savitri-686

"Often a lustrous inner dawn shall come  
Lighting the chambers of the slumbering mind;  
A sudden bliss shall run through every limb  
And Nature with a mightier Presence fill."

Savitri-710

In integral Yoga, the dynamisation of the *Brahman* or *Purusha* in the Psychic sheath and higher Mental sheath or Spiritual sheath is our first preoccupation. Second

preoccupation is the activation of *Brahman* in the distant Universal, Supramental and Bliss sheaths; third preoccupation is to activate the *Brahman* in the Subconscious and Inconscious sheath and the concurrent preoccupation to activate the *Brahman* in the lower Mental, Vital and Physical sheaths. The above order may vary based on the *swabhava* and *swadharma* of a *sadhaka* or simultaneous activation of more than one sheath may supersede the above order.

The influence of Psychic love and Spiritual love is effective partly to transform the mind, life and body, but for exploring the vast domain of Subconscious and Inconscious Sheaths, the greater instrumentation of Supramental Love is essential. Since Divine Love is related with the most intense purification, its Presence is most required in the dark, obscured, restless nether members and unhealthy zone of Subconscious and Inconscious Sheaths.

*The Mother's* present world action is concerned with clearing the Subconscious sheath, which is the uppermost layer of Inconscious Sheath and that rises up to the surface in order to be transformed. The old pull of Subconscious memory renews and its dull gravitation drags us down to half ordered chaos of life and may even draw towards Spiritual fall. Her large subjective action includes penetration and call down of Divine Light to darker parts and curtained by darkness does Her slow transformative work and establish a control in the individual, local, state, national and international subconsciousness, layer after layers so that more and more those sheaths will grow conscious and be possessed by Her Light.

#### **The descent of Divine Love to *Annamaya Kosha* or Physical Sheath: -**

“Here with the suddenness divine advents have,  
Repeating the marvel of the first descent,  
Changing to rapture the dull earthly round,  
Love came to her hiding the shadow, Death.  
Well might he (Love) find in her his perfect shrine.”

Savitri-14

“The smile of love that sanctions the long game,”

Savitri-41

“Even his **body's subtle self within**  
Could raise the earthly parts towards higher things  
And feel on it the breath of heavenlier air.”

Savitri-43

“The sweetness of love that knows not death,”

Savitri-51

- “The beautiful body of a soul at ease,  
Like one who laughs in sweet and sunlit groves,  
Childlike she (life) swung in her gold cradle of joy.”  
Savitri-114
- “All the soul’s postures donned divinity.  
There met the ardent mutual intimacies  
Of mastery’s joy and the joy of servitude  
Imposed by Love on Love’s heart that obeys  
And Love’s body held beneath a rapturous yoke.”  
Savitri-125
- “This limited being lifted to zenith bliss,  
Happy to enjoy one touch of things supreme,  
Packed into its sealed small infinity,  
Its endless time-made world outfacing Time,  
A little output of God’s vast delight.”  
Savitri-238
- “On an earth which looked towards a thousand suns,  
That the created might grow Nature’s lord  
And Matter’s depths be illumined with a soul  
They tied to date and norm and finite scope  
The million-mystiered movement of the One.”  
Savitri-268
- “For He who Is grows manifest in the years  
And the slow Godhead (Annamaya Purusha) shut within the cell  
Climbs from the plasm to immortality.”  
Savitri-272
- “It longed for the Light that knows not death and birth.”  
Savitri-277
- “The radiant limbs that know not birth and death,”  
Savitri-278
- “As those who have lived long made one in love”  
Savitri-292
- “Incarnating inexpressibly in her limbs  
The boundless joy the blind world-forces seek,  
Her body of beauty mooned the seas of bliss.”  
Savitri-314
- “A deathless meaning filled her mortal limbs;”  
Savitri-373
- “Thought, vision, feeling, sense, **the body’s self**  
Are seized unutterably and he endures

An ecstasy and an immortal change;  
He feels a Wideness and becomes a Power,  
All knowledge rushes on him like a sea:"

Savitri-375

"As if Love's deathless moment had been found,"

Savitri-579

"Then Love shall at last unwounded tread earth's soil;  
Man's mind shall admit the sovereignty of Truth  
And body bear the immense descent of God."

Savitri-516

"Even now the deathless Lover's touch we feel:"

Savitri-649

"An imperishable Force touching brute things  
Transform earth's death into immortal life."

Savitri-664

"Her **body quivered** with eternity's touch,  
Her soul stood close to the founts of the infinite."

Savitri-671

"A physical world is made to express Beauty; if it became **harmonious** instead of being the ignoble thing it is, if it became harmonious, it would have exceptional vibratory quality!... It is rather curious: the vital world is magnificent, the mental world has its splendours, the overmental world with all its god (who are existing beings, I know them well) is truly very beautiful; but I tell you, since I had that **Contact**, I have found all that hollow—hollow and ..lacking the essential. And that **essential thing**, in its principle, is here on **earth**."71

**The Mother**

Our ancient scriptures have represented fivefold *Ananda* manifested in the physical nature. They are *Maithunananda*, sex enjoyment, *Visayananda*, sense enjoyment, *Tivrananda*, intense enjoyment, *Raudrananda*, wrathful enjoyment and *Vaidyutananda*, lightning enjoyment. These enjoyments are established in the form of habits in the physical mind, sensational mind, aesthetic mind, emotional mind and intellectual mind respectively and are separated from the Soul stuff and hence are short-lived enjoyments.

In order to transform this transient physical substance into ideal love and pure vessel of self existent motiveless flawless *Ananda*, it has to ascend the four stairs of purification through Psychic love, Spiritual love, Universal love and Supramental Love and purify those enjoyments into the image of Soul stuff, Spiritual stuff, Universal stuff and Supramental stuff. The purification of physical sheath offers the

four perfections of *mahattva*, greatness of a sustaining force, *bala*, an abounding strength, energy and puissance of outgoing and managing force, *laghuta*, a lightness, swiftness and adaptability of nervous and physical being and *dharana-samarthya*, a holding and responsive power of physical substance towards the Divine Love.

When the physical substance is completely transformed, which is the most difficult exercise among transforming action of all the sheaths, then the physical substance will be able to hold the three Divine faculties of Supreme Love, Supreme Delight and Supreme Beauty. Through **descent of pure Divine Love**, life span can be increased indefinitely **through activation of ‘immense spiritual fate’<sup>113</sup>** and one remains eternally young.

### **The descent of Divine Love to *Pranamaya Kosha* or Vital Sheath: -**

“Heaven’s joys might have been earth’s if earth were pure.  
There could have reached our divinised sense and heart  
Some natural felicity’s bright extreme,  
Some thrill of Supernature’s absolutes:”

Savitri-123

“Only to be was a supreme delight,  
Life was a happy laughter of the soul  
And Joy was king with Love for minister.  
The spirit’s luminousness was bodied there.  
Life’s contraries were lovers or natural friends  
And her extremes keen edges of harmony:”

Savitri-124

“A **mystic Presence** none can probe nor rule,  
Creator of this game of ray and shade  
In this sweet and bitter paradoxical life,  
Asks from the body the soul’s intimacies  
And by the swift vibration of a **nerve**  
Links its mechanic throbs to **light and love.**”

Savitri-138

“Made (**subtle**) sense a road to reach the intangible:  
It thrilled with the supernal influences  
That build **the substance of life’s deeper soul.**”

Savitri-236

“A Bliss, A Light, a Power, a flame-white Love  
Caught all into a sole immense embrace;  
Existence found its truth on Oneness’ breast

And each became the self and space of all.  
The great world-rhythms were heart-beats of one Soul,  
To feel was a flame-discovery of God,  
All mind was a single harp of many strings,  
All life a song of many meeting lives;  
For worlds were many, but the Self was one.”

Savitri-322-23

“Aware of forms to which our eyes are closed,  
Conscious of nearnesses we cannot feel,  
**The Power within her shaped her moulding sense**  
In deeper figures than our surface types.”

Savitri-356

“Or longing with their self of life and flesh  
They clung to her for heart’s nourishment and support:  
The rest they could not see in visible light;  
Vaguely they bore her inner mightiness.”

Savitri-363

“In a narrow passage, the subconscious’s gate,  
She breathed with difficulty and pain and strove  
To find the inner self concealed in sense.”

Savitri-489

“The All-Wonderful makes a marvel of each event,  
The All-Beautiful is a miracle in each shape;  
The All-Blissful smites with rapture the heart’s throbs,  
A pure celestial joy is the use of sense.”

Savitri-663

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—no desires, no attachments...Since my earliest childhood, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don’t care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”



And with that preparation... It is eighty-six years since I came here, mon petit! For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day... We shouldn't be in a hurry."<sup>69</sup>

#### **The Mother**

"But I can tell you one thing: even before Her (Ananda aspect of the Divine Mother) coming, when, with Sri Aurobindo, I had begun going down (for the Yoga) from the mental plane to the vital plane, when we brought our yoga down from the mental plane into the vital plane, in less than a month (I was forty years old at the time – I didn't seem very old, I looked less than forty, but I was forty anyway), after no more than a month of this yoga, I looked exactly like an 18 year old! And someone who knew me and had stayed with me in Japan' came here, and when he saw me, he could scarcely believe his eyes! He said, 'But my god, is it you?' I said, 'Of course!'...Only when we went down from the vital plane into the physical plane, all this went away – because on the physical plane, the work is much harder and we had so much to do, so many things to change."<sup>112</sup>

#### **The Mother**

"I should perhaps add one or two things to avoid misapprehensions. First, the love for the Divine of which I speak is not a psychic love only; it is the love of all the being, the vital and vital-physical included, — all are capable of the same self-giving. It is a mistake to believe that if the vital loves, it must be a love that demands and imposes the satisfaction of its desire; it is a mistake to think that it must be either that or else the vital, in order to escape from its "attachment", must draw away altogether from the object of its love. The vital can be as absolute in its unquestioning self-giving as any other part of the nature; nothing can be more generous than its movement when it forgets self for the Beloved. The vital and physical should both give themselves in the true way — the way of true love, not of ego desire."<sup>118</sup>

#### **Sri Aurobindo**

Behind the surface life of desire and sense there is in us an inner and subtle vital being, which is not dissolved by death; if this vital Godhead is brought out into prominence, then it lifts life with the Supreme's touch and will be a true instrument of Divine Nature. The innermost domain of subtle vital Sheath that is close to the true Psychic being is called the true vital Being which has direct access to the Divine in the Spiritual domain. True vital is the means through which the sacrificial flame will rise in order to bring down Divine forces to the subtle vital and gross vital substance. True vital is the purest part of the vital where the Divine is stationed and around it there is extension of subtle vital and around subtle vital there is extension of gross vital. Both gross vital and subtle vital are subject to impurity and the purity of subtle vital grows as it is exposed to the influence of true vital Being.

The fourfold perfection of the Vital Sheath are *purvata*, fullness of life, *prasannata*, clear purity and gladness, *samata*, vital and emotional equality and *bhoga-samarthyā*, capacity for possession and enjoyment or capacity to hold the Divine Love in the vital sheath.

Integral Yoga proposes six-fold disciplines through which life will be transformed into the image of the Divine. First, life as it is a movement of desire; for Divine living the desire must be abolished and in its place there must emerge the calm, strength, happiness of true vital being; secondly, life is driven partly by the influence of physical mind, vital mind, emotional mind, sensory mind, intellectual mind, and these faculties are still under the domination of ignorant forces; for Divine living these lower mind faculties must cease to be anything but an instrument of the inmost Psychic being; thirdly, there is a veil that separates the lower mind faculties from higher mind faculties, which are higher Mind, illumined Mind, intuitive Mind and Over Mind; for Divine living the lid that separates these two domains must be broken and vital sheath must come under the direct influence of higher Mind; the six lotuses or energy centres open from top in descending order and vital sheath opens by the pressure of higher mental sheath or Spiritual sheath; fourthly, life for its satisfaction turns towards separative ego; ego must disappear and must be replaced by true Spiritual person and the formation of universal sheath begins; fifthly, the law of love is a Divine Presence and Influence to realise and fulfil oneself in others and by others, to possess and be possessed by others because without being possessed one does not possess oneself utterly; sixthly, the life must open itself towards Supramental *pranic* force and will for its complete transformation and perfect enjoyment and with the exposure towards Divine Love one ‘does in a brief period the work of many lives or ages.’<sup>8</sup> Lastly, we may take the help of external physical means of *Hatha Yogic asana and pranayama* and *Raja Yogic japa*, for the full and free working of the universal *Pranic Shakti*.

#### **The descent of Divine Love to *Manomaya Kosha* or Mental Sheath: -**

“His **brain** was wrapped in overwhelming light,  
An all-embracing knowledge seized his heart:  
**Thoughts** rose in him no earthly mind can hold,  
Mights played that never coursed through mortal nerves:  
He scanned the secrets of the Overmind,  
He bore the rapture of the Oversoul.”

Savitri-302

“There was no mind there with its need to know,  
There was no heart there with its need to love.  
All person perished in its namelessness.”

Savitri-308

“I shall save earth, if earth consents to be saved.  
Then Love shall at last unwounded tread earth’s soil;  
Man’s mind shall admit the sovereignty of Truth  
And body bear the immense descent of God.”

Savitri-516

“The Power that from her being’s summit reigned,  
The Presence chambered in lotus secrecy,  
Came down and held the centre in her brow  
Where the mind’s Lord in his control-room sits;  
There throned on concentration’s native seat  
He opens that third mysterious eye in man,  
The Unseen’s eye that looks at the unseen,  
When Light with a **golden ecstasy** fills his brain  
And the Eternal’s wisdom drives his choice  
And eternal Will seizes the mortal’s will.”

Savitri-665

“Often a lustrous inner dawn shall come  
Lighting the chambers of the **slumbering mind**;  
A **sudden bliss** shall run through every limb  
And Nature with a mightier Presence fill.”

Savitri-710

“When I returned from *Japan* and we began to work together, *Sri Aurobindo* had already brought the Supramental light into the mental world and was trying to transform the Mind. ‘It’s strange,’ He said to me, ‘it is an endless work! Nothing seems to get done—everything is done and then constantly has to be done all over again.’ Then I gave Him my personal impression, which went back to the old days with Theon: ‘It will be like that until we touch bottom.’ So instead of continuing to work in the Mind, both of us (I was the one who went through the experience...how to put it? ...practically, objectively; He experienced it only in His consciousness, not in the body—but my body has always participated), both of us descended immediately (it was done in a day or two) from the Mind into the Vital, and so on quite rapidly, leaving the Mind as it was, fully in the light but not permanently transformed.”<sup>9</sup>

### The Mother

Behind the silence and stillness of surface mind, there is a vast domain of inner or subtle mind and the innermost domain of subtle mind which is close to the true Psychic being, is truth Mind or true Mental Being, the Divine stationed in the subtle

mind. This truth Mind wakes to new-born truths which are inexpressible to the surface mind and is having direct access to the Divine Source in the higher mental or Spiritual sheath and Supramental Sheath. Truth mind ascends to Psychic being in the heart and Spiritual Being above the head and the corresponding Divine Force descend on our mental, vital and physical sheaths for their Divine illumination and transformation.

We have divided *Manomaya Kosha* into two parts, one of lower mentality, which requires transformation and the other of higher mentality, the Spiritual faculties above the head, which are responsible for our Spiritual transformation. Integral Yoga begins with the opening of passage to higher mental faculties of Higher mind, Illumined mind, Intuitive mind and Over mind, which are sealed to the common man.

For our integral fulfilment and perfection, we have to convert our lower mind faculties of ethical and intellectual mind into Truth, Right of Divine nature and illumination of Divine knowledge, our emotional and aesthetic mind into the Divine love, unity and creative enjoyment of Divine beauty, our dynamic and volitional mind into working of Divine power, our sensational and physical mind into possession of higher states of *Samadhi* dynamised in the waking state.<sup>10</sup>

All the above-mentioned lower mind faculties are to be thrown into the Psychic fire within; under its pressure all the emotions are compelled to cast off their grosser elements and undivine perversions are burned away. Then a flame of larger Spiritual love emerges out of the mental sheath for further purification and perfectibility of life. Thus, mental sheath prepares itself to the exposure of Universal and Supramental love. A fully developed mental sheath or the subtle mind can support and hold a well built gross body and is a meeting ground of all other sheaths for transformation action.

### **The descent of Divine Love to *Chaitya Kosha* or Psychic Sheath: -**

“The soul must soar sovereign above the form  
And climb to summits beyond mind’s half-sleep;  
Our hearts we must inform with heavenly strength,  
Surprise the animal with the occult god.”

Savitri-171

“In passionate responses half-unveiled  
He reached the rim of ecstasies unknown;  
A touch supreme surprised his hurrying heart,  
The clasp was remembered of the Wonderful,  
And hints leaped down of white beatitudes.”

Savitri-237

“Adored and pure and still on his heart’s throne...  
Immaculate in white virginity...  
Or as a lover clasps his one beloved,  
Godhead of his life’s worship and desire,  
Icon of his **heart’s sole idolatry**,  
She now is his and must live for him alone:  
She has invaded him with her **sudden bliss**,  
An exhaustless marvel in his happy grasp,  
An allurements, a caught ravishing miracle.  
Her now he claims after long rapt pursuit,  
The one joy of his body and his soul:”

Savitri-274

“A single ecstasy without a break,  
Love was a close and thrilled identity  
In the throbbing heart of **all that luminous life.**”

Savitri-325

“I have found the deep unchanging soul of love.”

Savitri-435

“O lover of my soul, give more, give more  
Of love while yet thou canst, to her thou lov’st”

Savitri-471

“In the kingdom of the lotus of the heart  
Love chanting its pure hymeneal hymn  
Made life and body mirrors of sacred joy  
And all the emotions gave themselves to God.”

Savitri-529

“A divine Puissance then takes Nature’s place  
And pushes the movements of our body and mind;  
Possessor of our passionate hopes and dreams,  
The **beloved despot** of our thoughts and acts,  
She streams into us with her unbound force,  
Into mortal limbs the Immortal’s rapture and power.  
An inner law of beauty shapes our lives;”

Savitri-530

“Over the body she loved her soul leaned out”

Savitri-571

“Only the spirit knew the spirit still,  
And the heart divined the old loved heart, though changed.”

Savitri-576

“In other spaces, and the soul she loved”

“The soul of the beloved now seen no more.” Savitri-578

“An adoration reigned in the yearning heart,  
A spirit of purity, an elusive presence  
Of faery beauty and ungrasped delight  
Whose **momentary** and escaping thrill,  
However unsubstantial to our flesh,  
And brief even in imperishableness,  
Much sweeter seemed than any rapture known  
Earth or all-conquering heaven can ever give.”

Savitri-585

Savitri-603

“And let his soul be one with him I love;”

Savitri-614

“But the soul grows concealed within its house;  
It (Psychic being) gives to the body its strength and magnificence;  
**It** (Psychic being) **follows aims in an ignorant aimless world,**  
It lends significance to earth’s meaningless life.”

Savitri-658-659

“In the heart’s cave speaks secretly with God .  
But these are touches and high moments lived;  
Fragments of **Truth supreme** have lit his soul,  
Reflections of the sun in waters still.”

Savitri-659

“If our souls could see and love and clasp God’s Truth,”

Savitri-663

“Eternity multiplied its vast self-look  
Translating its endless mightiness and joy  
Into delight souls playing with Time could share  
In grandeurs ever new-born from the unknown depths,  
In powers that leaped immortal from unknown heights,  
In passionate heart-beats of an undying love,  
In scenes of a sweetness that can never fade.”

Savitri-671

“I open the wide eye of solitude  
To uncover the voiceless rapture of my bliss,  
Where in a pure and exquisite hush it lies  
Motionless in its slumber of ecstasy,  
Resting from the sweet madness of the dance  
Out of whose beat **the throb of hearts was born.**”

“Awakened to the meaning of my heart  
That to feel love and oneness is to live  
And this the magic of our golden change,  
Is all the truth I know or seek, O sage.” (Supramentalised Psychic transformation.)

Our true Psychic being is behind the surface desire soul and emotional mind which is a ‘hurtling field of joy and grief, love and hatred, wrath, fear, struggle, aspiration, disgust, likes, dislikes, indifferences, content, discontent, hopes, disappointments, gratitude, revenge and all the stupendous play of passion.’<sup>11</sup>

**The Psychic Love’s** momentary beauty and ungrasped delight, however unsubstantial and escaping to our thrilling flesh, it is much sweeter than any rapture known. In Psychic love, the joy comes from within, is pure, without demand and sincere in self-giving. It has its own more personal love, *bhakti*, surrender, vision and sense of *The Mother* everywhere and the heart within. In Spiritual love, *Ananda* comes from above the head; it is more impersonal and universal and less exclusive in nature. Supramental love is all-inclusive, does not depend on outer contact. It has access to both personal and impersonal elements of our being. Psychic love springs from inmost Psychic being, which has the capacity to discern and reject mind and life’s falsehood, seizes hold on the truth of the Divine Love and *Ananda*. Intensification of Psychic love depends on its opening towards the flame of Spiritual and Supramental Love.

The true Psychic being holds the true physical, true vital and true mental being which are innermost stuff of subtle physical, subtle vital and subtle mental sheath and this innermost Psychic Being has direct access to the Divine in Spiritual and Supramental domain. It is the first Divine instrument to transform nature, leading towards Psychicisation of nature where mind, life and body will be completely under the control of Psychic being. Psychicisation is a powerful aid towards Spiritualisation and Supramentalisation of the **Psychic** being.

#### **The descent of Divine Love to Spiritual Sheath: -**

“Leaped out from a chance tension of the soul,  
Some hue of the Absolute could fall on life,  
Some glory of knowledge and intuitive sight,  
Some passion of the rapturous heart of Love.  
A hierophant of the bodiless Secrecy  
Interned in an unseen **spiritual sheath**,



The Will that pushes sense beyond its scope  
To feel the light and joy intangible,  
Half found its way into the Ineffable's peace,  
Half captured a sealed sweetness of desire  
That yearned from a bosom of mysterious Bliss,  
Half manifested veiled Reality."

Savitri-176

"As if a miracle of heart's change by joy  
He watched in the alchemist radiance of her suns  
The crimson outburst of one secular flower  
On the tree-of-sacrifice of spiritual love."

Savitri-190

"The Bliss that is creation's splendid grain  
Or the white passion of God-ecstasy  
That laughs in the blaze of the boundless heart of Love."

Savitri-287

"The Spirit's white neutrality became  
A playground of miracles, a rendezvous  
For the secret powers of a mystic Timelessness:  
It (Spirit)made of Space a marvel house of God,  
It poured through Time its works of ageless might,  
Unveiled seen as a luring rapturous face  
The wonder and beauty of its Love and Force."

Savitri-326-327

"A consciousness that saw without a seer,  
The Truth where knowledge is not nor knower nor known,  
The **Love** enamoured of its own delight  
In which the Lover is not nor the Beloved  
Bringing their personal passion into the Vast,  
The Force omnipotent in quietude,  
The Bliss that none can ever hope to taste."

Savitri-548

"Immortal yearnings **without name** leap down,  
Large quiverings of godhead seeking run  
And weave upon a puissant field of calm  
A high and lonely **ecstasy of will.**"

Savitri-572

"Around him **nameless**, infinite she surged,  
Her spirit fulfilled in his spirit, rich with all Time,  
As if Love's deathless moment had been found,

A pearl within eternity's white shell.”

Savitri-579

“The Love our hearts **call down** to heal all strife,”

Savitri-661

“Oh, it's an impression equivalent to the one I had when *Sri Aurobindo* gave my mind silence (during the first meeting with Him). It became perfectly blank and empty (gesture to the forehead), blank and empty, and there was nothing anymore: I couldn't think anymore, not one idea, not one system anymore, nothing –in a word, total imbecility! It never came back. You see, it went up above, and here there was nothing.”<sup>70</sup>

### **The Mother**

*Nirvana* is an impersonal, signless, featureless, blank pure Spiritual Consciousness that replaces mind. In Spiritual life, the more one will enter the higher planes of consciousness the more one will meet the threat from the Inconscient plane. That is a part of the Divine play in order to bridge the gulf between Heaven and Hell. It is like a mighty storm from the Inconscient world, which is chased by the mighty Sun from the Supramental world. In integral Yoga, individual Spiritual Self is won to merge not with the Supreme Self alone but also dynamised as descent of Divine *Shakti* for the transformation of Nature. Transformation of individual Nature is not **the** objective but to adventure in all the planes of the Consciousness till all the worlds or planes of consciousness are possessed **by Divine Shakti**. Thus, *Savitri's* Spiritual force must be used to conquer the greater kingdom of untransformed Nature. She will ascend this Spiritual being to the absolute state of the Divine so that Nature and Soul will **experience the descent of** the absolute Divine state. At the same time, she will accept to be small and a mere human on earth so that high and low can meet in a single body. She will uncover the Unknowable and grow conscious of the tops of the Superconscient plane by banishing all thought from her and by becoming God's void. So, she realises her Spiritual Self, God, by casting off her mind, by stepping back from name and form and annuls herself completely. The Spiritual approach of life of becoming a true Divine instrument is that his understanding proceeds without the aid of thought, he speaks whatever is needed to be said, does whatever need to be done and knows things without the aid of knowledge, his impersonal Love needs no aid of the Lover and Beloved. It has greater instrumentality of Knowledge, Power and Will and unlimited intensity of Love, Joy and Beauty.

### **The descent of Divine Love to *Visva atma* **and** Universal Sheath: -**

“The universal Mother's love was hers.”

“A deep of compassion, a hushed sanctuary, Her inward help unbarred a gate in heaven; Love in her was wider than the universe, The whole world could take refuge in her single heart.”	Savitri-8
“His bliss in her to him is his whole world:”	Savitri-15
“There reigned a breath of high immune content, A fortunate gait of days in tranquil air, A flood of <b>universal love</b> and peace. A sovereignty of tireless sweetness lived Like a song of pleasure on the lips of Time.”	Savitri-62
“And when that greater Self comes sea-like down To fill this image of our transience, All shall be captured by delight, transformed:”	Savitri-127
“Waking and sleep lay locked in mutual arms; Helpless and indistinct came pleasure and pain Trembling with the first faint thrills of a World-Soul.”	Savitri-171
“And lay on the breast of universal love.”	Savitri-157
“Feels now the closeness of a waiting love,”	Savitri-233
“One who could love without return for love, Meeting and turning to the best the worst, It healed the bitter cruelties of earth, Transforming all experience to delight; Intervening in the sorrowful paths of birth It rocked the cradle of the cosmic Child And stilled all weeping with its hand of joy; It led things evil towards their secret good, It turned racked falsehood into happy truth; Its power was to reveal divinity.”	Savitri-289
“A fire of passion burned in spirit-depths, A constant touch of sweetness linked all hearts, The throb of one adoration’s single bliss	Savitri-291

In a rapt ether of **undying love.**”

Savitri-291

“A love that bore the cross of pain with joy  
Eudaemonised the sorrow of the world,  
Made happy the weight of long unending Time,  
The secret caught of God’s felicity.”

Savitri-312-133

“His being, spread to embrace the universe,...  
His universal sympathy upbore,  
Immense like ocean, the creation’s load  
As earth upbears all beings’ sacrifice,  
**Thrilled** with the hidden Transcendent’s joy and peace.”

Savitri-318-319

“To him the universe was her bosom of love,”

Savitri-327

“Her greatness and her sweetness and her **bliss**,  
Her might to possess and her vast power to **love:**”

Savitri-362

“And the loneliness that separates soul from soul,  
She wished to make **all one immense embrace**  
That she might house in it all living things”

Savitri-362

“My spirit has glimpsed the glory for which it came,  
The beating of one vast heart in the flame of things,  
My eternity clasped by his eternity  
And, tireless of the sweet abysms of Time,  
Deep possibility always to love.”

Savitri-435

“When I have loved for ever, I shall know.  
Love in me knows the truth all changings mask.  
I know that knowledge is a vast embrace:  
I know that every being is myself,  
In every heart is hidden the myriad One.”

Savitri-594

“A Lover leaning from his cloister’s door  
Gathers the whole world into his single breast.”

Savitri-632-3

“My heart is wiser than the Reason’s thoughts,  
My heart is stronger than thy bonds, O Death.  
It sees and feels the one Heart beat in all,

It feels the high Transcendent's sunlike hands,  
It sees the cosmic Spirit at its work;  
In the dim Night it lies alone with God.  
My heart's strength can carry the grief of the universe  
And never falter from its luminous track,  
Its white tremendous orbit through God's peace.  
It (Savitri's heart) can drink up the sea of All-Delight  
And never lose the white spiritual touch,  
The calm that broods in the deep Infinite."

Savitri-635

"More hearts till love in us has filled thy world!"

Savitri-687

"And the mandate of thy secret world-wide love."

Savitri-687

"An energy of the triune Infinite,  
In a measureless Reality she dwelt,  
A rapture and a being and a force,  
A linked and myriad-motioned plenitude,  
A virgin unity, a luminous spouse,  
Housing a multitudinous embrace  
To marry all in God's immense delight,  
Bearing the eternity of every spirit,  
Bearing the burden of universal love,  
A wonderful mother of unnumbered souls."

Savitri-695

"For ever love, O beautiful slave of God!  
O lasso of my rapture's widening noose,  
Become my cord of **universal love**.  
The spirit ensnared by thee force to delight  
Of creation's oneness sweet and fathomless,  
Compelled to embrace my myriad unities  
And all my endless forms and divine souls."

Savitri-702

"His living **cosmic spirit** shall enring,  
Annulling the decree of death and pain,  
Erasing the formulas of the Ignorance,  
With the deep meaning of beauty and life's hid sense,  
The being ready for immortality,  
His regard crossing infinity's mystic waves  
Bring back to Nature her early joy to live,

The metred heart-beats of a lost delight,  
The cry of a forgotten ecstasy,  
**The dance of the first world-creating Bliss.”**

Savitri-706

“In the night, I am always given a state of human consciousness to put right, one after another—there are **millions** of them. And there are always all the images and events that illustrate that particular state of consciousness. At times, it is very hard going: I wake up tired, as after a long period of work.”<sup>70</sup>

**The Mother**

“The sorrow of all living things shall come  
And knock at his (*Avatara's*) doors and live within his house;”

Savitri-446

With the complete dissolution of ego, the universal sheath takes possession of the lower sheaths of mind, life and body, and it widens their capacity to the proportion of the universe. The universalisation process begins with the breakdown of the walls of mental, vital and physical sheaths by powerful inrush of the Divine into these lower sheaths and changes our nature into reflection of Divine nature by possession of universal love, joy and oneness. A *Sadhaka* feels oneness with all the bodies and identifies that as his true physical existence, universal life as his true vital existence, universal Mind as his true mental existence and be aware of their desires, struggles, joys, sorrows, thoughts, in a sense as if they were his own problem to be cured in his universal sheath. *The Mother* recounts, “All the mornings are difficult...for instance, all the vibrations from sick people, all those problems of life come from everywhere. And for those three hours, there is tension, struggle, acute seeking for what should be done or for the attitude to be taken...It is that time I have tested the power of *mantra*...I repeat my *mantra* automatically, without stopping; and every time the difficulty increases, a kind of Power comes into those words and acts on Matter...It saves the situation at critical moments...it restores order.”<sup>75</sup> “But I found that interesting, because ... It's generally like this: the Force is there, working, and if something comes (a call from someone, a prayer or something), all this (*gesture to the forehead*) generally remains absolutely still, immobile, merely letting the Force pass through, and all I sometimes do is simply (*gesture of offering or presenting something upward*): "Lord, here is this task, it's for You." That's all, and I leave it. But in this case, I was sitting at my table (the telegram had just come), concentrating, and I quite deliberately and consciously put him in contact with the Force. Because there was a whole world of suggestions, he expected the end: "Now it's the end." So because of that, I concentrated and put a formation.”<sup>143</sup>

Universal love is Spiritual in its origin and is founded in the sense of the One and the Divine everywhere. ‘When the universal love seized his heart, it is decisive

sign that the Divine has taken possession of him; and when he has the vision of the All-beautiful everywhere and can feel at all times the bliss of His embrace, that is the decisive sign that he has taken possession of the Divine.<sup>12</sup>

There are three grades of universalisation; in the first stage *Sadhaka* is identified with lower sheaths of universal mind, life and body; he is depressed by the cosmic suffering and elated by cosmic joy and ‘this oneness can be carried even to the body, as in the story of the Indian saint who, seeing a bullock tortured in the field by its cruel owner, cried out with the creature’s pain and the weal of the lash was found reproduced on his own flesh.’<sup>13</sup> In the second stage this subjection of the lower sheath to the reaction of *Prakriti* is added with new faculty of freedom and oneness with *Sachchidananda*. The Soul becomes ‘free and superior to the cosmic reactions; the soul understands, accepts the experience, sympathises, but is not overpowered or affected, so that at last even mind and body learn also to accept without being overpowered or even affected except on their surface.’<sup>13</sup> In the third stage the *Sadhaka* attains a ‘spiritual supremacy and freedom which enables him to understand perfectly, put the right values on things, and heal from above instead of struggling from below. It does not inhibit the divine compassion and helpfulness, but it does inhibit the human and animal sorrow and suffering.’<sup>13</sup>

To recapitulate, in the first stage the *Sadhaka* due to his universalisation bears the burden of earth’s suffering; out of this endurance perfect equality is born; in the second stage his suffering is added with the capacity to heal the universal problems by transforming equality into ecstasy; in the third stage the mind, life and body utterly obey the higher sheaths, or highest of the bliss sheath of perfect ecstasy and heals the universal problem with fullness of bliss, without any trace of suffering.

*The Mother* and *Sri Aurobindo* were missioned on earth for the greatest world action of the *Avataras*, of bearing the heavy burden of earth. They had accepted the second stage of universalisation and cleared the vast debris of universal Inconscient by Their prolonged suffering. They would have easily reached the third stage of universalisation, had they sealed and excluded the burden of transformation of universal Subconscious and Inconscient from the scope of Their integral world action. In this physical transformation process healing of the body by the pressure of *Sachchidananda* consciousness alone from above is discouraged, because that will distance the possibility of discovery of All Mighty Power of Subconscious and Inconscient Self ingrained in the cells of the body or awakening of the same *Sachchidananda* force from below. So for transformation of the body the



simultaneous action of *Sachchidananda* force from above the head and below the feet are highly desirable.

In spite of the above constraint, *The Mother* had promised that Her children need not have to suffer like Them because of the reduced burden of the Inconscient sheath and will be able to ascend to the third stage of universalisation, where transformation action will be accelerated with full of Bliss. The ecstasy will have the power to restore order in the physical working and there will be victory over the forces of dissolution.

*The Mother* recounted, ‘*Sri Aurobindo* wrote very clearly: for all those who have faith and open themselves in surrender and faith, the work will be done automatically. As long as he was here...all the thirty years I spent with him working, NOT ONCE did I have to make an effort for a transformation. Simply, whenever there was a difficulty, I repeat, My Lord, my Lord, my Lord... I just thought of him—hop! It went away. Physical pain: he annulled it.’<sup>86</sup>

If a liberated Soul’s consciousness is universalised, then through movement of his Consciousness many unknown Souls in distant land will be liberated. Thus the task of liberated Soul of liberating others is accomplished on earth “Knows that one high step might enfranchise all.”<sup>144</sup>

#### **The descent of Divine Love to *Vijnanamaya Kosha* or Supramental Sheath: -**

“Here came the thought that passes beyond **Thought**,  
Here the still Voice which our listening cannot hear,  
The **Knowledge** by which the knower is the known,  
The **Love** in which beloved and lover are one.”

Savitri-297-98

“There (in Supramental) substance was a resonant harp of self,  
**A net for the constant lightnings of the spirit**,  
A magnet power of **love’s** intensity  
Whose yearning throb and adoration’s cry  
Drew God’s approaches close, sweet, wonderful.”

Savitri-328-29

“One moment fill with thy eternity,  
Let thy infinity in one body live,  
All-Knowledge wrap one mind in seas of light,  
All-Love throb single in one human heart.”

Savitri-345

“All mights and greatnesses shall join in her;

Beauty shall walk celestial on the earth,  
Delight shall sleep in the cloud-net of her hair,  
And in her body as on his homing tree  
Immortal Love shall beat his glorious wings.

Savitri-346

“Loved all and spoke no word and made no sign,”

Savitri-358

“They reached the one-self in all through boundless love.”

Savitri-381

“To live, to love are signs of infinite things,  
Love is a glory from eternity’s spheres.  
Abased, disfigured, mocked by baser might  
That steal his name and shape and ecstasy,  
He (Love) is still the godhead by which all can change.”

Savitri-397

“All that the lightning-flash of love reveals”

Savitri-406

“His large identity and all-harbouring love”

Savitri-446

“All-love was hers and its one heavenly cord  
Bound all to all with her as **golden tie.**”

Savitri-471

“When unity is won, when strife is lost  
And all is known and all is clasped by Love  
Who would turn back to ignorance and pain?”

Savitri-633

“My love eternal sits throned on God’s calm;  
For Love must soar beyond the very heavens”

Savitri-633

“When we begin living the Spiritual life, a reversal of consciousness takes place which for us is the proof that we have entered the Spiritual life; well yet another occurs when we enter the Supramental world... This is why even our Spiritual life, which is such a total reversal compared to ordinary life, seems something so...so totally different when compared to this Supramental consciousness that the values are almost opposite.”<sup>52</sup>

**The Mother**

“Two or three nights ago, something like that occurred: in the middle of the night, early morning, there was a descent of this Force, a descent of this Truth-Power;

and this time it was everywhere, but with a special concentration in the brain—not in this brain: in THE brain (experience of earth consciousness). And it was so strong, so strong, so strong! The head felt as if it were about to burst—yes, as if everything were going to burst—so that for about two hours I simply had to keep calling for the widening of the Lord’s Peace... And with the consciousness that this descent into unprepared brain would be enough to drive you completely mad or absolutely daze, or else you would burst...there was tremendous fever- though nothing even remotely like an “illness”!”<sup>67</sup>

## The Mother

In most of the individual Souls the Supramental sheath or the causal body is not formed and it is very difficult to take shape around the subtle body. It takes shape through interference of Divine faculties from *Sat-kosha*, *Tapas kosha* and *Anandamaya kosha*. This interference is possible by the ascension of individual consciousness to *Anandamaya* world and beyond, which are above the Supramental sheath and corresponding descent of Divine Love, Divine Delight and Divine Beauty to the *Vijnanamaya kosha*. Supramental Sheath is also built gradually by activation of Supramental Self.

Supramental Love serves the following six-fold purpose; firstly it offers integral union and perfect satisfaction of the relation between *Purusha* and *Prakriti*; secondly it brings active ecstasy in addition to deeper calm and Supramental silence; thirdly an intense unity with all creatures founded on profound oneness; fourthly the realisation of one in many and many in one is inherent; fifthly, the power of Love Supramentalised can take hold of all living relations without hesitation or danger and turn them Godward, delivered from their crude, mixed and petty human settings and sublimated into the happy material of a Divine life; sixthly, it would be utterly possible to embrace all contacts with men and the world in a purified sleepless flame-force.<sup>14</sup>

### The source of Divine Love, *Anandamaya Kosha* or Bliss Sheath: -

“On the bare peak where Self is alone with Nought  
And life has no sense and love no place to stand,  
She must plead her case upon extinction’s verge,  
In the world’s death-cave uphold life’s helpless claim  
And vindicate her right to be and love.”

Savitri-12

“The quintessence glowed of Life’s supreme delight.”

Savitri-120

“Only to be was a supreme delight,  
Life was a happy laughter of the soul  
And Joy was king with Love for minister.  
The spirit’s luminousness was bodied there.  
Life’s contraries were lovers or natural friends  
And her extremes keen edges of harmony:”

Savitri-124

“In the deep breast of God’s supreme delight.”

Savitri-200

“Happy to enjoy one touch of things supreme,”

Savitri-238

“There was no mind there (in Bliss Self) with its need to know,  
There was no heart there with its need to love.  
All person perished in its namelessness.  
There was no second, it had no partner or peer;  
Only itself was real to itself.  
A pure existence safe from thought and mood,  
A consciousness of unshared immortal bliss,  
It dwelt aloof in its bare infinite,  
One and unique, unutterably sole.”

Savitri-308-309

“A Heart was felt in the spaces wide and bare,  
A burning Love from white spiritual **founts**  
Annulled the sorrow of the ignorant depths;  
Suffering was lost in her immortal smile.  
A Life from beyond grew conqueror here of death;  
To err no more was natural to mind;  
Wrong could not come where all was light and love.”

Savitri-313-14

“Her clasp shall turn to ecstasy our pain.”

Savitri-314

“There leaps out unity’s supreme delight”

Savitri-324

“And from her eyes the Eternal’s bliss shall gaze.

Savitri-346

“There was no more the torment under the stars,  
The evil sheltered behind Nature’s mask;  
There was no more the dark pretence of hate,  
The cruel rictus on Love’s altered face.  
Hate was the grip of a dreadful amour’s strife;

A ruthless love intent only to possess  
Has here replaced the sweet original god.”

Savitri-679

“The bliss that made the world in his body lived,  
Love and delight were the head of the sweet form.”

Savitri-683

“Know the thrilled bliss with which I made (all) the worlds.”

Savitri-701

“Some rapture of the bliss that made the world,”

Savitri-704

“The Bliss for which the world’s derelict sorrows yearn:”

Savitri-661

“Since soon after the beginning of the century this work (of permeation of Supreme *Ananda* into disorder of mind, life and material substance) has been going on. Afterwards, there was all the Psychic work, in the same way (gesture of widening): the identification and the response. Then the vital work, which I began with *Sri Aurobindo* when we were staying over there (at the Guest House); then the physical work, but there it is ... gropingly learning one’s job. Now there is a sort of certainty: you see, you come into contact with something, and then you know instantly what should be done and how it should be done; the vibration comes, meets a response, and goes back—and this is going on **every minute, all the time.**”<sup>66</sup>

The Mother

Above *Anandamaya kosha*, there are also two other sheaths of *Tapas kosha* and *Sat kosha*. We have excluded these two sheaths from our study because of their inaccessibility at the present stage and we shall instead pursue perfection through the above-mentioned ten *koshas*. When Divine Love is profoundly dynamised in the earth’s atmosphere, then the other two higher sheaths above *Anandamaya Kosha* find substantial base for manifestation.

Love, Joy and Beauty are the fundamental determinates of the Divine Delight of Existence, and we can see at once that these are the very stuff and nature of that Delight.<sup>15</sup> When we pursue the process of self manifestation we shall find that Joy has its original and utter gladness in a trinity of the Enjoyer, the Enjoyed and the Delight; Love finds itself in the trinity of the Lover, the Beloved and Love; Beauty restores itself in the trinity of possessor of Beauty, the Beauty possessed and Beauty that holds them together.

Ascension of individual consciousness to *Anandamaya Kosha* and descent of the *Ananda*, Love and Beauty to *Vijnanamaya Kosha*, strengthens the causal body and we require a well built causal body for full exercise of Supramental influence on the lower sheaths.

### **The Incarnating Dual Power:**

“The twin duality for ever one”

Savitri-35

“This whole wide world is only he and she.”

Savitri-63

“For him she was made, lives only for his use.”

Savitri-65

“For this is sure that he and she are one.”

Savitri-72

“She burned in his sweet intolerable blaze.”

Savitri-125

“And all her soul a counterpart of his soul.”

Savitri-125

“The **dual Energy** they have justified”

Savitri-186

“She now is his and must live for him alone:  
She has invaded him with her sudden bliss,  
An exhaustless marvel in his happy grasp,  
An allurement, a caught ravishing miracle.”

Savitri-274

“He is lost in her, she is his heaven here.”

Savitri-275

“Incarnating her beauty in his clasp  
She (Para prakriti) gave for a brief kiss her immortal lips  
And drew to her bosom one glorified mortal head:”

Savitri-275

“Self-made from the dual power creation rose.”

Savitri-284

“A burning of two bodies in one flame.”

Savitri-468

“And *Krishna* and *Radha* for ever entwined in bliss,”

Savitri-525

“A **dual Power** at being’s occult poles  
Still acted, nameless and invisible:”

Savitri-553

“Her spirit fulfilled in his spirit, rich with all Time,”  
Savitri-579

“I have burned in flame to travel in his steps.”  
Savitri-638

“One leans to earth, the other yearns to the skies:...  
Meanwhile you two shall serve the dual law”  
Savitri-684

“I know that I (Savitri) can lift man’s soul to God,  
I know that he (Satyavan) can bring the Immortal down.”  
Savitri-687,

“My soul and his indissolubly linked  
In the one task for which our lives were born,  
To raise the world to God in deathless Light,  
To bring God down to the world on earth we came,  
To change the earthly life to life divine.”  
Savitri-692,

“O Sun-Word, thou shalt raise the earth-soul to Light  
And bring down God into the lives of men;”  
Savitri-699,

“A **dual power of God** in an ignorant world,  
In a hedged creation shut from limitless self,  
Bringing down God to the insentient globe,  
Lifting earth-beings to immortality.”  
Savitri-702

“The **incarnate dual Power** shall open God’s door,  
Eternal Supermind touch earthly Time.”  
Savitri-705

“Thy body is my body’s counterpart...  
Two fires that burn towards that parent Sun,  
Two rays that travel to the original Light.”  
Savitri-720

“...when *Sri Aurobindo* and I were working to bring down the Supramental forces, a descent from the mental plane to the vital plane, He was always telling me that everything I did (when we meditated together, when we worked)—all my movements, all my gestures, all my postures (*mudras*), all my reactions—was absolutely *tantric*, as if I had pursued a *tantric* discipline. But it was spontaneous, it did not correspond to any knowledge, any idea, any will, nothing, and I thought it was like that simply because, as He knew, naturally I followed.”<sup>16</sup> “And he gave me his own example (I had mine, too) of certain things considered dangerous or bad, which we both did independently and spontaneously and which were a great help to us!”<sup>84</sup>



## The Mother

Integral Yoga does not recommend the *Tantric* means of external human aid to experience the Divine Love for beginners or its necessity is dispensable in order to avoid distortion, abasement and the Spiritual fall. Its indispensable end is that the Divine Love can be experienced through *Purusha's* union with *Prakriti* in Ignorance, *Ishwara-Shakti* union in the Knowledge and *Brahman-Maya* union in the Supramental, *Vijnana*. We have to understand *Radha* and *Krishna* or Divine incarnation of *Savitri* and *Satyavan* in this inner perspective, where marriage between the 'eternal Lord and Spouse'<sup>53</sup> takes place in our heart's secluded chamber 'Like lovers in a lonely secret place'<sup>133</sup> and this union between *Paramatma* and *Prakriti* extends to all other nine planes of Consciousness.

If we accept *Savitri* as a continuation of *Radha* and *Krishna's* Overmental Love for developed Souls of Instruments, Emanations and Incarnations, it can equip us with some more insight of wave/plastic nature of universal Love where river, *Atma*, flows into a mighty sea, *Paramatma* and a Lover 'Gathers the whole world into his single breast.'<sup>140</sup> Thus, the Soul can recognise its answering supreme-Soul. In ancient *Indian* discipline, the *Radha* and *Krishna's* relation has been symbolised through sixty-four pure postures, *yoga mudras*, thirty-two pure subtle-physical union, *alingana*, sixteen special pure joy, *ratis*, twelve various penetrating Divine gaze of clinging to sight's embrace, *chahani*, and various enchantment of delightful liquid voices and heart disclosing sweet words, *swara*. The above postures ('All the soul's postures donned divinity.'<sup>139</sup>) are symbols of various subtle enjoyments beyond the limitation of three *gunas* leading to the ascension of Consciousness from the lower sheaths of mind, life and body to higher sheaths of Psychic and Spiritual culminating in Overmental *Ananda* and they had the experience of profound *Ananda* in Their mortal body through Divine descent. Their exclusive Divine Love is intended towards the exclusive liberation of a Soul, established in *Brahma Nirvana*,<sup>60</sup> with gusts of intense *Ananda*, *atyantam sukhamasnute*,<sup>61</sup> and accelerates the universal evolution through multiple concentration of Overmental descent to the universal sheath. They were instrumental in opening the first gate or the lower ranges of the Supramental world. *Savitri* and *Satyavan* are the symbolic reincarnation of *Radha* and *Krishna* who have broken the bright lid of Overmind in order to enter wider and higher ranges of the Supramental world, whose Light, Love and Power have far greater instrumental capacity in capturing all the ten sheaths. They prepared their life with new undying base and 'reached the one-self in all through boundless love'<sup>134</sup> and Supramental Love 'is still the godhead by which all can change.'<sup>135</sup>

*Savitri* and *Satyavan* lived together in their Soul's chamber from the beginning of the creation and their exclusive as well as all-inclusive Divine Love begins, after their Psychic and Spiritual opening or they 'glimpsed the presence of the One in all' and the dual Consciousness is subsequently thoroughly established in the Supramental and Bliss Self, through ascension of Consciousness and it is directed towards union in their subtle, universal and causal body in order to bring down Supramental concentration into their mortal body with deep physical joy. Thus emotion clasped emotion in two hearts, felt each other's thrill in flesh, nerve and tissue, limb cried for answering limb, melted each in each and grew immense and finally lost themselves in the Infinite Consciousness. Since the Supramental Force has the power of penetration in all the sheaths and is deeply interested to transform them, its action is treated as comprehensive.

Ascension of Consciousness towards Supreme *Ananda* and descent of Supreme *Ananda* to lower sheaths are indispensable dual movements of *Jivatma* and *Parmaatma* in the integral Yoga. The danger of inrush of lower nature is observed during the transition of ascension of consciousness from lower sheaths to higher sheaths or 'bloom of their purity and passion one'<sup>85</sup> whereas the same danger is not entirely excluded during the transition of descent of consciousness from higher sheaths to lower sheaths if the process of purification is not sufficient. In the integral Yoga the above problem is overpowered if the ascent and descent are routed through a strong influence of the Psychic being. Since *Savitri* and *Satyavan* had established themselves in Spiritual and Supramental purity from the beginning, and both had a strong Psychic being and **Psychicised Supramental** Presence, the problem of inrush of lower nature was controlled and annulled through **strong** Psychic and Spiritual influence and 'claimed deep union with its outer selves.'<sup>87</sup> In them, the spirit of delight in sensuous things are transformed into 'more sweetness than can now be dreamed.'<sup>87</sup>

In *Savitri* and *Satyavan's* subtle physical relation, the ascension of Consciousness to new height in Supramental and Bliss Self were pursued or witnessed by them in meditating peaks, and during the corresponding descent of Bliss, Light, Power and flame white Love to the new depths in mental, vital, physical, Subconscious and Inconscious sheaths, the dual action were essential, and they were represented through variety of spontaneous and independent subtle Yogic postures, not postures of petty mechanical bounds of human mind because the inner experiences were entirely sincere to multiply the action of Supramental and facilitates increased capacity to hold the strong and powerful inrush of Divine forces and *Ananda*. *Satyavan's* ability to bring down higher Supramental force was supported by *Savitri* in order to hold it in her pure material vessel or '**Heal with her bliss the tired breast of earth.**'<sup>64</sup> This dual exercise has to continue for a prolonged uninterrupted period,

keeping in view of the vast, complex, dark, recalcitrant domain of lower sheaths, which require to be enriched with sweet Subconscient memory and this serves as a bank to provide wealth of positive **Spiritual** energy and strength to **meet in** support of overcoming of the hour of crisis and struggle in God's Night.

Physical postures are only an aid which come by itself and are the outcome of entirely sincere inner experience; yet there are supreme states of Consciousness, which require no posture, **no hands to clasp and no feet to move** of any external kind. There are inner movements or shifts of Consciousness, which will open new vistas of ascent **of Soul**, descent **of Shakti** and expansion **of Consciousness**. Great actions can be initiated either in the subtle body or in the causal body through spontaneous inner movement of Consciousness. **Thus, Supramental touch of Divine Love 'needs not hands to feel, to clasp.'**<sup>136</sup>

In the epic *Savitri*, all possible Soul postures<sup>139</sup> of *Radha* and *Krishna* have been thoroughly revised, multiplied and extended along with a new birth of various postures in order to accommodate more subtle and causal body enjoyments of its own and donned new pulsation of Divine Love in order to satisfy its Supramental requirement. The eternal variety of *Ananda* of Divine love which were flooded through *Radha* and *Krishna's* union are extensively multiplied in *Savitri* with 'More vivid raptures than earth's life can bear.'<sup>87</sup>

So for those strong Souls who are preoccupied with Psychic and Spiritual experience and are in touch with Supramental Consciousness, these experiences are accessible to them either through waking trance or through *Samadhi* of deeper state. For entering into *Samadhi* the traditional *Raja Yoga*, *Jnana Yoga* or *Bhakti Yoga* methods may be followed. The first step is to constantly hear their name, qualities, relation and their Divine union; secondly, the constant thinking of all these movements; thirdly setting and fixing of the mind on the objects and by this one enters full realisation of Divine union and ecstasy. The exercise of infinite variety of motiveless enjoyment through descent of *Ananda* purifies our whole being in the destined path of perfection.

Out of four habitations of Soul, *Jivatma*, the eye is considered its first habitation in waking trance. The dream trance, *Swapna samadhi* and sleep trance, *Suspti* are the two other states in which the Soul resides in the throat and heart centre respectively. *Turiya* is the fourth supreme state of *Jivatma*, where the Soul lives in the mystic *Brahmarandhra* in the head and all other states of sleep, dream and waking are the derivation of this supreme *Turiya*.

Integral Yoga stresses due importance on the waking trance and in this active state, it is possible to enter Spiritual and Supramental experience of all kinds. The experience of Divine union through eye or ‘a look’ or ‘a gaze’ has been extensively experienced in *Savitri*.

“The spirit is not limited like the waking material consciousness, and the supermind when it takes possession of the waking consciousness, dematerialises it, delivers it from its limits, converts the material and the psychic into the nature of the spiritual being.”<sup>121</sup>

Dream trance and sleep trance, are the Spiritual and Supramental experience of subtle and causal body respectively. These have twofold utilities in integral Yoga, first, there are infinite series of depths, supreme states of trance to which the Soul rises, where the truth mind ascends itself towards higher Mind, illumined Mind, intuitive Mind, Overmind, mind of Light, Supermind and supreme *Ananda* and in those states the action of sense mind and physical mind are annulled and direct experience of all these higher planes of Consciousness is acquired; as a result the whole seeing, living and active consciousness of waking state is enlarged; secondly, once these higher states are accessed, it has to be brought as much as possible into the waking Consciousness. The dynamisation of Supreme state and intermediate higher states of Consciousness in waking state, resulting in waking trance is the full benefit that we can draw from *Samadhi* experience.

### **Supreme Love descended through *Savitri*:-**

“My Love is stronger than the bonds of Fate:  
Our love is the heavenly seal of the Supreme.  
I guard the seal against thy (*Death*’s) rending hands.  
Love must not cease to live upon the earth;  
For Love is the bright link twixt earth and heaven,  
Love is the far Transcendent’s angel here;  
Love is man’s lien on the Absolute.”

Savitri-633

*Sri Aurobindo* had never used the word ‘Love Supreme’ or ‘Supreme Love’ anywhere in His epic *Savitri*. (but the Mother had used this word in her Agenda.<sup>146</sup>) Rather we notice words like, ‘terrible in love,’<sup>17</sup> ‘Love’s golden wings,’<sup>18</sup> ‘all Love,’<sup>19</sup> ‘boundless love,’<sup>20</sup> ‘Immortal Love,’<sup>21</sup> ‘vast power to love,’<sup>22</sup> ‘seas of love,’<sup>23</sup> ‘burning Love,’<sup>24</sup> ‘outstretched arm of Love,’<sup>25</sup> ‘spiritual love,’<sup>26</sup> ‘a power more ruthless than Love,’<sup>27</sup> which give us the insight to move towards the Supreme Love.

From this study we have concluded that *Savitri* had an infinite variety of Spiritual and Psychic experiences and seemingly finite variety of Supreme experiences which must come in stages and the last eighteen are identified as:- ‘Life supreme,’<sup>28</sup> ‘Omniscience supreme,’<sup>29</sup> ‘Trinity supreme,’<sup>30</sup> ‘occult Supreme,’<sup>31</sup> ‘supreme Intelligence,’<sup>32</sup> ‘Voice supreme,’<sup>33</sup> ‘word supreme,’<sup>34</sup> ‘all negating Void supreme,’<sup>35</sup> or ‘emptiness of the Supreme,’<sup>36</sup> ‘silent still Supreme,’<sup>37</sup> or ‘still Supreme,’<sup>38</sup> ‘supreme epiphany,’<sup>39</sup> ‘touch supreme,’<sup>40</sup> ‘things supreme,’<sup>110</sup> ‘power supreme,’<sup>41</sup> ‘supreme delight,’<sup>42</sup> ‘supreme identity,’<sup>43</sup> ‘Light supreme,’<sup>44</sup> or ‘supreme light,’<sup>45</sup> ‘Will supreme’<sup>46</sup> and ‘Truth supreme.’<sup>47</sup>

*Savitri*’s realisation of ‘Supreme Love’ is the ‘head of the sweet form’<sup>48</sup> of ‘supreme delight’ that ‘made the world’, activated to transform all the vibratory difficulties of earth. *Sri Aurobindo* was aware of the activation of this great pulsation of Divine Love that contracts and expands the creation through mobile blissful manifestation and immobile blissful non-manifestation in the immediate future through *The Mother*’s physical form, as He wrote, “There are other great Personalities of the Divine Mother... There are among them Presences indispensable for Supramental realisation,—most of all one who is her Personality of that mysterious and powerful ecstasy and *Ananda* which flows from a **supreme divine Love**, the *Ananda* that alone can heal the gulf between the highest heights of Supramental spirit and the lowest abysses of Matter...”<sup>49</sup>

*Sri Aurobindo* had also foreseen no immediate realisation of *Savitri*’s last Spiritual experience of ‘Truth supreme’ in *The Mother*’s physical form and left the issue to the Mighty Mother, the last *Avatara*, who shall again ‘take birth in Time’<sup>50</sup> and ‘Then shall the Truth supreme be given to men.’<sup>50</sup> The ‘Truth supreme’ is the last *siddhi* of the integral Yoga and it is that Spiritual experience of *Savitri* in which Inconscient Sheath of the whole earth will be illumined and earth will be eliminated from the influence of Ignorance, Suffering, Falsehood and Death. When the action of ‘Love Supreme’ is sufficiently dynamised in earth’s atmosphere then *The Mother* will work towards the manifestation of three other Divine faculties of ‘Will Supreme,’ ‘Omniscience Supreme’ and ‘Truth Supreme;’ for they represent the manifestation of *Chit*, *Tapas* and *Sat* aspect of Supreme *Sachchidananda* respectively. Then that will be the period of Supramental earth where no one is left untransformed.

### ***The Mother*’s Unfinished Yoga:-**

“It bore the stroke of That which kills and saves” (Savitri’s heart bore the stroke of Supramental energy that slays falsehood and saves the truth.)

Savitri-20

“One soul’s ambition lifted up the race;”

Savitri-44

“He mastered the tides of Nature with a look:”

Savitri-219

“His gates to the world were swept with seas of light.”

Savitri-236

“And guards the world with its all seeing gaze.”

Savitri-317

“He (King Aswapati) stood fulfilled on the world’s highest line  
Awaiting the ascent beyond the world,  
Awaiting the descent the world to **save**.”

Savitri-319

“Her aspiration called high destiny down;”

Savitri-358

(Earth) “Knows that one high step might enfranchise (liberate) all”

Savitri-371

“He still must travel Hell the world to save.”

Savitri-450

“Sometimes one life is charged with earth’s destiny,”

Savitri-460

“Man in the world’s life works out the dreams of God.”

Savitri-479

“One man’s perfection still can save the world.”

Savitri-531

“He who would save the world must be one with the world,”

Savitri-537

“Its gaze controls the turbulent whirl of things.”

Savitri-571

“Earth is the chosen place of **mightiest souls**  
Earth is the **heroic spirit’s** battle field”

Savitri-686

“You (Savitri) are my Force at work to uplift earth’s fate,”

Savitri-702

“Some shall be made the glory’s receptacles  
And vehicles of the Eternal’s luminous power.  
These are the **high forerunners**, the heads of Time,



The great deliverers of earth-bound mind,  
The high transfigurers of human clay,  
The first-born of a new supernal race.”

Savitri-705

“That is exactly what *Sri Aurobindo* wanted and attempted; he used to say, “If I can find a hundred people, it will be enough for my purpose.”<sup>76</sup>

**The Mother**

*Sri Aurobindo*'s requirement of one hundred perfect instruments, are they who live in cosmic consciousness by whose pressure all objective life will become part of the subjective existence and they realise, perceive, feel, see and hear only the Divine in every way, in all forms and all happenings of the world are taking place within their vast universal Self. Their outer surface Nature is a concentration and radiation of silence, calm, stillness and peace. ‘To **grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them.’<sup>125</sup> The ‘special work’<sup>126</sup> of integral Yoga is ‘of bringing down the higher consciousness with all its effect for the earth’<sup>126</sup> without ‘too eager to help others,’<sup>125</sup> without ‘accepting the nature of man and the world as it is’<sup>126</sup> **and by standing ‘apart from the rest of the world.’**<sup>126</sup>

Integral Yoga proposes that Universalised Consciousness is the outcome of a long movement of Consciousness between Psychic and Spiritual planes replacing the earlier slow evolution of consciousness between three modes of Nature, *Gunas* and in this vast Consciousness (1) equality becomes perfect and consecration becomes complete and absolute, (2) exclusive concentration of Mind is replaced with the faculty of Multiple-concentrations; thus one can pursue triple *Yoga of Karma, Jnana* and *Bhakti* simultaneously and ceaselessly, (3) transformation of human Nature into Divine Nature is practicable, as in this Consciousness the World is inseparable from the individual; (4) his time and space experience is completely different from ordinary man subjected to three *gunas*, the latter lives in the present succession of moments oblivious of his past and future and his little habitation of space is separated from the world and the former lives in the triple time of past, present and future and the whole world lives within his cosmic Self; (5) outer wandering and movement reduces and is replaced by the more and more inner wandering of Soul, (6) in this Cosmic Consciousness Matter is real to Spirit, Spirit is real to Matter and Matter is reconciled with Spirit, and (7) a fitness has arrived for ascension into still higher Supramental Consciousness.

The immediate preoccupation of these instruments of Truth who are concerned with Integral Yoga will be **increase and accumulation of Soul Force through fourfold**



Divine union that of *Jivatma's* union with *Paramatma*, *Jivatma's* union with *Para-prakriti*, *Paramatma's* union with *Para-prakriti* and *Para-prakriti's* union *Apara-prakriti*. Their action on the world will be largely inner subjective action dictated by the power of triple-time of the Spirit and they will accumulate Spiritual energy to such extent that the Transcendent Divine forces of oceanic proportion will invade the earth's dark Inconscient rock.

The danger of the Inconscient Sheath swallowing the whole earth to its dark breast, perpetually stands as an evolutionary threat and barrier. Earth is to be saved from life's immense desire and destructive Forces from their 'bleeding roots'<sup>128</sup> through invasion of strong affirmative Spiritual forces from below, within and above and to keep this action active and its growing intensity is the responsibility of few fit channels of human instruments.

A Spiritual fence of protection is to be built which at present is confined to few privileged Souls, who will admit 'through its gates only such activities as consent to undergo the law of the spiritual transformation.'<sup>138</sup> This Spiritual wall will extend itself to cover the whole of humanity. Or a 'golden tower'<sup>65</sup> of protection is built in the subtle world with the help of 'flame child'<sup>65</sup> who are prepared Souls, ready to become channels of vast inflow of Supreme *Ananda*. Integral Yoga aims at a comprehensive solution or all-time panacea of all the problems of existence through complete immunisation of disease, decay, sorrow, dissidence and strife and the process of inoculation begins at individual and collective level depending on the degree of restoration of harmony and opening towards a comprehensive Concentration. A safe passage in the subtle world is to be made in order to help living and dead Souls<sup>98</sup> so that they can easily travel different planes of Consciousness for their Soul's training and arrive at the Psychic plane and cosmic Self for their accumulation of Spiritual energy and rebirth respectively. At the same time the *Yoga Shakti* must drive out all *tamasic* forces to eliminate incapacity, poverty, illiteracy, 'ugliness and powerlessness to express beauty,<sup>137</sup> malnutrition of the body from the whole of the race and drive out all *rajasic* forces to eliminate all discordant human action of violence, destructive aggression, tyranny of beast wrath, hatred, injurious brutality, corruption, bottomless ingratitude that disfigure earth nature and enjoyments of temporal nature.

Those destined Souls for the Divine work will protect and guard earth in three stages. First, they will have a 'vision and knowledge of the triple time'<sup>122</sup> or partial/complete foreknowledge of immediate future doom and holocaust of individual, state, national and universal proportion 'by going back from the surface physical mind to the psychic and spiritual consciousness;<sup>122</sup> secondly, they will keep

the concentration alive to reduce and minimise the quantum of such catastrophe through intervention of the overhead Divine Grace or vibration of Harmony of which they are conscious channel; thirdly, they will maintain the effort to completely annul the root of all such destruction and vibration of disorder through intervention and invasion of Supreme Harmony and Light to the yet untouched dark province of Subconscious and Inconscient Sheaths.

A conscious movement of Consciousness between Psychic and Spiritual planes can liberate<sup>144</sup> distant unknown Souls from the subjugation of their untransformed Nature and, thus, the purpose of invisible self-expansion through self-concentration or the liberated Souls liberating others is accomplished. The steps through which they will immediately control the world event through the evolution of preliminary Psychic and Spiritual faculties are: -

- 1) The perception, thought, feelings and happenings of world event which are entirely guided by forces of Ignorance, are gathered directly through vision without the aid of any external means of communication like telephone, newspaper and internet etc or ‘of establishing a **direct communication between mind and mind without the aid of the physical organs** and the limitations they impose on our consciousness.’<sup>123</sup> ‘The psychical consciousness, as it develops, makes us aware of the great mass of thoughts, feelings, suggestions, will impacts, influences of all kinds **that we are receiving from others or sending to others or imbibing from and throwing into the general mind atmosphere around us.**’<sup>124</sup> The outer aid is useful only to verify the degree of accuracy of the direct inner vision.
- 2) Harmonised vibrations of thoughts and feelings or Spiritual idea force formulating itself in the world are communicated to them (individual and group) by secret unspoken word, transmission of will-power, **Spiritual Influence** which are already tuned with the Divine-Will. Or as the Psychic being ‘evolves in power, precision and clearness, we are able to trace these to their source or feel immediately their origin and transit to us and direct consciously and with an intelligent will our own messages.’<sup>124</sup> Or the ‘spiritual inner consciousness has then to deal with these (dark and obscure) influences in such a way that, as soon as they approach or enter (the Spiritual realm), they become either obliterated and without result or transformed by their very entry into its own mode and substance.’<sup>129</sup>
- 3) Silent compulsion on them to act according to these communicated ideas, power of the heart and dynamic life forces. ‘There is necessarily a commerce here between disparate influences: the inner spiritual influence is met by quite opposite influences strong in their control of the present world-order; the new spiritual

consciousness has to bear the shock of the dominant and established unspiritualised powers of the Ignorance.’<sup>129</sup> As a result, the single and multiple results are experienced through power of the Self and development of essential and multiple Concentrations. The Nature of living of a Spiritual man will be ‘an accomplished inner existence whose light and power will take perfect body in the outer life.’<sup>130</sup>

4) They will be egoless transparent instruments to determine the events, actions and the results of action of objective life throughout the world by pure intervention of their subjective subtle-physical existence and silent Will-Power of multiple Concentrations. Their ‘environmental being must be so steeped in the spiritual light and spiritual substance that nothing (no world influence) can enter into it without undergoing this transformation...’<sup>129</sup>

If a *Sadhak* attains Cosmic Consciousness, then he must pursue *sadhana* in secrecy and silence. His presence will be intolerable for common man because of this particular nature, ‘Universal, he is all,--transcendent, none.’<sup>141</sup> When he lives in universal Self he becomes very intimate with all and when he lives in transcendent Consciousness, he goes beyond all these relations. This is unbearable to man’s righteousness. His outward appearance will be marked with Truth-Power or the ‘sound of infinity’<sup>142</sup> in his voice and his eyes will shine with the ‘light of things beyond.’<sup>142</sup>

So, through frequent/constant increase of invasion of vibration of Order and permeation of a superior Harmony into the Inconscient, Subconscient and material life, the world would move towards the process of transformation. ‘Supreme Love eliminates all problems, even the problem of creation...But the world is not ready yet, it may take a few thousand years.’<sup>95</sup> Thus, *Sri Aurobindo*’s vision of creating ‘a new world, a new humanity, a new society expressing and embodying the new consciousness’<sup>94</sup> is in the process of realisation by reconciliation of Spirit with Matter and by harmonisation of body with the Soul. This is a task offered to the most conscious individual through realisation of Soul as the centre of the World and its objective manifestation in the form of a Divine Centre or the emergence of a formative and affirmative *Ashram* living.

Integral Yoga aims at a comprehensive solution of all the problems of existence through complete immunisation of disease, decay and death and the process of inoculation begins at individual and collective level depending on the degree of restoration of harmony and opening towards a comprehensive Concentration. The world and humanity ‘is beginning to be ready for the manifestation of supreme Power.

And this supreme Power would result from a constant identification.’<sup>93</sup> The above work will pave the passage of The Mother’s highest work of manifestation of ‘Supreme Ananda,’ ‘Supreme Love,’ ‘Omniscience Supreme’ and ‘Truth Supreme.’

**Supreme Love descended through *The Mother’s* physical embodiment: -**

“A strong Descent leaped down. A Might, a Flame,  
A Beauty half-visible with deathless eyes,  
A violent ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs  
And penetrated nerve and heart and brain  
That thrilled and fainted with epiphany:  
His nature shuddered in the Unknown’s grasp.  
In a moment shorter than death, longer than Time,  
By a Power more ruthless than love, happier than Heaven,  
Taken sovereignly into eternal arms,  
Haled and coerced by a stark absolute bliss,  
In a whirlwind circuit of delight and force  
Hurried into unimaginable depths,  
Upborne into immeasurable heights,  
It was torn out from its mortality  
And underwent a new and bournless change.”

Savitri-81

“It is said that divine Love doesn’t manifest because, in the world’s present state of imperfection, the result would be catastrophe—that is a human vision. Divine Love manifests, has manifested eternally, will manifest eternally, and it is the incapacity of the material world...not only of material world, but of the vital world and mental world, and of many other worlds that are not ready, that are incapable—but HE is there, He is there, right there! He is there permanently: It is THE Permanence.”<sup>68</sup>

**The Mother**

“Ultimately, nothing but omnipotence could convert the world, convince the world. The world isn’t ready to experience **supreme Love**. Supreme Love eliminates all problems, even the problem of creation: there are no more problems, I know it since that experience [of April 13]. But the world isn’t ready yet, it may take a few thousand years. Although it is beginning to be ready for the manifestation of supreme Power (which seems to indicate that this will manifest first). And this supreme Power would result from a **CONSTANT** identification...But this "constancy" isn’t yet established: one is identified and then one isn’t, is and then isn’t, so things get delayed

indefinitely. You wind up doing exactly what you tell others not to do – one foot here and one foot there! It just won't do.”<sup>146</sup>

### **The Mother**

Supreme Love is beyond Manifestation and Non-manifestation. *The Mother's* experience on the night of 12-13<sup>th</sup> April, 1962 is instructive for us. The experience which began after midnight and continued for four hours indicates that the above experience is not a part of waking trance but rather an experience in complete trance where the Supreme state is able to re-invade all the descending hierarchies. During this re-invasion, when the Supreme state entered the domain of gross physical sheath, the waking state became active and the same experience continued in the waking trance. The predominance of the physical mind in the waking state is partly nullified by the strong gusts of Love, which gave the sensation in physical sheath that death, suffering, falsehood and ignorance are non-existent and illusory.

We understand this experience as an inter-penetration and union between *The Mother's* and *Sri Aurobindo's* causal body, where the intensities of Divine force reached beyond all measures of previous Spiritual experiences, and its interaction with physical sheath generated new sensation and suffocation of intense order. In all Supramental experiences the original formula of Existence, Consciousness and Bliss cannot be separated from its integral functioning. But in this experience of *The Mother*, the *Ananda* aspect of the Divine had far dominated over the Existence and Consciousness aspect of the Divine.

If we note the Supramental experience of *The Mother* of 24-25<sup>th</sup> July, 1959, where *the Mother* first time met *Sri Aurobindo* in subtle physical, this experience clarified our stand that *Sri Aurobindo* took nine years after His physical departure in 1950, in order to build a passage and develop a concrete relation with *The Mother* in subtle physical. After this experience *The Mother* claimed of meeting *Sri Aurobindo* almost 'every night'<sup>83</sup> for the purpose of transformation action. Their joint work in the subtle body and the causal body prepared the passage for a series of Supramental experiences in the gross physical sheath of *The Mother*, of which the experience of 12-13<sup>th</sup> April, 1962 was one of the major milestones or decisive Spiritual experience.

In *Savitri*, *Sri Aurobindo* had foreseen this particular Supramental experience of 12-13<sup>th</sup> April, 1962, with all the similar symptoms as noted by *The Mother*. This is probably due to *Sri Aurobindo's* contact with the Divine Love in 1946, represented in the Yoga of King *Aswapati*. If we look into the matter it will open more insight:-

1) “I was the Origin—I was the Origin. For more than two hours, consciously, here on this bed, I was the Origin. And it was like **gusts—like great gusts** ending in explosions. And each one of these gusts was a span of the universe...

And each **gust** of this essence of Love was dividing and spreading out... but they weren't forces, it was far beyond the realm of forces. The universe as we know it no longer existed; it was a sort of bizarre illusion, bearing no relation to THAT. There was only the truth of the universe, with those **great gusts of colour**—they were colored with something that is the essence of colour...

And then a Voice was explaining everything to me (not exactly a Voice, but something that was *Sri Aurobindo's* origin, like the most recent gust from the Origin). As the experience unfolded, this Voice explained each gust to me, each span of the universe; and then it explained how it all became like this (*The Mother* makes a gesture of reversal): the distortion of the universe. And I was wondering how it was possible, with that Consciousness, that supreme Consciousness, to relate to the present, distorted universe. How to make connection without losing that Consciousness? A relationship between the two seemed impossible. And that's when a sort of Voice reminded me of my promise, that I had promised to do the Work on earth and it would be done. “I promised to do the Work and it will be done.” (Ref: Mother's Agenda-3/138)

“In a **whirlwind** circuit of delight and force  
Hurried into unimaginable depths,  
Upborne into immeasurable heights,” (Ref: Savitri-81)  
“Thus swaying in **strong gusts** of happiness” (Ref: Savitri-469)  
“It brought a **grandiose gust** of the Breath of Life;” (Ref: Savitri-492)

2) “It was Love in its supreme essence—which has nothing to do with what people normally understand by that word...

It was stupendous. I lived more than two hours like that, consciously...

It was the formidable pulsations of the eternal, stupendous Love, only Love: each pulsation of the Love was carrying the universe further in its manifestation...

The heavens are ringing with chants of the Victory! Truth alone exists; truth alone shall manifest. Onward! ... Onward!

Compared to the experience, what I say is nothing, nothing, nothing but words” (Ref: Mother's Agenda-3/131, 132, 138)

“His nature shuddered in the Unknown's grasp.  
In a moment shorter than death, longer than Time,  
By a **Power more ruthless than love, happier than Heaven,**

Taken sovereignly into eternal arms,  
Haled and coerced by a stark absolute bliss,” (Refer: Savitri-81)

3) “Then began the process of descent (descent was not the right word), and the Voice was explaining it to me—I lived through it in all detail, and it wasn’t pleasant. It took an hour and a half to change from that true Consciousness to the individual consciousness. Because throughout the experience this present individuality no longer existed, this body no longer existed, there were no more limits, I was no longer here—what was here was THE PERSON. An hour and a half was needed to return to the body-consciousness, to the individual consciousness. (Ref: Mother’s Agenda-3/138)

“A **strong Descent leaped down**. A Might, a Flame,  
A Beauty half-visible with deathless eyes,  
A violent ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs  
And penetrated nerve and heart and brain  
That thrilled and fainted with epiphany:” (Ref: Savitri-81)

4) “And the consciousness is a limitless consciousness, like a material equivalent or expression of these gusts—it’s like waves, but waves with no... Not separate waves, but a MOVEMENT of waves; a movement of what might be called material, corporeal waves, as vast as the earth, but not ...round, not flat...Something giving a great sense of infinity but moving in waves. And this wave movement is the movement of life. And the consciousness (the body consciousness, I suppose) floats along in this, with a sensation of eternal peace... But it is not an expanse—that’s not the word for it. It is a limitless movement, with very harmonious and very tranquil rhythm, very vast, very calm. And this movement is life itself.” (Ref: Mother’s Agenda-3/145)

“His nature **shuddered** in the Unknown’s grasp.  
In a moment shorter than death, longer than Time,” (Ref: Savitri-81)

5) “And in that experience I was sent back to the body, because the thing —that creative gust—had to be realised through this body.” (Ref: Mother’s Agenda—3/144)

“A violent ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs  
And **penetrated nerve and heart and brain**” (Ref: Savitri-81)

6) “There was something I have never told anyone, but when the doctor was called ... I was constantly **fainting**, you know: I would take a step and –plop! So the



doctor was called and they began watching over me (everything was supposedly going wrong, all the organs, everything breaking down), and he declared I was sick and wasn't to stir from my bed..." (Ref: Mother's Agenda-3/152)

"That thrilled and **fainted** with epiphany:" (Ref: Savitri-81)

"Her human nature **faint** with heaven's delight," (Ref: Savitri-677)

"And even the Spirit that holds the universe  
**Fainted** in luminous insufficiency." (Ref: Savitri-307)

7) "All the results of the Falsehood had disappeared: **Death was an illusion, Sickness was an illusion, Ignorance was an illusion**—something that had no reality, no existence...Only Love, and Love, and Love, and Love – immense, formidable, stupendous, carrying everything." (Ref: Mother's Agenda-3/131)

"It was torn out from its **mortality**" (Ref: Savitri-81)

"His young unaging look on deathless things,  
His joy in our **escape from death and Time**," (Ref: Savitri-484)

8) "Something really radical has happened, in the sense that ...I tried once just to see if I could do it and I didn't succeed: I can't go back to the old way of relating to the body. It's impossible." (Ref: Mother's Agenda-3/153)

"But one thing has happened practically without my noticing it. In the past before that experience [April-13], the body used to feel the struggle against the forces of wear and tear (different organs wearing out, losing their endurance, their power of reaction, and certain movements, for instance, becoming less easy to make). That's what the body felt, although the **body-consciousness never sensed any aging**, never, none—that simply didn't exist." (Ref: Mother's Agenda-3/196)

"And underwent a new and **bourneless change**." (Ref: Savitri-81)

"All he had been and all towards which he grew  
Must now be left behind or **else transform**  
Into a self of That which has no name." (Ref: Savitri-307)

#### **The Fifth Power of *The Mother*: -**

"A giant drop of Bliss unknowable  
Overwhelmed his limbs and round his soul became

A fiery ocean of felicity;" (First Supreme experience of Divine Love.)  
Savitri-237

"A mystery wakes in our **inconscious stuff**,  
A bliss is born that can remake our life." (Second experience)  
Savitri-397-98

"Two powers from one original ecstasy born...  
One leans to earth, the other yearns to the skies:" (Third experience)  
Savitri-684

*The Mother's* four Mediatrix aspects of Wisdom, Power, Harmony and Perfection are more active in earth's atmosphere from 24<sup>th</sup> November, 1926, in order to link the existence with the Supreme and lead human evolution towards its fullness of Being, fullness of Consciousness and fullness of Life. *Mahalakshmi* is *the Mother's* aspect of love that must come and work with all its plenitude before the establishment of supreme Love. On the night of 12-13<sup>th</sup>, April-1962, the aspect of Her Supreme Love, Creatrix Bliss, had become active in the earth's atmosphere. To become identified with this particular aspect of *The Mother's* Power is to become one with 'the most powerful of all redeeming and creative forces'<sup>51</sup> which 'has yet been the least frontally present in earthly life.'<sup>51</sup> The Supramental Consciousness in the form of Truth, Light, Power and Force must descend first in the manifested nature and is sufficiently sublimated so as to be able to receive and bear the pressure of the Divine Love, which is 'most powerful, pure, rare and intense of all divine energies.'<sup>51</sup> The fifth *Mother* Power is identified as 'mysterious and powerful ecstasy and *Ananda* which flows from a supreme divine Love.'<sup>59</sup> A series of Supramental experience of finite variety waits behind our crudely formed subtle and causal body, leading them to well-built and integrated Sheaths of perfect vessel, where Divine Love shall repeat its action in three profound stages. (1) In the first stage the blissful Divine Love will spread the universe through the descent of causal body action in the Supramental Sheath. (2) In the second stage, the repetition of the same experience through an explosion in the bottom most layer of Inconscious sheath or 'Love that broods within the deem abyss.'<sup>63</sup> (3) In the third stage both the states coexist in the profoundest whirlwind or gusts of Consciousness, leading the creation towards 'supreme epiphany.'<sup>39</sup>

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- 4: The Gita-7.1,
- 5: The Gita-9.17,
- 6: The Gita-4.3,
- 7: Savitri-531,
- 8: CWSA/Vol-23/The Synthesis of Yoga/183,
- 9: The Mother's Agenda/Vol-2/379,
- 10: CWSA/Vol-24/ The Synthesis of Yoga/621,
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- 74: The Mother's Agenda-11/228,
- 75: The Mother's Agenda-5/225,
- 76: The Mother's Agenda-5/195, "This is exactly what Sri Aurobindo wanted, what he was trying for He said: "If I could find one hundred people, that would be enough."” TMCW-10/On Thoughts and Aphorism-p-198,
- 77: The Mother's Agenda-5/263,
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- 79: The Gita-5.29,
- 80: The Gita-3.26,

81: Isha Upanishad-2,

82: CWSA/Vol-24/The Synthesis of Yoga/741,

83: “You see, there’s a curious fluctuation possibly indicating that your dream is part of the present attack which continues with such violence.... The night before last, between midnight and half-past, there was a formidable attack. When I emerged from it, I felt that something had lifted, a victory had been won and that the body’s condition had improved. It happens like that, the horizon clears and this Certainty comes with. (The presence is always here – **Sri Aurobindo and I are together almost every night** – but the night when I saw that formation, the *illness spell* over the Ashram, Sri Aurobindo was quite sick in his bed, just as I saw him in 1950.) So when it lifts, all is well: once again there is harmony, there is joy, there is force ... and again the whole thing continues, the effort continues, consciously. Yet there is a kind of fluctuation: it will go on like that for a few moments or a few hours and then suddenly everything becomes muddled again and I am beset by ... a fatigue. A fatigue which is – I can’t say almost unbearable, because nothing in the consciousness feels it to be unbearable – but it makes me like this (*Mother clenches her fist tightly in a tension to ‘hold on’.*” 11.02.1961, The Mother’s Agenda-4/46, “To give a rather curious example, there was a kind of *spell of illness* over the Ashram, stemming mainly from people’s thoughts, from their way of thinking. It was quite widespread and it was horrible, gloomy, full of fear, pettiness, blind submission, oh! Everyone was in a state of expectation....<sup>55</sup> In short, the atmosphere was such that there was an attempt to prevent me from leaving my room – I had to sneak out! It was disgusting! Well, on the very night I saw the *spell* over the Ashram, Sri Aurobindo was lying sick in his bed, just as I had seen him in 1950. **Normally, we spend almost every night together, doing this, seeing that, arranging things**, talking – it’s a kind of second life behind this one, and it makes existence pleasant. But that night when I had to sneak out of my room (in my nightgown!), and people were trying to find me to ... (*laughing*) force me back into bed, he was lying sick in bed – and this struck me hard, for it means these things still affect him in his consciousness. He was in a kind of trance and not at all well. It didn’t last, but nonetheless....” The Mother’s Agenda-18.02.1961, “I so often hear Sri Aurobindo speak, and I say it in French, but I use the English word because I hear him speak...Often the thought alone comes, but quite often it’s the exact words; and then, while speaking in French I tend to use the English words. While I take my bath, for instance, he always speaks to me and tells me the things I have to write or say; so afterwards, when I come out of the bathroom, I very often have to ask for a piece of paper and a pen, and I write...It’s constantly, constantly like that...I remember, some time ago, at night, I said to him (**I see him almost every night**, but for a few days I hadn’t seen him, then I met him at night ... because he is always there [*Mother makes a gesture enveloping her*], but at night, in that subtle physical world, I see him objectively, as if I were meeting him), and I said

to him, "I haven't seen you for a few days," like that, in jest. Then he put on his most serious air, but with all his irony: "Oh, I am very busy these days." And ... (laughing) the next day I learned they were shooting a film on Sri Aurobindo's life! So I thought he must have been busy sending them good suggestions. But it was so comical! With straight-faced seriousness: "Oh, I am very busy." (Mother laughs)" *The Mother's Agenda-25.01.1967*

84: The Mother's Agenda-4/134,

85: Savitri-409,

86: The Mother's Agenda-4/271,

87: Savitri-675,

88: Savitri-374,

89: Savitri-422-23,

90: Savitri-457,

91: "It is that which the spirit in Love is seeking here in the darkness of the Ignorance and it is that which it finds when **individual human love** is changed into the love of the Immanent Divine incarnate in the material universe." CWSA/23/The Synthesis of Yoga-160 "In that larger play of the Divine the joy of the relations of divine love also is possible without the lapse into the ego-sense, —just as the supreme state of **human love** likewise is described as the unity of one soul in two bodies." CWSA/23/The Synthesis of Yoga-367 "And since love is the effective power and soul-symbol of bliss-oneness he will approach and enter into this oneness by the gate of universal love, a sublimation of **human love** at first, a divine love afterwards, at its summits a thing of beauty, sweetness and splendour now to us inconceivable." CWSA/23/The Synthesis of Yoga-509 "There is a movement of (Divine) love, as in the aspiration of **human love**, to separate the lover and the loved in the enjoyment of their exclusive oneness away from the world and from all others, shut up in the nuptial chambers of the heart. That is perhaps an **inevitable movement of this path**. But still the widest love fulfilled in knowledge sees the world not as something other and hostile to this joy, but as the being of the Beloved and all creatures as his being, and in that vision divine works find their joy and their justification." CWSA/24/The Synthesis of Yoga-551 "This is in essence the power of love itself in the heart and soul turning from earthly objects to the spiritual source of all beauty and delight. There live in this seeking all the sentiment and passion, all the moods and experiences of love concentrated on a supreme object of desire and intensified a **hundredfold** beyond the highest acme of intensity possible to a **human love**." CWSA/24/The Synthesis of Yoga-575

92: Savitri-295,

93: The Mother's Agenda/Vol-3/p-239-240,

94: The Mother's Agenda/Vol-8/p-389,

95: The Mother's Agenda/Vol-3/p-239-240,

“A burning Love from white spiritual founts  
Annulled the sorrow of the ignorant depths;  
Suffering was lost in her immortal smile.” Savitri-314

“Her clasp shall turn to ecstasy our pain.” Savitri-314

96: Savitri-633,

97: “Joy that forgot mortality for a while...

And passions that crumble to ashes while they blaze

Kindled the common earth with their brief flame.” Savitri-159,

“Her (Mother of light of sattwic mind) smile could persuade a dead lacerated heart

To live again and feel the hands of calm.” Savitri-514,

98: “As soon as I came upon Theon’s teaching (even before meeting him personally), and read and understood all kinds of things which I hadn’t known before, I began to work quite systematically. Every night, at the same hour, I was working to construct – between the purely terrestrial atmosphere and the psychic atmosphere – a path of protection across the vital, so that people wouldn’t have to pass through it (for those who are conscious but without knowledge it’s a very difficult passage – infernal.) I was preparing this path, doing this work (it must have been around 1903 or 1904, I don’t remember exactly) for months and months and months. All sorts of extraordinary things happened during that time – extraordinary. I could tell long stories....

Then, when I went to Tlemcen, I told Madame Theon about it. ‘Yes,’ she told me, ‘it is part of the work you have come on earth to do. Everyone with even a slightly awakened psychic being who can see your Light will go to your Light at the moment of dying, no matter where they die, and you will help them to pass through.’ And this work is constant. Constant. it has given me a considerable number of experiences concerning what happens to people when they leave their bodies. I’ve had all sorts of experiences, all kinds of examples – it’s really very interesting.” The Mother/The Mother’s Agenda- **June 24, 1961,**

99: Savitri-325,

100: Savitri-329,

101: “**Rent** man’s horizons into infinity.” Savitri-359,

“To **rend** the veil of the last mysteries.” Savitri-360,

“The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The **rending of the veil** is the condition of **the divine life** in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power on the play of omnipotent Conscious-



Force and Matter open to its divine liberty as a form of the divine Existence.”  
 CWSA/21/The Life Divine-279,  
 102: Savitri-6,  
 103: The Mother’s Agenda- **January 10, 1961**,  
 104: Savitri-468,  
 105: Savitri-159,  
 106: CWSA/23/The Synthesis of Yoga-211,  
 107: Savitri-404,  
 108: Savitri-701  
 109: Savitri-470,  
 110: Savitri-123, 238,  
 111: Savitri-435,  
 112: **The Mother’s Agenda/August-25-1954**,  
 113: Savitri-75,  
 114: “This culmination of sacrifice is the height even of **human love** and devotion when it tries to become divine; for there too the highest peak of love points into a heaven of complete mutual self-giving, its summit is **the rapturous fusing of two souls into one.**” CWSA/23/The Synthesis of Yoga-108,  
 115: TMCW/14/127,  
 116: Savitri-291,  
 117: CWSA/23/The Synthesis of Yoga-67,  
 118: CWSA-32/The Mother and Letters on the Mother-462,  
 119: Savitri-588,  
 120: CWSA-29/Letters on Yoga-II- p-344,  
 121: CWSA-24/The Synthesis of Yoga-841,  
 122: “It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible.” CWSA-24/The Synthesis of Yoga-892, “Meanwhile there are certain doors opening from the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible.” CWSA-24/The Synthesis of Yoga-892, “The supermind has the vision of the three times, *trikaladrsti*; it sees them as an indivisible movement and sees too each containing the others. It is aware of all tendencies, energies and forces as the diverse play of unity and knows their relation to each other in the single movement of the one spirit.” CWSA-24/The Synthesis of Yoga-792,  
 123: “The phenomena of this vital consciousness and sense, this direct sensation and perception of and response to the play of subtler forces than the physical, are often

included without distinction under the head of psychical phenomena. In a certain sense it is an awakening of the psyche, the inner soul now hidden, clogged wholly or partially covered up by the superficial activity of the physical mind and senses that brings to the surface the sub-merged or subliminal inner vital consciousness and also an inner or subliminal mental consciousness and sense capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychical worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also and of establishing a **direct communication between mind and mind without the aid of the physical organs** and the limitations they impose on our consciousness.” The Synthesis of Yoga-874,

124: “For there is a continuous scale of the planes of consciousness, beginning with the psychical and other belts attached to and dependent on the earth plane and proceeding through the true independent vital and psychical worlds to the worlds of the gods and the highest supramental and spiritual planes of existence. And these are in fact always acting upon our subliminal selves **unknown to our waking mind** and with considerable effect on our life and nature. The physical mind is only a little part of us and there is a much more considerable range of our being in which the presence, influence and powers of the other planes are active upon us and help to shape our external being and its activities. The awakening of the psychical consciousness enables us to become aware of these powers, presences and influences in and around us; and while in the impure or yet ignorant and imperfect mind this unveiled contact has its dangers, it enables us too, if rightly used and directed, to be no longer their subject but their master and to come into conscious and self-controlled possession of the inner secrets of our nature. The psychical consciousness **reveals this interaction between the inner and the outer planes, this world and others, partly by an awareness**, which may be very constant, vast and vivid, of their impacts, suggestions, communications to our inner thought and conscious being and a capacity of reaction upon them there, partly also through many kinds of symbolic, transcriptive or representative images presented to the different psychical senses. But also there is the possibility of a more direct, concretely sensible, almost material, sometimes actively material communication — a complete though temporary physical materialisation seems to be possible — with the powers, forces and beings of other worlds and planes. There may even be a complete breaking of the limits of the physical consciousness and the material existence. The awakening of the psychical consciousness **liberates in us** the direct use of the mind as a sixth sense, and this power may be made constant and normal. The physical consciousness can only communicate with the minds of others or know the happenings of the world around us through external means and signs and indications, and it has beyond this limited action only a vague and haphazard use of the mind’s more direct capacities, a poor range of occasional presentiments, intuitions and messages.

**Our minds are indeed constantly acting and acted upon by the minds of others through hidden currents of which we are not aware, but we have no knowledge or control of these agencies.** The psychical consciousness, as it develops, makes us aware of the great mass of thoughts, feelings, suggestions, will impacts, influences of all kinds **that we are receiving from others or sending to others** or imbibing from and throwing into the general mind atmosphere around us. As it evolves in power, precision and clearness, we are able to trace these to their source or feel immediately their origin and transit to us and direct consciously and with an intelligent will our own messages. It becomes possible to be aware, more or less accurately and discerningly, of the activities of minds whether near to us physically or at a distance, to understand, feel or identify ourselves with their temperament, character, thoughts, feelings, reactions, whether by a psychic sense or a direct mental perception or by a very sensible and often intensely concrete reception of them into our mind or on its recording surface. At the same time we can consciously make at least the inner selves and, if they are sufficiently sensitive, **the surface minds of others aware of our own inner mental** or psychic self and plastic to its thoughts, suggestions, influences or even cast it or its active image in influence into their subjective, even into their vital and physical being to work there as a helping or moulding or dominating power and presence.” CWSA-24/The Synthesis of Yoga-877-879,

125: “To concentrate most on one’s own spiritual growth and experience is **the first necessity of the sadhak** — to be too eager to help others draws away from the inner work. There is also likely to be an overzeal and haste which clouds the discrimination and makes what help is given less effective than it should be. To **grow in the spirit is the greatest help one can give to others**, for then something flows out naturally to those around that helps them.” Sri Aurobindo/CWSA-31/Letters on Yoga-IV-317, “The best way to help the world is to transform oneself by an integral and intensive yoga.” The Mother/TMCW-14/Words of The Mother-II/p-277,

126: “That is all right in the ordinary *karmayoga* which aims at union with the cosmic Spirit and stops short at the Overmind — but **here a special work** has to be done and a new realisation achieved for the earth and not for ourselves alone. **It is necessary to stand apart from the rest of the world** so as to separate ourselves from the ordinary consciousness in order to **bring down a new one**... It is not that love for all is not part of the sadhana, but it has not to translate itself at once into a mixing with all — it can only express itself in a general and when need be dynamic universal goodwill, but for the rest it must find vent **in this labour of bringing down the higher consciousness with all its effect for the earth**. As for accepting the working of the Divine in all things that is necessary here too in the sense of seeing it even behind our struggles and difficulties, **but not accepting the nature of man and the world as it is** — our aim is to move towards a more divine working which will replace what now is by a greater

and happier manifestation. That too is a labour of divine Love.” Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram- 812-813, “There must come upon us in the change at once **a reversal and rejection of our present way of existence** and a fulfilment of its inner trend and tendency.” CWSA-22/The Life Divine-1012,

127: “The **heart’s love of God** may be blind, narrow and ignorant and lead to fanaticism and obscurantism; it may, even when otherwise pure, limit our perfection by refusing to see Him except in a limited personality and by recoiling from the true and infinite vision. The **heart’s love of man** may equally lead to distortions and exaggerations in feeling, action and knowledge which have to be corrected and prevented by the purification of the understanding.” CWSA-23/The Synthesis of Yoga-309,

128: Savitri-318 ,

129: CWSA-22/The Life Divine-994-995,

130: CWSA-22/The Life Divine-1013,

131: “The relation of Guru and disciple is only one of many relations which one can have with the Divine, and in this Yoga which aims at a supramental realisation, it is not usual to give it this name; rather, the Divine is regarded as the Source, the living Sun of Light and Knowledge and Consciousness and spiritual realisation and all that one receives is felt as coming from there and the whole being remoulded by the Divine Hand. This is a greater and more intimate relation than that of the human Guru and disciple, which is more of a limited mental ideal. Nevertheless, if the mind still needs the more familiar mental conception, it can be kept so long as it is needed; only do not let the soul be bound by it and do not let it limit the inflow of other relations with the Divine and larger forms of experience.” CWSA-29/Letters on Yoga-II-192-193,

132: ““Even Vaishnavism and Tantra are in the end other-worldly; mukti is the aim of their efforts and anything else could be only incidental and secondary or a result on the way.” CWSA-29/Letters on Yoga-II/p-401, “Even Tantra and Vaishnavism end in the release from life; here (in Integral Yoga) the object is the divine fulfilment of life.” CWSA-29/Letters on Yoga-II/p-400,

133: Savitri-105,

134: Savitri-381,

135: Savitri-397,

136: Savitri-325,

137: “The only thing in the world that still appears intolerable to me now is all physical deterioration, physical suffering, the ugliness the powerlessness to express this capacity of beauty inherent in every being. But this, too, will be conquered one day. Here, too the power will come one day to shift the needle a little. Only, one has to climb higher in consciousness: the deeper into matter you want to descend, the

higher must you ascend in consciousness...It will take time. Sri Aurobindo was surely right when he spoke of a few centuries." The Mother's Agenda-25.02.1958, "There will be other consequences that by opposite means will tend to eradicate the perversion and ugliness created in life due to the intervention of the mind, a whole range of deformations that have aggravated suffering, misery, moral poverty, a whole zone of sordid and repugnant miseries that makes an entire portion of human life so hideous. That must disappear. That is what in many respects makes humanity infinitely inferior to animal life, with its simplicity and its natural spontaneity, and which in spite of everything is harmonious. Suffering among animals is never as miserable and sordid as it is in a whole section of humanity perverted by a mentality exclusively turned towards egoistic needs...One must rise above, surge forth into the Light and the Harmony, or sink back down into the simplicity of a wholesome, unperverted animal life." The Mother's Agenda-June-1958,

138: "In the transition there may well be a period in which we take up all life and action and offer them to the Divine for purification, change and deliverance of the truth within them, another period in which we draw back and build a spiritual wall around us admitting through its gates only such activities as consent to undergo the law of the spiritual transformation, a third in which a free and all-embracing action, but with new forms fit for the utter truth of the Spirit, can again be made possible. These things, however, will be decided by no mental rule but in the light of the soul within us and by the ordaining force and progressive guidance of the Divine Power that secretly or overtly first impels, then begins clearly to control and order and finally takes up the whole burden of the Yoga." CWSA-23/The Synthesis of Yoga/p-138-139,

139: "All the soul's postures donned divinity." Savitri-125

140: Savitri-633,

141: "Universal, he is all, — transcendent, none.

To man's righteousness this is his cosmic crime," Savitri-657

"Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"' The Mother's Agenda-October-7, 1967,

142: (Death said) "Thy voice carries the sound of infinity, Knowledge is with thee, Truth speaks through thy words; The light of things beyond shines in thy eyes." Savitri-663,

143: The Mother's Agenda-6<sup>th</sup> May 1967,

144: "Therefore, whenever even a single soul is liberated, there is a tendency to an extension and even to an outburst of the same divine self-consciousness in other individual souls of our terrestrial humanity and, — who knows? — perhaps even beyond the terrestrial consciousness." CWSA-21/The Life Divine-45, "The stone

lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres.” Sri Aurobindo/TMCW-10/p-229, (Earth)

“Knows that one high step might enfranchise all.” Savitri-371,

145: “A universal light was in his eyes,  
 A golden influx flowed through heart and brain;  
 A Force came down into his mortal limbs,  
 A current from eternal seas of Bliss;  
 He felt the invasion and the nameless joy.” Savitri-79

“Across the unfolding of the seas of self  
 Appeared the deathless countries of the One.  
 A many-miracled Consciousness unrolled  
 Vast aim and process and unfettered norms,  
 A larger Nature’s great familiar roads.” Savitri-91

“The Master of the worlds self-made her slave  
 Is the executor of her fantasies:  
 She has canalised the seas of omnipotence;  
 She has limited by her laws the Illimitable.” Savitri-121

“A scale of sense that climbed with fiery feet  
 To heights of unimagined happiness,  
 Recast his being’s aura in joy-glow,  
 His body glimmered like a skiey shell;  
 His gates to the world were swept with seas of light.” Savitri-236

“Absolved from the ligaments of death and sleep  
 He rode the lightning seas of cosmic Mind  
 And crossed the ocean of original sound;  
 On the last step to the supernal birth  
 He trod along extinction’s narrow edge  
 Near the high verges of eternity,  
 And mounted the gold ridge of the world-dream  
 Between the slayer and the saviour fires;  
 The belt he reached of the unchanging Truth,  
 Met borders of the inexpressible Light  
 And thrilled with the presence of the Ineffable.” Savitri-299-300

“Incarnating inexpressibly in her limbs  
 The boundless joy the blind world-forces seek,  
 Her body of beauty mooned the seas of bliss.” Savitri-314

“One moment fill with thy eternity,  
 Let thy infinity in one body live,  
 All-Knowledge wrap one mind in seas of light,  
 All-Love throb single in one human heart.



Immortal, treading the earth with mortal feet  
 All heaven's beauty crowd in earthly limbs!" Savitri-345  
 "Leaving earth's safety daring wings of Mind  
 Bore her above the trodden fields of thought  
 Crossing the mystic seas of the Beyond  
 To live on eagle heights near to the Sun." Savitri-360  
 "Amid her tresses' cloudy multitude  
 Her long eyes shadowed as by wings of Night  
 Under that moon-gold forehead's dreaming breadth  
 Were seas of love and thought that held the world;  
 Marvelling at life and earth they saw truths far." Savitri-372  
 "Unsatisfied he yearned for me through time,  
 Sometimes with wrath and sometimes with sweet peace  
 Desiring me since first the world began.  
 He rose like a wild wave out of the floods  
 And dragged me helpless into seas of bliss." Savitri-614  
 "My dreadful hands laid on thy bosom shall force  
 Thy being bathed in fiercest longing's streams.  
 Thou shalt discover the one and quivering note,  
 And cry, the harp of all my melodies,  
 And roll, my foaming wave in **seas of love.**" Savitri-700  
 "A power dwelt in her soul too great for earth,  
 A bliss lived in her heart too large for heaven;  
 Light too intense for thought and love too boundless  
 For earth's emotions lit her skies of mind  
 And spread through her deep and happy **seas of soul.**" Savitri-715  
 "Her mind, a sea of white sincerity," Savitri-15,  
 "Toiling to transform the still far Absolute  
 Into an all-fulfilling epiphany,  
 Into an utterance of the Ineffable,  
 She would bring the glory here of the Absolute's force,  
 Change poise into creation's rhythmic swing,  
 Marry with a sky of calm a sea of bliss." Savitri-195-196  
 "There Knowledge called him to her mystic peaks  
 Where thought is held in a vast internal sense  
 And feeling swims across a sea of peace  
 And vision climbs beyond the reach of Time." Savitri-299  
 "His soul was all in front **like a great sea**  
 Flooding the mind and body with its waves;  
 His being, spread to embrace the universe,



United the within and the without  
 To make of life a cosmic harmony,  
 An empire of the immanent Divine.” Savitri-318  
 “In these new worlds projected he became  
 A portion of the universal gaze,  
 A station of the all-inhabiting light,  
 A ripple on a single sea of peace.” Savitri-325  
 “Its ordered hours proclaimed the eternal Law;  
 Vision reposed on a safety of deathless forms;  
 Time was Eternity’s transparent robe.  
 An architect hewing out self’s living rock,  
 Phenomenon built Reality’s summer-house  
 On the beaches of the sea of Infinity.” Savitri-329  
 “Always behind this strange divided life  
 Her spirit like a sea of living fire  
 Possessed her lover and to his body clung,  
 One locked embrace to guard its threatened mate.” Savitri-471  
 “An inner law of beauty shapes our lives;  
 Our words become the natural speech of Truth,  
 Each thought is a ripple on a sea of Light.” Savitri-530-531  
 “Then out of the engulfing sea of trance  
 Her mind rose drenched to light streaming with hues  
 Of vision and, awake once more to Time,  
 Returned to shape the lineaments of things  
 And live in borders of the seen and known.” Savitri-579  
 “My heart’s strength can carry the grief of the universe  
 And never falter from its luminous track,  
 Its white tremendous orbit through God’s peace.  
 It can drink up the sea of All-Delight  
 And never lose the white spiritual touch,  
 The calm that broods in the deep Infinite.” Savitri-635-636  
 “As one drowned in a sea of splendour and bliss,  
 Mute in the maze of these surprising worlds,  
 Turning she saw their living knot and source,  
 Key to their charm and fount of their delight,  
 And knew him for the same who snares our lives  
 Captured in his terrifying pitiless net,  
 And makes the universe his prison camp  
 And makes in his immense and vacant vasts  
 The labour of the stars a circuit vain

And death the end of every human road  
 And grief and pain the wages of man's toil." Savitri-678  
 "All was the violent ocean of a will  
 Where lived captive to an immense caress,  
 Possessed in a supreme identity,  
 Her aim, joy, origin, Satyavan alone." Savitri-579,  
 "But higher still can climb the ascending light;  
 There are vasts of vision and eternal suns,  
 Oceans of an immortal luminousness,  
 Flame-hills assaulting heaven with their peaks,  
 There dwelling all becomes a blaze of sight;  
 A burning head of vision leads the mind,  
 Thought trails behind it its long comet tail;  
 The heart glows, an illuminate and seer,  
 And sense is kindled into identity." Savitri-659-660  
 "The Two opposed each other face to face.  
 His being like a huge fort of darkness towered;  
 Around it her light grew, an ocean's siege." Savitri-667  
 "Air seemed an ocean of felicity  
 Or the couch of the unknown spiritual rest,  
 A vast quiescence swallowing up all sound  
 Into a voicelessness of utter bliss;  
 Even Matter brought a close spiritual touch,  
 All thrilled with the immanence of one divine." Savitri-672  
 "An oceanic spirit dwelt within;  
 Intolerant and invincible in joy  
 A flood of freedom and transcendent bliss  
 Into immortal lines of beauty rose." Savitri-680  
 "Break into eternity thy mortal mould;  
 Melt, lightning, into thy invisible flame!  
 Clasp, Ocean, deep into thyself thy wave,  
 Happy for ever in the embosoming surge." Savitri-691-692,  
 146: The Mother's Agenda-4.07.1962, "And when the day comes for the  
 manifestation of supreme Love – a crystalized, concentrated descent of supreme Love  
 – that will truly be the hour of Transformation, for nothing will be able to resist That.  
 But as it's all-powerful, a certain receptivity must be prepared on earth so its effects  
 are not devastating. Sri Aurobindo has explained it in one of his letters. Someone  
 asked him, 'Why doesn't this Love come now?', and he replied something like this: If  
 divine Love in its essence were to manifest on earth, it would be like an explosion; for  
 the earth is not supple enough or receptive enough to widen to the measure of this

Love. The earth must not only open itself but become wide and supple. Matter – not just physical Matter, but the substance of the physical consciousness as well – is still much too rigid.” The Mother’s Agenda-10.01.1961,

“As an experience, it's absolutely certain: when you come in touch with eternal Love, supreme Love, the first, immediate ... (what should I say?) perception or sensation (it's not an understanding, it is much more concrete) is that even the most enlightened, kneaded, prepared material consciousness is INCAPABLE of manifesting That! The first impression is that sort of incapacity. Then comes the experience of something manifesting a type of ... not exactly "cruelty," because it's not cruelty as we conceive it; but in the totality of circumstances, there is a vibration which is felt as a certain intensity of refusal of love as it is manifested here – that's exactly the thing: something in the material world refuses the manifestation of love as it exists at present (I don't refer to the ordinary world but to the consciousness at its present highest). It's an experience, I am speaking of something that has taken place. Then the part of the consciousness that has been touched by that opposition calls out directly to Love's origin WITH AN INTENSITY IT COULD NOT HAVE HAD WITHOUT THE EXPERIENCE OF THE REFUSAL. Limits are broken, a flood descends which could NOT manifest before, and something is expressed which was not expressed before.” The Mother’s Agenda/15.05.1963,

“More and more, there is something that presses to make itself known and is formulated like this: what wants to come for next February is the Truth-Light ... (*Mother repeats like an incantation*) the Truth-Light, the Truth-Force, the Truth-Light, the Truth-Force ... to prepare the way for the manifestation of supreme Love. But that is for later on...But immediate, immediate: the Truth-Light, the Truth-Force. It's becoming precise...I didn't think about it. It was perfectly *blank* in my head. I didn't know at all...And then that came.” The Mother’s Agenda-15.01.1965,

“Yes, this problem of the transformation, I see more and more clearly that there are three approaches, three ways to go about it, and that in order to be more complete one should combine the three.

One – the most important, naturally – is the way we could call "spiritual," the way of the contact with the Consciousness – Love-Consciousness-Power, that is. These three aspects: supreme Love-Consciousness-Power. And the contact, the identification: making all the material cells capable of receiving Him and expressing Him – of BEING That.

Of all the ways, that is the most powerful and most indispensable.

There is the occult way, which brings all the intermediary worlds into play. There is a very detailed knowledge of all the powers and personalities, all the intermediary regions, and it makes use of all that. That's where one makes use of the Overmind godheads: it's in this second way. Shiva, Krishna, all the aspects of the Mother are part of this second way.

Then there is the higher intellectual approach, which is the projection of a surpassing scientific mind and takes up the problem from below. It has its own importance too. From the standpoint of the detail of the procedure, it reduces approximation, it gives a more direct and precise action.

If one can combine all three, then obviously the thing will go faster.

Without the first, nothing is possible (and even, the other two are an illusion without the first: they lead nowhere, you go round in circles endlessly). But if you clothe the first in the other two, then I think the action is more precise, direct, rapid.” The Mother’s Agenda-04.03.1967,

“Tell me, it would be lovely if one could take people's consciousness as one takes a flower, and then, because one looks at it and holds it and the vibration is that **Vibration of supreme Love**, it opens up, like that, becomes organized, and grows magnificent...It would be fine if one could do *that* – (*laughing*) perhaps one can!” The Mother’s Agenda-15.03.1967

# The Book of Bliss

**“Night of 6<sup>th</sup> 7<sup>th</sup> March 1964: - Something has begun to permeate this terrestrial consciousness: a power of transformation, the *Ananda* of progress, of animal becoming man, of man becoming superman, What a force, what a power—I have never felt that intensity in the material world. And no resistance anywhere: everything was enthusiastically participating... The experience of the *Ananda* of progress gave a TERRESTRIAL meaning to all those scattered little promises. The earth—a little thing which my consciousness dominated, but which was exclusive object of my concentrations. The present imperfections of the body are tolerated: the “obvious” transformation –something secondary and not urgent in the overall vision of the Work. But soon, the body could be entirely driven by the direct Will. The feeling that a corner has been turned for the earth. This morning I noted the experience through the same progress—“the penetration and permeation into material substance of the *Ananda* of the power of progress in Life.” The whole material substance of the earth received this *ananda* of the power of progress. Even plants participated...a power that can crush everything and rebuild everything. (It bore the stroke of That which kills and saves. *Savitri-20*) Only when the flash of the mental transformation through the Supramental descent (first Spiritual experience) joins *Ananda* of Power will there occur things that will be a bit...indisputable. For the moment, only those who have faith can see: they see examples of tiny miracles multiply... During the experience, I knew there would be another one (second Spiritual experience), which is yet to come, which would join with this one to form a third (third Spiritual experience), and that junction will change something in the appearances. I don’t know when it will come.”<sup>1</sup>**

**The Mother**

The Divine Delight is eternal, free, unburdened by life’s pain and it has extended over the whole manifestation of birth, growth, decay and final rest of all beings. The full dynamisation of this Delight, Love and Beauty in the material life is the issue pending with our quest for the Divine Life. This is possible by the persuasion of inert matter towards the persistent thrill of transfiguring Divine touch. The key to the flaming doors of ecstasy is revealed by discovery of the All Bliss, ‘On the borders of the meeting of all worlds,’<sup>2</sup> where ‘pain becomes a violent and fiery joy.’<sup>3</sup> The old account of Suffering is the Soul’s long compound debt established as a bad habit in the physical mind, which has to be exhausted by its hard triple sacrifice offered to the immortal Ecstasy. When the play of universal forces of higher planes, freely penetrate the habitual mind, the office of suffering begins to diminish and finally ceases or by

purification and nullification of ego through the intervention of All Bliss, the suffering becomes absolutely unnecessary. In spite of the heavy shadow and the burden of earth's suffering, the Soul of man has the right to dare to be exceedingly happy upon earth.

A dark concealed adverse hostility, a secret enmity is hidden in the heart of time to **ruin** God's work. It leaves a dark mark on thought, speech and act and stamps stain and defect on all things done. This veils the eternal Light, opposes the eternal Will and diverts the messages of the infallible Word. The root of all suffering is in Ignorance and it has a purpose in the Divine plan to stir and awaken the world-drowse, slow inertia and dead resistance of the Inconscient. A whisper of negation from the Subconscient plane invades the surface world through physical and vital mind sealing up the wisdom's eyes which is identified as the origin of all our suffering, calamity and pain. Till they are slain, peace is forbidden on earth.

The defeatist murmur of the physical mind must be exposed to the pressure of higher Consciousness and the Bliss-Light must follow the 'evil whisper' to its home in the Inconscient base and slay the adversary force there or 'He tore desire up from its bleeding roots.'<sup>20</sup> Then, there is the end of Law of Pain and infinite Bliss which initially broods over, finally floods the wide earth.

#### **The Four Gradations of Exclusive Enjoyments: -**

*"A charm and sweetness open life's closed doors"*

Savitri-55

"A secret air of pure felicity  
Deep like a sapphire heaven our spirits breathe;  
Our hearts and bodies feel its secret breathe;  
Our senses grope for it and touch and lose.  
If this withdrew, the world would sink in the Void;  
If this were not, nothing could move or live.  
A hidden Bliss is at the root of thing."

Savitri-629-30

"A Being intimate and unnameable,  
A wide compelling ecstasy and peace  
Felt in himself and all and yet ungrasped,  
Approached and faded from his soul's pursuit  
As if forever luring him beyond."

Savitri-305

Exclusive enjoyment is born out of Nature's effort to catch the perennial joy in fragments and the far off ungrasped rapture draws closer. The anticipation of the deep delight is pursued in ever growing eagerness to grasp and hold the strange ecstasy and her individual effort to arrive at an intermediate solution where the original quest of man towards God, Light, Bliss, Freedom and Immortality is satiated but not satisfied. The lure of this momentary and escaping thrill may at best lead towards exclusive liberation of soul in *Brahma-Nirvana* or *Mokhya etc.*

Exclusive enjoyment cannot heal the problem of exclusive suffering because the root of suffering in the Inconscient Sheath cannot be accessed by the Spiritual faculties developed by it. Exclusive suffering is linked with all-suffering or universal suffering and for eradication of the former; the latter has to be cured first. So we have to explore and enter the extreme end of Consciousness and direct that Consciousness towards the harmonisation of universal suffering and further direct that Consciousness towards transformation of Subconscient and Inconscient base. Then exclusive suffering will lose its *raison d'être*.

Exclusive enjoyment is the mediating stairs, a slow and uneasy compromise between the limiting Nature and a limitless Soul, necessary for the preparation of the human vessel to bear the shock of too high a Spiritual fire whose 'answering touch might shatter all measures made'<sup>4</sup> and earth would 'sink down with the weight of the infinite.'<sup>4</sup> *Savitri's* vision clarifies that all exclusive enjoyments are imperfect, relative and incomplete conceptions of Divine Bliss and perfection comes when this joy is shared by all.

### 1) **The Separative Egoistic Enjoyment: -**

“There is no perfect answer to our hopes;  
There are blind voiceless doors that have no key;  
Thought climbs in vain and brings a borrowed light,  
Cheated by counterfeits sold to us in life's mart,  
Our hearts clutch at a forfeited heavenly bliss.  
There is provender for the mind's satiety,  
There are thrills of the flesh, but not the soul's desire.

Savitri-77

“Only a moment's fine release it gave;  
A careless hour was spent in a **slight bliss**.  
Our spirit tires of being's surfaces,  
Transcended is the splendour of the form;



- It (Spirit) turns to hidden powers and deeper states.”  
Savitri-115
- “And **sorrow and joy** as struggling comrades live.  
A dim and dreadful muteness fell on her:  
Abolished was her subtle mighty spirit  
And slain her boon of child-god happiness,  
And all her glory into littleness turned  
And all her sweetness into a **maimed desire.**”  
Savitri-130-131
- “Hunts for the joy that earth has failed to keep.”  
Savitri-132
- “It sought the **engrossing contacts** of the world,  
But only to feed the surface sense with bliss.”  
Savitri-143
- “His **little pleasures** punctuate frequent griefs:  
Hardship and toil are the heavy price he pays  
For the right to live and his last wages death.”  
Savitri-164
- “The bliss which sleeps in things and tries to wake,  
Breaks out in him in a **small joy of life:**”  
Savitri-165
- “Laughter and pleasure were **banned** as deadly sins:”  
Savitri-227,
- “Desire climbed up, a swift omnipotent flame,  
And Pleasure had the stature of the gods;”  
Savitri-235
- “**Desire** is a child-heart’s cry crying for bliss,”  
Savitri-257
- “The child of the secret soul’s **forbidden desire**  
Born of its amour with eternity.”  
Savitri-262
- “There is no rest for the embodied soul...  
Forbidding to him **rest** and **earthly ease**,  
Till he has found himself he cannot pause.”  
Savitri-339,
- “Too heavy falls a Shadow on man’s heart;  
It dares not be too happy upon earth.”  
Savitri-426
- “A choice less rare may call a happier fate (of human enjoyment).”  
Savitri-432

- “**Earth’s joys** shut from thee the Immortal’s bliss.”  
Savitri-443
- “Invite the instincts to **forbidden joys**,”  
Savitri-481
- “Into earth-light poured its maze of tangled charm  
And heady draught of Nature’s primitive joy  
And the fire and mystery of **forbidden delight**  
Drunk from the world-libido’s bottomless well,  
And the honey-sweet poison-wine of lust and death,  
But dreamed a vintage of glory of life’s gods,  
And felt as celestial rapture’s golden sting.”  
Savitri-492
- “Our sight and sense are a fallible gaze and touch  
And only the spirit’s vision is wholly true.”  
Savitri-525
- “An air that dared not suffer too much light.”  
Savitri-602
- “A **curse** is laid on the pure joy of life:  
Delight, God’s sweetest sign and Beauty’s twin,  
Dreaded by aspiring saint and austere sage,  
Is shunned, a dangerous and ambiguous cheat,  
A specious trick of an infernal Power  
It tempts the soul to its self-hurt and fall.” (Spiritual fall)  
Savitri-629
- “Joy dares to grow upon forbidden soil,”  
Savitri-630,
- “Our **human pleasure** is a fallen thread,  
Lay, symbol shapes, a careless ornament,  
Sewn on the rich brocade of Godhead’s dress.”  
Savitri-675

All enjoyment of gross body, surface vital and surface mental separated from their Universal and Transcendental Origin, is identified as incurable littleness of egoistic brief felicity and **Soul slaying urge**. From cradle to grave, man lives with little mental hope and faint rays of happiness and does not believe in the greater sunlight which can lead him towards higher Spiritual destiny and bottomless Joy. Although God made this world for His delight, yet terrible dark adventurers and *Death’s* deep falsity have mastered life. In each event of material and mental success waits a seed of Spiritual failure. The separation of the individual Soul from its Universal and Transcendental Source is the root cause of pleasure, pain and indifference of earthly

being and hence all attempts towards the recovery of these triple disguise to the original state of Absolute, Ecstasy, Infinity's Calm are the conditions of higher life. If purely gross physical enjoyments of earthly reward, material, intellectual and ethical joy turn their face inward and an inner experience or subtle physical experience replaces all the limiting consciousness of gross enjoyment then we actually step into inner Spiritual life leaving far behind the transient joy of surface life. In integral Yoga all separative enjoyment is dealt in three stages. Firstly, the lower desire or short-lived happiness is fully rejected; secondly the higher desire of uniting with the Divine is concentrated; and thirdly the individual separative happiness born out of Soul's union with the Divine has to be **expanded, universalised and** tuned with the **all-inclusive** joy of *Sachchidananda* Consciousness.

## 2) The Joy and Laughter of the Soul:

“Tireless the heart's adventure of delight,  
Endless the kingdoms of the Spirit's bliss,”

Savitri-97

“Only to be was a supreme delight,  
Life was a happy **laughter of the soul**  
And Joy was king with Love for minister.  
The spirit's luminousness was bodied there.”

Savitri-124

“There are muffled throbs of **laughter's undertones**,  
The murmur of an occult happiness,  
An exultation in the depths of sleep,  
A heart of bliss within a world of pain.”

Savitri-169

“It held the splendour of its **golden laugh**”

Savitri-233

“It lived in a jewel-rhythm of **the laughter of God**”

Savitri-233

“A breath of unattained divinity  
Visits the imperfect earth on which we toil;  
Across a gleaming ether's **golden laugh**  
A light falls on our vexed unsatisfied lives,  
A thought comes down from the ideal worlds

Savitri-261-62

“A happiness it brings of **whispered truth**;  
There runs in its flow honeying the bosom of Space  
A **laughter** from the immortal heart of Bliss,  
And the unfathomed Joy of timelessness,

The sound of **Wisdom's murmur** in the Unknown  
And the breath of an unseen Infinity.”

Savitri-264

“A new beginning flowers in word and **laugh**,  
A new charm brings back the **old extreme delight**:”

Savitri-275

“Our hidden centres of celestial force  
Open like flowers to a heavenly atmosphere;  
Mind pauses thrilled with the supernal Ray,  
And even this transient body then can feel  
Ideal love and flawless happiness  
And **laughter** of the heart's sweetness and delight  
Freed from the rude and tragic hold of Time,  
And beauty and the rhythmic feet of the hours.”

Savitri-278-79

“A jingling **silver laugh** of anklet bells  
Travelled the roads of a **solitary heart**;  
Its dance solaced an eternal loneliness:”

Savitri-290

“Incalculable outflowing infinitudes  
**Laughing** out an unmeasured happiness  
Lived their innumerable unity;  
Worlds where the being is unbound and wide  
Bodied unthinkably the egoless Self;  
Rapture of beatific energies  
Joined Time to the Timeless, poles of a single joy;  
White vasts were seen where all is wrapped in all.”

Savitri-323

“A word, a **laughter**, sprang from Silence' breast,  
A rhythm of **Beauty** in the calm of Space,  
A **knowledge** in the fathomless heart of Time.”

Savitri-325

“A vast Truth-Consciousness took up these signs  
To pass them on to some divine **child** Heart  
That looked on them with **laughter** and delight  
And joyed in these transcendent images  
Living and real as the truths they house.”

Savitri-326

“There Life pursued, unwearied of her sport,  
Joy in her heart and **laughter** on her lips,

The bright adventure of God's game of chance."

Savitri-327-28

"And joy **laugh nude** on the peaks of the Absolute."

Savitri-454

"A wave of the **laugther** of light from morn to eve,"

Savitri-468

"A joy in the world her master movement here,  
The passion of the game lighted her eyes:  
A smile on her lips welcomed earth's bliss and grief,  
A laugh was her return to pleasure and pain."

Savitri-526

The Soul is the flame of God and as Eternity's delegate abides in the lotus of the heart. Unseen worlds appear before the silent spaces of the Soul and it adventures into deeper sheaths to battle with the titans of dark and the god's of light to annul the grey inhibitions of Nature's nescience and break intellect's hard and lustrous lid to see the Light supreme.

The Soul within can raise the earthly joys towards higher things and feel on it the winds of rapid delight. Life's incapacity for bliss, mind's distance from the Truth supreme and body's inability to hold the continuous Light are bridged in Soul's Divine ascent. Our Souls can visit during great lonely hours, 'moon-flame oceans of swift fathomless Bliss, 'All-seeing eagle peaks of silent-Power', 'still regions of imperishable Light' and 'calm immensities of spirit space.'<sup>5</sup> The Soul's twofold mission are its capacity to aspire to the highest and capacity to re-align life to cosmic wideness.

Mind, emotion, will to be, and a voice ill heard from the inconscient cave, keep the Soul a prisoner. Through their purification, *jivatma's* union with *Paramatma* is realised in the lotus of the heart. Out of this union intense joy, *hasya*, is realised and this constant intense joy is identified as the normal state of true life. Our *Shastras* have proposed three successive disciplines of *Samata*, equality, *Shanti*, peace, *Sukha*, Spiritual ease, to arrive at finally the state of Joy and laughter of the Soul, *Hasya*. The exclusive enjoyment of this type transforms our earthly nature partly and the problem of lower nature is fully controlled, *samyama*. *The Gita* fully recommends *samyama*, as a passage towards higher life. The Power, Bliss, Light and Love that dwelt in *Savitri's* Soul is too great for earth, heaven, thought and emotions and this spreads through her deep and happy seas of Soul. This exclusive enjoyment of joy and laughter of the Soul is universalised in *Savitri* to bear the burden and suffering of the whole earth.

### 3) The Individual happiness in the heavens beyond: -

“So it towered up to heights intangible  
And disappeared in the hushed conscious Vast  
As climbs a storied temple-tower to heaven  
Built by the aspiring soul of man to live  
Near to his dream of the Invisible.”

Savitri-98

“No term was fixed to the high-pitched attempt;  
World after world disclosed its guarded powers,  
Heaven after heaven its deep beatitudes,  
But still the invisible Magnet drew his soul.”

Savitri-102

“A silence of felicity wrapped the heavens,  
A careless radiance smiled upon the heights;”

Savitri-233

“A high and blank negation is not all,  
A huge extinction is not God’s last word,”

Savitri-311

“An exit is shown, a road of hard escape  
From the sorrow and the darkness and the chain;  
But how shall a few escaped release the world?  
The human mass lingers beneath the yoke.  
Escape, however high, redeems not life,...  
Escape cannot uplift an abandoned race  
Or bring to it victory and the reign of God.”

Savitri-448

“He turned towards his far-off blissful home.”

Savitri-462

“Ascend, O soul, into thy blissful home.  
Here in the playground of the eternal Child  
Or in domains the wise Immortals tread  
Roam with thy comrade splendour under skies  
Spiritual lit by an unsetting sun,  
As godheads live who care not for the world  
And share not in the toil of Nature’s powers:  
Absorbed in their self-ecstasy they dwell.  
Cast off the ambiguous myth of earth’s desire,  
O immortal, to felicity arise.”

Savitri-685

Ascension of Consciousness is experienced with the Soul's aspiration and there is no limit to this ascension, and each ascent brings contact with Divine *Ananda* of a particular intensity and with the rising of this movement, the intensity grows. There are many worlds of Spiritual sheath, Supramental sheath and Bliss sheath, which can be explored with the ascension of consciousness and each sheath is also having many stairs of experience. The Spiritual sheath is divided into five sub-sheaths of higher mental sheath, illumined sheath, intuitive sheath, overmental sheath and mind of light sheath. Supramental sheath is divided into three sub sheaths that of lower Supramental sheath, higher Supramental sheath and highest Supramental sheath and exploration of these sheaths are helpful to transform physical (and also mental and vital), subconscious and inconscient sheaths respectively. Bliss sheath is divided in to three sub-sheaths of Love sheath, Beauty sheath and *Ananda* sheath. There are still higher sheaths above Bliss sheath that of *Sat Kosha and Chit-tapas Kosha*. Ascension of consciousness to all these heights is within the purview of exclusive Divine enjoyment and unending union with the Eternal.

All experience of the Soul's departure into the transcendent state and experience of *Ananda* in that state are identified as individual enjoyment in the heavens beyond and this escape into higher plane does not redeem life and it cannot uplift an abandoned lower representation of humanity. When one enters a higher Consciousness and loses Consciousness there, then one enters the *Samadhi* experience. In integral Yoga this experience is considered as preliminary *Samadhi* state and has its utility of widening the whole waking state from the limitation and narrowness of physical mind, sensory mind, emotional mind and intellectual mind.

If one attains mastery only in the ascension of Consciousness and does not find a path to invert that Consciousness to lower sheaths of mind, vital and body then we understand that experience as exclusive enjoyment of heavens beyond, a half found truth and cannot bring victory and reign of God on earth.

**4) The Self-absorbed Happiness descended from the Impersonal Infinity: -**

*"The inspiring Light plays in fine boundaries;  
A faultless beauty comes by Nature's grace;  
There liberty is perfection's guarantee:  
Although the absolute Image lacks, the Word  
Incarnate, the sheer spiritual ecstasy,  
All is a miracle of symmetric charm,  
A fantasy of perfect line and rule.  
There all feel satisfied in themselves and whole,  
A rich completeness is by limit made,*



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

Savitri-113

“The Might that came upon the earth to bless,  
Has stayed on earth to suffer and aspire.”

Savitri-133

“Across the leaping springs of death and birth  
And over shifting borders of soul-change,  
A hunter on the spirit’s creative track,  
He followed in life’s fine and mighty trails  
Pursuing her sealed formidable delight  
In a perilous adventure without close.”

Savitri-188

“In an outburst of heavenly joy and ease  
Life yields to the divinity within  
And gives the rapture-offering of its all,  
And the soul opens to felicity.”

Savitri-278

“I ask thee not to merge thy heart of flame  
In the Immobile’s wide uncaring bliss,  
**Turned from the fruitless motion of the years,  
Deserting the fierce labour of the worlds,  
Aloof from beings, lost in the Alone.”**

Savitri-335

“Forgetting the sweetness of earth’s warm delight,  
Forgetting the passionate oneness of love’s clasp,  
Absolved in the self-rapt immortal’s bliss.”

Savitri-533

“The beautiful and far delight of gods,  
Raptures unknown, a miracled happiness  
Thrill her and pass half-shaped to mind and sense.”

Savitri-688

“As godheads live who care not for the world  
And share not in the toil of Nature’s powers:  
Absorbed in their self-ecstasy they dwell.”

Savitri-685

When the *Ananda* of the *Samadhi* experience is dynamised in the waking state, one lives in the self-absorbed happiness of Impersonal Infinity. It is an escape from worldly and heavenly joys and an entry into self-dissolution in the Absolute. It is also an exclusive enjoyment of higher planes in waking state. In integral Yoga, the ascent of Consciousness up to the highest domains of Spiritual sheath and descent of this Consciousness to mental, vital and physical sheaths are identified as the Spiritualisation of nature and is essential towards an exclusive transformation of nature. In this transformative action, mind, life and body are captured by the Divine light and *Ananda* of some intermediate intensity. Complete individual transformation is inter-linked with the substantial transformation of the world, so the individual has to pursue universal transformation through descent from higher ranges of Consciousness beyond the exclusive Spiritual sheath. Since Integral Yoga aims at elimination of all problems of existence by widening the Psychic Sheath to all infinity, so it cannot tie up the Spirit ‘to golden posts of bliss’<sup>11</sup> or keep itself satisfied with the self-absorbed and exclusive *Ananda* only.

However the above-mentioned four exclusive enjoyments are intermediate stairs in ascending order and can be identified as personal human love extended and purified as Personal Psychic Love, Impersonal Spiritual Love and Universalised Cosmic Love that finally pave the passage clear for an all-inclusive Supramental descent of **Divine Love**.

#### **The Five Gradations of All Inclusive Enjoyments: -**

“His single freedom could not satisfy,  
Her light, her **bliss he asked for earth and men.**”

Savitri-315

“Accepting bliss as the sole cause of things,  
**Refusing the austere joy** which none can share,  
Refusing the calm that lives for calm alone,  
To her it turned for whom it willed to be.”

Savitri-332

“I have pursued him (Paramatma Satyavan) in his earthly form.  
A lonely freedom cannot satisfy  
A heart that has grown one with every heart:  
I (Para-Prakriti Savitri) am a deputy of the aspiring world,  
**My spirit’s liberty I ask for all (Jivatma).**”

Savitri-649

“In me the spirit of immortal love  
Stretches its arms out to embrace mankind.  
Too far thy heavens for me from suffering men  
**Imperfect is the joy not shared by all.”**

Savitri-686

“In vain thou temptst with **solitary bliss**  
Two spirits saved out of a suffering world;  
My soul and his indissolubly linked  
In the **one task** for which our lives were born,  
To raise the world to God in deathless Light,  
To bring God down to the world on earth we came,  
To change the earthly life to life divine.  
I keep **my will to save the world and man**;  
Even the charm of thy alluring voice,  
O blissful Godhead, cannot seize and snare.  
I sacrifice not earth to happier worlds.  
Because there dwelt the Eternal’s vast Idea  
And his dynamic will in men and things,  
So only could the enormous scene begin.”

Savitri-692

All-inclusive enjoyment is the capacity to retain the perennial joy as it is which is behind the root of all things. For such retention to be practicable, humanity has to go through the process of strong subtle and causal body formation. It will be executed by the pressure of the Supramental force.

Supramental *Ananda* (or Light, Love, Will, Force, Peace, Knowledge etc.) is having three simultaneous movements; firstly, it supports individual evolution; secondly, it accelerates the universal evolution; thirdly it unites all things of the manifestation and unites individual with the cosmic and transcendent principle; when the reflection of Supermind falls on our purified Self we lose the sense of our separate individuality; when It falls on our purified nature it gives the sense of melting into our greater Self. Supramental action through prepared individuals will force the unconscious humanity to open themselves towards the Supreme *Ananda* and drive the whole diversity of individuals towards some miraculous change.

### 1) First discovery or the lowest range of Supramental *Ananda*: -

“A universal light was in his eyes,  
A golden influx flowed through heart and brain;

A Force came down into his mortal limbs,  
A current from eternal seas of Bliss;  
He felt the invasion and the **nameless joy.**”

Savitri-79

“A **last and mightiest** transformation came.  
His soul was all in front like a great sea  
Flooding the mind and body with its waves;  
His being, spread to embrace the universe,  
United the within and the without  
To make of life a cosmic harmony,  
An empire of immanent Divine.  
In this tremendous universality  
Not only his soul-nature and mind-sense  
Included every soul and mind in his,  
But even the life of flesh and nerve was changed  
And grew one flesh and nerve with all that lives;  
He felt the **joy** of others as his joy,  
He bore the grief of others as his grief;  
His universal sympathy upbore,  
Immense like ocean, the creation’s load  
As earth upbears all beings’ sacrifice,  
**Thrilled** with the hidden Transcendent’s joy and peace.  
There was no more division’s endless scroll;  
One grew the Spirit’s secret unity,  
All Nature felt again the **single bliss.**”

Savitri-318-19

“All it became that figures the absolute,  
A high vast peak whence Spirit could see the worlds,  
Calm’s wide **epiphany**, wisdom’s mute home,  
A lonely station of Omniscience,  
A divine-board of the Eternal’s power,  
A white floor in the house of All-Delight.”

Savitri-297

“Immortal yearnings without name leap down,  
Large quiverings of godhead seeking run  
And weave upon a puissant field of calm  
A high and lonely **ecstasy of will.**”

Savitri-572

*Sri Aurobindo's* Spiritual experience of *Vasudeva Sarvamiti* at *Alipore* jail is Supramental experience of lower range, where He realised that this world, *Jagat* is as real as the *Brahman* and the relation between the *Jagat* and the *Brahman* has been reinforced through triple realisation of *Brahman* is in all things, all things are in *Brahman* and all things are *Brahman*. To live permanently within the physical Presence of the Divine is one of the characteristics of this experience. After this experience He first directed *Sat, Chit-Tapas* and *Ananda* through Supramental, *Vijnana* towards the Mind centre for its full transformation and as the result was not effective due to a complex relationship of mind centre with physical and vital centres so He further directed It towards the vital and physical centres. Supramental *Ananda* can fully capture these triple centres and intense *Ananda* is totally established. These centres will experience part transformation of nature and for full transformation the root of all these three centres are to be assessed.

The lowest range of Supramental can be assessed by intensification of the aspiration of the Psychic and Spiritual ascent. These discoveries annul the division of things in a universalised individual Consciousness and support the process towards discovery of higher ranges of Supramental.

## 2) Second discovery or the higher range of Supramental *Ananda*:-

“An invisible sunlight ran within her veins  
And flooded her brain with heavenly brilliances  
That woke a wider sight than earth could know.”

Savitri-356

“A divinising stream possessed his veins,  
His body's cells awoke to spirit sense,  
Each nerve became a **burning thread of joy**:  
Tissue and flesh partook **beatitude**.  
Alight, the dun unplumbed **subconscious** caves  
Thrilled with prescience to her longed for tread  
And filled with flickering crests and praying tongues.”

Savitri-334

“A heavier tread is mine, a mightier touch.  
There where the gods and demons battle in (Subconscious) night  
Or wrestle on the borders of the Sun (Subconscious Self),  
Taught by the sweetness and the pain of life  
To bear the uneven strenuous beat that throbs  
Against the edge of some divinest hope,  
To dare the impossible with these pangs of search,”

Savitri-686

“A divine force shall flow through tissue and cell  
And take the charge of breath and speech and act  
And all the thoughts shall be a glow of suns  
And every feeling a **celestial thrill.**”

Savitri-710

“A **joy exceeding earth’s** and heaven’s poured down,”

Savitri-685

“I had been dredging, dredging, dredging, the mire of the subconscious...It (Supramental Light) was coming before November, 1934, but afterwards all the mud arose and it stopped everything. But there are red crimson lights. One is Supramental Divine Love the other Supramental Divine force.”<sup>17</sup>

Sri Aurobindo

After his 1926 *siddhi*, Sri Aurobindo entered the higher ranges of Supramental action where the power of penetration of Divine force was more intense. With discovery of higher ranges of the Supramental, through the ascension of Consciousness, the Supermind is able to enter the universal and individual Subconscious domain in addition to its earlier penetration in mind, life and body centres. In this nether world there are occult shadows, tenebrous Powers, Titan, Fury, Djinn and demon powers. These awful guests hide in man’s lower nature and through earth-ways they break out from all doors with horror, carnage, blood-lust and the will to slay. Slain thoughts, old longings, rejected nature and dead passions live again and they recur in mind’s nocturnal walks in sleep. An old pull of subconscious cord, a dull gravitation and blind driven inertia drag us down. In successive Supramental encounters of this higher range, many of these dark forces were killed; some bore the pressure of new light and suffered transformation of nature and many others escaped to their Inconscient home. In Supramental consciousness all that we were in our past and present **untransformed Nature** must either be thrown out or transformed.

### 3) Third discovery or the highest range of Supramental Ananda:-

“Lightnings of glory after glory burned,  
Experience was a tale of blaze and fire,  
Air rippled round the argosies of the Gods,  
Strange riches sailed to him from the Unseen;  
Splendours of insight filled the blank of thought,  
Knowledge spoke to the **inconscient stillnesses**,  
Rivers poured down of bliss and luminous force,  
Visits of beauty, storm-sweeps of delight  
Rained from the all-powerful Mystery above.”

Savitri-37

“Our seekings are short-lived experiments  
Made by a wordless and inscrutable Power  
Testing its issues from **inconscious** Night  
To meet its luminous self of Truth and **Bliss**.”

Savitri-168

“Its saviour light the **inconscious universe**.  
And when that greater Self comes sea-like down  
To fill this image of our transience,  
All shall be captured by delight, transformed:  
In waves of undreamed ecstasy shall roll  
Our mind and life and sense and laugh in a light  
Other than this hard limited human day  
The body’s tissues thrill apotheosised,  
Its cells sustain bright metamorphosis.”

Savitri-171

“A fire to call eternity into Time,  
Make body’s joy as vivid as the soul’s,  
Earth she would lift to neighbourhood with heaven,  
Labours life to equate with the Supreme  
And reconcile the **Eternal and the Abyss**.”

Savitri-196

“Here in this seat of **Darkness** mute and lone,  
In the heart of everlasting Nothingness  
Light conquered now even by that feeble beam:  
Its **faint infiltration drilled** the blind deaf mass;...  
A golden fire came in and burned Night’s heart;  
Her dusky mindlessness began to dream;  
The **Inconscious conscious grew**, Night felt and thought.”

Savitri-601

“A **mighty transformation** came on her....  
When Light with **golden ecstasy** fills his brain...  
On body’s longings grew **heaven-rapture’s** flower  
And made desire a pure celestial flame,  
Broke into the cave where **coiled World-Energy** sleeps”

Savitri-664-665

While purification and transformation work continued in these Subconscious domains, the Supramental *Ananda* (and also Light, Force, Truth etc.) further penetrated into still nether domains of the Inconscious sheath for greater



transformation of the individual and the world. This Supramental action of highest range is entrusted to lead all towards the discovery of the Eternal who ‘wraps his head in black pall’<sup>6</sup> in the Inconscient sheath and successive possession of the darkest layer of universal Inconscient by the Supreme *Ananda*.

The experience of this highest range of Supramental *Ananda* confirms the possibility of the whole transformation of nature and annihilation of all the problems of existence from their root. In the past Spiritual quests, a comprehensive solution of problems of existence was not dared due to inaccessibility to these highest and lowest ranges and their reconciliation.

#### 4) Fourth discovery or the highest range of Supramental *Ananda* concealed in the Subconscient and Inconscient Sheaths: -

“A treasure was found of a supernal Day.  
In the **deep subconscious** glowed her jewel-lamp;  
Lifted, it showed the riches of the Cave  
Where, by the miser traffickers of sense  
Unused, guarded beneath Night’s dragon paws,  
In folds of velvet darkness they sleep  
Whose **priceless value could have saved the world.**”

Savitri-42

“The **Inconscient** found its heart of consciousness,  
The idea and feeling groping in Ignorance  
At last clutched passionately the body of Truth,  
The music born in Matter’s silences  
Plucked nude out of the Ineffable’s fathomlessness  
The meaning it had held but could not voice;  
The perfect rhythm now only sometimes dreamed  
An answer brought to the torn earth’s hungry need  
Rending the night that had concealed the Unknown,  
Giving to her her **forgotten soul**.  
A **grand solution** closed the long impasse  
In which the heights of mortal effort end.”

Savitri-89

“The **bliss which sleeps** in things and tries to wake”

Savitri-165

“To lay his hand on happy inconscient things,”

Savitri-390

“All in **inconscient ecstasy** lain wrapped  
Or under imagination’s coloured lids

Held up in a large mirror-air of dream,  
Broke forth in flame to recreate the world,  
And in that flame to new things she was born.”

Savitri-395

“A mystery wakes in our **inconscious stuff**,  
A **bliss is born** that can remake our life.”

Savitri-397

“All underwent a high celestial change:  
Breaking the **black Inconscious’s blind mute wall**,  
Effacing the circles of the Ignorance,  
Powers and divinities burst flaming forth;  
Each part of the being **trembling with delight**  
Lay overwhelmed with tides of happiness  
And saw her hand in every circumstance  
And felt her touch in every limb and cell.”

Savitri-529

After the activation of the highest ranges of Supramental, which took *Sri Aurobindo* straight to Subconscious sheath and the innermost chamber of unconscious sheath and led Him to the discovery of the same intensity of Divine force concealed there as Subconscious Self and Inconscious Self. The activation of these concealed Selves opened new vistas in the transformation action of the world as the ‘shadowy chambers’<sup>13</sup> were lit by their Sunlight. This Supramental *Ananda*, while dispersing the unconscious sheath, also captures the physical, vital and mental sheaths for transformation action. This revelation of the Supramental Sun in the Subconscious Sheath can save the world from any destruction and the revelation in the Inconscious Sheath is ‘a grand solution’ and a march towards a more complete individual and universal transformation of nature.

The fundamental difference between the third and fourth discovery is that in the former the Divine force rushes in from above the head and penetrates the mind, vital and physical centres respectively and finally **it would penetrate** the Subconscious and Inconscious sheaths; whereas in the latter the Divine force rushes in from below the feet and travels upward from Inconscious sheath towards Subconscious, physical, vital and mental sheaths respectively for transformation action.

Regarding the approach of handling the problem from another **extreme**, *The Mother* said, “Act from above? I have been acting from above for more than thirty years! It changes nothing. One can even pose as a superman. But it remains in the air... It takes up lot of courage to stir up this quagmire. A slavery to everything.”<sup>14</sup>

### 5) The Fifth Discovery or the Juxtaposition of Third and Fourth Discovery: -

“During the experience (of **descent of Supreme Ananda**), I knew there would be another one (**activation of Inconscient Self**), which is yet to come, which would join with this one to form a third (**inrush of Divine Force from Superconscient and Inconscient Self**), and that junction will change something in the appearances. I don’t know when it will come.”<sup>7</sup>

The Mother

“In other respects the process will be identical, — (1) a supramental inflow from above, the descent of a gnostic being into the nature, and (2) an emergence of the concealed supramental force from below (by opening of Subconscient and Inconscient Self); the influx and the unveiling between them will remove what is left of the nature of the Ignorance. The rule of the Inconscient will disappear: for the Inconscience will be changed by the outburst of the greater secret Consciousness within it (Inconscient Self), the hidden Light, into what it always was in reality, a sea of the secret Superconscience.”<sup>19</sup>

Sri Aurobindo

“It (Spirit) is within, below, without, above.”

Savitri-98

“At last the struggling Energy can emerge (Inconscient Self)  
And meet the voiceless Being in wider fields; (Supramental Self)  
Then can they see and speak and, breast to breast,  
In a larger consciousness, a clearer light,  
The Two embrace and strive and each know each  
Regarding closer now the playmate’s face.”

Savitri-141

“She turned her dream towards some high Unknown (Supreme Self);  
A breath was felt below of One supreme.” (Inconscient Self)

Savitri-159

“**Above**, the boundless hushed beatitudes,  
**Below**, the wonder of the embrace divine.”

Savitri-315

“The truth **above** shall wake a **nether** truth,...  
The Spirit’s tops and Nature’s base shall draw  
Near to the secret of their separate truth  
And know each other as one deity.”

Savitri-709

“To meet me in the **abyss** and on the **height**...  
And love me in the noble and vile,  
In beautiful things and terrible desire.”

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from **above and below** and **around** it and thrill to a supreme Love and *Ananda*.”<sup>8</sup>

**Sri Aurobindo**

“Powerful and prolonged penetration of the Supramental forces into the body, everywhere at the same time...As if the entire body were bathing in forces penetrating it everywhere at the same time with a slight friction...The head down to the neck was the least receptive region.”<sup>18</sup>

**The Mother**

“This too the supreme Diplomat can use,  
He makes our (Spiritual) fall a means for greater rise.  
For into ignorant Nature’s gusty field,  
Into the half-ordered chaos of mortal life  
The formless Power, the Self of eternal light  
Follow in the shadow of the spirit’s descent;  
The **twin duality** for ever one  
Chooses its home mid the tumults of the sense.  
He comes unseen into our darker parts  
And, curtained by the darkness, does his work,  
A subtle and all-knowing guest and guide,  
Till they too feel the need and will to change.”

Savitri-34-35

“Protecting no more a **dual eternity**”

Savitri-82

“He (Supermind) is our seed and core, our **head** and **base**.”

Savitri-681

“Our life is entrenched between **two rivers of Light**,  
We have turned space into a gulf of peace  
And made the body a Capitol of bliss.”

Savitri-531

“The first and the highest are truth; in the middle there is falsehood, but it is taken between the **truth on both sides** of it and it draws its being from the truth.”

Brihadaranyaka Upanishad-V.5.1.

(The meaning of above line can be interpreted as, there is a Truth-Consciousness or Supramental concealed in the Inconscient sheath below and revealed in the Superconscious sheath above. In between these two, the intermediate sheaths of

mental, vital and physical planes exist where falsehood can enter or ‘All was a chaos of true and false,’<sup>12</sup>. Truth-consciousness is pressing from both ends to turn the misconstruction and transform the three sheaths into the truth of life and truth of spirit.)

“Extended within the Infinite...**headless and footless**, concealing his two ends.”

Rig Veda-IV.1.7, 11

(The meaning of the above line can be interpreted as the Supramental is all pervading and can penetrate all the sheaths and can be approached from the two gates of head and feet.)

“A Splendour and a Symbol wrapped the earth,”

Savitri-319

“**Two golden serpents** round the lintel curled,  
Enveloping it with their pure and dreadful strength,  
Looked out with wisdom’s deep and luminous eyes.”

Savitri-524

“Assailed by my infinitudes above,  
And quivering in immensities below,...  
A swimmer lost between **two leaping seas**  
By my outer pains and inner sweetnesses  
Finding my joy in my opposite mysteries  
Thou shalt respond to me from every nerve.”

Savitri-700

“**Two powers** from one original ecstasy born...  
One leans to earth, the other yearns to the skies:”

Savitri-684

“Heaven’s leaning down to embrace from **all sides** earth,  
A quiet rapture, a vast security.”

Savitri-716-17

“And bear the splendour of the Divine’s rush  
And his impetuous knock at unseen doors.”

Savitri-709

When the third and fourth discoveries are sustained in the physical substance, then it paves the path clear for simultaneous action of two *Ananda* from both ends. *The Mother* explained that with the activation of this experience, the very appearance of matter would have changed.

It is observed that the above **four** stages of Supramental action culminate in the last experience of possession of Supramental from all sides. Once these five stages are dynamised in earth's atmosphere, they need not adhere to strict sequences of action as there is wide plasticity and catholicity of its function. Depending on the opening of our inner doors we can undergo any of these experiences and the intensity of these experiences are also controlled automatically by the Supramental force depending on the preparation of our *adhara*.

Now the Supramental is already dynamised in all the five stages in earth's atmosphere and prepared Souls are ready to experience the five experiences in sequence or all the five experiences, **first intermittently and then** constantly and the whole of **the receptive** humanity is exposed to such experience intermittently and with lower intensity so that now earth is on the verge of new era of physical transformation.

### **Highest State of *Turiya* Beyond Supramental State: -**

“And sudden ecstasies from **a world of bliss**.  
It was a region of wonder and delight.  
All now his bright clairaudience could receive;  
**A contact thrilled of mighty unknown things.**”

Savitri-31

“The Veil was there but not the Shadowy Wall;  
In forms not too remote from human grasp  
Some passion of the inviolate purity  
Broke through, a ray of **the original Bliss.**”

Savitri-123

“Across the silence of the ultimate Calm,  
Out of a marvellous Transcendence' core,  
A body of wonder and translucency  
As if a sweet mystic summary of her self  
Escaping into **the original Bliss**  
Had come enlarged out of eternity,”

Savitri-312

“**Bliss** was the pure undying truth of things.”

Savitri-324

“**An all-revealing all-creating Bliss**,  
Seeking for forms to manifest truths divine,  
Aligned in their significant mystery  
The gleams of the symbols of the Ineffable  
Blazoned like hues upon a colourless air

On the white purity of the Witness Soul.”	Savitri-326
“And from her eyes the Eternal’s bliss shall gaze.”	Savitri-346
“Keeps ever new the <b>thrill</b> that made the world,”	Savitri-351
“A spell to bring <b>the Immortal’s bliss</b> on earth,”	Savitri-397
“A foam-leap travelling from <b>the waves of bliss</b> Has changed my heart and changed the earth around:”	Saviti-408
“Her beating heart a remembrance of bliss.”	Savitri-410
“His (Satyavan’s) eyes keep a memory from <b>a world of bliss.</b> ”	Savitri-430
“It (Savitri’s heart) can drink up the sea of <b>All-Delight</b> And never lose the white spiritual touch, The calm that broods in the deep Infinite.”	Saviri-635
“ <b>The Bliss</b> that made the world has fallen <b>asleep.</b> ”	Savitri-628
“Above was the <b>brooding bliss</b> of the Infinite,”	Savitri-682
“ <b>The bliss</b> that made the world in his body lived,”	Savitri-682
“Know the <b>thrilled bliss</b> with which I (Divine) made the worlds.”	Savitri-701
“You shall reveal to them the hidden eternities, The breath of infinitudes not yet revealed, Some rapture of the bliss that <b>made the world,</b> Some rush of the force of God’s omnipotence, Some beam of the omniscient Mystery.”	Savitri-704
“Over wide earth brooded the <b>infinite bliss.</b> ”	Savitri-712
“Invaded by beauty’s universal revel Her being’s fibre reached out vibrating And claimed deep union with its outer selves, And on the heart’s chords made pure to seize all tones Heaven’s subtleties of touch unwearying forced	



More vivid raptures than earth's life can bear.  
What would be suffering here, was **fiery bliss.**"

Savitri-675

The surface world we live and think is identified as objective Consciousness, waking Self, *Virat* dominated by physical mind and through it we enjoy the external world. Behind it there is a subtle world of subliminal Self, dream Self, *Hiranyagarbha*, absorbed states of inner experience, which we recognise as subjective Consciousness corresponding to the enjoyment of a subtler life plane and mind plane. The source of subjective and objective consciousness is identified as massed Consciousness, *ghana*, of Supramental Self, Sleep Self, causal body, *Susupti*, blissful enjoying state, concentrated solely on itself, which is not developed in most of the human beings. So, its faculties are not active and so we are related to this plane in a dreamless sleep. Beyond them is the fourth state of the Self, Supreme Self, *Turiya*, the consciousness of pure self-existence, where there is no subject and object and is the origin of Existence and *Ananda*. With this plane we have no direct contact. Through these fourfold **ladders** we climb back through trance or deep meditation to the absolute Divine plane.

Or if we consider the dynamic state of the Self then, their fourfold state are (1) Inconscient energy in Ignorance represented as *tamas*, *rajas* and *sattwa* of this external world action; (2) dynamic Psychic *Shakti* in Ignorance represented as *Brahma Shakti*, *Kshatra Shakti*, *Vaisya Shakti* and *Shudra Shakti*; dynamic Spiritual *Shakti* in Knowledge represented as *Maheswari*, *Mahakali*, *Mahalakshmi*, *Mahasaraswati*; (3) dynamic *Shakti* in the Supramental, *Vijnana*, represented as Truth supreme, Power supreme, Supreme Delight and Will supreme and the last is represented as unmanifest *Chit Shakti*.

The Traditional Yoga identifies the first three Self as Illusion or construction of an illusory consciousness and the last state of *Turiya* as the sole real Reality and has not developed much of their fourfold dynamic higher Divine state and hence they can be considered as part of Illusion, *Maya*. In integral Yoga all the four states are considered as different planes of Consciousness of one Reality and their respective dynamic states are meant for the manifestation of Divine Reality.

To uncover the highest Spirit, to exceed the four-fold Selves, the growth of something that surrounds her, something that waits and strives beyond the present limitation is *Savitri's* Transcendent task. Above the Supermind is the Bliss Self, Supreme Self, *Turiya* beyond, the omniscient and omnipotent repose, immobile silence, absolute, alone and the brooding bliss of the Infinite. Here all powers are woven together in countless concord and harmonious meeting place of all the worlds.

All Bliss, All Love and All Beautiful are the manifestation of the unmanifest Supreme Bliss Self.

**Exclusive *Ananda* of the Incarnating Dual Power:-**

“He bent to her and took into his own  
Their married yearning joined like folded hopes;  
As if a whole rich world suddenly possessed,  
Wedded to all he had been, became himself,  
An inexhaustible joy made his alone,  
He gathered all Savitri into his clasp.  
Around her his embrace became the sign  
Of a locked closeness through slow intimate years,  
A first sweet summary of delight to come,  
One brevity intense of all long life.”

Savitri-410

“Always behind this strange divided life  
Her spirit like a sea of living fire  
Possessed her lover and to his body clung,  
One locked embrace to guard its threatened mate.”

Savitri-471

“He rose like a wild wave out of the floods  
And dragged me helpless into seas of bliss.  
Out of my curtained past his arms arrive;  
They have touched me like the soft persuading wind,  
They have plucked me like a glad and trembling flower,  
And clasped me happily burned in ruthless flame.”

Savitri-614

“She pressed the living body of Satyavan:  
On her body’s wordless joy to be and breathe  
She bore the blissful burden of his head  
Between her breast’s warm labour of delight,  
The waking gladness of her members felt  
The weight of heaven in his limbs, a touch,  
Summing the whole felicity of things,  
And all her life was conscious of his life  
And all her being rejoiced enfolding his.”

Savitri-715

The thread of Everlasting joy is caught through incarnating Dual power’s exclusive subtle physical union. Through this exclusive Divine union one human

moment is stretched into eternity. This is the subject of study of the subtle body, which is extended in Time and Space depending on the degree of their formation and expansion. A part of the subtle body infiltrates the boundary of the gross body in order to reshape it in the image of the Divine. When that process finds free and easy accessibility then one is on the verge of discovering the passage to physical transformation in the cells of the body. The undulation of the cells of the body between the old death bound vibration and the new immortal principle is the beginning of cellular transformation. At a certain stage of this cellular transformation it is observed that the relation between the descending *Ananda* and the constitution of the cells of the body suffer the experience of tearing which is followed by the experience of fainting. This calls for an increase of cells' capacity to hold more *Ananda*. Each of such experiences is meant to train the cells to realign themselves towards some new principles.

*Radha* and *Krishna's* relation symbolises exclusive enjoyment of the subtle body. *The Mother's* supreme contact with *Sri Aurobindo* is a continuation of *Avatara's* dual *Lila* for greater world action, which is extended after They left Their earthly body, since subtle and causal body are not perishable in Time. The intensification of Their exclusive pure subtle physical union helped Them to enter the Supramental action of all the five orders and the dynamisation of the last four is the main purpose behind Their earthly birth.

**All-inclusive *Ananda* of the Incarnating Dual Power:**

“As a starry heaven encircles happy earth,  
He shut her into himself in a circle of bliss  
And **shut the world into himself and her...**  
Thus were they in each other lost awhile,  
Then drawing back from their long ecstasy's trance  
Came into a new self and a new world.”

Savitri-410

“Break into eternity thy mortal mould;  
Melt, lightning, into thy invisible flame!  
Clasp, Ocean, deep into thyself thy wave,  
Happy for ever in the embosoming surge.  
Grow one with the still passion of the depths.  
Then shalt thou know the Lover and the Loved,  
Leaving the limits dividing him and thee.  
Receive him into boundless Savitri,  
Lose thyself into infinite Satyavan.”

Savitri-691-92

“Housing a multitudinous embrace  
To **marry all** in God’s immense delight,  
Bearing the eternity of every spirit,  
Bearing the burden of universal love,  
A wonderful mother of unnumbered souls.”

Savitri-695

“The calm delight that weds one soul to all,”

Savitri-6

“Yet were there regions where these absolutes met  
And made a circle of bliss with married hands;  
Light stood embraced by light, fire wedded fire,  
But none in the other would his body lose  
To find his soul in the world’s single Soul,  
A multiplied rapture of infinity.”

Savitri-282

*Sri Krishna’s* relation with *the Gopis* or *The Mother’s* contact with her children is the representation of the All-inclusive *Ananda*. *Sri Krishna* dynamised the lower range of Supramental flooding the physical substance of *the Gopis* with intense *Ananda*, whereas in the *The Mother’s* body *Sri Krishna’s* work has been extended to ‘The whole wide world (who) clung to her for delight’<sup>16</sup> and has the power of penetration to the Subconscious and Inconscious sheaths flooding them with intense *Ananda* and leading them towards complete transformation of Nature.

Initial vapour state, liquid state, semi liquid and semi solid state, are the successive stages of causal body formation through which the incarnating dual Powers evolve their earthly existence. Formation of causal body is related with the *Avatara’s Lila* of greater world action. Supreme *Ananda* is dynamised through causal body union and that is the main input towards formation and solidification of the causal body. Causal body acts on the gross body through the intermediate Spiritual sheath of the subtle body. All causal body action has its universal repercussions and it has the capacity to lift the whole race. Causal body action can be pursued in complete *Samadhi* or in waking *Samadhi*. The Consciousness carrying the physical substance of an individual seems to be too small in comparison to the vast Consciousness of a causal body and hence its direct action on the gross physical through subtle body is incompatible and hence there is possibility of fainting.

#### **Inter-fusion of Exclusive & All-inclusive *Ananda* of the Incarnating Dual Power:-**

“There he beheld in their mighty union’s poise

The figure of deathless Two-in-One,  
A single being in two bodies clasped,  
A diarchy of two united souls,  
Seated absorbed in deep creative joy;  
Their trance of bliss sustained the mobile world.”

Savitri-295

“As a starry heaven encircles happy earth,  
He shut her into himself in a circle of bliss  
And shut the world into himself and her.”

Savitri-410

“Each now was a part of other’s unity,  
The world was but their twin self-finding’s scene  
Or their own wedded being’s vaster frame.”

Savitri-411

The inter-fusion of two enjoyments can be visualised in two stages. Firstly, the ascension of Consciousness of the incarnating dual Power to Supreme *Ananda*, which is identified as Their exclusive subtle physical enjoyments, or all Her ten Selves are a counterpart of His ten Selves followed by the descent of Supreme *Ananda* to Their ten Sheaths of growing transparent house, which is identified as Their all-inclusive causal body enjoyments; these two enjoyment can inter-fuse in Their adventure of new vistas of Consciousness up above and simultaneous possession, illumination and transformation of new nether domains by Supreme *Ananda*.

Secondly, the highest intensity of subtle-physical exclusive enjoyment paves the passage clear for an all-inclusive Supramental enjoyment. The gulf between the exclusive enjoyment and all-inclusive enjoyment is bridged in the evolving relation between the incarnating dual Power and they are complementary to each other. If we can inter-fuse the relation between the *Radha* and *Krishna* and the relation between *the Gopis* and *Sri Krishna*, then we will be able to understand how the exclusive love of *Radha* and *Krishna* supports the all-inclusive enjoyment between *the Gopis* and *Sri Krishna*. In a similar effort we can visualise *The Mother’s* relation with the whole world which is ‘Created for her rapt embrace of love’<sup>16</sup> and *The Mother’s* supreme universalised causal body contact with *Sri Aurobindo* or the wedding of the Eternal Lord and Spouse is accompanied with the Spiritual experience of Their wedding with all existence where the Individual, Universal and Transcendent Divine fuse together for supreme action and manifestation. Exclusive enjoyment nourishes, illumines and fulfils the subtle and gross body of the Dual Power whereas all-inclusive enjoyment fosters the universe through Their universal and causal body union.

The imperishable subtle physical and causal body Divine Love of exclusive and all-inclusive nature ‘Acts at a distance without hands or feet.’<sup>9</sup> It is also further defined as ‘A touch that needs not hands to feel, to clasp.’<sup>10</sup>

***The Mother’s experience of Supreme Ananda:-***

“A giant drop of Bliss unknowable  
Overwhelmed his limbs and round his soul became  
A fiery ocean of felicity;  
He foundered drowned in sweet and burning vasts:  
The dire delight that could shatter mortal flesh,  
The rapture that the gods sustain he bore.  
Immortal pleasure cleansed him in its waves.  
And turned his strength into undying power.  
Immortality captured Time and carried Life.”

Savitri-237

When we inquire in *Savitri* regarding *The Mother’s* experience of Supreme *Ananda* on the night of 6<sup>th</sup> and 7<sup>th</sup> March, 1964, the above lines seem to be closer and in those lines there is also the hint given about *Ananda* which is supported by Divine power.

Ascension of Consciousness is generally experienced through a combination of triple aspiration, triple rejection and triple surrender and its highest height cannot be accessed till surrender becomes absolute. In the wide zone of absolute surrender one can explore many higher worlds and each of those Spiritual experiences are precipitated for building the foundation of higher experiences. There are some hints about the highest secrets, which serve as a clue towards next exploration.

“This **world of bliss** he saw and felt its call,  
But found no way to enter into its joy;  
Across the conscious gulf there was no bridge.”

Savitri-128

*The Mother’s* experience of the **Night of 6<sup>th</sup> 7<sup>th</sup> March 1964**, actually bridged the gulf that separated the Supreme *Ananda* from the gross physical substance. She was not satisfied with this experience alone as there are yet higher ranges of experience related to Supreme *Ananda*. But this experience gave the ‘feeling that a corner has been turned for the earth’ and was a first victory towards annihilation of the illusion of material world and the material substance would lose their heaviness, unconsciousness and *tamas* as they are not the original property of matter but

something added or dumped on it. The state of the being of the body is ruled by direct pressure of Divine will. The whole plant and animal kingdom also received this *Ananda* of the power of progress of Life. Restoration of order in one body restores order in many places of the world and little miracles multiply everywhere. The whole experience of *The Mother* continued in a luminous atmosphere, “the diamond like sparkling turning into something much more compact, but less intense that is less bright far more powerful. There was, above all, that sense of power: a power that can crush everything and rebuild everything. And in such an *Ananda*! But with nothing, absolutely nothing that had the slightest excitement, nothing of that bubbling which comes from the mind—the mind was like this, peaceful, peaceful, quiet, absolutely quiet.”<sup>7</sup>

**Untouched province of Supramental realm: -**

“The All-Conscious ventured into Ignorance,  
The All-Blissful bore to be insensible.”

Savitri-67

“The one Consciousness that made the world was seen;  
All now was luminosity and force.”

Savitri-319

“He (*Sri Aurobindo*) goes beyond all past attempts to unite with the Supreme, because none of them satisfies him—he aspires for something more. So when everything is annulled, he enters a Nothingness, then comes out of it with the capacity to unite with the new Bliss.”<sup>15</sup>

The Mother

In *Savitri*, *Sri Aurobindo* hinted about some more spiritual zones that He never explored as they were not accessible at the present stage and also earth-Nature was not ready to receive such high intensities. His further proceedings in these lines were restricted due to want of time. After He left His body, He still continued His unfinished work in the subtle body and His further experiences are recorded in the subtle *Savitri*, which can be accessed and its vast reservoir can be decoded through subtle physical contact. We can still hear the clear lines of subtle *Savitri* either in *Samadhi* or in waking state, leading us far ahead beyond our expectation. It is a great challenge for the prepared Souls to repeat all that They had already experienced and also simultaneously concentrate on all the untouched provinces of the Spiritual realm.

At present we can consider the five stages of Supramental action as vast Spiritual zones of which *The Mother* and *Sri Aurobindo* had initiated, hinted and explored a part of it. Since no limit can be drawn to these lines of Spiritual experiences, each individual prepared for Supramental action can carry experience on some unique line, never explored earlier. The fundamental process of Supramental



action will remain the same but its results on various sheaths will be unique and never-ending miracles of new order. There are still untouched nether provinces of universal Inconscient and there are still *asuras, demons, rakyasas, pisachas, and pramathas* of multiple kinds who are not yet unmasked and slain in their own home. To all these realms of black nescience the Supramental force of some untouched height and depth must invade.

### **The Book of Bliss:**

“The lyric of love that waits through Time  
And the mystic volume of the **Book of Bliss**”

Savitri-232

“Bliss is the Godhead’s crown, eternal, free,  
Unburdened by life’s blind mystery of pain:...  
Bear; thou shalt find at last thy road to bliss.  
Bliss is the secret stuff of all that lives,”

Savitri-453

In *Savitri*, *Sri Aurobindo* has also hinted at the wisdom beyond *Savitri*. This will record extensively the illimitable lyric of love and the other two Supreme Experiences of Divine Bliss of which *The Mother* had hinted. These two experiences are activation of Supramental *Ananda* in the Inconscient Self and Juxtaposition of the two *Ananda* from Supramental Self and Inconscient Self resulting in an inrush of supreme *Ananda* from all ends. These two causal body experiences will probably carry the cellular transformation experience to its acme. Powerful and prolonged penetration of the Supramental forces is experienced in the body, everywhere and at the same time. Heaven is leaning down to pour its Light and Love from all ends uninterruptedly. We can prepare our illimitable inner living of all life to hold the advent of the mighty Mother, the last *Avatara* who is present within us as subtle *Savitri* and step into the eternal Light to meet her again in ‘*The ‘Book of Bliss*’.

*OM TAT SAT*

### References:-

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- 2: Savitri-450,
- 3: Savitri-451,
- 4: Savitri-18,
- 5: Savitri-47,
- 6: Savitri-36,
- 7: The Mother’s Agenda-5/78-79,

- 8: The Mother-57,
- 9: Savitri-85,
- 10: Savitri-325,
- 11: Savitri-238,
- 12: Savitri-244,
- 13: Savitri-83,
- 14: The Mother's Agenda-18.02.1961,
- 15: The Mother's Agenda-4/85,
- 16: Savitri-716,
- 17: The Mother's Agenda/3/470, Sri Aurobindo Came to Me/Sri Dilip Kumar Roy/73,
- 18: The Mother's Agenda/9/232-234/28.08.1968,
- 19: CWSA-22/The Life Divine-1003,
- 20: Savitri-318,

# The Post Thesis

“And for *Sri Aurobindo*’s writings (not all), it is the same; there are certain things I had truly understood, in the sense that they were already understood far more deeply and truly than even an enlightened mentality understands them—they were already felt and lived—and now, they take on a completely different meaning.

I read some of those sentences or ideas that are expressed in few words, three or four words, in which he does not say things fully: he simply seems to let them fall like drops of water; when I read them at the time (sometimes not long ago; sometimes only two or three years ago), I had an experience which are far deeper or vaster than that of intelligence, but now...a spark of Light<sup>8</sup> suddenly appears in them, and I say, “Oh, but I had not seen that!” And it’s the whole understanding or CONTACT with things that I had never had before.

It happened to me again just yesterday evening.

And I said to myself, “But then...then there are in that certain things...we still have a long, long, long way to go to truly understand them.” Because that spark of Light is something very, very pure— very intense and very pure — and it contains an absolute. And since it contains that (I have not always felt it; I have felt other things, I have felt great light, I have felt a great power, I have felt something that already explained everything, but this is something else, it is something which is beyond), so I concluded (laughing), “Well, we still have a long way to go before we can understand *Sri Aurobindo!*”<sup>6</sup>

## The Mother

“*The Divine Bliss*” book is still very far from the above mentioned vision. It has made an initial effort to live in Their untiring Divine influence, Divine company and Divine atmosphere which can substitute the tiring transitory human influence, human company and fragile human love.

*Savitri* gives us this message that all aspiring man can ascend from mere man to the **consciousness** of ascending **integral** Godhead and this journey towards imperishable Light and lost lucent immensity, which can begin with the faint wealth of ecstasy and prayer, even when we lie embedded in ordinary earthly consciousness and fail to look into our Souls and culminates life that reposes in the Law of exceeding ecstasy. It has transcended the four kinds of exclusive Spiritual experiences followed by four-fold exclusive *Ananda* of traditional schools of *Yoga* and declares firmly that a joy becomes imperfect if it is not shared by all. It has identified the power of human love and effort as vain to ‘break earth’s seal of ignorance and death’<sup>4</sup> and the all powerful Divine Love as ‘sealed book’<sup>7</sup> for developing Souls or the beginners of

integral Yoga and does not rule out the transformation of human love into Divine Love through consecration and activation of higher instrumentation of the Spirit. The Power of Love has opened the door of swift Spiritual Evolution but has not yet intensified to conquer *Death*. *Savitri* drives Souls of strong to uncover that shadowless Love to which *Death* and Fate will submit and capable of bridging the gulf between the surface-physical life as we know it and the Supramental *Ananda* that will manifest.

From the above study, norms of Spiritual life have evolved which lean on the central fact of the Divine realisation within and not on the ‘examples of outward acts... of personal character’<sup>3</sup> though they have their place, utility and benefit. These are divided into seven stairs. In the first category it follows the guideline that insists ‘to hate none, despise none, be repelled by none’<sup>1</sup> but rather to accept this existence as the body of the *Brahman* where ‘He is little revealed in one or more revealed in another or concealed and wholly distorted in others according to His will and His knowledge of what is best for that which He intends to become in form in them and to do in works in their nature’<sup>1</sup> and this Spiritual experience is extended to ‘embrace the Godhead in whatever guise.’<sup>2</sup> In the second category it follows the guideline that integral Yoga does not adhere to any fixed truth, law or guideline though it has regard and obedience towards fixed norms of traditional Yogic Schools in conformity with its aim; it rather insists on constantly renovating and restating all truth and practice through fresh instreaming of Spiritual experiences; thirdly, it proposes to give secondary importance on outward appearance of things and fellow creatures and deliver them from contradictory and hostile ideas and emotions and insists to lean on primary importance of seeking the Soul and Divine in all and in spite of differences of all possible relations of Soul with Soul that is compatible with the preservation of the inalienable sense of unity are accepted within the infinite variation of potentiality. The norm of integral Yoga also insists that a *Sadhaka* would under no circumstance ‘set the power and knowledge in him against the power and knowledge of others or affirm himself as an ego striving against other egos’<sup>5</sup> and he is rightly related with the world by pouring on it what is the best, the profoundest and the completest in him. In the fourth category, all the actions of intermediate planes between the highest and the lowest are an intermingling of truth and falsehood from which the truth of existence has to be worked out. It further believes that the Truth of things that emerges out of the phenomenal world’s contradictions is an infinite Bliss, illimitable Consciousness and boundless Existence, all-pervading, self-existent in all things, in all times and beyond Time, whose largest totality and most intense vibrations of activity can be entirely manifested through practice of integral Yoga. In the fifth category, the integral Knowledge insists on the unity and reality of all the manifestations of the Absolute and refuses to confine truth to any one aspect. It admits all the valid truth of all the

Schools of thought by getting rid of their limitation and negation and reconciles these partial truths in the larger all-truth that fulfils our whole being entirely. In the sixth category, it develops the habit of universalising all the individual problems, one sided view points, individual perfection, liberation and *ananda* and foresees a large solution of all the problems of existence through higher and illimitable Spiritual experience and intervention of Supreme Grace. In the last category it foresees the complete descent of the Divine Mother through all Her attributes that of the Truth Supreme, Love Supreme, Delight Supreme, Knowledge Supreme, Beauty Supreme, Power Supreme, Life Supreme, Light Supreme, Silence Supreme, Peace Supreme, Word Supreme, Voice Supreme, Void Supreme, and entry into all the intermediate worlds or planes of Consciousness that exists between the Inconscient Matter and *Sachchidananda*.

Our Soul's task in integral Yoga is to reveal *the Mother's* Power which is too great for Earth, to live in Her Bliss which is too large for Heaven, to open toward Her Light which is too intense for Inconscient Hell, to extricate Her Beauty which is too vast for Physical Consciousness and to possess Her Love which is too boundless.

*OM TAT SAT*

#### References:

- 1: CWSA/23/The Synthesis of Yoga-223,
- 2: Savitri-675,
- 3: CWSA/23/The Synthesis of Yoga-67,
- 4: “But **vain** are human power and **human love**  
To break earth's seal of ignorance and death;...  
Man, sole awake in an unconscious world,  
Aspires in **vain** to change the cosmic dream.” Savitri-315, 316,
- 5: CWSA/22/The Life Divine/1069,
- 6: The Mother's Agenda-5/197-98,
- 7: “Our love (dual *Avatara*) is the heavenly **seal** of the Supreme.  
I (Savitri) guard that **seal** against thy (Death's) rending hands.” Savitri-633,  
“The doors of light are **sealed** to common mind” Savitri-689,
- 8: “As when before the eye that wakes in sleep  
Is opened the sombre binding of a book,  
**Illumined letterings** are seen which kept  
A golden blaze of thought inscribed within,” Savitri-679,

# A Brief Restatement of the whole of *Savitri*

## 1 / Book 1, Canto 1 - The Symbol Dawn

### **Summary or A Brief Restatement:**

This Book-1, Canto-1 has much Spiritual importance as the content of the whole book is compressed in this single Canto. The Canto begins with the message from the beginning of this earth which is also 'the hour before the Gods awake' (Savitri-1) and ends with the message of the future earth when *Satyavan* will conquer physical death and this is also identified as the hour of 'a greater dawn.' (Savitri-724) The time spent from the beginning of creation to the end of creation, which is known as All Time, and the life spent through the subtle links of the union from the beginning of creation to the end of creation, known here as All Life; *Savitri* gathered and accumulated her Spiritual energy through all life and all Time which is symbolized here as 'Twelve swift-winged months' (Savitri-431) and 'this day returning *Satyavan* must die.' (Savitri-431)

The whole of *Savitri* is written from a plane of cosmic Consciousness ("The calm delight that weds one soul to all," Savitri-6) where 'All grew a consecration and a rite' (Savitri-4) and all the ten subtle planes meet each other linking earth and heaven. So this book gives us a lesson to learn 'the adventure of consciousness' (Savitri-2) and removes the gulf created between ten Selves and ten sheaths and the persistent slow dynamic Divine energy 'Persuaded the inert black quietude' (Savitri-3) to transform Subconscient and Inconscient Sheaths.

This Canto gives the foreknowledge of the advent of 'a marvellous birth' (Savitri-5) of feminine *Avatar* which is 'A Form from far beatitudes' (Savitri-4) of *Sachchidananda* plane. Her Presence and Power are 'Too perfect to be held by death-bound hearts.' (Savitri-5) Her immortal work is 'to confront death on her road.' (Savitri-7) Even in the hour of grim meeting with death and fear, 'No cry broke from her lips, no call for aid;...Calm was her face and courage kept her mute.' (Savitri-8)

'Her spirit opened to the Spirit in all...The universal Mother's love was hers.' (Savitri-8)

All the descriptions in this book are in symbolic language meant for undergoing Spiritual experiences. If we confine these symbols to literal and earthly meaning, it will be a Spiritual blunder that may culminate in 'the oblivion that succeeds the' (Savitri-3) Spiritual fall. The Soul saving non-escapist truth revealed in *Savitri* is disturbing to the ordinary mind, liberated Souls, later *Vedantist*, *Illusionist* and *Nirvanist*. Hence, the Spiritual Message of *Savitri* is for strong and pure Souls who are destined to reconcile Spirit and Matter of ancient *Vedantic* doctrine.

OM TAT SAT

**The Most Important Secret of this chapter:**

“Immobile in herself, she gathered force. (*Savitri* utilized time and space exclusively for the accumulation of Spiritual energy.)

This was the day when *Satyavan* must die.” Savitri-10

**2 / Book 1, Canto 2 - The Issue**

**Summary or A Brief Restatement:**

This Canto makes us aware of 'An absolute supernatural darkness' (Savitri-11) that visits the Soul of man while he moves toward God. This evil fate or doom is the child of the past negative energies and the accumulated Soul Force through *sadhana*, can travel back in time, and illumine the past obscurities and events. Thus, through each Divine intervention, the destiny is rewritten. *Savitri* is here the symbol of Spirit's Timeless dynamic Power, *Paraprakriti*, who 'Can lift the yoke imposed by birth in Time.' (Savitri-12) The issue is also, to exhaust 'An old account of suffering' (Savitri-13) and to arrest the wheels of earth's "Doom this greatness rose." (Savitri-19) Heaven protected *Savitri's* virginity through her pure and dense subtle physical sheath which acted as a 'tranquil shield.' (Savitri-16) “To wrestle with the Shadow she had come” (Savitri-17) “Was her soul's issue thrown with Destiny's dice.” (Savitri-17) Soul and Nature are the dice players. Nature always meets life with Doom. To win the game in all life is the Soul's issue which 'with her nude spirit measure the Infinite's night.' (Savitri-13) In this play Soul has to accumulate extreme Spiritual force in the form of 'self's bare reality' (Savitri-14) or 'the superman casts its



seed' (Savitri-19) to become mightier than all the material forces of the world and wrestles with them to compel its own transfiguration.

This Canto also hints that *Savitri* had attained universalised Consciousness or 'The great World-Mother now in her arose.' (Savitri-21) This empowers her to open 'the door denied and closed' (Savitri-21) of dark Subconscient and Inconscient sheath and dislodges the past which acts as a block in her immortal journey. This activation of dynamic cosmic Consciousness 'reversed fate's cold dead turn' (Savitri-21) and bursts the bound nature of three *Gunas* of limited exclusive concentration and opens the door of triple time.

OM TAT SAT

**The Most Important Secret of this chapter:**

"Her will must cancel her body's destiny.

For only the unborn spirit's timeless power  
Can lift the yoke imposed by birth in Time." Savitri-12

"The fixity of the cosmic sequences  
Fastened with hidden inevitable links  
She must disrupt, dislodge by her soul's force  
Her past, a block on the Immortal's road,  
Make a rased ground and shape anew her fate." Savitri-12

"Whether to bear with Ignorance and death  
Or hew the ways of Immortality,  
**To win or lose the godlike game for man,**  
Was her soul's issue thrown with Destiny's dice.  
But not to submit and suffer was she born;  
To lead, to deliver was her glorious part." Savitri-17

"If once it (earth) met the intense original Flame,  
An answering touch might shatter all measures made  
And earth sink down with the weight of the Infinite." Savitri-18

### **3 / Book 1, Canto 3 - The Yoga Of The Soul's Release**

#### **A Brief Restatement:**

Now this Book-1, Canto-3 is the most important Canto for the beginners of integral Yoga. Here it hints how through *King Aswapati's* movement of Consciousness, ten energy centres or ten Selves opened and their corresponding action in the respective ten Sheaths, here known as 'all Nature.'

#### **The opening of ten Selves and Their influence on ten sheaths:**

"A heavenlier function with a finer mode  
Lit with its grace man's outward earthliness;  
The soul's experience of its **deeper sheaths**  
No more slept drugged by Matter's dominance." Savitri-27

#### **Inconscient Self:**

"As a sculptor chisels a deity out of stone  
He slowly chipped off the dark envelope,  
Line of defence of Nature's ignorance,  
The illusion and mystery of the Inconscient  
In whose black pall the Eternal (in the form of Inconscient Self) wraps his head  
That he may act unknown in cosmic Time." (the discovery of Inconscient Self)  
Savitri-36

#### **Subconscient Self:**

"A treasure was found of a supernal Day.  
In the deep subconscient glowed her jewel-lamp;  
Lifted, it showed the riches of the Cave  
Where, by the miser traffickers of sense  
Unused, guarded beneath Night's dragon paws,  
In folds of velvet darkness they sleep

Whose priceless value could have saved the world." (the discovery of Subconscient Self) Savitri-42

**True Physical Self:**

"Even his body's subtle self within  
Could raise the earthly parts towards higher things  
And feel on it the breath of heavenlier air." Savitri-43

**True Vital Self:**

"A deeper interpretation greatened Truth,  
A grand reversal of the Night and Day;  
All the world's values changed heightening **life's aim**;  
A wiser word, a larger thought came in  
Than what the slow labour of human mind can bring,  
**A secret sense** awoke that could perceive  
A Presence and a Greatness everywhere." Savitri-42

**True Mental Self:**

"Apart he lived in his **mind's solitude**,  
A demigod shaping the lives of men:  
One soul's ambition lifted up the race;  
A Power worked, but none knew whence it came." Savitri-44

**Psychic Self:**

"His soul breaks out to join the Oversoul,  
His life is oceaned by that superlife." Savitri-24

**Spiritual Self:**

"A beam of the Eternal smites his heart,  
His thought stretches into infinitude;

All in him turns to spirit vastnesses." Savitri-23-24

**Universal Self:**

"He has drunk from the breasts of the Mother of the worlds;

A topless Supernature fills his frame:

She adopts his spirit's everlasting ground

As the security of her changing world

And shapes the figure of her unborn might." Savitri-24

**Supramental Self:**

"Inspired by silence and the closed eyes' sight (Supramental action of King Aswapati)

His force could work with a new luminous art

On the crude material from which all is made

And the refusal of Inertia's mass

And the grey front of the world's Ignorance

And nescient Matter and the huge error of life." Savitri-36

**Bliss Self:**

"A glory and a rapture and a charm,

The **All-Blissful** sat unknown within the heart;

Earth's pains were the ransom of its prisoned delight.

A glad communion tinged the passing hours;

The days were travellers on a destined road,

The nights companions of his musing spirit." Savitri-43

This movement of Consciousness is complex in Nature and for our understanding purpose, we have simplified it. This is made on the basis of our study and understanding of '*The Synthesis of Yoga*' book. First, by practising any of the triple Yoga, the Spiritual being opens and by the pressure of static Spirit or ascent of

the Spirit, the universal Self, Supramental Self and Bliss Self open. By the pressure of dynamic Spirit, the Psychic being, and triple Selves of true Physical, true Vital and true Mental being open. By the pressure of the Supramental Self, the Subconscient and Inconscient Selves open. Thus the movement of consciousness undulates between the Inconscient and Bliss plane. Through these movements, the ten Sheaths are purified, transformed, enlarged and perfected. *The Gita* hints movement of Consciousness from *Kshara* (Psychic) *Purusha* to *Akshara* (Spiritual) *Purusha* or from waking trance to non-waking trance which substitutes the movements of consciousness between three *gunas*. Then after a long movement between the Psychic and Spiritual plane, one is considered fit to open the Supramental Self or *Purshottama*. This triple movement of Consciousness hinted in *the Gita* is extensively developed in integral Yoga as movement between ten Selves and their ten Sheaths. Now in other Cantos, we will experience *King Aswapati's* extensive movement in different planes of Consciousness.

For a higher Spiritual life, this Canto insists on calling down more and more silence, peace and calmness and to maintain equality in all circumstances and in all happenings. By maintaining these conditions, Consciousness can best experience its vertical movement by replacing the earlier circular and arrested movements of three *gunas*.

OM TAT SAT

**The Important Secret of this chapter:** (Discovery of Spiritual being and Universal Being)

“Each action left the footprints of a god,” Savitri-23

“A spirit that is a flame of God abides,  
A fiery portion of the Wonderful,  
Artist of his own beauty and delight,  
Immortal in our mortal poverty.” Savitri-23

“As so he grew into his larger self,” Savitri-26 (Cosmic Self)

“He neared the still consciousness sustaining all.” Savitri-32

“He comes unseen into our darker parts

And, curtained by the darkness, does his work,

A subtle and all-knowing guest and guide,

Till they too feel the need and will to change.

All here must learn to obey a higher law,

Our body's cells must hold the Immortal's flame." Savitri-35

"At last was won a firm spiritual poise,

A constant lodging in the Eternal's realm,

A safety in the Silence and the Ray,

A settlement in the Immutable. " Savitri-36 (*King Aswapati's* realisation of Spiritual Being, *Akshara Purusha*)

#### **4 / Book 1, Canto 4 - The Secret Knowledge**

##### **A Brief Restatement:**

Here the Secret Knowledge is divided into five parts.

**First part:** This Canto hints that when we are unconscious and feel ourselves stagnant, there are parts of being that grow towards the Divine during that period. There is much hope here for the beginners of Yoga which is identified as the first secret of *Sadhana*.

"Even when we fail to look into our souls

Or lie embedded in earthly consciousness,

Still have we parts that grow towards the light,

Yet are there luminous tracts and heavens serene

And Eldorados of splendour and ecstasy

And temples to the godhead none can see." Savitri-46-47

When we live in darkness and our *tamasic* mind is the only lamp in that obscure field, there too, the Truth-Light enters like a thief and its charm and sweetness open many closed doors of our life. About this mystery we must be aware and open:

"When darkness deepens strangling the earth's breast

And man's corporeal mind is the only lamp,

As a **thief's** in the night shall be the covert tread  
 Of one who steps unseen into his house.  
 A Voice ill-heard shall speak, the soul obey,  
 A Power into mind's inner chamber steal,  
 A charm and sweetness open life's closed doors  
 And beauty conquer the resisting world,  
 The Truth-Light capture Nature by surprise,  
 A stealth of God compel the heart to bliss  
 And earth grow unexpectedly divine." Savitri-55  
 Its complementary lines are found in other Canto:  
 (*Savitri* said after her Psychic being is Supramentalised.)  
 "If the chamber's door is even a little ajar,  
 What then can hinder God from **stealing** in  
 Or who forbid his kiss on the sleeping soul?" Savitri-649  
 (Divine said) "Even the many shall some answer make  
 And bear the splendour of the Divine's rush  
 And his (Divine's) impetuous (hasty) knock at unseen doors." Savitri-709

When we live alone with ourselves, leaving our cherished guests outside, that is the condition of meeting the Divine and through the movement of Divine Consciousness, the gulfs between different subtle worlds are bridged.

"In moments when the inner lamps are lit  
 And the life's cherished guests are left outside,  
 Our spirit sits alone and speaks to its gulfs." Savitri-47

This first part of Secret Knowledge suggests that all men knowingly or unknowingly, consciously or unconsciously receive the Divine's touch but a few of them are capable of catching and holding the Divine flame and can lead a greater and higher Spiritual life. All can enter Supramental's huge store for a very brief period



with new creations, new inventions and new opulence at their disposal but none can stay in that world permanently. Only a few, who have a strong subtle and causal body can enter the Supramental world for a longer period and can descend into the Subconscious and Inconscient night for a longer period and experience conscious transformation.

"A fire has come and touched men's hearts and gone;

A few have caught flame and risen to greater life." Savitri-7

"Only they knew what Mind could take and build

Out of the secret Supermind's huge store." Savitri-187

"There man can visit but there he cannot live." Savitri-659

**Second part:** This Canto hints that for those who are aware of the above mystery, the Divine Chooses a few of them as His instrument and by the touch of His infinite Grace and Force, their frontal Nature is predominated by Silence, Stillness, Calm and Peace.

"In the unfolding process of the Self

Sometimes the inexpressible Mystery

Elects a human vessel of descent.

A breath comes down from a supernal air,

A Presence is born, a guiding Light awakes,

A stillness falls upon the instruments:

Fixed, motionless like a marble monument,

Stone-calm, the body is a pedestal

Supporting a figure of eternal Peace." Savitri-47

**Third Part:** Awareness of the Guardians of the Supramental world or World-Creators who oversee (1) Fate, (2) Chance, and (3) Divine Work through Divine Will. If we do this Yoga, then these invisible Guardians from the Supramental world will come down

to help us, help in our ascent of the Soul, and give protection to our *Sadhana* life, they will help to change our destiny, transform chance into decreed Spiritual life and will expedite the Divine work, Divine Purification, transformation, and perfection.

“A greater Personality sometimes

Possesses us which yet we know is ours.” Savitri-47

“He (man) is ignorant of the meaning of his life,

He is ignorant of his high and splendid fate.

Only the Immortals on their deathless heights

Dwelling beyond the walls of Time and Space,

Masters of living, free from the bonds of Thought,

Who are overseers of Fate and Chance and Will

And experts of the theorem of world-need,

Can see the Idea, the Might that change Time’s course,

Come maned with light from undiscovered worlds,

Hear, while the world toils on with its deep blind heart,

The galloping hooves of the unforeseen event,

Bearing the superhuman Rider, near

And, impassive to earth’s din and startled cry,

Return to the silence of the hills of God;

As lightning leaps, as thunder sweeps, they pass

And leave their mark on the trampled breast of Life.” Savitri-53-54

“Immaculate in self-knowledge and self-power,

Calm they (Immortals) repose on the eternal Will.

Only his (Divine Will) law they count and him obey;

They have no goal to reach, no aim to serve.

Implacable in their timeless purity,

All barter or bribe of worship they refuse;  
Unmoved by cry of revolt and ignorant prayer  
They reckon not our virtue and our sin;  
They bend not to the voices that implore,  
They hold no traffic with error and its reign;  
They are guardians of the silence of the Truth,  
They are keepers of the immutable decree.  
A deep surrender is their source of might,  
A still identity their way to know,  
Motionless is their action like a sleep.” Savitri-57

**Fourth part:** The relation between the Creator and creation and the Creator’s blind love and care for the creation without seeing any of her defects, limitations and faults. This is also *Prakriti Yajna*, a Vedic Sacrifice, more powerful than *Purusha Yajna*, a Vedantic sacrifice. *Prakriti Yajna* is a very important *sadhana* for developed Souls. How the Creator is taking care of creation, and how He has made Himself a slave of her are most beautifully and most profoundly described by *Sri Aurobindo*, very rare in earth’s Spiritual history. This is identified as the fourth secret of *Sadhana* which culminates in discovering the relation of dual *Avatara* in our heart centre. We can practice this surrender literally as described in this Canto and will benefit most from this exercise.

“As one too great for him he (Divine) worships her (Creation);

He (Divine) adores her (Creation) as his regent of desire...” Savitri-62

“This whole wide world is only he and she.” Savitri-63

**Fifth part:** A seeker of truth is a world Adventurer and Voyager of multiple unknown oceans representing ten subtle bodies or sheaths and a Cosmologist exploring the obscure geography of three firm lands of surface life, mind and body. A *Sadhaka* must be a *Kshetriya* Soul force, having the courage 'to affront the far-off perilous man'

(Savitri-70) and to fight outer and inner endless war and ready to bear inner and outer wounds that are slow to heal till he traces a path to the Supramental world with a new or transformed body and mind. Till this discovery, he carries Divine Mother's sealed orders and sails 'on Inconscient's fathomless sea.' (Savitri-71) In *Ashram* activity, most of the inmates are *Shudra* Soul force, they give service and hold *Ashram* living by practice of obedience but they recoil from any great adventure. So the presence of a few more *Kshetriya* Soul Force is felt and with their help, the adventure of Consciousness can be expedited.

"He is the adventurer and **cosmologist**

Of a magic earth's obscure geography." Savitri-69

"This is the **sailor** on the flow of Time,

This is World-Matter's slow discoverer,

Who, launched into this small corporeal birth,

Has learned his craft in tiny bays of self,

But dares at last unplumbed infinitudes,

A **voyager** upon eternity's seas.

In his world-adventure's crude initial start

Behold him ignorant of his godhead's force,

Timid initiate of its vast design.

An expert captain of a fragile craft,

A trafficker in small impermanent wares,

At first he hugs the shore and shuns the breadths,

Dares not to affront the far-off perilous main." Savitri-69-70

OM TAT SAT

**The Most Important Secret of this chapter:**

"The Spirit's bare and absolute potencies (Last perfection of integral Yoga.)

Burn in the solitude of the thoughts of God." Savitri-57

“With the Truth-Light strike earth's massive roots of trance, (Supramental light will strike the Inconscient sheath and penetrate into it.)

Wake a dumb self in the inconscient depths (dumb self is the Inconscient Self)  
And raise a lost Power from its python sleep (lost Power is the Inconscient Self.)  
That the eyes of the Timeless might look out from Time  
And the world manifest the unveiled Divine.” Savitri-72-73

## **5/ Book 1, Canto 5 - The Yoga Of The Spirit's Freedom and Greatness**

### **A Brief Restatement:**

Here, the *King's* adventure into Spiritual planes has been revealed and they are divided into **seven parts**.

**First part:** The transition from ordinary life to Supramental life where ‘all (the knowledge of three times) is for ever known’ (Savitri-74) and ‘all that the Gods have learned is there self known.’ (Savitri-74) The *King Aswapati* was able to build in Ignorance the steps of Light, saw the unshaped thought in soulless form, knew Matter pregnant with Spiritual sense, Mind dared the study of the Unknowable; Life was the gestation of the Golden Child, in the Void 'he saw throned the Omniscience supreme.' (Savitri-76)

**Second part:** He entered the experience of *Vedantic* ascent to ‘unseen spiritual heights’ (Savitri-76) without any descending link and solution to the problem of the earth nature. The greatness of the eternal Spirit appeared but it could not transform Matter. This height of the Spirit repels the lowness of the earthly state. From cradle to grave he lives with little mental hope, faint rays of happiness, thrills of flesh, Love's broken reflexes of unity, wounded happiness, mutilated ecstasy and forfeited heavenly bliss. He realised the Soul, above the limitation of Nature and Fate.

**Third part:** Then he experienced *Vedantic* ascent and descent of Consciousness linking Spirit with Matter. A call he received from intangible height. A golden influx of Divine force and current from eternal Seas of Bliss came down into heart, brain and into his mortal limbs; made him aware of his dynamic occult Omnipotent Source and

turned to his immense Spiritual fate.

**Fourth part:** His being towered into pathless height to meet bare, pure and ruthless Divine Love. A strong Descent of Might, Flame, Beauty, and violent Ecstasy leaped down and enveloped him by penetrating into nerve, heart and brain with its stupendous limbs. By the touch of Divine Love earth Nature's obsolete laws were overpowered and the scripts of fixed destiny were abolished.

**Fifth part:** *King Aswapati's* experience of *Vedic sacrifice* (occupied a large section of this Canto signifying its importance for a developed Soul) resulted first, the descent of Divine Mother Force projected here as almighty Occultist, who plunged from graded Law of Timeless Eternity into the Time. Then up a golden ladder carrying the Soul, the beauty of the Matter's shapes, life's adventure and delight and glory of the multitudinous mind, he climbed back from Time into undying Timeless Self, tying with diamond threads the Spirit's extremes. Here in this *Vedic sacrifice* or *Prakriti Yajna*, the higher Divine Consciousness dropped to lower consciousness and then the lower consciousness soared to higher Consciousness.

**Sixth part:** Then during these double movements of consciousness, a last high world of Bliss sheath was seen where all the other nine worlds meet. In this summit Bliss world there was no Night and Sleep and the light of Trinity supreme that of Existence, Consciousness and Bliss was visible. All that we seek here on earth are discovered there and freed the finite into boundlessness and rose into its own eternity.

**Seventh part:** By the pressure of this high plane, the bottom Inconscient Sheath discovered its heart, the Divine All in the form of Inconscient Self. Thus all the ideas and feelings of Ignorance clutched to the body of the Truth. '**A grand solution,**' (Savitri-90) due this discovery of the Inconscient Self, closed the long impasse; the music and perfect rhythm were born in Matter's silences and a reconciling wisdom was found which lifted the striving undertone of mind, the confused refrain of human hopes, inarticulate murmur of our lives, under ground of pain, soul's faint scattered utterances, disjointed mutterings in sleep into sweet and happy Divine Call.

Lastly, this Canto asks *a Sadhaka* to become the Voyager and Adventurer in Consciousness and to discover another Time and Space other than the experience of the divisible time and divisible space of surface mind.

**The Most Important Secret of this chapter:**

“A strong Descent leaped down. A Might, a Flame,  
A Beauty half-visible with deathless eyes,  
A violent Ecstasy, a Sweetness dire,  
Enveloped him with its stupendous limbs  
And penetrated nerve and heart and brain  
That thrilled and fainted with the epiphany:” (Bliss Self-experience.) Savitri-81

“By a Power more ruthless than Love, happier than Heaven,  
Taken sovereignly into eternal arms,  
Haled and coerced by a stark absolute bliss,  
In a whirlwind circuit of delight and force  
Hurried into unimaginable depths,  
Upborne into immeasurable heights,  
It was torn out from its mortality  
And underwent a new and boundless change.” Savitri-81

**6/ Book 2, Canto 1 - The World Stair**

**A Brief Restatement:**

This Book-2, Canto-1, hints *King's* established state in universalized (infinity Around) and Transcendent (Unknowable above) Consciousness which stand as precondition of exploring multiple planes of consciousness and of pursuing the Yoga of the earth. During the movement of consciousness in these two planes, he could realise 'oneness of all things' and Space as 'a vast experiment of Soul.' Thus:

"All could be seen that shuns the mortal eye,  
All could be known the mind has never grasped;  
All could be done no mortal will can dare.

A limitless movement filled a limitless peace." Savitri-95

The need of impersonalized and universalized consciousness in our daily life ensure these six attributes: “(1) It releases his knowledge from the narrowness of



personal mind, (2) his will from the clutch of personal desire, (3) his heart from the bondage of petty mutable emotions, (4) his life from its petty personal groove, (5) his soul from ego, and (6) it allows them to embrace calm, equality, wideness, universality, infinity.” (The Synthesis of Yoga-127) Thus in this universal plane:

"His universal Power at work display

In plots of pain and dramas of delight

The wonder and beauty of her will to be.

All, even pain, was the soul's pleasure here;

Here all experience was a single plan,

The thousandfold expression of the One." Savitri-95-96

This universalized consciousness drags *King* beyond the limitation of mortal eye, mental knowledge and personal will and he experiences limitless peace, the descent of immortal timeless Word, extreme purity, sovereign sweetness, violent overhead poetry, the terrible adventure of delight, unseen perfection, Truth's secrecies, opulent beauty, dynamic Superconscient light, voiceless stillness, intangible aims, immortality's call, calm and luminous intimacy within, many toned unities, many meeting worlds, ordered plan, unfathomed loneliness, mute and single strength, formless Stillness, white immobile Ray, eternal Silences and bare summit of created things.

This Canto makes us aware of our objective of housing the Illimitable in the time-made body and to live 'all Ocean' symbolizing the multiple worlds in 'a drop of water' symbolizing our finite Self. Here again the importance of the Psychic Being, *Jivatma* is recognized as the means of the largest Supramental action. The activation of Supramental energy in our external earthly life ensures three things. They are the inherent order of all things, great harmony and oneness with Self, World and Divine.

Thus, in this journey of World Stair, Traveller in Time, Voyager of all ocean and adventurer of Consciousness, the *King's* high-pitched attempt is extended to

guarded powers of multiple worlds, deep beatitudes of multiple heavens and he called down to earth and men eternal Silences, formless Stillness and nameless Light.

*King Aswapati* greatly inspires us to transform 'this surface life' to 'inner all life' extending over many births and bodies and to transform this material birth into 'deep adventure' (Savitri-99) and individual activity to world action. He makes us aware that the Spirit 'is within, below, without, above.' (Savitri-98) Or Spirit is within us as Psychic being, true physical Being, true vital Being and true mental Being, below the feet as Subconscient Self and Inconscient Self, without as Cosmic Self and above the head as Spiritual, Supramental and Bliss Self.

OM TAT SAT

**The Most Important Secret of this chapter:**

"Our life is a holocaust of the Supreme.

The great World-Mother by her sacrifice

Has made her soul the body of our state;

Accepting sorrow and unconsciousness

Divinity's lapse from its own splendours wove

The many-patterned ground of all we are." Savitri-99

"A miracle of the Absolute was born;

Infinity put on a finite soul,

All ocean lived within a wandering drop

A time-made body housed the Illimitable.

To live this Mystery out our souls came here." Savitri-101

**7/ Book 2, Canto 2 - The Kingdom Of Subtle Matter**

**A Brief restatement:**

This Book-2, Canto-2, represents a subtle physical world. It is an important Spiritual Science, hinted at in *the Upanishad* as dream Self, *sukhma sharira*. This world is very close to the material world, the meeting place of the Superconscient,

Subconscient and universal world. This subtle physical has an important role in Supramental transformation action in which 'high and low worlds' (Savitri-105) are made one. All the happening and new manifestations in the material world have their source and previous formation in this subtle matter. A purified and universalized subtle matter can act as a field of interpenetration of Superconscient and Subconscient energies and hence is the preparatory field of all new manifestations.

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

The vision of this Canto is divided into four parts:

**First Part:** The first part defines that subtle physical is our eternal substance extending over 'all life,' which is Spirit's first transparent robe. It does not live by the flesh and greatly supports the gross physical substance. This is a world of lovelier form where all things are beautiful, faultless and true. Its subtle eye is a door to celestial sense, subtle ear is sweet music, subtle touch is full of charm and transfiguring hue and the subtle heart draws a deeper breath of power. The Mighty breath of the Divine is intercepted and slowly intrudes as bright dew drops drip through a subtle physical sheath. This Canto proposes that the true physical being or *annamaya Purusha* can be utilised as a meeting ground of Spirit and Matter and it can also be uplifted as a meeting ground of the highest Supramental plane and the lowest Inconscient plane for transformation action. The task of subtle physical is to transform common material things and by its influence 'even earth's mud grows rich and warm with the skies' (Savitri-107) and 'It guards deathless' (Savitri-106) flames in the perishing body. Out of the Spiritual fall of subtle Matter, that plunges lost in the inconscient base, the denser Matter is born.

**Second Part:** In this part, gross Matter is identified as Spiritual fall of the subtle Matter. This fallen world is the 'immortal godhead's perishable parts' (Savitri-107) in which the Soul is nurtured and must evolve the mind, life and body's giant energies. This brute half-conscious body becomes a means of evolution of Divine life and the mind must recover the lost Wisdom and this bound Spirit, *annamaya Purusha*, will one day emerge as Nature's King.

**Third Part:** Through a subtle physical sheath, a fragment of the Eternal is caught for heaven's design. Here 'the response to Truth is swift and sure' (Savitri-111) and 'Achieve perfection by the magic throb.' (Savitri-112) All we attempt through Soul activation in this imperfect world cannot go in vain. our Spirit must travel back to illumine the past obscurities and Spirit must travel forward to call down Timeless and Spaceless energies. Thus all imperfections are seized by their absolutely perfect state and Matter is able to hold permanently Divine's Presence or 'To fix the eternal's touch in time-made things.' (Savitri-108) Thus, with subtle physical assistance, a brilliant passage is made 'in the gross walls of nerve and brain,'(Savitri-108) for the descent of infallible Flame and thus, we could 'hope for greater life.' (Savitri-108) If we can climb above our surface life then 'A line of Transcendent meets on our road' (Savitri-110) which brings us godlike acts and descents inevitable words and 'thoughts that never die.' (Savitri-110)

**Fourth Part:** This subtle physical world is identified as 'the House of Days' and 'material Paradise.' It exists without fear, grief, pain, defeat, fault, or failure and is 'Exempt from the ordeal and the test.' (Savitri-113) This subtle material world 'had no wings for wide and dangerous flight,' 'no peril of sky or of abyss,' 'no vistas and no mighty dreams, No yearning for her lost infinitudes.' (Savitri-115)

This Canto proposes that in order to build a Spiritual passage, the subtle physical is to be made pure, transparent and dense and must develop the constant aspiration to possess the Highest plane.

OM TAT SAT

**The Most Important Secret of this chapter:**

“To fix the eternal's touch in time-made things,  
This is the law of all perfection here.” Savitri-108

“Our souls forget to the Highest to aspire.” Savitri-113

“Intruder from the formless Infinite  
Daring to break into the Inconscient's reign,  
The spirit's leap towards body touches ground.” Savitri-105

“A Being woke and lived in the meaningless void, (Here Being is the Inconscient Self.)

A world-wide Nescience strove towards life and thought,  
A Consciousness plucked out from mindless sleep.” Savitri-107

“A Splendour presses or a Power breaks through,  
Earth's great dull barrier is removed awhile,  
The inconscient seal is lifted from our eyes  
And we grow vessels of creative might.” Savitri-108

### **8/ Book 2, Canto 3 - The Glory And Fall Of Life**

#### **A Brief Restatement:**

In this Canto, the King ascends to the subtle vital plane from the subtle matter's plane. From here he could understand the dichotomy between this subtle vital as it is reflected in our plane (in a fallen state) compared to its original beauty (higher Purer Vital world).

The Lord describes the beauty and grandeur of this (True) heavenly plane and contrasts it with its lower (fallen) vibration in our earth. He outlines how Life answered the desperate call of the Soul/Beings trapped in inert matter and longed for deliverance into other forms. The Life descended to our earth plane (from above) to remake earth in Her glorious image, swiftly stopped and maimed in her flow by a dark being of inconscience. Since then the vital on our plane (the subtle vital) thinks back to the glory of her original state but she is unable to reclaim it.

This *Savitri*, Book-2, Canto-3, gives a vivid account of the glory (and also fall) of life or the action of *Para-prakriti* or higher Nature on life or vital plane in **five parts**.

**First part:** This accounts for *King's* entry into a 'wide obscure disputed fields' (Savitri-116) of untransformed subtle vital life where all was doubt, unsatisfied, unsure, toilsome, unsolved problems and 'uncertain of the ground he trod.' (Savitri-116) Here 'every change prolonged the same unease,' 'in the new saw the face of old,' and 'the fierce lust that brings a dead fatigue.' (Savitri-118) The *King* further confirms that the existing life is born from a pure and bright Timeless and endless Bliss state of

consciousness. During this fall 'A lost world rapture lingers in her eyes' and 'Beauty and happiness are her native right.' (Savitri-118)

**Second part:** Despite the sudden disclosure of grief, fear and insecurity, *King* saw a happier state and kingdom of griefless life. This pure subtle vital plane is a new celestial vault, an archipelago of laughter and fire. This subtle vital plane is free from life's suffering, struggle, and grief, not affected by anger, gloom and hate and this visioned land is ever blissful in its timeless state. They live sure of their immortal gladness and content with their own beauty. One can enter this subtle world through meditation, dreams and trance. Here he will meet rapturous landscapes, figures of the perfect kingdom and behind them leave a shining memories trail. This subtle vital plane seems unreal but more real than the gross life, happier than earthly joy and truer than things true. this gives the experience of eternal moments, calm heavens of imperishable Light, and an illumined continent of violent peace and griefless countries.

**Third part:** The *King* was able to bridge the gulf that divides the subtle vital world from the gross vital world which is felt indispensable for purification, transformation, perfection and Divinisation of surface vital plane. So the visions of the wonder-world became a reality with pure loveliness and bliss and life was fulfilled with the touch of supreme Delight. The *King* was able to invert the Spirit's apex Supramental consciousness towards life through an intermediate subtle vital plane and by this action, he controlled life's restless seas and obeyed a governing Wisdom. He felt the Presence of this inscrutable Supermind but could not know its origin. Life became the slave of World-self, thus she was able to canalise the seas of omnipotence. In this part, we see that *King* was able to bridge the gulf between the Cosmic world and the subtle vital world. In this cosmic Consciousness *King* experienced triple time as a ceaseless moving picture and met the whole world as the chaos of personality.

**Fourth part:** In this part, *King* met his universalised subtle vital action and felt a deep need 'To take all beings into his saviour arms,' (Savitri-123) and 'To force on them the happiness they refuse' (Savitri-123) and of transforming earth life through his experience: 'Heaven's joys might have been earth's if earth were pure.' (Savitri-123) He felt the need of Divinised Sense and Heart which was natural Delight's bright extreme. His life's closed doors were opened to things Supreme. The *King* met the

guardians of Supravital and subtle vital worlds as 'Immortal figures.' (Savitri-123) We also get the hint of nude god-children who are perfect instruments to Divinise life and the vital transformation and 'They steeped existence in their youth of soul.' (Savitri-127)

**Fifth part:** In this part, the *King* standing on the border of the Supramental world, received the call of Bliss world and saw that world but could not bridge the gulf between them. Before the Divine Mother or 'gracious great-winged Angel' possesses life, 'A dark ambiguous Presence questioned all.' (Savitri-130) This dark Power abolishes the action of the mighty true Vital being and the boon of Psychic happiness. Thus life meets doom and Spiritual fall by the influence of work born out of the activation of three *gunas*.

From this Canto, we learn the lesson of how *Para-Prakriti*, or a hierarchy of dynamic Consciousness can act stumblingly and steadily on life and experience both rise and fall or glory and fall of life.

This Canto asks to develop the highest dynamic Consciousness which can meet the inert Inconscient's law. We can refer *the Mother's* following important observation related with Her vital Being:

“But you see, you see all the way I have come...And I was born with a consciously prepared body—*Sri Aurobindo* was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And mon petit, if there is the slightest desire and the slightest attachment, it is IMPOSSIBLE to do this work.

A vital like a warrior, with an absolute self-control (the vital of this present incarnation was sexless—a warrior), an absolutely calm and imperturbable warrior—**no desires, no attachments...Since my earliest childhood**, I have done things which, to human consciousness, are “monstrous;” my mother went so far as to tell me that I was a real “monster,” because I had neither attachments nor desires. If I was asked, “Would you like to do this?” I answered, “I don't care.” If people were nasty to me, or if people died or went away, it left me absolutely calm—and so: “You are a monster, you have no feelings.”

And with that preparation... It is eighty-six years since I came here, mon petit! **For thirty years I worked with *Sri Aurobindo* consciously, without letup, night and day...** We shouldn't be in a hurry.” The Mother's Agenda/28.03.1964



**The Most Important Secret of this chapter:**

“Inverting the spirit’s apex towards life,

She (The Mother Nature) spends the plastic liberties of the One  
To cast in acts the dreams of her caprice,  
His wisdom’s call steadies her careless feet,  
He props her dance upon a rigid base,  
His timeless still immutability  
Must standardise her creation’s miracle.” Savitri-121

“At her will the inscrutable Supermind leans down  
To guide her force that feels but cannot know,  
Its breath of power controls her restless seas (of the vital world.)  
And life obeys the governing Idea” Savitri-121

“She has canalised the seas of omnipotence;” Savitri-121 (the descent of Divine force  
on large scale)

“And still her doors are barred to things supreme” Savitri-123

“And high dependencies of her virgin sun,” Savitri-124

“The grand Illuminate seized her gleaming limbs  
And filled them with the passion of his ray  
Till all her body was its transparent house  
And all her soul a counterpart of his soul.” Savitri-125

“This world of bliss he (King Aswapati) saw and felt its call,

But found no way to enter into its joy;

Across the conscious gulf there was no bridge” Savitri-128

**9/ Book 2, Canto 4 - The Kingdoms Of The Little Life**

**A Brief Restatement:**

This Book 2 Canto-4 gives the message that after exhaustion of multiple material enjoyments of life, Spiritual life begins and we have to understand that “Physical life exhausts itself by too much giving and ruins itself by too much devouring...” (The Life Divine-216) We also get the hint that after the opening of the

Spiritual being, "**His gates to the world were swept with seas of light.**" (Savitri-236) and thus a higher life begins.

"Insatiate seeker, he has all to learn:

He has exhausted now life's surface acts,

His being's hidden realms remain to explore.

He becomes a mind, he becomes a spirit and self;

In his fragile tenement he grows Nature's lord.

In him Matter wakes from its long obscure trance,

In him earth feels the Godhead drawing near." Savitri-133

This Canto speaks of triple creation, where the **first** creation is subconscious evolution, the **second** creation is the evolution of lower/little life and the **third** creation (not the last) is identified as 'body's early (evolution of) mind.' (Savitri-146)

**The First Creation:** Subconscious evolution is a faint and dim beginning of a crude child soul crying 'for toys of bliss.' (Savitri-136) In this stage 'a random shapeless energy drove towards form and took each whisp-fire for a guiding sun.' In this preliminary evolution of man, sense-pleasure and sense-pangs are caught and are found to be lost soon and their desire-driven will bring 'poor and sad results.' Life becomes an outcome of 'meaningless suffering and grey unease.' The *King* experienced in this Nature's twilit room, that Matter and Spirit 'embrace and strive and each know each' (Savitri-141) as eternal playmates. 'In Nature he saw the mighty Spirit concealed' and 'Watched the weak birth of a tremendous Force.' (Savitri-141)

"It (All Nature) turns in us to finite loves and lusts,

The will to conquer and have, to seize and keep,

To enlarge life's room and scope and pleasure's range,

To battle and overcome and make one's own,

The hope to mix one's joy with others' joy,  
A yearning to possess and be possessed,  
To enjoy and be enjoyed, to feel, to live." Savitri-139-140

**The Second Creation:** In this kingdom, the dwarf animal self arose and the experiment began of a solitary brute in a human body without any life-plan. This is a life exclusively for outward purposes, for the satisfaction of body's want and responds to outward touches without an aim. The body is unaware of *annamaya Purusha* within, mind is exclusively preoccupied with the objective world and thoughts are open to sense instincts of animal desire and 'To enjoy and to survive was all their care.' (Savitri-143) Not in this life, but in all life this dim being must learn by failure and grow in light and force 'And rise to his higher destiny at last.' (Savitri-146)

"It captured not the spirit in the form,  
It entered not the heart of what it saw;  
It looked not for the power behind the act,  
It studied not the hidden motive in things  
Nor strove to find the meaning of it all." Savitri-143

**The Third Creation:** This small thinking man (of third creation) has no upward gaze, no inward look, no loftier aim, no deeper cause to live, satisfied awhile with 'dwarf lusts and brief desires,' (Savitri-149) interested to utilize truth and power only for outward use. His life is limited like animal's feeding-space and he opposes all adventures of the Unseen and Soul's journey through unknown infinity.

"It knew not the Immortal in its house;  
It had no greater deeper cause to live.  
In limits only it was powerful;  
Acute to capture truth for outward use,  
Its knowledge was the body's instrument;  
Absorbed in the little works of its prison-house

It turned around the same unchanging points  
In the same circle of interest and desire,  
But thought itself the master of its jail." Savitri-149-150

In *Savitri*, the slow evolution starts from the Subconscious plane from the beginning of the creation and when the earth will be ready for Divine life then the 'last salvation' is experienced which is identified as the total transformation of the earth's Subconscious and Inconscious plane. In *Savitri*, the first Spiritual experience of the evolving man is identified as the discovery of Soul either Psychic or Spiritual Being and the last *Siddhi* of an integral Yogi is 'Truth supreme.' This is the transformation of universal Inconscious and there will be no longer any Ignorance, suffering, falsehood and death. This *Yoga* will continue through all life and all Time before which this present life is a very small fragment.

This Canto also hints *King's* opening of six or seven *chakras* known as *Kundalini* from below the feet as 'The first writhings of the cosmic serpent Force.' (Savitri-138) *The Mother* said, "The *tantrics* recognize seven *chakras*, I believe. Theon said he knew of more, specifically two below the body and three above (the head). That is my experience as well – I know of twelve *chakras*. And really, the contact with the Divine Consciousness is there (*The Mother* motions above the head), not here (at the top of the head). One must surge up above." These twelve centres define the twelve Selves, twelve Sheaths or twelve subtle bodies to which one can consciously visit in a trance.

In integral Yoga, the gulf created between lower life and the Supramental life is bridged by discovering the Subconscious Self and Inconscious Self as 'sleeping memories' that are 'Oblivious of their flame of happy truth.' (Savitri-139)

"Impure, degraded though her motions are,  
Always a heaven-truth broods in life's deeps;  
In her obscurest members burns that fire." Savitri-139 (fire of Subconscious Self)

This Canto foresees the coming of 'some tremendous dawn of God' (Savitri-137) where King saw the purpose of Divine Work in Time and also in the aimlessness of lower life a Divine work, magic will and Divine transformation was worked out. This Canto proposes to work out the 'adventure of the Unseen And the soul's tread through unknown infinities.' (Savitri-148)

OM TAT SAT

**The Most Important Secret of this chapter:**

"In the enigma of the darkened Vasts,  
In the passion and self-loss of the Infinite  
When all was plunged in the negating Void,  
Non-Being's night could never have been saved  
If Being had not plunged into the dark  
Carrying with it its triple mystic cross.  
Invoking in world-time the timeless truth,  
Bliss changed to sorrow, knowledge made ignorant,  
God's force turned into a child's helplessness  
Can bring down heaven by their sacrifice." Savitri-140-141

"A difficult evolution from below  
Called a masked intervention from above  
Else this great, blind inconscient universe  
Could never have disclosed its hidden mind,  
Or even in blinkers worked in beast and man  
The Intelligence that devised the cosmic scheme." (Supramental Intelligence) Savitri-146-147

**10/ Book 2, Canto 5 - The Godheads Of The Little Life**

**A Brief Restatement:**

**First part: (page 151 to 154)**

This Book-2, Canto-5 gives us input regarding the lower vital beings/little deities (or tamasic and rajasic beings) that dominate largely our untransformed life and are the cause of all lust, anger, massacre, suicide, disorder, disease, accident, division, and disharmony in men These vital beings are identified as **elfin, imps, goblin, faery and genni**. They are 'Ignorant and dangerous wills but armed with power, Half-animal, half-god their mood, their shape.' (Savitri-152) They take shelter in our twilight untransformed nature and 'Wherever love and light and largeness lack.' (Savitri-153) In the event of disease of most difficult kind also is an attack of these dark world and they can be removed by occult means or Yogic power/Subconscient purification and transformation without the aid of any medicine. "*The Mother* used to say that when *Sri Aurobindo* cured some body, one often saw a subtle hand come with a current of blue force and seize, as it were, the vibration of illness or disorder between its fingertips." (The Mother's Agenda/24th February-1962)

"Its seed of joy they curse with sorrow's fruit,  
Put out with error's breath its scanty lights  
And turn its surface truths to falsehood's ends,  
Its small emotions spur, its passions drive  
To the abyss or through the bog and mire:  
Or else with a goad of hard dry lusts they prick,  
While jogs on devious ways that nowhere lead  
Life's cart finding no issue from ignorance.  
To sport with good and evil is their law;  
Luring to failure and meaningless success,  
All models they corrupt, all measures cheat,  
Make knowledge a poison, virtue a pattern dull  
And lead the endless cycles of desire  
Through semblances of sad or happy chance  
To an inescapable fatality." Savitri-152

In the evolution of Nature, they also like *Asuras*, demons, and *Pisachas*, wait for the hour of Divine transformation or 'Till they have learned their secret in their source, In the light of the Timeless and its spaceless home.' (Savitri-153) They make our evolution slow which binds life and invites doom. When our Soul attain freedom from lower life, then our Soul force travels back in time of this birth and past births and illumine the obscurities of nether untransformed life.

"A slowly changing order binds our will.

This is our doom until our souls are free.

A mighty Hand then rolls mind's firmaments back,

Infinity takes up the finite's acts

And Nature steps into the eternal Light.

Then only ends this dream of nether life." Savitri-154

### **The Second Part: (Page 154 to 160)**

This Canto also hints about the human love of *sattwic* mind which can give brief 'Joy that forgot mortality for a while' (Savitri-159) and its brief blaze can crumble vital passion into ashes. It can manifest beauty only for an hour and afterward feels tired. Divine Love can uplift the limitations of fragile human love and can lead man toward uninterrupted joy and immortality.

"A fragile human love that could not last,

Ego's moth-wings to lift the seraph soul,

Appeared, a surface glamour of brief date

Extinguished by a scanty breath of Time;

Joy that forgot mortality for a while

Came, a rare visitor who left betimes,

And made all things seem beautiful for an hour,

Hopes that soon fade to drab realities

And passions that crumble to ashes while they blaze

Kindled the common earth with their brief flame." Savitri-159



### **The third Part: (Page 160 to 163)**

A perfect and integral **Divine instrument** is at once receiver of overhead Wisdom and Light of Integral *Jnana Yoga*, his own personal will is tuned and identified with the Divine Will of Integral *Karma Yoga* and his heart becomes the centre of the overflow of Divine Love, Delight and Beauty of Integral *Bhakti Yoga*.

“Our instruments have not that greater light,  
Our will tunes not with the eternal Will,  
Our heart’s sight is too blind and passionate.” Savitri-161

### **The Fourth Part: (Page 163 to 167)**

This Canto hints that without vital transformation, the King can hold the Divine Presence for a brief period. If the *tamasic, rajasic and sattwic mind* are not purified sufficiently, then one experiences Divine Will, Divine Wisdom and Divine Ecstasy of *Karma, Jnana and Bhakti Yoga* briefly. A Bliss that sleeps in the Inconscient and Subconscient Self do not open to give the experience of Oceans of Bliss.

"A new life dawns, he looks out from vistas wide;  
The Spirit’s breath moves him but soon retires:  
His strength was not made to hold that **puissant guest**.  
All dulls down to convention and routine  
Or a fierce excitement brings him vivid joys:" Savitri-165

“His knowledge dwells in the house of Ignorance;  
His force nears not even once the Omnipotent,  
Rare are his visits of heavenly ecstasy.  
The bliss which sleeps in things and tries to wake,  
Breaks out in him in a small joy of life:” Savitri-165

### **The Fifth Part: (Page 167 to 172)**

This Canto hints the transformation of lower Nature by 'Calling the powers of a bright hemisphere' through Vedantic Sacrifice and thus shedding the discredit of inferior life. A path is traced in the inner world which 'Make the abyss a road for Heaven's descent.' (Savitri-172)

"There is a deeper seeing from within  
And, when we have left these small purlieus of mind,  
A greater vision meets us on the heights  
In the luminous wideness of the spirit's gaze.  
At last there wakes in us a witness Soul  
That looks at truths unseen and scans the Unknown;  
Then all assumes a new and marvellous face:  
The world quivers with a God-light at its core,  
In Time's deep heart high purposes move and live,  
Life's borders crumble and join infinity." Savitri-168

"An Infant nursed on Nature's covert breast,  
An Infant playing in the magic woods,  
Fluting to rapture by the spirit's streams,  
Awaits the hour when we shall turn to his call." Savitri-169

In this study, we will get mysteries of demon gods, flickering ghosts of lower vital plane that largely dominate earthly existence who prefer to live in 'The vague Inconscient's dark and measureless cave.' (Savitri-172) The King trod the soil of vital plane 'that failed beneath his feet' and 'His only sunlight was his spirit's flame.' (Savitri-172)

Our Psychic being is surrounded with ten layers of desire Souls of which this vital plane is one of them. So, in order to uncover the Psychic being one has to go beyond the lures of (1) the world of titans and *asuras* imitating the Divine, (2) the world of lower nature of forbidden sense enjoyment, (3) the world of vital mind

surrounding the vital self, (4) the world of the physical mind surrounding the *annamaya Purusha*, (5) the world of schoolman mind, (6) the world of fixed mind, (7) the world of outer mind, (8) the mother of seven Sorrows, (9) the mother of (limited) Might and (10) the mother of (limited) Light respectively. About them, we are aware while concentrating on *Savitri's Yoga*.

To recapitulate, this Canto proposes a 'mighty Hand' that helps us to travel back in time to the past of this life and past births for illumination of Subconscious darkness and Divine transformation and also hints the action of 'golden Messengers' (Savitri-170) who are responsible for the carrying out the cellular transformation. This also hints (in successive Cantos) at our patient waiting for the 'golden Hand that never came' (Savitri-199) and locking up our protected life in *Savitri's* 'golden hands' (Savitri-723).

OM TAT SAT

**The Most Important Secret of this chapter:**

“The magic was chiselled of a conscious form;  
Its tranced vibrations rhythmmed a quick response,  
And luminous stirrings prompted brain and nerve,  
Awoke in Matter spirit's identity  
And in a body lit the miracle  
Of the heart's love and the soul's witness gaze.” Savitri-157-58

“Our seekings are short-lived experiments  
Made by a wordless and inscrutable Power  
Testing its issues from inconscient Night  
To meet its luminous self of Truth and Bliss.” Savitri-168  
“In our body's cells there sits a hidden Power (true physical Being)

That sees the unseen and plans eternity,  
**Our smallest parts have room for deepest needs;**  
There too the golden Messengers (Supramental beings) can come:” Savitri-169-70  
“Each part in us desires its absolute.” Savitri-170

“And when that greater Self comes sea-like down  
To fill this image of our transience,  
All shall be captured by delight, transformed:  
In waves of undreamed ecstasy shall roll  
Our mind and life and sense and laugh in a light  
Other than this hard limited human day,  
The body’s tissues thrill apotheosised,  
Its cells sustain bright metamorphosis.” Savitri-171

## **11/ Book 2, Canto 6 - The Kingdoms And Godheads Of The Greater Life**

### **A Brief Restatement:**

This Book-2, Canto-6 gives us input regarding the action of higher vital beings, the action of higher Nature of *Para-prakriti* which can give us the Divine’s touch and not His embrace; in this plane twilight is not entirely abolished, hence its door is open to both Gods and Beings of higher planes and hostile agencies of Subconscient world; the greatness of this world is to seek Soul saving Truth tirelessly and create and manifest new forms. For him (King) this higher ‘Life was a search but finding (of the Absolute) never came.’ (Savitri-174)

### **The First Part: (From Page 173 to175)**

This Canto gives a hint to learn the lesson to open towards the Divine’s constant touch or 'a touch of sure delight in unsure things' (Savitri-173) In this higher plane, life was a search but finding of the Supreme Truth never came.

"The souls came there that vainly strive for birth,  
And spirits entrapped might wander through all time,  
Yet never find the truth by which they live.  
All ran like hopes that hunt a lurking chance;  
Nothing was solid, nothing felt complete:  
All was unsafe, miraculous and half-true.  
It seemed a realm of lives that had no base." Savitri-175

### **The Second Part: (From Page 175 to176)**

'Some hue of the Absolute could fall on life,' (Savitri-176) or as *Satyavan* spoke to *Savitri* in the early period of his *Sadhana*, 'I lived in the ray but faced not the sun.' (Savitri-407) This Divine touch will help in the long run to open towards Divine's embrace or Supramental Sunlight.

"In an outbreak of the might of secret Spirit,  
In Life and Matter's answer of delight,  
Some face of deathless beauty could be caught  
That gave immortality to a moment's joy,  
Some word that could incarnate highest Truth  
Leaped out from a chance tension of the soul,  
Some hue of the Absolute could fall on life,  
Some glory of knowledge and intuitive sight,  
Some passion of the rapturous heart of Love." Savitri175-176

### **The Third Part: (From Page 176 to179)**

It speaks primarily of self-concentration through endless unfolding of Truth, utilizes subjective time as an endless pilgrimage and secondarily of self-expansion of working out timeless mysteries in Time and utilizes objective space for Divine creation and manifestation.

"For by the form the Formless is brought close  
And all perfection fringes the Absolute.  
A child of heaven who never saw his home,  
Its impetus meets the eternal at a point:  
It can only near and touch, it cannot hold;  
It can only strain towards some bright extreme:

Its greatness is to seek and to create." Savitri-179

#### **The Fourth Part: (From Page 179 to181)**

We have to be aware of the Divine action of *Paraprakriti* in the midst of darkness. This Divine *Shakti* works even when we are most unconscious and feel our development deeply arrested. This Power working amid darkness is also identified as 'crucified God.'

"Even nescient, null, her sleep creates a world.

When most unseen, most mightily she works;

Housed in the atom, buried in the clod,

Her quick creative passion cannot cease.

Inconscience is her long gigantic pause,

Her cosmic swoon is a stupendous phase:

Time-born, she hides her immortality;

In death, her bed, she waits the hour to rise.

Even with the Light denied that sent her forth

And the hope dead she needed for her task,

Even when her brightest stars are quenched in Night,

Nourished by hardship and calamity

And with pain for her body's handmaid, masseuse, nurse,

Her tortured invisible spirit continues still

To toil though in darkness, to create though with pangs;

She carries crucified God upon her breast." Savitri-179-180

#### **The Fifth Part: (From Page 181 to183)**

The Divine Mother draws world-shunning and heaven-seeking liberated souls earthward to fill in their Nature and Soul with the equal Divine Presence. This Canto defines *Jivatma's* constant union with *Para-prakriti* and if their bond is strong then time cannot separate them. This union is further extended as the constant union of *Paramatma* with *Paraprakriti* in the heart centre.

"Her eternal Lover is her action's cause;  
For him she leaped forth from the unseen Vasts  
To move here in a stark unconscious world.  
Its acts are her commerce with her hidden Guest,  
His moods she takes for her heart's passionate moulds;  
In beauty she treasures the sunlight of his smile." Savitri-181  
"Although she is ever in him and he in her,  
As if unaware of the eternal tie,  
Her will is to shut God into her works  
And keep him as her cherished prisoner  
That never they may part again in Time." Savitri-181-182

In that higher plane, from every thought and feeling an action is born and every action is a symbol and means of descent of higher Divine Power and this universe is built by this descended truth and myth. 'But what she needed most (of conscious emergence of full *Sachchidananda* in its own creation) she cannot build.' (Savitri-183) From the truth of this intermediate world Religion and Modern Science and other creative forces of Mother Nature are born.

"There every thought and feeling is an act,  
And every act a symbol and a sign,  
And every symbol hides a living power.  
A universe she builds from truths and myths,  
But what she needed most she cannot build;  
All shown is a figure or copy of the Truth,



But the Real veils from her its mystic face.  
All else she finds, there lacks eternity;  
All is sought out, but missed the Infinite." Savitri-183

### **The Sixth Part: (From Page 183 to184)**

In this part, we find invisible beings of higher planes assist a *Sadhaka* in pursuing his Spiritual quest. They whisper to the ear and bring a flash of sunlight to the eye.

"The beings of that world of **greater life**,  
Tenants of a larger air and freer space,  
Live not by the body or in outward things:  
A deeper living was their seat of self.  
In that intense domain of intimacy  
Objects dwell as companions of the soul;  
The body's actions are a minor script,  
The surface rendering of a life within." Savitri-183

"In all who have risen to a **greater Life**,  
A voice of unborn things **whispers** to the ear,  
To their eyes visited by some high sunlight  
Aspiration shows the image of a crown:  
To work out a seed that she has thrown within,  
To achieve her power in them her creatures live." Savitri-183-184

### **The Seventh Part: (From Page 184 to188)**

This part gives the message that with the opening of our Soul, destiny is rewritten and ordinary destiny is changed to Spiritual destiny.

"As if thought-out eternal characters,  
Entire, not pulled as we by contrary tides,  
They follow the unseen leader in the heart,  
Their lives obey the inner nature's law.  
There is kept grandeur's store, the hero's mould;  
The soul is the watchful builder of its fate;  
None is a spirit indifferent and inert;  
They choose their side, they see the god they adore." Savitri-184

### **The Eighth Part: (From Page 188 to191)**

This part reveals the *King's* unfolding of Spiritual Love and Wisdom.

"In her covert lanes, bordering her chance field-paths  
And by her singing rivulets and calm lakes  
He found the glow of her golden fruits of bliss  
And the beauty of her flowers of dream and muse.  
As if a miracle of heart's change by joy  
He watched in the alchemist radiance of her suns  
The crimson outburst of one secular flower  
On the tree-of-sacrifice of spiritual love." Savitri-190

"A comrade of Silence on her austere heights  
Accepted by her mighty loneliness,  
He stood with her on **meditating peaks**  
Where life and being are a sacrament  
Offered to the Reality beyond,

And saw her loose into infinity  
Her hooded eagles of significance,  
Messengers of Thought to the Unknowable." Savitri-190-191

### **The Ninth Part: (From Page 191 to 195)**

We find here the *Para-prakriti's* influence of Love, Beauty and Delight on individual *Jivatma*.

"In her mazes of approach and of retreat  
To every side she draws him and repels,  
But drawn too near escapes from his embrace;  
All ways she leads him but no way is sure.  
Allured by the many-toned marvel of her chant,  
Attracted by the witchcraft of her moods  
And moved by her casual touch to joy and grief,  
He loses himself in her but wins her not.  
A fugitive paradise smiles at him from her eyes:  
He dreams of her beauty made for ever his,  
He dreams of his mastery her limbs shall bear,  
He dreams of the magic of her breasts of bliss." Savitri-193

### **The Tenth Part: (From Page 195 to 201)**

In this part, the King claimed 'a panacea for all Time's ills' (Savitri-198) through the reconciliation of the highest *Sachchidananda* consciousness with the lowest Abyss.

"A fire to call eternity into Time,  
Make body's joy as vivid as the soul's,

Earth she would lift to neighbourhood with heaven,  
Labours life to equate with the Supreme  
And reconcile the Eternal and the Abyss." Savitri-196

This Canto proposes that the only business or '**heart's business**' (Savitri-181) of a *Sadhak* is to call down *Paramatma* (Supreme Purusha) and *Paraprakriti* (Supreme Mother) to heart centre 'And keep him close to her breast in her world-cloak' (Savitri-181) ceaselessly. This will avoid the risk of escape from her arms and 'turn to his formless peace' (Savitri-181) of *param Dham*. King *Aswapati's* this Supramental union is also confirmed symbolically in *Savitri's Yoga* as 'Unwilling to loose his (*Paramatma*) body from her (*Paraprakriti*) breast.' (Savitri-471)

OM TAT SAT

**The Most Important Secret of this chapter: “**

“Our life’s repose is in the Infinite;  
It cannot end, its end is Life supreme.” Savitri-197

“A sun of transfiguration still can shine

And Night can bare its core of mystic light; (the experience of opening of Inconscient and Subconscient Self.)

The self-cancelling, self-afflicting paradox  
Into a self-luminous mystery might change,  
The imbroglio into a joyful miracle.

Then God could be visible here, here take a shape; (Supramental state.)

Disclosed would be the spirit’s identity;

Life would reveal her true immortal face.” Savitri-200-01 (Cellular transformation.)

## **12/ Book 2, Canto 7 - The Descent Into Night**

**A Brief Restatement:**

This Descent into Night and 'falsity's endless net' (Savitri-210) of Book-2, Canto-7, is forbidden in traditional Spirituality and *King Aswapati* entered this prohibited dark world with the hope of finding 'wide world failure's cause (Savitri-202)' and 'panacea for all Time's ill;' (Savitri-198) for key of world problem is hidden in the Inconscient night or 'For the key is hid and by the Inconscient kept.' (Savitri-68)

### **The First Part: (From Page 202 to 205)**

Life has turned into Death in the Inconscient and Immortality in the Superconscient. Or 'A Death figuring as the dark seed of life, Seemed to engender and to slay the world.' (Savitri-202) In Integral Yoga this negation of **Death** is transformed into affirmation of Immortality. The other two negations of life are **desire** or hunger and **incapacity** and which is transformed into satisfied delight and Omnipotence.

"He saw the fount of the world's lasting pain

And the mouth of the black pit of Ignorance;

The evil guarded at the roots of life

Raised up its head and looked into his eyes." Savitri-202

"All glory of life was dimmed, tarnished with doubt;

**All beauty ended in an aging face;**

All power was dubbed a tyranny cursed by God

And Truth a fiction needed by the mind:

The chase of joy was now a tired hunt;

All knowledge was left a questioning Ignorance." Savitri-205

### **The Second Part: (From Page 205 to 206)**

In this Night *King Aswapati* met threatening energies and dark goddesses whose very gaze invited calamity.

"A peril haunted now the common air;

The world grew full of **menacing Energies,**

And wherever turned for help or hope his eyes,  
In field and house, in street and camp and mart  
He met the prow and stealthy come and go  
Of armed disquieting bodied Influences.  
A march of **goddess** figures dark and nude  
Alarmed the air with grandiose unease;  
Appalling footsteps drew invisibly near,  
Shapes that were threats invaded the dream-light,  
And **ominous beings** passed him on the road  
Whose very gaze was a calamity:" Savitri-205

### **The Third Part: (From Page 206 to 208)**

*King's* experience of the dark world is that 'There all could enter, 'wandering like a lost soul' (Savitri-211) 'but none stay for long.' (Savitri-206) Similarly, all can enter 'Supermind's huge store' (Savitri-187) for a very brief period with new creations, new inventions and new opulence at their disposal but none can stay in that world permanently. Only a few, who have a strong subtle and causal body can enter the Supramental world for a longer period and can descend into the Subconscious and Inconscious night for a longer period and experience conscious transformation.

"A tract he reached unbuilt and owned by none:  
There all could enter but none stay for long.  
It was a no man's land of evil air,  
A crowded neighbourhood without one home,  
A borderland between the world and hell." Savitri-206  
"A **Power** that laughed at the mischiefs of the world,  
An irony that joined the world's contraries  
And flung them into each other's arms to strive,

Put a sardonic rictus on God's face." Savitri-207

**"Falsehood** came laughing with the eyes of truth;

Each friend might turn an enemy or spy,

The hand one clasped ensleeved a dagger's stab

And an embrace could be Doom's iron cage." Savitri-207-8

#### **The Fourth Part: (From Page 208 to 211)**

Those developing Souls who enter this night unconsciously experience Spiritual fall and forfeit their 'lonely chance' (Savitri-210) in this birth and their beauty of life ends with an 'aging face.' (Savitri-205)

"He saw a city of ancient Ignorance

Founded upon a soil that knew not Light.

There each in his own darkness walked alone:

Only they agreed to differ in Evil's paths,

To live in their own way for their own selves

Or to enforce a common lie and wrong;

There Ego was lord upon his peacock seat

And Falsehood sat by him, his mate and queen:

The world turned to them as Heaven to Truth and God." Savitri-208-209

"Inconscient traders in bundles of contraries,

They did what in others they would persecute;

When their eyes looked upon their fellow's vice,

An indignation flamed, a virtuous wrath;

Oblivious of their own deep-hid offence,

**Moblike they stoned a neighbour caught in sin.**" Savitri-209



### **The Fifth Part: (From Page 211 to 214)**

This part describes *King's* entry into the darkest plane of Inconscient sheath.

"A greater darkness waited, a worse reign,  
If worse can be where all is evil's extreme;  
Yet to the cloaked the uncloaked is naked worst.  
There God and Truth and the supernal Light  
Had never been or else had power no more." Savitri-211

### **The Sixth Part: (From Page 214 to 216)**

*King Aswapati* met the proletariats of his kingdom who were high in their thought and speech but harboured animal lower Nature and like insects crawling among other ephemeral insects. Modern society is described as 'Shudra society of labour' (Essays on the Gita-523) and its disproportionate increase in the present time is a real threat to the survival of the human race.

"In street and house, in councils and in courts  
Beings he met who looked like living men  
And climbed in speech upon high wings of thought  
But harboured all that is subhuman, vile  
And lower than the lowest reptile's crawl." Savitri-215

### **The Seventh Part: (From Page 216 to 219)**

In integral Yoga, a conscious descent into Night is possible after the opening of the Supramental Being. This Canto gives the message that without the purification of Subconscient Night, mental, vital and physical transformation cannot be complete. This Canto-7 also gives the message that before conquering *Death* from without, one must conquer it from within. Spirit's bare and absolute Power can alone meet, purify and transform the naked night of Hell. *King Aswapati* had experience of death without dying:

“A formless void oppressed his struggling brain,  
A darkness grim and cold benumbed his flesh,  
A whispered grey suggestion chilled his heart;  
Haled by a serpent-force from its warm home  
And dragged to extinction in bleak vacancy  
Life clung to its seat with cords of gasping breath;  
Lapped was his body by a tenebrous tongue.” Savitri-218

“A dense and nameless Nothing conscious, mute,  
Which seemed alive but without body or mind,  
Lusted all beings to annihilate  
That it might be for ever nude and sole.” Savitri-217

This Canto proposes that *Sadhaks* become 'Heroes and soldiers of the army of Light' (Savitri-211) and walk safely and securely in this dangerous dark world only by keeping 'God in their hearts.' (Savitri-211) This Canto also proposes that for Subconscient transformation ceaseless *Japa* is indispensable.

“Here must the traveller of the upward Way—  
For daring Hell’s kingdoms winds the heavenly route—  
Pause or pass slowly through that perilous space,  
A prayer upon his lips and **the great Name**. “ Savitri-210

OM TAT SAT

**The Most Important Secret of this chapter:**

“To the blank horror a calm Light replied:  
Immutable, undying and unborn,  
Mighty and mute the Godhead in him woke  
And faced the pain and danger of the world. (The Supramental Godhead can face the pain and danger of the world.)

He mastered the tides of Nature with a look:  
He met with his bare spirit naked Hell." Savitri-219

### **13/ Book 2, Canto 8 - The World Of Falsehood, The Mother Of Evil And The Sons Of Darkness**

#### **A Brief Restatement:**

In Book-2, Canto-8, *King Aswapati* challenged 'the darkness with his luminous soul' (Savitri-227) and .dared to adventure into the dark ocean of Subconscient and Inconscient plane with Supramental energy at his disposal.

#### **The First Part: (From Page 220 to 222)**

This Canto gives some new message on the dark nether world. It has identified **the Mother of Evil** as the guardian of that world and represented *Death* as her foster son. Those who strive for immortality on earth must confront this dark antagonist Force.

"There in the heart of vain phenomenon,  
In an enormous action's writhen core  
He saw a **Shape illimitable** and vague  
Sitting on Death who swallows all things born.  
A chill fixed face with dire and motionless eyes,  
Her (Mother of Evil) dreadful trident in her shadowy hand  
Outstretched, she pierced all creatures with one fate." Savitri-222

#### **The Second Part: (From Page 222 to 225)**

This Canto also hints about **twice born Soul** known as Divine Child (Savitri-224). He needs a congenial atmosphere in which he can survive and flower and 'he needs yet four things before he can succeed, (1) the *Sruti* or recorded revelation, (2) the Sacred

Teacher, (3) the practice of Yoga and (4) the Grace of God.” (CWSA-18/Kena and other Upanishads/p-169) Unfortunately ‘world’s Spiritual Shrines’ (Savitri-226) are largely occupied by dark ‘terrible agencies’ and they cunningly slay the Soul of the Divine children in the cradle. *Savitri* book proposes that when a *Dvijā* is born, then the Divine deutes for him a living Teacher (like King Aswapati) or he has to find him out in a distant land. (like discovery of Satyavan in the deep forest)

"Alarmed for her rule and full of fear and rage

She prowls around each light that gleams through the dark

Casting its ray from the spirit’s lonely tent,

Hoping to enter with fierce stealthy tread

And in the cradle slay the divine Child." Savitri-224

This Canto gives the secret of outer Death. Before outer death, when the growth of the Soul is arrested, his Psychic being decides to leave the body. After this Psychic escape, the aura or the golden nimbus around the body withdraws. A dark shadow is replaced. And finally, after a brief time passed, the subtle body and subtle mind leave the body.

"A silence falls upon the spirit’s heights,

From the veiled sanctuary the God retires,

Empty and cold is the chamber of the Bride;

The golden Nimbus now is seen no more,

No longer burns the white spiritual ray

And hushed for ever is the secret Voice.

Then by the Angel of the Vigil Tower

A name is struck from the recording book;

A flame that sang in Heaven sinks quenched and mute;

In ruin ends the epic of a soul.

This is the tragedy of the inner death

When forfeited is the divine element

And only a mind and body live to die." Savitri-225

### **The Third Part: (From Page 225 to 227)**

Those who want to lead a Spiritual life or want to become the instrument of Truth, their name is recorded in the Subconscient and inconscient world. The giant sons of darkness sit and plan to make the life of instruments of truth or god's radiant children, miserable. Those who cannot bear their (dark forces) long torture and wounds are not fit for higher Spiritual life and cannot make the earth a playfield of heaven.

"Armoured, protected by their lethal masks,

As in a studio of creative Death

The giant sons of Darkness sit and plan

The drama of the earth, their tragic stage.

All who would raise the fallen world must come

Under the dangerous arches of their power;

For even the radiant children of the gods

To darken their privilege is and dreadful right.

None can reach heaven who has not passed through hell." Savitri-226-227

### **The Fourth Part: (From Page 227 to 232)**

So world problems can be resolved by opening towards 'superconscient Fire', and invert its dynamic energy to enter into dark Subconscient and Inconscient world. Thus, Subconscient and Inconscient Selves are discovered and by their Force and Light, cells of the body are exulted, the dark antagonist Forces are slain and 'Healed were all things that Time's torn heart had made.' (Savitri-232) Thus, 'sorrow could live no more in Nature's breast.' (Savitri-232) The previous Canto makes a *Sadhak* aware that 'The world turned to them (falsehoods) as Heaven to Truth and God' (Savitri-209) and suggests in this Canto that for the transformation of Subconscient and Inconscient Sheaths, ceaseless *Japa* of Divine's name is indispensable.

"Arousing consciousness in things inert,  
He imposed upon dark atom and dumb mass  
The diamond script of the Imperishable,  
Inscribed on the dim heart of fallen things  
A paeon-song of the free Infinite  
And **the Name**, foundation of eternity,  
And traced on the awake exultant cells  
In the ideographs of the Ineffable  
The lyric of the love that waits through Time  
And the mystic volume of the Book of Bliss  
And the message of the superconscient Fire." Savitri-232

The Canto makes a *Sadhak* aware that 'hell as a short cut to heaven's gates' (Savitri-231) and further hints that like *King Aswapati* he has to confront with dark forces and bear 'the fierce inner wounds that are slow to heal.' (Savitri-230)

OM TAT SAT

**The Most Important Secret of this chapter:**

"She groped in his deeps for an invisible Law,  
Fumbled in the dim subconscious for his mind (that had fallen) (tamas, rajas and sattwa are three negative inconscient mental energy.)  
And strove to find a way for spirit to be. "(Search for discovery of Subconscient Self.)  
Savitri-222,

"Yet in her formidable instinctive mind  
She feels the One grow in the heart of Time  
And sees the Immortal shine through the human mould." Savitri-224

"Into the abysmal secrecy he came

Where darkness peers from her mattress, grey and nude,  
And stood on the last locked subconscious's floor  
Where Being slept unconscious of its thoughts (Subconscious Self)  
And built the world not knowing what it built." Savitri-231

#### **14/ Book 2, Canto 9 - The Paradise Of The Life Gods**

##### **A Brief Restatement:**

This Canto begins with the message of *King Aswapati's* movement of Consciousness between the Psychic and Spiritual planes.

"A lustre of some rapturous Infinite,  
It held in the splendour of its golden laugh  
Regions of the heart's happiness set free, (Psychic)  
Intoxicated with the wine of God, (Spiritual)  
Immersed in light, perpetually divine." Savitri-233

In this Book-2, Canto-9, *King Aswapati*, entered a higher world in cosmic Consciousness, ('As one who sees in the World-Magician's glass.' (Savitri-234) 'Around him shone a great felicitous Day' (Savitri-233)) known as Overmind. The Canto indicates that one can enter this higher cosmic Consciousness either through the Psychic being (And make the heart wide as infinity (Savitri-235)) or through the Spiritual Being (And lay on the breast of universal love (Savitri-233)) or through the movement of both the Selves. (A touch supreme surprised his hurrying heart.(Savitri-237))

"In sudden moments of revealing flame,  
In passionate responses half-unveiled  
He reached the rim of ecstasies unknown;  
A touch supreme surprised his hurrying heart,

The clasp was remembered of the Wonderful,  
And hints leaped down of white beatitudes." Savitri-236-237

This Overmental world is free from fear, grief, shocks of fate, adverse circumstances, free from our body's poor health 'inviting death,' (Savitri-233) and free 'from our danger-zone of stumbling Will.' (Savitri-233) There pain transformed into potent joy, no presence of lower Nature to terminate endless charm, desire and personal will transformed into omnipotent flame, pleasure had the stature of God, dream walked in the highway of stars, and sweet common action, thought and feeling turned into miracle. The mental foreknowledge transformed into the ecstatic truth of triple time, *trikaladristi*. *King's* anguish of the Soul, long strife in the subconscious night and wounded limbs suffered during the war with Inconscient dark forces were healed quickly and recompensed with calm and peace, Spiritual ease, celestial rest and sorrowless hours in this higher plane.

"And, lapped in a magic flood of sorrowless hours,  
Healed were his warrior nature's wounded limbs  
In the encircling arms of Energies  
That brooked no stain and feared not their own bliss." Savitri-235

Finally, *King* entered a Supramental world where he met the forms that divinise the sight, heard the music that can immortalise the mind, received Wisdom that newly makes the universe, harboured power that can reconcile Spirit with Matter, the cells of the body experienced nectar-cup of the Absolute and extreme delight that could shatter mortal cells. Thus, Immortality captured Time and Space and carried forward the rhythm of all life.

"It shrank no more from the supreme demand  
Of an untired capacity for bliss,  
A might that could explore its own infinite  
And beauty and passion and the depths' reply  
Nor feared the swoon of glad identity (Samadhi experience)



Where **spirit and flesh in inner ecstasy join**

Annulling the quarrel between self and shape." Savitri-236

“A giant drop of the Bliss unknowable

Overwhelmed his limbs and round his soul became

A fiery ocean of felicity;

He foundered drowned in sweet and burning vasts:

The dire delight that could shatter mortal flesh, (The experience of cellular transformation.)

The rapture that the gods sustain he bore.” Savitri-237

OM TAT SAT

**The Most Important Secret of this chapter:**

“A scale of sense that climbed with fiery feet

To heights of unimagined happiness,

Recast his being’s aura in joy-glow,

His body glimmered like a skiey shell;

**His gates to the world were swept with seas of light.”** Savitri-236

## **15/ Book 2, Canto 10 - The Kingdoms and Godheads of the Little Mind**

### **A Brief Restatement:**

In this Book-2, Canto-10, *King Aswapati*, entered the triple world of ‘little mind tied to little things,’ known as physical mind or *tamasic* mind, vital mind or *rajasic* mind, and intellect or *sattwic* mind.

### **What is pigmy *Tamasic* (Physical) Mind?**

The normal waking state is dominated by the physical mind, which is the assured base, close to earthly nature, first status of slow ascent and lowest sub-plane of intellect, the starting point of the movement of that apparent material world. It

contradicts and opposes the vital mind by inertia, indolence and dullness and intellect by narrowness, precarious thought, ignorance and obscurity.

“At its low extremity held difficult sway

A mind that hardly saw and slowly found;

Its nature to our earthly nature close

And kin to our precarious mortal thought

That looks from soil to sky and sky to soil

But knows not the below nor the beyond, [Physical mind is not aware of the truth of the existence in Subconscient and Superconscient planes.]

It only sensed itself and outward things.” Savitri-239

“The slow process of a material mind

Which serves the body it should rule and use

And needs to lean upon an erring sense,

Was born in that luminous obscurity.” Savitri-240

"A twilight sage whose shadow seems to him self,” Savitri-240

“One sees it (physical mind) circling faithful to its task,

Tireless in an assigned tradition’s round;

In decayed and crumbling offices of Time

It keeps close guard in front of custom’s wall,

Or in an ancient Night’s dim environs

It dozes on a little courtyard’s stones

And **barks at every unfamiliar light**

As at a foe who would break up its home,

A watch-dog of the spirit’s sense-railed house

Against intruders from the Invisible,

Nourished on scraps of life and Matter’s bones

In its kennel of objective certitude." Savitri-246

### **What is the muddy and deceptive *Rajasic* (Vital) Mind?**

The man's vital mind is an instrument of desire, the troubled seed of things, which hunts after unrealised possibilities, burns all hearts with ambiguous fire, enlarges always passion and craving, creates dissatisfaction, an unrest, a seeking for something more than what life seems able to give it, a constant demand for more and always more, a quest for new worlds to conquer, an incessant drive towards an exceeding of the bounds of circumstance and a self-exceeding. It is not satisfied with physical and objective enjoyment only but seeks to a subjective, imaginative, a purely emotive satisfaction, enjoyment and pleasure, which are dependent on external things, external sense contacts and concerned with the practical, the immediately realizable and possible events, the habitual, the common and average.

"Thence sprang the burning **vision of Desire**.

A thousand shapes it wore, took numberless names:

A need of multitude and uncertainty

Pricks it for ever to pursue the One

On countless roads across the vasts of Time

Through circuits of unending difference.

It burns all breasts with an ambiguous fire." Savitri-247

"Ardent to find, incapable to retain,

A brilliant instability was its mark,

To err its inborn trend, its native cue." Savitri-248

### **What is the purposeful and laborious *Sattwic* Mind (Intellect)?**

Mind is essentially the faculty of Supermind, which measures and limits and fixes a particular centre for cosmic movement and action and only very indirectly and partially illumined and it can look upward and receive the Supramental communication and passes it on to the other lower members. And since man is a

mental being, so thought is at least his most constant, normal, immediate and effective means for enlightening his Ignorance.

“In her high works of pure intelligence,  
In her withdrawal from the senses’ trap,  
There comes no breaking of the walls of mind,  
There leaps no rending flash of absolute power,  
There dawns no light of heavenly certitude.” Savitri-251

“In this small mould of infant mind and sense  
Desire is a child-heart’s cry crying for bliss,  
Our reason only a toys’ artificer,  
A rule-maker in a strange stumbling game.  
But she her dwarf aides knew whose confident sight  
A bounded prospect took for the far goal.” Savitri-257

“Reason cannot tear off that glimmering mask,  
Her efforts only make it glimmer more;  
In packets she ties up the Indivisible;  
Finding her hands too small to hold vast Truth  
She breaks up knowledge into alien parts  
Or peers through cloud-rack for a vanished sun:” Savitri-257

To liberate life and Nature from their narrow, false and divisible consciousness is a difficult task of an integral Yogi or supramental man. *Sri Aurobindo* observed them as three dwarfs, bound in a golden chain. *The Gita* recommends them as three *asuras* and defines amply the Nature of these three *Gunas*. *The Gita* proposes new static methods for developing Souls and *Sri Aurobindo* proposes dynamic Supramental method to go beyond their influence. And in fact, both methods are to be combined to eradicate their influence.

### ***The Gita's method:***

“*Sattwa* must be transcended as well as *rajas* and *tamas*; **the golden chain** must be broken no less than the leaden fetters and the bond-ornaments of a mixed alloy. *The Gita* prescribes to this end a **new method of self-discipline**. It is to stand back in oneself from the action of the modes and observe this unsteady flux as the Witness seated above the surge of the forces of Nature. He watches but is impartial and indifferent, aloof from them on their own level and in his native posture high above them. As they rise and fall in their waves, the Witness looks, and observes, but neither accepts nor for the moment interferes with their course. First, there must be the freedom of the impersonal Witness; afterward there can be the control of the Master, the *Ishwara*.” CWSA/21/The Synthesis of Yoga-238

### ***Integral Yoga's method:***

“The Supermind had descended long ago—very long ago—into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. *Sri Aurobindo* said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light *Sri Aurobindo* called the Mind of Light... As soon as *Sri Aurobindo* withdrew from his body, what he has called the Mind of Light got realised in me.” The Mother/29 June 1953/The Mother's Centenary Works/13/62-63, The Synthesis of Yoga book proposes that not only we will go beyond the *Gunas* but also reconcile the higher nature of *Para-prakriti* with the lower nature of three *gunas* of *Apara-prakriti* and higher nature can penetrate the lower Nature in order to transform the lower nature. “When we break out from ego and physical mind into the infinity of the spirit, we still see the world and others as the mind has accustomed us to see them, as names and forms; only in our new experience of the direct and superior reality of spirit, they lose that direct objective reality and that indirect subjective reality of their own which they had to the mind. They seem to be quite the opposite of the truer reality we now experience; our mentality, stilled and indifferent, no longer strives to know and make real to itself those intermediate terms which exist in them as in us and the knowledge of which has for its utility to bridge over the gulf between the spiritual self and the objective phenomena of the world.” (CWSA-23/The Synthesis of Yoga-442) “But it is

also possible to make this silence of the mind and ability to suspend the habits of the lower nature a first step towards the discovery of a superior formulation, a higher grade of the status and energy of our being and pass by an ascent and transformation into the supramental power of the spirit. And this may even, though with more difficulty, be done without resorting to the complete state of quietude of the normal mind by a persistent and progressive transformation of all the mental into their greater corresponding supramental powers and activities.” (CWSA-24/The Synthesis of Yoga-758-759)

*The Synthesis of Yoga* book proposes another method in addition to *the Gita's* method by which one can go beyond three *gunas*. “There is nothing to be done with this fickle, restless, violent and disturbing factor but to get rid of it (physical mind) whether (1) by detaching it and then reducing it to stillness or (2) by giving a concentration and singleness to the thought by which it will of itself reject this alien and confusing element.” (CWSA/23/The Synthesis of Yoga-314) “*Tamas* in the spiritual being becomes a divine calm, which is not an inertia and incapacity of action, but a perfect power, *sakti*, holding in itself all its capacity and capable of controlling and subjecting to the law of calm even the most stupendous and enormous activity: *rajas* becomes a self-effecting initiating sheer Will of the spirit, which is not desire, endeavour, striving passion, but the same perfect power of being, *sakti*, capable of an infinite, imperturbable and blissful action. *Sattwa* becomes not the modified mental light, *prakasa*, but the self-existent light of the divine being, *jyotih.*, which is the soul of the perfect power of being and illumines in their unity the divine quietude and the divine will of action.” (CWSA-24/The Synthesis of Yoga-689) “This process (of Spiritual transformation) may be rapid or tardy according to the amount of obscurity and resistance still left in the nature, but it goes on unflinchingly so long as it is not complete. As a final result the whole conscious being is made perfectly apt for spiritual experience of every kind, turned towards spiritual truth of thought, feeling, sense, action, tuned to the right responses, delivered from the darkness and stubbornness of the *tamasic* inertia, the turbidities and turbulences and impurities of the *rajasic* passion and restless unharmonised kinetism, the enlightened rigidities and *sattwic* limitations or poised balancements of constructed equilibrium which are the character of the Ignorance.” (CWSA-22/The Life Divine-941,)

*The Gita* confirms that Intellect has the capacity to enter partial union with the Divine, *buddhi grahyam atindriyam*. *Savitri* book confirms that this partial Divine union will not be able to discern truth from falsehood which is again a partial truth. The two characters in *Savitri*, *Death* and *Savitri's* birth mother were having the partial

realisation of the Divine but both were advocates of Soul-slaying Truth. In this Canto we can carefully note this line, mind “Denied the (Soul saving) Truth that transient (Soul slaying) truths might live.” (Savitri-244) Again this Soul-slaying truth will not be able to remove the ‘twilight thought’ from *tamasic*, *rajasic* and *sattwic* mind which seems to be one of the affirmative conditions in confronting *Death*.

However, the study of the whole Nature of the *tamasic* mind, *rajasic* mind and *sattwic* mind is very crucial to begin traditional Yoga and continuing the integral Yoga. In order to pursue the *sadhana*, *Arjuna* wanted to know from the Lord, the vivid description of the whole nature of three *gunas*.

In this Canto, we observe three solutions of Psychic transformation, Psychic and Spiritual transformation and Supramental transformation of the triple mind. They are:

### **Psychic Transformation:**

We will have to remember that Divine wisdom does not visit man as a guest from outside but it is slowly accumulated from within through the blows of life. Similarly, Divine Love does not visit as a guest from outside but it evolves from within from the disgust of precarious human relation and human love. Both Love and Wisdom are necessary for the fulfillment of life.

"For knowledge comes not to us as a guest  
Called into our chamber from the outer world;  
A friend and inmate of our secret self,  
It hid behind our minds and fell asleep  
And slowly wakes beneath the blows of life;

**The mighty daemon lies unshaped within,**

To evoke, to give it form is Nature's task." Savitri-244

“A greater Mind may see a greater Truth,

Or we may find when all the rest has failed

**Hid in ourselves the key of perfect change.”** Savitri-256

**Psychic and Spiritual Transformation:**

"Above in a high breathless stratosphere,  
Overshadowing the dwarfish trinity,  
Lived, aspirants to a limitless Beyond,  
Captives of Space, walled by the limiting heavens,  
In the unceasing circuit of the hours  
Yearning for the straight paths of eternity,  
And from their high station looked down on this world  
**Two sun-gaze Daemons witnessing all that is." Savitri-258**

**Supramental Transformation:**

"A fire shall come out of the infinitudes,  
A greater Gnosis shall regard the world  
Crossing out of some far omniscience  
On lustrous seas from the still rapt Alone  
**To illumine the deep heart of self and things." Savitri-258**

OM TAT SAT

**The Most Important Secret of this chapter:**

"Accustomed to a blue infinity, (Overmental infinity or preliminary Supramental)  
It (Overmind) planed in sunlit sky and starlit air;  
It saw afar the unreached Immortal's home  
And heard afar the voices of the Gods." Savitri-258  
"Iconoclast and shatterer of Time's forts,



Overleaping limit and exceeding norm,  
It (Supramental) lit the thoughts that glow through the centuries  
And moved to acts of superhuman force.” Savitri-259

## **16/ Book 2, Canto 11 - The Kingdoms And Godheads Of The Greater Mind**

### **A Brief Restatement:**

This Canto appears to be the continuation of previous Canto, where the King standing on the Overmental Cosmic Consciousness 'saw afar the unreached Immortal's home And heard afar the voices of the Gods.' (Savitri-258) The King enters the triple planes of Cosmic Consciousness through 'meditation's mounting edge of trance' (Savitri-264) and from a long distance 'he saw the joining' of lower and higher hemispheres. Here the **Higher, Illumined and Intuitive minds** are universalised and meet the godheads of those Superconscient worlds, who are respectively 'mighty wardens,' 'subtle archangel race' and 'sovereign Kings of Thought.' The universalised Higher and universalised Illumined Minds get their source from the universal Intuitive plane which in turn is sourced from the fourth plane of 'bright Gods' (Savitri-274) of Overmind. The key difference between these higher triple planes and our (lower) mind is that in these former planes, one does not grope around in the darkness and twilight planes or infer conclusions from various pieces of data. These triple planes allow for direct form, visions and flashes of the Truth to be reflected more clearly and truly and therefore less subject to the floundering seen in the triple lower mortal mind. But even these higher planes do not capture the whole Truth, only some fragments of it. In these triple realms, there is harmony, truth and courage. The triple realms are: (1) 'small beginning of immense ascent;' (Savitri-264) (2) 'a light of liberating knowledge;' (Savitri-268) (3) 'wide summit of triple stair' (Savitri-271) respectively. Let us meet the Godheads or emanations of these triple planes with their ascending capacity:

### **Godheads of Universalised Higher Mind:**

"The **mighty wardens** of the ascending stair

Who intercede with the all-creating Word,  
There waited for the pilgrim heaven-bound soul;  
Holding the thousand keys of the Beyond  
They proffered their knowledge to the climbing mind  
And filled the life with Thought's immensities." Savitri-265  
"Iridescent, bodying the invisible,

**The guardians of the Eternal's bright degrees**

Fronted the Sun in radiant phalanxes.  
Afar they seemed a symbol imagery,  
Illumined originals of the shadowy script  
In which our sight transcribes the ideal Ray,  
Or icons figuring a mystic Truth,  
But, nearer, Gods and living Presences." Savitri-265  
"In front of the ascending epiphany  
World-Time's enjoyers, favourites of World-Bliss,  
The Masters of things actual, lords of the hours,  
Playmates of youthful Nature and child God,  
Creators of Matter by hid stress of Mind  
Whose subtle thoughts support unconscious Life  
And guide the fantasy of brute events,  
Stood there, a race of **young keen-visioned gods,**  
**King-children** born on Wisdom's early plane,  
Taught in her school world-making's mystic play." Savitri-266

**Godheads of Universalised Illumined Mind:**

"Above stood ranked a **subtle archangel race**  
With larger lids and looks that searched the unseen.  
A light of liberating knowledge shone  
Across the gulfs of silence in their eyes;  
They lived in the mind and knew truth from within;  
A sight withdrawn in the concentrated heart  
Could pierce behind the screen of Time's results  
And the rigid cast and shape of visible things." Savitri-268

### **Godheads of Universalised Intuitive Mind:**

"August and **few the sovereign Kings of Thought**  
Have made of Space their wide all-seeing gaze  
Surveying the enormous work of Time:  
A breadth of all-containing Consciousness  
Supported Being in a still embrace.  
Intercessors with a luminous Unseen,  
They capt in the long passage to the world  
The imperatives of the creator Self  
Obeyed by unknowing earth, by conscious heaven;  
Their thoughts are partners in its vast control." Savitri-271

### **Overmind and the bright Godheads:**

Here we find the universalised consciousness where the relation of *Jivatma* with *Paraprakriti* is established and it is described in the following symbolic language. Through the descent of Divine Mother's touch, the mortal head is illumined and a golden nimbus becomes visible surrounding the head.

"Or as a lover clasps his one beloved,  
Godhead of his life's worship and desire,  
Icon of his heart's sole idolatry,  
She now is his and must live for him alone:  
She has invaded him with her sudden bliss,...  
Incarnating her beauty in his clasp  
She gave for a brief kiss her immortal lips  
And drew to her bosom **one glorified mortal head:**  
She made earth her home, for whom heaven was too small.  
In a human breast her occult presence lived;  
He carved from his own self his figure of her:  
She shaped her body to a mind's embrace." Savitri-274-275

*Paraprakriti* is here the Divine Mother and the 'The whole world lives in a lonely ray of her sun.' (Savitri-276) If a *Sadhak* will 'Dare to surrender to her absolute' (Savitri-276) then a new Manifestation will take place. Even he adores her to possess her Divinity, 'But she remains herself and infinite' (Savitri-276) or 'A distance severed her from those most close.' (Savitri-366)

This Canto projects a *Sadhak* as 'citizens of that mother State' (Savitri-262) or Spiritual fosterer and his Soul as 'Immaculate in white virginity.' (Savitri-274) In order to adventure into 'Matter's night' he must have *Kshetriya* Soul force in his frontal nature.

"Its (Spirit's) wings can dare to cross the Infinite." Savitri-260

"Our spirits break free from their environment;  
The future brings its face of miracle near,  
Its godhead looks at us with present eyes;

Acts deemed impossible grow natural;  
 We feel the hero's immortality;  
 The courage and the strength death cannot touch  
 Awake in limbs that are mortal, hearts that fail;  
 We move by the rapid impulse of a will  
 That scorns the tardy trudge of mortal time." Savitri-262  
 "Ourselves are citizens of that mother State  
 Adventurers, we have colonised Matter's night." Savitri-262  
 "These (God-born strength) dared to grasp with their thought Truth's absolute;"  
 Savitri-272  
 "Dare to surrender to her absolute." Savitri-276  
 "At each moment willed or adventure of the soul," Savitri-266  
 "It (Supermind) casts on our world its great crowned influences,  
 Its speed that outstrips the ambling of the hours,  
 Its force that strides invincibly through Time,  
 Its mights that bridge the gulf twixt man and God,  
 Its (Supermind) lights that combat Ignorance and Death." Savitri-261

In addition to *Kshetriya* Soul Force, Spiritual life prohibits earthly enjoyments and rest and proposes ceaseless action by uniting with the Divine and ceaseless descent of Divine Wisdom and Love. The ultimate vision is to call down the Supreme Lord and His magic Will in its entirety that can break down all established laws, all the limitations of mortal life instantly; search for that fire of Love which can bring dead back to life; that Power which can cancel the things once done; that supreme Consciousness which can arrest the advance of time and slipping moments ("No silent peak is found where Time can rest." Savitri-197) and that Bliss which can persuade the past perfect hours to live again with greater intensity or 'A new charm brings back the old extreme delight.' (Savitri-275) Adventure into Supramental consciousness promises endless new discoveries in the material world, endless opulence, beauty and

harmony in the surrounding world. It also promises to put pressure on common man or on humanity to reveal their Soul.

This Canto also gives the message that the *Sadhak* must also have the highest *Brahmin* Soul force in his frontal Nature which is a ceaseless rejection of falsehood and ceaseless acceptance of overhead Truth. This Canto hints at the establishment of Soul-saving Truth which alone can replace the Soul-slaying truth of three *gunas*.

“The Spirit’s truths take form as living Gods” Savitri-261

“Of a truth that sees in an unerring light” Savitri-261

“A memory steals in from lost heavens of Truth,” Savitri-263

“In our unknown depths sleeps their reserve of truth,” Savitri-263

“Answers Truth’s call as to a parent’s voice” Savitri-264

“A happiness it brings of whispered truth;” Savitri-264

“The flame-bright hierarchs of the divine Truth” Savitri-265

“Or icons figuring a mystic Truth,” Savitri-265

“They lived in the mind and knew truth from within” Savitri-268

“And theoreticians of unknowable truths,” Savitri-268

“Truths they could find and hold but not the one (Supreme) Truth” Savitri-271

“A Truth-gaze shapes its beings and events;” Savitri-271

“Even Nature’s ignorance is Truth’s instrument;” Savitri-272

“Mystic, ineffable is the spirit’s truth,” Savitri-272

“This greater Truth is foreign to our thoughts;” Savitri-272

“And hoped to conquer Truth’s supernal base.” Savitri-273

“In transparent systems bodied termless truths,” Savitri-273

“This they have planned, to snare the feet of Truth” Savitri-274

“But thought nor word can seize eternal Truth:

The whole world lives in a lonely ray of her sun  
Truth smiled upon the gracious golden game” Savitri-275  
“A king of truth upon his separate throne.” Savitri-275  
“For Truth is wider, greater than her forms.” Savitri-276

This Canto also makes us aware of our limitations and makes us accountable towards Divine life:

“We see not what small figure of her (Para-prakriti) we hold;  
We feel not her inspiring boundlessness,  
We share not her immortal liberty.  
Thus is it even with the seer and sage  
For still the human limits the divine:” Savitri-276  
“To account for the Actual’s unaccountable sum,” Savitri-269  
“Its values weighed by the accountant Mind,” Savitri-270

This Canto deals only with higher planes of Consciousness and gives importance to live a life in extreme happiness and joy. Thus 'Joy dares to grow upon forbidden soil.' (Savitri-630). This is also a condition to meet and confront with world’s Ignorance, Falsehood, Suffering and Death.

"A happiness it brings of whispered truth;  
There runs in its flow honeying the bosom of Space  
A laughter from the immortal heart of Bliss,  
And the unfathomed Joy of timelessness,  
The sound of Wisdom’s murmur in the Unknown  
And the breath of an unseen Infinity." Savitri-264  
OM TAT SAT

**The Most Important Secret of this chapter:**

“A gold supernal sun of timeless Truth

Poured down the mystery of the eternal Ray

Through a silence quivering with the word of Light

On an endless ocean of discovery.” Savitri-264

“Of throbbing new discovery without end.” Savitri-275

“The All-containing was contained in form,

Oneness was carved into units measurable,

The limitless built into a cosmic sum:

Unending Space was beaten into a curve,

Indivisible Time into small minutes cut,

The infinitesimal massed to keep secure

The mystery of the Formless cast into form.” Savitri-266-67

“A breadth of all-containing Consciousness

Supported Being in a still embrace....

A great all-ruling Consciousness is there...” Savitri-271

“The secret power in the inconscient depths,

Compelling the blinded Godhead to emerge,” Savitri-272 (Discovery of Inconscient Self.)

**17/ Book 2, Canto 12 - The Heavens Of Ideal**

**A Brief Restatement:**

This Book-2, Canto-12, gives the account of *King Aswapati's* Psychic being's ascent to Spiritual and Supramental height, hence this ascent is identified as *Purusha yajna* or *Vedantic* sacrifice.



"It left known summits for the unknown peaks:" Savitri-277

"Its worlds are steps of an ascending Force:" Savitri-280

"Only the Eternal's strength in us can dare

To attempt the immense adventure of that climb

And the sacrifice of all we cherish here." Savitri-280

Here we find an account of the movement of Consciousness in higher planes of Consciousness, particularly in between Psychic and Spiritual plane.

"Each stage of the soul's remote ascent was built

Into a constant heaven felt always here." Savitri-277

This Canto also gives hint of opening of *Chakras* of *King Aswapati* from above the head moving downward as Divine *Shakti*. The traditional Yoga gives importance of opening of *Chakras* or energy centres from below and asks the physical presence of *Guru* in order to avoid the possibility of Spiritual fall. The opening of *Chakras* as proposed in integral Yoga is safe and need not depend on the Physical presence of *Guru*. The descending *Shakti* will purify mind, vital and body and finally descend to Subconscient and Inconscient plane for purification and transformation.

"Our **hidden centres** of celestial force

Open like flowers to a heavenly atmosphere;

Mind pauses thrilled with the supernal Ray,

And even this transient body then can feel

Ideal love and flawless happiness

And laughter of the heart's sweetness and delight

Freed from the rude and tragic hold of Time,

And beauty and the rhythmic feet of the hours." Savitri-278

"A million lotuses swaying on one stem,

World after coloured and ecstatic world

Climbs towards some far unseen epiphany." Savitri-279

So the Yoga which begins with the movement of Consciousness between Psychic and Spiritual plane, replacing or superseding the earlier status of movement of consciousness between three *gunas*, will culminate with the movement of Consciousness between Inconscient and Supramental plane.

“Above the spirit cased in mortal sense

Are superconscious realms of heavenly peace,

Below, the Inconscient’s sullen dim abyss,

Between, behind our life, the deathless Rose.” Savitri-277-278

Thus, *King Aswapati* prepared his body for cellular transformation. This is identified as the intermediate *siddhi* beyond Supramental of integral Yoga.

“A fiery stillness wakes the **slumbering cells**,

A passion of the flesh becoming spirit,

And marvellously is fulfilled at last

The miracle for which our life was made.” Savitri-278

We also observe in this Canto the reconciliation of Divine Will, Divine Knowledge and Divine Love through the movement of Consciousness. They become one and further ‘Aspired to reach the Being’s absolute.’(Savitri-279). This sense of Oneness with all existence is a movement towards Cosmic and Supramental Consciousness and the *King* met in those planes ‘radiant children of Eternity’ (Savitri-282) who can assist a *Sadhaka* to establish himself in that plane. This Canto also confirms a *Sadhak* that Spiritual fall can be avoided if *Karma Yoga* is reconciled with *Jnana Yoga*.

"Happy the worlds that have not felt our **fall**,

Where **Will is one with Truth and Good with Power;**

Impoverished not by earth-mind's indigence,  
They keep God's natural breath of mightiness,  
His bare spontaneous swift intensities;  
There is his great transparent mirror, Self,  
And there his **sovereign autarchy of bliss**  
In which immortal natures have their part,  
Heirs and cosharers of divinity." Savitri-281  
"There is the secrecy of the House of Flame,  
The blaze of godlike thought and golden bliss,  
The rapt idealism of heavenly sense;  
There are the wonderful voices, the sun-laugh,  
A gurgling eddy in rivers of God's joy,  
And the mystiered vineyards of the gold moon-wine,  
All the fire and sweetness of which hardly here  
A brilliant shadow visits mortal life." Savitri-279

OM TAT SAT

**The Important Secret of this chapter:**

"It longed for the Light that knows not death and birth.  
Each stage of the soul's remote ascent was built  
Into a constant heaven felt always here." Savitri-277  
"A fiery stillness wakes the slumbering cells,  
A passion of the flesh becoming spirit,  
And marvellously is fulfilled at last  
The miracle for which our life was made.  
A flame in a white voiceless cupola

Is seen and faces of immortal light,  
The radiant limbs that know not birth and death,  
The breasts that suckle the first-born of the Sun,  
The wings that crowd thought's ardent silences,  
The eyes that look into spiritual Space." Savitri-278

**The More Important Secret of this chapter:**

"There is the secrecy of the House of Flame (Agni), (Psychic being)  
The blaze of godlike thought and golden bliss,  
The rapt idealism of heavenly sense;  
There are the wonderful voices, the sun-laugh,  
A gurgling eddy in rivers of God's joy,  
And the mystiered vineyards of the gold moon-wine,  
All the fire and sweetness of which hardly here  
A brilliant shadow visits mortal life." Savitri-279

**The Most Important Secret of this chapter:**

"Yet were there regions where these absolutes met  
And made a circle of bliss with married hands;  
Light stood embraced by light, fire wedded fire,  
But none in the other would his body lose  
To find his soul in the world's single Soul,  
A multiplied rapture of infinity." Savitri-281-282

**18/ Book 2, Canto 13 - In The Self Of Mind**

### **A Brief Restatement:**

The Book-2, Canto-13 concentrates on *King Aswapati's* full opening of intermediate static Spiritual Being and its relation with dynamic Psychic Being below and dynamic Supramental Being above. It also hints that the most important Psychic being of integral Yoga is partly fulfilled by union with Spiritual Being and fully satisfied with the union with Supramental Being.

"Then suddenly a luminous finger fell

On all things seen or touched or heard or felt

And showed his mind that nothing could be known;

That must be reached from which all knowledge comes." Savitri-284

While a Static Spiritual being is indifferent to world problems, its intervention in life reduces desire, personal will, ego, attachment, dualities and action of three *gunas*. This Canto does not concentrate on the dynamic Spiritual being which is also known as Cosmic Consciousness and its action is more described in the next Canto, Book 2, Canto-14.

The Nature of Spiritual Being is 'Mighty calm,' 'immobile calm,' 'wordless peace,' 'deep peace,' indifferent to victory and defeat, 'vast quietism,' creator Mind, 'a wide and witness Self,' a shadow of Supramental light, 'a pale front of the Unknowable' Supermind, 'blank and still.'

Spiritual being can trace a passage of brief Supramental touch, which gives input to explore more on the subject. They are described as That, sceptic Ray, Superconscient Sun, convicting beam, nameless Force, mighty Mother, white passion of God-ecstasy, boundless heart of Love, 'A greater Spirit.'

"Our sweet and mighty Mother was not there

Who gathers to her bosom her children's lives,

Her clasp that takes the world into her arms

In the fathomless rapture of the Infinite,

The Bliss that is creation's splendid grain  
Or the white passion of God-ecstasy  
That laughs in the blaze of the boundless heart of Love.  
A greater Spirit than the Self of Mind (greater Spirit is Supermind.)  
Must answer to the questioning of his soul." Savitri-286-287

This Canto also proposes to become immortal by constantly renewing the mortality though the Spiritual Being is unable to confront *Death* in the inconscient plane.

"Two firmaments of darkness and of light  
Opposed their limits to the spirit's walk;  
It moved veiled in from Self's infinity  
In a world of beings and momentary events  
Where all must die to live and live to die.  
Immortal by renewed mortality," Savitri-287-288

Finally, the Canto proposes that if one will remain in the world he will have to live in the prison of ego, and if he will activate the Spiritual being it will find a passage of extinction and escape from this world. So, we have to go beyond the Spiritual Mind in order to discover the dynamic Spirit and a comprehensive solution to the world's problems.

"To be was a prison, extinction the escape." Savitri-288

OM TAT SAT

**The Important Secret of this chapter:**

“Where Silence listened to the cosmic Voice,  
But answered nothing to a million calls;  
The soul's endless question met with no response.” Savitri-283

“Silence (of Spiritual Being), the mystic birthplace of the soul (Psychic Being).”  
Savitri-287 (Psychic being’s silence is a suffusion from Spiritual being.)

“The Silence knew itself and thought took form:” Savitri-284

“There (state of equality) he could stay, the Self, the Silence won:

His soul had peace, it knew the cosmic Whole.” Savitri-284 (cosmic consciousness)

## **19/ Book 2, Canto 14 - The World-Soul**

### **A Brief Restatement:**

This Book-2, Canto-14 represents *King Aswapati’s* Spiritual experience of cosmic Self which is the same as the dynamic state of the Spiritual being, all this existence is *Brahman of the Gita (Vasudevah Sarvamiti) (The Gita-7.19), Para Prakriti* or the Divine Mother of *Tantra*. This is also identified as the preliminary stair of the Supermind where the World, Self and Divine are reconciled. This is also the state of Consciousness, which is the outcome of *Jivatma’s* Divine union with the *Para-Prakriti*, who holds together this whole universe, *jagat dharayete (The Gita-7.5)*.

"Above them all she stands supporting all,  
The sole omnipotent Goddess ever-veiled  
Of whom the world is the inscrutable mask;  
The ages are the footfalls of her tread,  
Their happenings the figure of her thoughts,  
And all creation is her endless act.  
His spirit was made a vessel of her force;  
Mute in the fathomless passion of his will  
He outstretched to her his folded hands of prayer." Savitri-295

In all the previous Cantos, *King Aswapati* had the experience of Cosmic Consciousness, but in this Canto his cosmic Self is Supramentalised and the Divine

revealed himself in his personal form. The *King's* Consciousness continues to move between the universal and transcendent Self.

"An incense floated in the quivering air,  
A mystic happiness trembled in the breast  
As if the invisible Beloved had come  
Assuming the sudden loveliness of a face  
And close glad hands could seize his fugitive feet  
And the world change with the beauty of a smile." Savitri-290

In Cosmic Consciousness, Matter and Spirit are reconciled and all negations of material life is Divinised by the universal Spirit's touch. They are:

"One who could love without return for love (Divine Love),  
Meeting and turning to the best the worst,  
It healed the bitter cruelties of earth,  
Transforming all experience to delight;  
Intervening in the sorrowful paths of birth  
It rocked the cradle of the cosmic Child  
And stilled all weeping with its hand of joy;  
It led things evil towards their secret good,  
It turned racked falsehood into happy truth;  
Its power was to reveal divinity." Savitri-291

This Canto proposes a *Sadhak* on how to enter relation with other Souls by activation of the cosmic Self. Here, the subtle touch of one soul with another soul is given much importance by extension and universalisation of subtle body and a touch of gross 'bodies were needed not' (Savitri-292) to establish this Divine Love.

"Life was not there, but an impassioned force,



Finer than fineness, deeper than the deeps,  
Felt as a subtle and spiritual power,  
A quivering out from soul to answering soul,  
A mystic movement, a close influence,  
A free and happy and intense approach  
Of being to being with no screen or check,  
Without which life and love could never have been.  
Body was not there, for bodies were needed not,  
The soul itself was its own deathless form  
And met at once the touch of other souls  
Close, blissful, concrete, wonderfully true." Savitri-292

This Cosmic Self is the home and training ground of dead Souls through internatal trance and one enters the right relation with the world, fellow brothers, dead kith and kin and material things through direct contact with this higher consciousness.

"In trance they (dead Souls) gathered back their bygone selves,  
In a background memory's foreseeing muse  
Prophetic of new personality  
Arranged the map of their coming destiny's course:  
Heirs of their past, their future's discoverers,  
Electors of their own self-chosen lot,  
They waited for the adventure of new life." Savitri-293

"The (dead) spirit wandering from state to state  
Finds here (Cosmic Self) the silence of its starting-point  
In the formless force and the still fixity  
And brooding passion of the world of Soul...

Ever they (Dead Souls) change and changing ever grow,  
And passing through a fruitful stage of death  
And after long reconstituting sleep  
Resume their place in the process of the Gods  
Until their work in cosmic Time is done." Savitri-294

In this cosmic Consciousness, *the King Aswapati* was able to have direct personal contact with the supreme Lord and supreme Mother and Their dual relation, which uplifted the *King's* consciousness to the status of *Avatara*.

"His soul passed on, a single conscious power,  
Towards the end which ever begins again,  
Approaching through a stillness dumb and calm  
To the source of all things human and divine.  
There he beheld in their mighty union's poise  
The figure of the deathless Two-in-One,  
A single being in two bodies clasped,  
A diarchy of two united souls,  
Seated absorbed in deep creative joy;  
Their trance of bliss sustained the mobile world." Savitri-295

OM TAT SAT

**The Most Important Secret of this chapter:**

"A flame that cancels death in mortal things." Savitri-291

"Behind them in a morning dusk One stood (the Divine Mother – as the Transcendent Shakti)

Who brought them forth from the Unknowable (the Supreme).

Ever disguised she awaits the seeking spirit;  
Watcher on the supreme unreachable peaks,  
Guide of the traveller of the unseen paths,  
She guards the austere approach to the Alone." Savitri-295

## **20/ Book 2, Canto 15 - The Kingdoms Of The Greater Knowledge**

### **A Brief Restatement:**

Book-2, Canto-15 gives the message of the Supramental plane, which becomes active after one is established in the movement of Consciousness between the Universal and the Transcendent Self which succeeds the movements of Consciousness between the waking trance of the Psychic and non-waking trance of the Spiritual plane.

"He scanned the secrets of the Overmind,  
He bore the rapture of the Oversoul.  
A borderer of the empire of the Sun,  
Attuned to the supernal harmonies,  
He linked creation to the Eternal's sphere." Savitri-302

A concentration on this Canto can give brief Supramental touch, brief Supramental silence, brief Supramental hope, and brief Supramental Peace. That will help to trace a unique path of our own.

"A thousand roads leaped into Eternity...  
The Known released him (*King*) from its limiting chain;  
He knocked at the doors of the Unknowable.' (Savitri-298)

This Canto hints that due to this Supramental influence; some Permanent changes were observed in *King's* physical appearance. They are identified as: "A light was round him (*King*) wide and absolute," (Savitri-297) This change is also observed in *Satyavan's* pursuit of *Yoga* in book-7. They are:

"Above the cherished head of *Satyavan*  
She saw not now Fate's dark and lethal orb;  
A golden circle round a mystic sun  
Disclosed to her new-born predicting sight" Savitri-533

During *King's* Psychic and Spiritual opening, he became a twice-born Soul and the first and second reversal of Consciousness was experienced. So a *Dvija* can hold the Divine's Presence for a brief period and we mark *King's* this particular Spiritual experience in the previous Book-2, Canto-5:

"A new life dawns, he looks out from vistas wide;  
The Spirit's breath moves him but soon retires:  
His strength was not made to hold that puissant guest." Savitri-165

The *King* experienced another new birth and a third reversal of Consciousness during this Supramental opening.

"In the kingdom of the Spirit's power and light,  
As if one who arrived out of infinity's womb  
He came new-born, infant and limitless  
And grew in the wisdom of the timeless Child;  
He was a vast that soon became a Sun." Savitri-301

In this context, we can note *The Mother's* following experience: "When we begin living the spiritual life, a reversal of consciousness takes place which for us is the proof that we have entered the spiritual life; well, yet another occurs when we

enter the supramental world...And probably each time a new world opens up, there will again be a new reversal. This is why even our spiritual life, which is such a total reversal compared to ordinary life, seems something still so ... so totally different when compared to this supramental consciousness that the values are almost opposite....I can explain the phenomenon like this: successive reversals such that an EVER NEW richness of creation will take place from stage to stage, making whatever came before seem so poor in comparison. What to us seems supremely rich compared to our ordinary life, appears so poor compared to this new reversal of consciousness. Such was my experience." The Mother's Agenda-15.11.1958

We also observe in this Canto, the nature of Supramental action which complements earlier representations of Psychic and Spiritual action:

“The greatness and wonder of its boundless works,” Savitri-298

“The glorious dream of their universal acts;” Savitri-298

“Its inexhaustible acts in a timeless Time,” Savitri-298

“And all creation is an act of light.” Savitri-298

“In that high realm where no untruth can come,

Where all are different and all is one,

In the Impersonal’s ocean without shore

The Person in the World-Spirit anchored rode;

It thrilled with the mighty marchings of World-Force,

**Its acts were the comrades of God’s infinite peace.”** Savitri-301

“His finite parts approached their absolutes,

His actions framed the movements of the Gods,

His will took up the reins of cosmic Force.” Savitri-302

The above Supramental action also calls down the Supramental Wisdom and Supramental Love:

“Here came the thought that passes beyond Thought,  
Here the still Voice which our listening cannot hear,  
The Knowledge by which the knower is the known,  
The Love in which beloved and lover are one.” Savitri-297-98

Supramental action makes a *Sadhaka* King, Leader and Captain of the team; Supramental wisdom makes him Scout guarding Truth’s ‘diamond purity’ (Savitri-297) and Pioneer of new Consciousness by tracing a new path; Supramental Love makes his life exceedingly joyful laughter and boundless self-giving.

OM TAT SAT

**The Most Important Secret of this chapter:**

“A consciousness lay still, devoid of forms,  
Free, wordless, uncoerced by sign or rule,  
For ever content with only being and bliss;  
A sheer existence lived in its own peace  
On the single spirit’s bare and infinite ground.” Savitri-297

“A state in which all ceased and all began.” Savitri-297 (a state of Supramental Consciousness)

“Out of the neutral silence of his soul  
He passed to its fields of puissance and of calm  
And saw the Powers that stand above the world, (the various Emanations of the Divine Mother)  
Traversed the realms of the supreme Idea  
And sought the summit of created things  
And the almighty source of cosmic change.” Savitri-298

“On peaks where Silence listens with still heart  
To the rhythmic metres of the rolling worlds,

He served the sessions of the triple Fire.” Savitri-299,

## **21/ Book 3, Canto 1 - The Pursuit Of The Unknowable**

### **A Brief Restatement:**

In Book-3, Canto-1, *King* entered a state of consciousness beyond Supramental and this absolute static state of the Divine we may call as Bliss Self, Supreme Self, *Turiya* state, 'Uncreating, uncreated and unborn, The One by whom all live, who lives by none.' (Savitri-309) Its dynamic state is not revealed here. The *King* was able to enter this absolute plane after bridging the gulf between this world and the Supramental world, about which we get hints from the previous Book-2, Canto-3, 10, 11 and Book-3, Canto-1. The narration is like this:

“This world of bliss he (*King Aswapati*) saw and felt its call,

But found no way to enter into its joy;

Across the conscious gulf there was no bridge.” Savitri-128

"It saw afar the unreached Immortal's home

And heard afar the voices of the Gods.' Savitri-258-259

"Far-off he saw the joining hemispheres." Savitri-264

“But who that mightiness was he knew not yet.” Savitri-306

“But what That was, no thought nor sight could tell.” Savitri-308

“But what That was, no thought nor sight could tell.” Savitri-308

"And still the last inviolate secret hides

Behind the human glory of a Form,

Behind the gold eidolon of a Name.

A large white line has figured as a goal,

But far beyond the ineffable suntracks blaze:

What seemed the source and end was a wide gate,

A last bare step into eternity." Savitri-311

A similar difficulty is marked in *Savitri's* Spiritual experience of arriving at Supramental and Bliss Consciousness:

"Then this too paused; the body seemed a stone.

All now was a wide mighty vacancy,  
But still excluded from eternity's hush;  
For still was far the repose of the Absolute  
And the ocean silence of Infinity." Savitri-543-544

How can we enter this world of Bliss through the movement of Consciousness?

Through the fourfold ladders of (1) waking Self, *Virat*, (2) subliminal Self, dream Self, *Hiranyagarbha*, (3) Supramental Self, Sleep Self, causal body, *Susupti* (4) Supreme Self, *Turiya*, the Consciousness of pure self-existence, we climb back through trance or deep meditation to this absolute Divine plane.

More hints we can observe from this Canto:-

1) "Although more near to us than nearness' self,...

Hidden by its own works, it seemed far off,

Impenetrable, occult, voiceless, obscure...

Near, it retreated; far, it called him still." (Savitri-305)

2) Without this Divine Presence, the world lived empty of its Mission, all things have no charm, no glory, no brightness, which can be compared as love after the beloved's demise. (Savitri-305)

3) The Delight of this Supreme Self can satisfy life utterly. 'Its absence left the greatest action dull, Its presence made the smallest (action) seem divine. When it was there heart's abyss (desire Soul) was' (Savitri-305-306) fulfilled, purified, transformed and perfected.



4) When this Deity, the *Anandamaya Purusha* withdraws, the existence experiences dissolution or when the Psychic Being withdraws, the individual experiences the death of the body. During that period of dissolution the godlike fullness of Divine Instruments, *Vibhutis*, *Avataras* become the support of an impermanent scene.

5) The Canto proposes that to make the mind empty, vital silent and body plastic is the condition of continuous ascent of the Soul, continuous descent of *Shakti* and boundless change and further proposes to live like a newborn child or a zero formed where every hope and search must cease and nothing built could live. Then all the parts of Nature can transform into the image of Bliss Self. This is the adventure of Spirit within Matter's Ignorance. Thus Spirit can hold the universe in the trance of its luminous insufficiency.

6) The separate Self or Psychic being must be Supramentalised by the invasion of the Supramental and Bliss Self and its sepatrative identity is lost and becomes one with the Bliss Self. By the influence of its Truth, the mind dies like a moth and one lives in a 'fine and blissful Nothingness.' (Savitri-307)

7) Before that supreme state all human glory, sweetness and harmony become unimportant and obsolete. Thus, by the attraction of this Supreme Self, the unsolved slow evolution of three *gunas* returns to its Divine Source from which all springs and all ceases.

8) The Supreme Self has no kinship with the dominant three *gunas* of the universe. Thus, in its vast consciousness, there is no external movement, no *tamasic* mind's ignorant action, no *rajasic* mind's indulgence in human love and no *sattwic* mind's disinterested search for pure truth. All the false personalities born by the influence of three *gunas* perished before the nameless impersonal influence and oneness of the Supreme bliss Self. There remains only one Supreme Divine Mother without a second personality to substitute Her or "There was no second, it had no partner or peer; Only itself was real to itself." (Savitri-308) This Oneness of pure existence is safe from the falsehood of 'thought and mood' and pure Consciousness is 'unshared immortal bliss' (Savitri-309) and dwelt alone, aloof, unique, bare and unutterably sole. This Being is

formless, featureless, mute, occult, impenetrable, infinite, eternal, unthinkable and alone.

9) After the prolongation of this static realisation of the Supreme Self, *King Aswapati* became fit to meet the Dynamic state of the Divine Mother in Person or in Her personal embodied Form who alone can bridge the gulf between Matter and Spirit or Death and Immortality in their entirety.

“All he had been and all towards which he grew

Must now be left behind or else **transform** (by dynamisation of Supreme Self)

Into a self of That which has no name.” Savitri-307

“A height was reached where nothing made could live,

A line where every hope and search must cease

Neared some intolerant bare Reality,

A zero formed pregnant with **boundless change**.” Savitri-306 (This is the point at which Supreme Self is dynamised.)

This Canto gives the message to a *Sadhak* that by realisation of static Supreme Self one will recoil from world problems and escape into the supreme Abode of *Param Dham* and by dynamisation of Supreme Self through prolongation of static realisation, the world problems can be resolved and untransformed Nature can be Divinised.

OM TAT SAT

**The Most Important Secret of this chapter:**

“A cave of darkness guards the eternal Light.” Savitri-305 (Here eternal Light is the Subconscious and Inconscious Self)

“Nothing could satisfy but its delight:

Its (Supreme Self’s) absence left the greatest actions dull,

Its presence made the smallest seem divine.” Savitri-305

## 22/ Book 3, Canto 2 - The Adoration Of The Divine Mother

### **A Brief Restatement:**

The Book-3, Canto-2, begins with the vast static silence state of Supreme Self, *Turiya*, Bliss Self, which can abolish and swallow the burdening *tamasic* need, the *rajasic* sense urge and limited *sattwic* knowledge without transforming that life. In this state, ego is dead with boundless silence of the Supreme Self but oblivious of Supreme Self's Power and world transforming Mission. This realisation is an escape from life's problems and does not bring victory and crown of integral Yoga. This realisation does not define the mystery of *Avatar's* Divine birth and Divine action, leaving unbroken the 'last chapter's seal' and 'still the last inviolate secret' (Savitri-311) and 'last bare step' is hidden. By the pressure of static Supreme Self, 'The soul's ignorance is slain but not the soul:' (Savitri-311) In the absolute silence of static supreme realisation, 'an absolute Power' sleeps and the *Sadhak's* task is to awaken the trance-bound Soul linked with this static realisation and 'make the world a vessel of Spirit's force' and mould the clay into 'God's perfect shape.' (Savitri-312)

The dynamic state of the Supreme Self perfects the action of Psychic Being, Spiritual Being and Supramental Being; its influence reduces or silences the demand of desire Soul, it turns all parts of being towards a single-minded quest and single-minded opening towards the Divine Mother Consciousness and it establishes the Bliss Consciousness in all the parts of Being and Becoming. The *King* here meets the Supreme Mother or Creatrix Bliss Mother as:

"A being of wisdom, power and delight,  
Even as **a mother** draws her child to her arms,  
Took to her breast Nature and world and soul...  
The Power, the Light, the Bliss no word can speak  
Imaged itself in a surprising beam  
And built a golden passage to his heart

Touching through him all longing sentient things." Savitri-312

"A **Mother Might** brooded upon the world;

A Consciousness revealed its marvellous front

Transcending all that is, denying none:" Savitri-313

"The undying Truth appeared, the enduring Power

Of all that here is made and then destroyed,

The **Mother of all godheads** and all strengths

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

"The Formless and the Formed were joined in her:

Immensity was exceeded by a look,

A **Face** revealed the crowded Infinite." Savitri-314

The speciality of this Canto is the manifestation of the Supreme Self's dynamic Divine Love which can transform without slaying the desire Soul surrounding Psychic being and can transform the darkness of Subconscious and Inconscious sheaths:

"But where is the Lover's everlasting Yes," Savitri-310,

"Across the silence of the ultimate Calm,

Out of a marvellous Transcendence' core,

A body of wonder and translucency

As if a sweet mystic summary of her self

Escaping into the original Bliss

Had come enlarged out of eternity,

Someone (Divine Mother) came infinite and absolute." Savitri-312

"A moment's sweetness of the All-Beautiful (Divine Mother)

Cancelled the vanity of the cosmic whirl." Savitri-312

“A **love** that bore the cross of pain with joy  
 Eudaemonised the sorrow of the world,  
 Made happy the weight of long unending Time,  
 The secret caught of God’s felicity.” Savitri-312-133

“A Heart was felt in the spaces wide and bare,  
 A **burning Love** from white spiritual founts  
 Annulled the sorrow of the ignorant depths;  
 Suffering was lost in her immortal smile.  
 A Life from beyond grew conqueror here of death;  
 To err no more was natural to mind;  
 Wrong could not come where **all was light and love.**” Savitri-313-14

“All here shall be one day her sweetness’ home,  
 All contraries prepare her harmony;  
 Towards her our knowledge climbs, our passion gropes;  
 In her miraculous rapture we shall dwell,  
 Her clasp shall turn to ecstasy our pain.” Savitri-314

“All that denies must be torn out and slain  
 And crushed the many longings (of desire Soul) for whose sake  
 We lose the One (Divine Love) for whom our lives were made.  
 Now other claims (of desire Soul) had hushed in him their cry:” Savitri-316

The Divine Love is a supremely affirmative dynamic energy defined as ‘Lover’s everlasting Yes’ (Savitri-310) which can transform Inconscient/Subconscient negations known as ‘everlasting No’ (Savitri-310) without rejecting and destroying them, without slaying the Soul’s Ignorance, can transform the wheel of earth’s doom known as ‘cosmic whirl.’ (Savitri-310) It can bear the cross of pain with joy; transcends all the creation but denies none and can annul the sorrow of ignorant

depths. It can turn pain into ecstasy, confront and conquer death, and transform falsehood. Before its Presence error of mind and wrong action cannot materialise. All discords of life move towards harmony, all darkness of suffering is healed and this Divine love can transform superseding earlier static Divine realisation which can crush and silence the many longing desires of mind, life and body.

The Spiritual and Psychic Love can reject falsehood, Supramental and Bliss Love can transform falsehood and save the Soul, Mind, Life and Body. So, *King Aswapati's* single-minded quest longed and yearned only the Supreme Divine Mother's Presence in the form of Soul saving Truth, Love and Joy and 'vast surrender.'

"All Nature dumbly calls **to her alone**

To heal with her feet the aching throb of life

And break the seals on the dim soul of man

And kindle her fire in the closed heart of things." Savitri-314

"Once seen, his heart acknowledged **only her**.

Only a hunger of infinite bliss was left.

All aims in her were lost, then found in her;

His base was gathered to one pointing spire." Savitri-315

"This Light comes not by struggle or by thought;

In the mind's silence the Transcendent acts

And the hushed heart hears the unuttered Word.

**A vast surrender was his only strength.**

A Power that lives upon the heights must act,

Bring into life's closed room the Immortal's air

And fill the finite with the Infinite." Savitri-315-316

**"Only he longed** to draw her presence and power

Into his heart and mind and breathing frame;

**Only he yearned** to call for ever down  
Her healing touch of love and truth and joy  
Into the darkness of the suffering world.  
His soul was freed and **given to her alone.**" Savitri-316

This Canto gives the *Sadhak*, the task that, after stabilisation of his consciousness in the Psychic, Spiritual and Universal planes, he has to ascend and enter the Supreme Self in absolute silence and dynamises it to meet the Supreme Mother in Her Personal form. This will help him to receive the fourth Divine Call of *Paraprakriti's* union with *Apara-prakriti* of transforming the nether Subconscious and Inconscient Sheaths.

"In her confirmed because **transformed** in her,  
Our life shall find in its fulfilled response  
Above, the boundless hushed beatitudes,  
**Below, the wonder of the embrace divine.**" Savitri-315

OM TAT SAT

**The Most Important Secret of this chapter:**

"In absolute silence sleeps an absolute Power.  
Awaking, it can wake the trance-bound soul  
And in the ray reveal the parent sun:" Savitri-311-12

**23/ Book 3, Canto 3 - The House Of The Spirit And New Creation**

**A Brief Restatement:**

In the Book-3, Canto-3, King was able to dynamise the Supramental Force of having four consequences through 'downward look' (Savitri-322) and by embracing all existence. They are identified as (1) new creation, (2) extinction of suffering, (3)

oneness with the existence and (4) transformation of Subconscious and inconscient sheaths.

1. Supramental touch/embrace will equip life with new creation and new manifestation which may be identified as an extension of integral *Karma Yoga*. The source of all action is Consciousness or 'The one Consciousness that made the world was seen' (Savitri-318) These new creations are:

A new and marvellous creation rose." Savitri-323

"In these new worlds projected he became" Savitri-325

"A stream ever new-born that never dies," Savitri-325

"Lured at each turn by new vicissitudes

To self-discovery that could never cease." Savitri-328

"Brought new creations for the thought's surprise" Savitri-328

"And vast adventure into thinking shapes

And trial and lure of a new living's dreams." Savitri-328

"A new creation from the old shall rise," Savitri-330

2: Supramental touch/embrace can transform the suffering of life. This can be identified as the extension of integral *Bhakti Yoga*. They are:

"No suffering of hearts compelled to beat" Savitri-321

"He felt the extinction of the world's long pain," Savitri-322

"All struggle was turned to a sweet strife of love" Savitri-324

"There was no sob of suffering anywhere;

Experience ran from point to point of joy:

Bliss was the pure undying truth of things.

All Nature was a conscious front of God:" Savitri-324



3: Supramental touch/embrace can give the experience of Oneness with all existence. This is identified as an extension of integral *Jnana Yoga* and this perfection is identified as *sajujya mukti*. We can observe them from the following lines:

“There was no more division’s endless scroll;

One grew the Spirit’s secret unity,

All Nature felt again the single bliss.” Savitri-319

“His soul was a delegation of the All (Psychic being as a delegate of Supreme.)

That turned from itself to join the one Supreme.” Savitri-319

“A living Oneness widened at its core” Savitri-322

“Existence found its truth on Oneness’ breast” Savitri-322-23

“The great world-rhythms were heart-beats of one Soul,” Savitri-323

“Lived their innumerable unity;” Savitri-323

“There were no contraries, no sundered parts,

All by spiritual links were joined to all

And bound indissolubly to the One:” Savitri-323

“There Oneness was not tied to monotone;” Savitri-324

“And made of difference oneness’ smiling play;

It made all persons fractions of the Unique, ” Savitri-324

“There leaps out unity’s supreme delight ” Savitri-324

“Harmonised a Oneness deep, immeasurable.” Savitri-325

“The bliss of a myriad myriads who are one.” Savitri-325

“An image cast by one deep truth’s absolute,

Married to all in happy difference...

One in the might and joy of multitude.

Even in the poise where Oneness draws apart

To feel the rapture of its separate selves,

The Sole in its solitude yearned towards the All  
And the Many turned to look back at the One.” Savitri-326

“In the temple of the ideal shrined the One:...

The virgin forms through which the Formless shines,” Savitri-327

4: Supramental touch/embrace or ‘constant lightnings of the spirit’ (Savitri-329) can penetrate the Subconscient and inconscient sheaths. This is identified as an extension of the integral Yoga of Self-perfection. They are:

“And in subconscious whispers and in dream

Still murmured at the mind’s and spirit’s choice.

Its treacherous elements spread like slippery grains

Hoping the incoming Truth might stumble and fall,” Savitri-317

“All Nature’s recondite (little known) spaces were stripped bare,

All her dim crypts and corners searched with fire

Where refugee instincts and unshaped revolts

Could shelter find in darkness’ sanctuary

Against the white purity of heaven’s cleansing flame.” Savitri-318

“All seemed to have perished that was undivine:

Yet some minutest dissident might escape

And still a centre lurk of the blind force.

For the Inconscient too is infinite;

The more its abysses we insist to sound,

The more it stretches, stretches endlessly.” Savitri-318

“For even there (dim far universe) the boundless Oneness dwells

To its own sight unrecognisable,

It lived still sunk in its own tenebrous (dark shadowy or obscure) seas,

Upholding the world's inconscient unity  
Hidden in Matter's insentient multitude." Savitri-331  
"It merges knowledge in the inconscient deep;  
Accepting error, sorrow, death and pain,  
It pays the ransom of the ignorant Night,  
Redeeming by its substance Nature's (Spiritual) fall." Savitri-331  
"Himself he knew and why his soul had gone  
Into earth's passionate obscurity  
To share the labour of an errant Power  
Which by division hopes to find the One." Savitri-331  
: His heart lay somewhere conscious and alone  
Far down below him like a lamp in night;  
Abandoned it lay, alone, imperishable,  
Immobile with excess of passionate will,  
His living, sacrificed and offered heart  
Absorbed in adoration mystical,  
Turned to its far-off fount of light and love." Savitri-331-332  
"In the centre of his vast and fateful trance  
Half-way between his free and fallen selves,  
Interceding twixt God's day and the mortal's night,  
Accepting worship as its single law,  
Accepting bliss as the sole cause of things,  
Refusing the austere joy which none can share,  
Refusing the calm that lives for calm alone,  
To her (Paraprakriti) it turned for whom it willed to be." Savitri-332

“Armed with the intuition of a bliss  
To which some moved tranquillity was the key,  
It persevered through life’s huge emptiness  
Amid the blank denials of the world.” Savitri-332-33

The perfection’s law promises movement in between ‘hierarchy of lucent planes’ (Savitri-326) of Consciousness and ensures swift Spiritual evolution. This Inconscient transformation is very crucial in deciding Earth’s future. For such transformation to be active individuals must be established in Supramental Consciousness through Yoga of Self-perfection. To tear desire from its Inconscient root is identified as 'A last and mightiest transformation' (Savitri-318) of *King Aswapati*. A similar mighty transformation visited *Savitri* when 'The world’s darkness had consented to Heaven-light.' (Savitri-664)

"Then lest a human cry should spoil the Truth  
He tore desire up from its bleeding roots  
And offered to the gods the vacant place.  
Thus could he bear the touch immaculate.  
**A last and mightiest transformation came.**" Savitri-318

OM TAT SAT

**The Most Important Secret of this chapter:**

“In the temple of the ideal shrined the One:  
It peopled thought and mind and happy sense  
Filled with bright aspects of the might of God  
And living persons of the one Supreme,  
The speech that voices the ineffable,  
The ray revealing unseen Presences,  
The **virgin forms** through which the **Formless shines**,” Savitri-327

## 24/ Book 3, Canto 4 - The Vision And The Boon

### **A Brief Restatement:**

In the Book-3, Canto-4, the *King Aswapati* entered a Supramental world and through a Supramental vision met the 'mighty face' (Savitri-334) of the Divine Mother in his heart. This also symbolises that the *King's* Psychic Being is Supramentalised.

"An Influence had approached the mortal range,

A boundless Heart was near his longing heart,

A mystic Form enveloped his earthly shape....

The One he worshipped was within him now:" Savitri-334

The Divine Mother discouraged *King* to call down immeasurable Divine Force and man is not ready to bear the Infinite's weight. She asked *King* to live with the slow-paced evolution of humanity and accept God-like toil for earth and men with patience. She further informed that a static Soul realisation and the influence of three *gunas* have made a world estranged from life and thought. The Divine Mother describes elaborately the limitation of present humanity who cannot reconcile heaven with earth. The infallible Guide leads all the Souls through stumble and failure and till they discover their Psychic being, 'rest and earthly ease' (Savitri-339) are forbidden.

"The goal recedes, a boundless vastness calls

Retreating into an immense Unknown;

There is no end to the world's stupendous march,

**There is no rest for the embodied soul.**

It must live on, describe all Time's huge curve.

An Influx presses from the closed Beyond

**Forbidding to him rest and earthly ease,**

Till he has found himself he cannot pause." Savitri-399

Man during his journey in higher planes of Consciousness, is assisted by Immortals and Ambassadors of those planes of Consciousness. The Divine Mother declares that in spite of present limitations, tardy evolution and attachment to inferior life, ‘**a pure perfection and a shadowless bliss**’ (Savitri-340) is man’s mighty fate. She asks *King* to ‘Help still humanity’s blind and suffering life’ (Savitri-340) with the aid of his ‘spirit’s wide omnipotent urge.’ (Savitri-340) Any impatience towards fulfilment of the highest human aspiration can draw *King Aswapati* towards Titan's drive, imperfect fruit and partial prize. So, the *King* must renounce the fruit of his long labour and offer everything to unchanging Divine Will. All things shall change and transform in All Life and All Time and not in this life and not in this brief time.

Then *King’s* prayer again rises to activate dynamic Divine *Shakti* who came to him in Supramental vision (Light floated round the marvellous Vision’s brow. Savitri-346) to fulfil his aspiration for earth and men. *King* saw ‘Omnipotent’s flaming pioneers,’ (Savitri-343) ‘the sun-eyed children of a marvellous dawn’, who came into this fallen human sphere as architects of Immortality. “Their tread one day shall change the suffering earth.” (Savitri-344) The *King* foresaw the coming of the high Divine successor, *the Avatara, Satyavan*. ‘He shall know’ (Savitri-344) what the heart of the mortal could not think, ‘He shall do what the heart of the mortal could not dare.’ (Savitri-344) The *King* prayed to the Divine Mother to ‘Mission to earth some living form’ (Savitri-345) of Her who ‘with one gesture change all future time.’ (Savitri-345)

The Divine Mother was satisfied with the *King’s Tapasya*, askesis and consecration and agreed to incarnate Her living form on earth and She shall ‘break the iron Law, Change Nature’s doom by the lone spirit’s power.’ (Savitri-346)

"She shall bear Wisdom in her voiceless bosom,  
Strength shall be with her like a conqueror’s sword  
And from her eyes the Eternal’s bliss shall gaze.  
A seed shall be sown in Death’s tremendous hour,  
A branch of heaven transplant to human soil;  
Nature shall overleap her mortal step;  
Fate shall be changed by an unchanging will.” Savitri-346

Thus, *King* was the eternal Seeker of Truth, Love and Power of All Life. Through him, great swift-footed deed awoke. His Supramentalised Psychic Being established the empire of the Soul, who also can conquer the opulence and wealth of heaven. His empire of Soul can rule Matter and the bounded universe and can reconcile Spirit with Matter. The literal meaning of *King's* name is 'The Lord of Life' (Savitri-348) and he resumed his mighty Supramental action again in this ambiguous globe.

Thus, ends the Book-3, Canto-4. In the next Canto, we shall witness the secret of the Divine Mother's earthly embodiment which the Lord of *the Gita* confirms that 'My birth and My work are both Divine' *janma karma cha me divyam. Savitri's* birth is the symbol of *Para-prakriti's* movement in an earthly embodiment which is 'A columned shaft of fire and light.' (Savitri-581) *Satyavan's* birth is the symbol of *Paramatma's* earthly incarnation of 'unknown Lover' (Savitri-374). And Their meeting symbolises the union between Supreme Mother and Supreme *Purusha* in our heart centre as 'incarnate dual Power.' (Savitri-705) Their task is to repeat *King Aswapti's* following Subconscient transformation experience:

"A divinising stream possessed his veins,  
His body's cells awoke to spirit sense,  
Each nerve became a burning thread of joy:  
Tissue and flesh partook beatitude.

**Alight, the dun unplumbed subconscient caves**

Thrilled with the prescience of her longed-for tread

And filled with flickering crests and praying tongues." Savitri-334

This Canto proposes a *Sadhak* to become 'A wanderer from the occult invisible suns' (Savitri-348) substituting the earlier habit of outer wandering. *King Aswapati's* outer wandering reduced after his realisation of universal Self or 'Humanity framed his movements (outer wandering) less and less.' (Savitri-26) This we notice in *Savitri* after she discovered Divine Love from without in the form of *Satyavan*, she declared firmly, 'Now of more wandering it has no need.' (Savitri-412)

OM TAT SAT

**The Most Important Secret of this chapter:**

“Flashing with lightnings, mad with luminous wine.” Savitri-334

“He shall know what mortal mind barely durst think,  
He shall do what the heart of the mortal could not dare.

Inheritor of the toil of human time,  
He shall take on him the burden of the gods;  
All heavenly light shall visit the earth’s thoughts,  
The might of heaven shall fortify earthly hearts;  
Earth’s deeds shall touch the superhuman’s height,  
Earth’s seeing widen into the infinite.” Savitri-344

“One moment fill with thy eternity,  
Let thy infinity in one body live,  
All-Knowledge wrap one mind in seas of light,  
All-Love throb single in one human heart.” Savitri-345

**25/ Book 4, Canto 1 - The Birth And Childhood Of The Flame**

**A Brief Restatement:**

The Book-4, Canto-1 symbolically represents the mystery of the Godhead’s birth. The Divine Mother, when incarnated in an earthly body, her birth, childhood, youth and rest of her life are guided by the influence of higher Nature, *Para-prakriti*. Deluded Souls do not understand this mystery of Divine birth and consider Desire (The Gita-16.8) as the sole cause of this world existence.

In the Mother’s womb, *Savitri* spent three (five) thoughtful seasons of nine (ten) months before her mighty birth in the Spring season. Here seasons of summer, monsoon, autumn, winter, dew-time and spring are described not as a dead mechanical cycle but as a living deity, the force of the Divine Mother who participated in building the physical frame of *Savitri*.



*Savitri's* growth in the mother's womb took place by 'A mightier influx (that) filled the oblivious clay' (Savitri-353) and after her birth her dim cave of Subconscious and inconscient sheaths were flooded with 'slow conscient light'; (Savitri-355) her lovelier body was formed by the new descent of Divine Love and new Delight; her sense was purified by the pressure of Psychic being. Invisible Supramental sunlight ran through her veins and the same light flooded her brain with heavenly brilliances.

This Canto suggests that in child *Savitri* the Mind of Light became active which lies in between Overmind and Supermind. Her surface Nature was also divinised or "Nearer the godhead to the surface pressed.' (Savitri-357) She lived self-guarded and self-protected in the Spirit's silence and in her luminous cell.

"**A mind of light**, a life of rhythmic force,  
A body instinct with hidden divinity  
Prepared an image of the coming god;  
And when the slow rhyme of the expanding years  
And the rich murmurous swarm-work of the days  
Had honey-packed her sense and filled her limbs,  
Accomplishing the moon-orb of her grace,  
Self-guarded in the silence of her strength  
Her solitary greatness was not less." Savitri-357

Her pure aspiration called high Spiritual destiny down and she was able to guard the Truth's diamond throne from the vigil tower. Her Supramental love invisibly embraced all without any sign and word and sound. Due to her half-opened Psychic being, many high Gods preferred to live in her Psychic temple. Her body is like heaven's transparent light, a golden bridge between heaven and earth and she can walk alone with her strange and starry head in the deepest Night.

"A scout of victory in a vigil tower,  
Her aspiration called high destiny down;

A silent warrior paced in her city of strength  
Inviolate, **guarding Truth's diamond throne.**" Savitri-358  
"Many high gods dwelt in one beautiful home;  
Yet was her nature's orb a perfect whole,  
Harmonious like a chant with many tones,  
Immense and various like a universe." Savitri-358

OM TAT SAT

**The Most Important Secret of this chapter:**

"The strong Inhabitant turned to watch her field  
A lovelier light assumed her spirit brow  
And sweet and solemn grew her musing gaze;  
Celestial-human deep warm slumbrous fires  
Woke in the long fringed glory of her eyes  
Like altar-burnings in a mysteried shrine." Savitri-357  
"A nectarous haloed moon her passionate heart  
Loved all and spoke no word and made no sign, (Her universal Love needs no external  
aid and expression.)  
But kept her bosom's rapturous secrecy  
A blissful ardent moved and voiceless world." Savitri-358

**26/ Book 4, Canto 2 - The Growth Of The Flame**

**A Brief Restatement:**

The Book-4, Canto-2 gives an account of (1) *Savitri's* state of Consciousness of young Divinity, (2) the state of consciousness of her followers and devotees, (3) the gulf between *Savitri* and her followers, (4) a desperate attempt to bridge those gulfs,

(5) Spiritual fall down and (6) discouragement of gathering together of devotees for a Divine purpose.

**1: Savitri's Soul and Nature were equally Divinised and she was waiting to find her destined equal Soul:**

“But mid this world, these hearts that answered her call,

None could stand up her equal and her mate.

In vain she stooped to equal them with her heights,

Too pure that air was for small souls to breathe.

These comrade selves to raise to her own wide breadths

Her heart desired and fill with her own power

That a diviner Force might enter life,

A breath of Godhead greaten human time.” Savitri-365-66

“Her greater self lived sole, unclaimed, within.” Savitri-366

“Among the many who came drawn to her

Nowhere she found her partner of high tasks,

The comrade of her soul, her other self (second Self)

Who was made with her, **like God and Nature, one.**” Savitri-366

**2: The Personality of her admirers, followers and devotees:**

“Only a few responded to her call:

Still fewer felt the screened divinity

And strove to mate its godhead with their own,

Approaching with some kinship to her heights.” Savitri-362

“They could not keep up with her tireless step;

Too small and eager for her large-paced will,

Too narrow to look with the unborn Infinite's gaze  
Their nature weary grew of things too great." Savitri-363  
"Others pursued her with life's blind desires  
And claiming all of her as their lonely own,  
Hastened to engross her sweetness meant for all.  
As earth claims light for its lone separate need  
Demanding her for their sole jealous clasp,  
They asked from her movements bounded like their own  
And to their smallness craved a like response.  
Or they repined that she surpassed their grip,  
And hoped to bind her close with longing's cords.  
Or finding her touch desired too strong to bear  
They blamed her for a tyranny they loved,  
Shrank into themselves as from too bright a sun,  
Yet hankered for the splendour they refused.  
Angrily enamoured of her sweet passionate ray  
The weakness of their earth could hardly bear,  
They longed but cried out at the touch desired  
Inapt to meet divinity so close,  
Intolerant of a Force they could not house.  
Some drawn unwillingly by her divine sway  
Endured it like a sweet but alien spell;  
Unable to mount to levels too sublime,  
They yearned to draw her down to their own earth.  
Or forced to centre round her their passionate lives,

They hoped to bind to their heart's human needs  
Her glory and grace that had enslaved their souls." Savitri-365

**3: The gulf between Savitri and her admirers:**

"Her will was puissant on their nature's acts,  
Her heart's inexhaustible sweetness lured their hearts,  
A being they loved whose bounds exceeded theirs;  
**Her measure they could not reach but bore her touch,**  
Answering with the flower's answer to the sun  
They gave themselves to her and asked no more.  
One greater than themselves, too wide for their ken,  
Their minds could not understand nor wholly know,  
Their lives replied to hers, moved at her words:" Savitri-364

"Although she leaned down to their littleness  
Covering their lives with her strong passionate hands  
And knew by sympathy their needs and wants  
And dived in the shallow wave-depths of their lives  
And met and shared their heart-beats of grief and joy  
And bent to heal their sorrow and their pride,  
Lavishing the might that was hers on her lone peak  
To lift to it their aspiration's cry,  
And though she drew their souls into her vast  
And surrounded with the silence of her deeps  
And held as the great Mother holds her own,  
Only her earthly surface bore their charge

And mixed its fire with their mortality:” Savitri-366

“Admired, unsought, intangible to the grasp

Her beauty and flaming strength were seen afar

Like lightning playing with the fallen day,

A glory unapproachably divine.

No equal heart came close to join her (Savitri’s) heart,

No transient earthly love assailed her calm,

No hero passion had the strength to seize;

No eyes demanded her replying eyes.” Savitri-367

“All worshipped marvellingly (Savitri), none dared to claim.” Savitri-368

#### **4: Desperate effort to bridge the gulf between herself and her admirers:**

“For even the close partners of her thoughts

Who could have walked the nearest to her ray,

Worshipped the power and light they felt in her

**But could not match the measure of her soul.”** Savitri-363

“A mind daring heavenly experiment,

Growing towards some largeness they felt near,

Testing the unknown’s bound with eager touch

They still were prisoned by their human grain:” Savitri-363

“Or longing with their self of life and flesh

They clung to her for heart’s nourishment and support:

The rest they could not see in visible light;

Vaguely they bore her inner mightiness.

Or bound by the senses and the longing heart,

Adoring with a turbid human love,  
**They could not grasp the mighty spirit she was**  
Or change by closeness to be even as she.  
Some felt her with their souls and thrilled with her,  
A greatness felt near yet beyond mind's grasp;  
To see her was a summons to adore,  
To be near her drew a high communion's force." Savitri-363  
"So men worship a god too great to know,  
Too high, too vast to wear a limiting shape;  
They feel a Presence and obey a might,  
Adore a love whose rapture invades their breasts;  
To a divine ardour quickening the heart-beats,  
A law they follow greatening heart and life.  
Opened to the breath is a new diviner air,  
Opened to man is a freer, happier world:" Savitri-364  
"Her will was puissant on their nature's acts,  
Her heart's inexhaustible sweetness lured their hearts,  
**A being they loved whose bounds exceeded theirs;**  
Her measure they could not reach but bore her touch,  
Answering with the flower's answer to the sun  
They gave themselves to her and asked no more." Savitri-364  
"They felt a godhead and obeyed a call,  
Answered to her lead and did her work in the world;  
Their lives, their natures moved compelled by hers  
As if the truth of their own larger selves

Put on an aspect of divinity  
To exalt them to a pitch beyond their earth's.  
They felt a larger future meet their walk;  
She held their hands, she chose for them their paths:" Savitri-364  
"Some near approached, **were touched, caught fire, then failed,**  
Too great was her demand, too pure her force.  
Thus lighting earth around her like a sun,  
Yet in her inmost sky an orb aloof,  
**A distance severed her from those most close."** Savitri-366

### **5: Spiritual fall:**

After meeting *Savitri*, those unable to recognise and hold her Divine Presence experienced a Spiritual fall.

"Uplifted towards luminous secrecies  
Or conscious of some splendour hidden above  
They leaped to find her in a moment's flash,  
Glimpsing a light in a celestial vast,  
But could not keep the vision and the power  
**And fell back to life's dull ordinary tone."** Savitri-362  
"Or with a slow great many-sided toil  
Pushing towards aims they hardly could conceive;  
Yet forced to be the satellites of her sun  
They moved unable to forego her light,  
Desiring they clutched at her with outstretched hands  
Or followed **stumbling** in the paths she made." Savitri-363



"In man a dim disturbing somewhat lives;  
It knows but turns away from divine Light  
Preferring the dark ignorance **of the fall.**" Savitri-366

### **6: Discouragement of gathering together of devotees for a Divine purpose:**

In this Canto a *Sadhak* is discouraged from wasting his time in gathering together people, *lakasangraha*, for a Divine purpose. It proposes to utilise time and space exclusively to accumulate Spiritual energy and by the movement of Spiritual consciousness, he does good of all creatures. His one, only and best friend is his Psychic Being.

"Whoever is too great must lonely live.  
Adored he walks in mighty solitude;  
Vain is his labour to create his kind,  
His only comrade is the Strength within." Savitri-368

*Savitri* is a representative symbol of Incarnation and myriad Instruments and Emanations, always present close to earth's atmosphere with the single mission of divinising the clay. This Canto proposes Divine's *Yantras*, *Vibhutis* and *Avataras*, not to waste their time in building Soul of their own kind but to utilise time to accumulate Spiritual energy and canalise this Transcendent Force to earth and men. They will learn the lesson to depend on their own Spiritual energy rather than on collective force. In the long run, humanity will be prepared to divinise themselves and all the Divine opulence will be given to them.

### **7: The Gulf between Sri Aurobindo and His direct disciples:**

"It (*Savitri*) heralds the Supermind.

But I had a feeling (after reading the last chapter of *Savitri*) he (*Sri Aurobindo*) had not completed his revision. When I read this, I felt it was not the end, just as when I read the last chapter of the "*Yoga of Self-Perfection*," (of *The Synthesis of Yoga*) I

felt it was not finished. He left it unfinished. And he said so. He said, “No, I will not go down to this mental level anymore.”

But in *Savitri's* case... (I didn't look after it, you know), he had around him *Purani*, that *Chinmayi*, and... (what is his name) *Nirod*—they all swarmed around him. So I didn't look after *Savitri*. I read *Savitri* two years ago (1961), I had never read it before. And I am so glad! Because I read it at the time I could understand it – and I realised that none of those people had understood ONE BIT of it.” **The Mother**/The Mother's Agenda/13th March-1963

OM TAT SAT

**The Most Important Secret of this chapter:**

“Earth nursed, unconscious still, the inhabiting flame,  
Yet something deeply stirred and dimly knew;  
There was a movement and a passionate call,  
A rainbow dream, a hope of golden change;  
Some secret wing of expectation beat,  
A growing sense of something new and rare  
And beautiful stole across the heart of Time.” *Savitri*-367

**27/ Book 4, Canto 3 - The Call To The Quest**

**A Brief Restatement:**

The Book-4, Canto-3, defines *King Aswapati's* Mission known as ‘The Call’ and he made *Savitri* aware of her two important discoveries known as ‘The Quest’.

*King Aswapati* again confirmed his mission for earth and men related to 'shadowless bliss.' (*Savitri*-340, 369)

“Again the mighty yearning (of King) raised its flame  
That asks a perfect life on earth for men  
And prays for certainty in the uncertain mind

And **shadowless bliss** for suffering human hearts

And Truth embodied in an ignorant world

And godhead divinising mortal forms.” Savitri-369

The *King* got the overhead direction or ‘from some far sky of thought’ which was received by ‘the echoing passages of his brain’ and this overhead wisdom ‘left its stamp (of Divinity) on the recording cells’ of the *King* and his ‘dim ignorant cells’ and ‘the blind brain’ (Savitri-375) received Divine transformation. The *King* got a blueprint of how he will realise the mission from above.

The Fate-driven earth-born race will face the greatest opposition in realisation of the perfect life from the three Inconscient energies of *gunas*. The dwarf *Sattwic* mind will oppose the realisation of comprehensive Truth; the dwarf *rajasic* mind will oppose the realisation of tireless Divine Love and the dwarf *tamasic* mind will be satisfied with the attainment of ‘low-peaked height’ (Savitri-372) of consciousness. Inconscient’s mindless muddy water blocks all the action of Divine Will, Wisdom and Love. The man turns for little gains to ignorant Powers, kindles a light for demon face, loves ignorance fathering his pain and a great Illusion wraps his life. Even the descent of flaming light returns back to its home; none understands the Eternity’s direction and the luminous divine Eye retires from its action.

The *King* has not lost confidence in humanity and hoped for his action with swift revealing Spiritual steps and fit all his actions to a transcendent scheme. The Godhead can grow within his heart and the Mighty Mother can stay permanently in the Psychic Heart Centre. Man must receive the Divine call to exceed himself. Earth life is an epic of hope and failure and she can exceed her form and fixed fate. Though she is a goddess, yet she is caught in the net of *Death* and **forbidden joy**. In the altar of despair, she builds hope; with the pains of hell, she aspires to joy and her high step can liberate all humanity.

The *King Aswapati*, as Father and *the Guru of Savitri*, gave her **double tasks** of finding the Divine without and within. Firstly, she will tread a brief golden path with her second Self *Satyavan*, the lyrist of her Soul’s most intimate

chords, mover of her force and guide. His Light will guard her from without and within and by holding his strong hand she can confront life's extreme adversity. Secondly, she has to discover her Psychic being where the Supramental Mother can choose to stay permanently and with the power of the Psychic being, she can tread a sun-lit path followed by a journey in the abysmal night, dream twilight of Subconscient plane, permanent rise of Soul to *Sachchidananda* plane and permanent descent of *Sachchidananda* consciousness by returning to earth life along with *Satyavan*.

This Canto also hints *Savitri's* Psychic opening not by *Vedic/Tantric* self-discipline but by *Vedantic* Self-discipline where the Soul in the heart opened by the pressure/descent of Soul in the Mind or Spiritual Being, or 'A hand from some Greatness opened her heart's locked doors.' (Savitri-375)

In *King, the Karma, Jnana* and *Bhakti* are reconciled to such extent the all-overhead Power, Knowledge and Ecstasy rushed into his physical frame known as *annamaya Purusha/annamaya Kosha* and thus physical transformation or cellular change is experienced.

"The Wise who know see but one half of Truth, (sattwic men)

The strong climb hardly to a low-peaked height, (tamasic men)

The hearts that yearn are given one hour to love." (rajasic men) Savitri-372

"Thought, vision, feeling, sense, the body's self

Are seized unutterably and he (King) endures

An ecstasy and an immortal change;

He feels a Wideness and becomes a Power,

All knowledge rushes on him like a sea:" Savitri-375

After *Savitri* knew that her unknown Lover was waiting for her the Unknown, the palace of *Madra* became empty of its sweetness, the sovereign of daily joys of life

went far; her moonbeam feet touched not the lucent floors. The beauty and divinity were gone. Delight had fled to search for another specious world and future home.

"For somewhere on the longing breast of earth,  
Thy unknown lover waits for thee the unknown.  
Thy soul has strength and needs no other guide  
Than One who burns within thy bosom's powers.  
There shall draw near to meet thy approaching steps  
The second self for whom thy nature asks,

**He who shall walk until thy body's end**

A close-bound traveller pacing with thy pace,  
The lyrist of thy soul's most intimate chords  
Who shall give voice to what in thee is mute." Savitri-374

OM TAT SAT

**The Most Important Secret of this chapter:**

(Earth) "Knows that one high step might enfranchise (liberate) all" Savitri-371

## **28/ Book 4, Canto 4 - The Quest**

### **A Brief Restatement:**

Before discovering Divine within *Savitri* has to discover her Divine without. Before this Divine Call, the attraction of 'Madra's spacious halls, the white carved pillars, the cool dim alcoves, the tinged mosaic of the crystal floors, the towered pavilions, the wind-rippled pools and gardens humming with the murmur of bees' became pale, unwanted and obsolete. In Book-4, Canto-4, *Savitri* leaves the palace in search of her 'only Lord' (Savitri-637) who can hold her comprehensive Divine Love, Delight and Beauty, collaborate in fulfilling her Divine Mission which is a manifestation of the Divine Will and call down Divine Wisdom, Truth and Light to guard her mission's 'diamond throne' (Savitri-358) and adventure ahead in

Consciousness like a pioneer to manifest the Divine life. He (the destined Lover) will give voice to what in her is mute and the lyrist of her 'soul's most intimate chords.' (Savitri-374)

We get some hints from this Canto related with the Spiritual destiny of a *Sadhaka*. They are divided into three parts. The Divine Destiny is made by (1) the intervention of Divine work and Divine descent of Wisdom, (2) the intervention of higher Beings (hooded godheads) (Savitri-377) who accompany him from his birth, (3) the intervention of 'all seeing Eye above,' (Savitri-378) the Divine architect. These three elements are responsible for building Spiritual destiny. If *Sadhaka* has realised Psychic, Spiritual and Supramental beings, then (4) beings of those planes will join with him as emanations of Divine Mother and they will further help to change the destiny.

This Canto proposes a *Sadhaka* that before wearing the face of *Satyavan* to receive *Savitri's* full Divine Love, he must develop/integrate the following twelve exclusive attributes (or twelve types of liberated Souls) through practices of multiple self-disciplines of traditional and integral Yoga. They are:

1: "The strong king-sages from their labour done,  
Freed from the warrior tension of their task,  
Came to her serene sessions in these wilds;  
The strife was over, the respite lay in front." Savitri-381

2: "In the soul's unprofaned star-white recess  
They sojourned with an everliving Bliss;  
A Voice profound in the ecstasy and the hush  
They heard, beheld an all-revealing Light.  
All time-made difference they overcame;  
The world was fibred with their own heart-strings;  
Close drawn to the heart that beats in every breast,

They reached the one self in all through boundless love.” Savitri-381

3: “Nameless the austere ascetics without home

Abandoning speech and motion and desire

Aloof from creatures sat absorbed, alone,

Immaculate in tranquil heights of self” Savitri-382

4: “The seers attuned to the universal Will,

Content in Him who smiles behind earth’s forms,

Abode ungrieved by the insistent days.

About them like green trees girdling a hill

Young grave disciples fashioned by their touch

Trained to the simple act and conscious word,

Greatened within and grew to meet their heights.” Savitri-382

5: “Bathed in the purity of the mild gaze

That, uninsistent, ruled them from its peace,

And by its influence found the ways of calm.” Savitri-382

6: “King-children nurtured in that spacious air

Like lions gambolling in sky and sun

Received half-consciously their godlike stamp:...

Plastic and firm beneath the eternal hand,

Met Nature with a bold and friendly clasp

And served in her the Power that shapes her works.” Savitri-382

7: “One-souled to all and free from narrowing bonds,

Large like a continent of warm sunshine

In wide equality’s impartial joy,

These sages breathed for God’s delight in things...

The love that flows from the one Mother's breast  
Healed with their hearts the hard and wounded world." Savitri-383  
8: "Drunk with a wine of lightning in their cells" Savitri-383  
9: "Some lost to the person and his strip of thought  
In a motionless ocean of impersonal Power,  
Sat mighty, visioned with the Infinite's light,  
Or, comrades of the everlasting Will,  
Surveyed the plan of past and future Time." Savitri-383-84  
10: "Some winged like birds out of the cosmic sea  
And vanished into a bright and featureless Vast:  
Some silent watched the universal dance,  
Or helped the world by world-indifference." Savitri-384  
11: "Some watched no more merged in a lonely Self,  
Absorbed in the trance from which no soul returns,  
All the occult world-lines for ever closed,  
The chains of birth and person cast away:" Savitri-384  
12: "Some uncompanied reached the Ineffable." Savitri-384

Among the above twelve types of great exclusive liberated Souls, *Savitri* was unable to discover her Soul's companion who was a symbol of comprehensive Divine Love:

"Still she found not the one predestined face  
For which she sought amid the sons of men." Savitri-385



Thus, in *Savitri's* life, many months passed without discovering *Satyavan* (*Paramatma* in material embodiment). She has not lost hope and waited for the opportune moment of the destined meeting.

OM TAT SAT

**The Most Important Secret of this chapter:**

“August, exulting in her Maker’s eye,  
She felt her nearness to him in earth’s breast,  
Conversed still with a Light behind the veil,  
Still communed with Eternity beyond.” Savitri-381

**29/ Book 5, Canto 1 - The Destined Meeting Place**

**A Brief Restatement:**

This Book-5, Canto-1 gives the message that *Savitri* has to receive the Divine Love from without, from within and from above. They will bring complete fulfilment of her earth life and her mission of transforming earth will be expedited which is her long pending issue of all life.

This Canto confirms that all the happenings of past, present and future life are not accidental but there exists a Divine plan and all events happen in the cosmic play in a foreseen time and place.

"Unknowing she had neared her nameless goal...

And nothing happens in the cosmic play

But at its time and in its foreseen place.” Savitri-389

"These knew each other though in forms thus strange.

Although to sight unknown, though life and mind

Had altered to hold a new significance,

These bodies summed the drift of numberless births,  
And the spirit to the spirit was the same." Savitri-398-399

We are given a brief time from cradle to grave to call down Timeless eternity and a small place to call down spaceless Infinity. *Savitri's* birth and youth in *Madra's* palace is the symbol of the ascent of the Soul to the highest status of Supreme Self and her return to *Shalwa's* forest hermitage is the symbol of descent into nether earth in order to discover the last Godhead sleeping in the Inconscient sheath (Savitri-405) and this Godhead in the form of Inconscient Self can illumine earth life by its lone power or 'lay his (man's) hand on happy inconscient things.' (Savitri-390)

This Canto also proposes a *Sadhak* to become ascetic within symbolised as 'a soul retiring from the world' (Savitri-391) and 'solitude far from the world' (Savitri-391) with the realisation of *Brahma Satya Jagat Mithya* as the starting point of 'sad and limitless (Divine) Call' (Savitri-391) of the endless integral Yoga.

OM TAT SAT

**The Important Secret of this chapter:**

"The Mighty Mother lay outstretched at ease.  
All was in line with her first satisfied plan;  
Moved by a universal will of joy  
The trees bloomed in their green felicity  
And the wild children brooded not on pain...  
Behind the rapt smile of the Almighty's dance." Savitri-390

**The More Important Secret of this chapter:**

"His (ascetic's) vast extended spirit couched behind." Savitri-391

**The Most Important Secret of this chapter:**

"To lay his hand on happy inconscient things," Savitri-390

"Love in the wilderness met Savitri." Savitri-391

### 30/ Book 5, Canto 2 - Satyavan

#### **A Brief Restatement:**

*Satyavan's* surface personality was built from the accumulation of Soul Forces from his past births.

"Noble and clear as the broad peaceful heavens

A tablet of young wisdom was his brow;

Freedom's imperious beauty curved his limbs,

The joy of life was on his open face.

His look was a wide daybreak of the gods,

His head was a youthful Rishi's touched with light,

His body was a lover's and a king's." Savitri-393

*Satyavan's* early days in the *Shalwa's* forest land were to think, act, enjoy and breathe like other **mundane man** and yet he had a brief partial glimpse of his deeper Self. If an individual's thoughts, actions and emotions are activated without the support and help of the Divine, then he is identified as a Mundane

"Once were my (*Satyavan's*) days like days of other men:

To think and act was all, to enjoy and breathe;

This was the width and height of mortal hope:" Savitri-406-407,

Then a 'truth was felt' in his moderate life 'that screened its shape from mind.' (Savitri-407) A moderate is oblivious of future doom and is preoccupied with present moments. An awareness of future doom comes through vision, and by consecration, Divine union is experienced and the doom changes. The **moderate *Satyavan***, who lived in the illumined Soul ray of God's touch but was not ready to face the eternal Sun of His constant embrace, ('I lived in the ray but faced not to the sun.' Savitri-407) became **ascetic *Satyavan***, when this surface concentration of the Divine ray penetrated heart and flesh. This ascetic Divine realisation could not bridge the gulf between Matter and Spirit. When he concentrated on the world, he lost

the God and when concentrated on the God, he lost the world. With *Savitri's* arrival this gulf was bridged and the **consecrated *Satyavan*** became King Child and was able to live and face the Sun light, representing *Vijnana*. And in the cosmic Consciousness of *Vijnana*, the Spirit and Matter are reconciled and Matter's or physical body's fixed death-bound destiny and grooves of Iron law are changed into the Spirit's immortal all life. This is a passage from mere mundane man incarnating to the integral ascending Godhead of the race or 'the soul of man climbing to God,' (Savitri-703) and its destined saviour. *Satyavan's* Godhead status does not prevent him from living 'in one house with the primal beast' (Savitri-541) in the forest, colloquies with the Djinn and *Asuras* of the Subconscient world; thus, in the Divine's single plan 'high meets the low' (Savitri-541) or 'God's summits look back on the mute Abyss;' (Savitri-541) accepts to be small and human on earth. This is the emergence of ***Lord Satyavan***, for whom *Savitri* fought with dark Godhead in Death's Night. Through this sacrificial action, the highest Divine Consciousness of the *Avatar* is reconciled with the lowest consciousness of the earth.

*Sri Aurobindo* reveals *Satyavan* as a symbol of Divine Love (masculine Power). Divine love is an overhead energy that descends to Earth through a prepared human channel. When Divine Love enters earth's atmosphere he is 'Abased, disfigured, mocked' (Savitri-397) by inferior beings. *Tamasic* beings (within and without) misunderstand the Divine Love, *rajasic* beings misuse the Divine Love and *sattwic* beings limit the action of Divine Love. The dwarf mind, life and body cannot hold the ineffable Divine Love in its pure form. Still, this Divine Love is held by 'A soul made ready through a thousand years' (Savitri-396) and 'He is still the godhead by which all can change.' (Savitri-397)

Through this Canto, we can concentrate on *dual Avatara's* supreme relation of *Krishna* and *Kali* in a mortal body. Even the experience of a brief touch of Divine Love is of immense value in our external life. The meeting of the *Dual Avatara* in the heart is also identified as a brief Supramental experience of uninterrupted intense immortal joy. The mortal body learns with much difficult training to wear this intense delight. This bliss is born after the awakening of the last Godhead of the Inconscient Self and it can transform and remake our all life.

This Book-5, Canto-2 symbolically proposes a *Sadhak* to 'meet the ancient Mother' (Savitri-393) and live in the matrix of new triple Time and new universalised

Space of Cosmic Consciousness, where an incalculable amount of Divine Force, Truth, Light, *Ananda*, Love, Beauty, Peace and Silence invades into earth's atmosphere and to live without them is to return to the old world and mortal time subject to death, decay and disease. His rare privilege is to meet the *dual Avatara* in subtle physical, Psychic and Superconscient planes.

"This golden figure given to his grasp  
Hid in its breast the key of all his aims,  
A spell to bring the Immortal's bliss on earth,  
To mate with heaven's truth our mortal thought,  
To lift earth-hearts nearer the Eternal's sun.  
In these great spirits (dual Avatar) now incarnate here  
Love brought down power out of eternity  
To make of life his new undying base." Savitri-397  
OM TAT SAT

**The Important Secret of this chapter:**

"The one for whom her heart had come so far." Savitri-393  
"For suddenly her heart looked out at him," Savitri-395  
"Then trembling with the mystic shock her heart" Savitri-396  
"Heart feels for heart, limb cries for answering limb;  
All strives to enforce the unity all is." Savitri-398  
"Her heart unveiled and his to find her turned;" Savitri-399

**The More Important Secret of this chapter:**

"The chariot stood like an arrested wind.  
And *Satyavan* looked out from his soul's doors  
And felt the enchantment of her liquid voice

Fill his youth's purple ambience and endured  
The haunting miracle of a perfect face." Savitri-396  
"A forehead that wore the crown of all her (Savitri's) past,  
Two eyes her constant and eternal stars,  
Comrade and sovereign eyes that claimed her soul,  
Lids known through many lives, large frames of love." Savitri-396

**The Most Important Secret of this chapter:**

"A mystery wakes in our unconscious stuff,  
A bliss is born that can remake our life." Savitri-397-398

**31/ Book 5, Canto 3 - Satyavan And Savitri**

**A Brief Restatement:**

*Sri Aurobindo* was able to accommodate His (and also *The Mother's*) all life's comprehensive high Spiritual Visions and experiences in symbolic characters of incarnations, emanations and instruments, depicted from the legendary epic *Mahabharata* where *Savitri*, the descending Godhead, *Avatara*, the all Mother, the Mother of all Time, *Paraprakriti*, knew her fiery Self and her Being's aim of pursuing the Soul of earth, symbolised as *Satyavan* in his earthly form in each birth and in all life. She glimpsed the glory for which she had chosen earth and its atmosphere for a gradual and subsequently constant, intense, comprehensive and instantaneous total descent of Divine attributes of Truth-Light, Power, Wisdom and Delight. She keeps her will alive to drive human Souls and fills in their brute elements, the endless hope to Divinise clay and confronts the riddle of Birth, inevitable Death, grooves of iron Law and stone eyes of fixed Fate in them with the sheer power of her unchanging Soul force manifested as living fire of Divine Love. She has chosen the Souls who have long suffered on this harsh globe, for the field of her sacrifice and action and she is even ready to walk and waste all infinity with wounded feet to accomplish her seemingly impossible task of transforming earth's shadow, fixed destiny, grooves of iron Law, meaningless suffering, splendid failure,

twilight and grey inhibitions. She leans with pity over earth-bound men in order to share the burden of 'earth's struggle and fate.'

*Satyavan*, a mere man of action, a woodsman, *Nara*, *Jivatma*, raised his consciousness to the status of the ascending integral Godhead, *Avatara*, *Narayana*, by the Power of consecration and loss of ego and was destined to fulfill *Savitri's* mighty Mission of bridging the gulf between Heaven, Earth and Hell. He was also the Eternal Consciousness, a unique rare treasure loaned by Gods, who accompanied *Savitri* from the beginning of the creation as first 'man and woman' or first dual Incarnation and the Supreme had promised to grant physical immortality in all life when the first *Avatara's* 'heart dared death and suffered life.' He continued his life in many successive births and bodies as 'twin souls born from one undying fire' of this mortal existence to endure in his human heart a million wounds representing the delegate Soul of earth. Through his long suffering in human form the God's debt is paid. His Godhead status does not prevent him from living 'in one house with the primal beast' in the forest, colloquies with the Djinn and *Asuras* of the Subconscious world; thus in the Divine's single plan he reveals solidarity with antagonist powers; 'high meets the low' or 'God's summits look back on the mute Abyss.' He accepts the small and human personality of woodsman on earth and his small beginning witnesses the immense ascent of the Soul and immense descent of *Shakti*, leading the creation towards a mighty end. While tracing the path of immortality he signed salvation's testament with his blood and broke into the dangerous and dark Inconscient's depth and if he were to meet the Spiritual fall in the form of death while attempting to break the wheel of earth's doom and before bridging the gulf between Heaven and Earth in order to balance the dark account of mortal Ignorance then this would be a great loss for humanity. Or an *Avatara*, as a delegate Soul of Heaven lent to earth must live a brief period in human history in order to trace and build a passage in intermediate ranges of consciousness so that a large section of humanity will be able to bridge the gulf between Heaven and Earth and reconcile Spirit with Matter with less effort. This work is further accelerated if Divine Love becomes active in earth's atmosphere through action and interfusion of dual *Avatara*. His Divine work on earth of invasion of the series of Light and Love is treated unfinished and half done till all the evils are slain or transformed in their Inconscient home.

In *Savitri* and *Satyavan*, Soul and Nature had realised equal Divine Presences and merged themselves in the oneness of wide harmony and balance. Their Spirit and body were glad, fulfilled through their union which drove them towards the discovery of 'Love's deathless moment,' (Savitri-579) beings' aim and richness extending over all Time. Their first meeting gives the most thrill by witnessing the dual *Avatara* in a secluded shrine of earth and in the secluded chamber of their heart who carry all the memory of their past births and their unfulfilled world task. From time to time or from the beginning of the creation, earth waits patiently for this destined meeting. Each meeting after the passing of many ages brings a new promise of Divine manifestation and the new hope becomes again visible in earth's creatures. They had treasured the rich relation of their brief human birth through a subtle link of union or clasp of two eternities through many successive births and bodies of un-beginning past and felt the call of Spirit's unending future joy; even they knew their Selves 'older than the birth of Time.' (Savitri-537) A vast intention of love's unseen Presence has drawn these dual incarnating Powers closer in this life and their love asks them to wait endlessly as if they have all eternity ahead for their self-fulfilment. Together they have disdained from the God's everlasting Night of Inconscient world and turned away from His everlasting Day of *Sachchidananda* plane and returned to Earth to wage a million wars against the universal dark rebel forces attached to present unstable existence, to bear the earth Mother's ancient adversary, to bear 'world's intolerable wrongs' (Savitri-701) and to accomplish their double task of raising the world to God's deathless Light, a permanent ascent of Divine Consciousness and bringing down Divine *Shakti* to earth and men, a permanent descent of Divine Consciousness.

*Dyumatsena*, the self-exiled King of *Shalwa*, father of *Satyavan*, is the Divine's Conscious instrument, *Yantra*, here fallen blind, limiting his capacity to three *gunas* and walks lamely on this dangerous world with slow evolutionary mental footsteps. Through this Spiritual fall he has lost the celestial inner kingdom of seven immortal Selves and through that loss its kingdom of outer glory and opulence. Due to this adverse fate, he now sojourns a wiser life in the solemn rustle of the wood and his yearning towards All meets two solitudes (1) that of an outcast from the empire of the outer light symbolically represented as a crutch upon which his faltering-limb supports and he helplessly stumbles in the rushing speed of hasty Time and (2) lost to the comradeship of five galloping hooves of sense that of sound, touch, sight, taste and smell symbolically represented as his sightless blind identity. This double doom of his father compelled *Satyavan* to live in the high peopled loneliness of the Spirit



which called the Divine Mother to enter his earthly life in human form and finally helped his long pure childhood's lonely dream to restore King *Dyumatsena's* steady royal walk in high dynamic outer Kingdom and a deeper visionary eye of Divine Wisdom. Restoration of the outer Kingdom was also the outcome of his revival of the inner kingdom through *sadhana* in double seclusion.

OM TAT SAT

**The Most Important Secret of this chapter:**

“Her beating heart a remembrance of bliss” Savitri-410

“Each now was a part of the other's unity,

The world was but their twin self-finding's scene

Or their own wedded being's vaster frame.” Savitri-411

“Oneness must sever its recovered bliss

Or fate sunder (divide) our lives while life is ours.” Savitri-412

**32/ Book 6, Canto 1 - The Word Of Fate**

**A Brief restatement:**

This book (with its two Cantos) deals with the question of Fate, its source, its effect on our lives and whether it can be conquered. It also deals with problem of pain, the reason for its existence and when it will leave the scene.

In this Book-6, Canto-1 (and also Canto-2) a reconciliation of moderate Spirituality represented by *Savitri's* birth Mother, ancient *Vedantic* Spirituality represented by *King Aswapati* and *Savitri*, Overmental Spirituality of God represented by *Narad* are observed. Moderate Spirituality aims at escaping from problems of existence and extreme adversity through partial Divine union whereas ancient *Vedantic* Spirituality aims at resolving the problems of existence and confronting with extreme adversity of life through comprehensive Divine union. Overmental Gods have a role of helping men through foreknowledge and

strengthening the Soul force of strong Souls and forcing weak Souls to experience Spiritual fall.

*Narad* proposes that if one could live in the exceeding joy of the Self then doom might sleep in his life; this doom hunts and captures men when they remain unconscious of their Divine existence; if *Savitri's* heart could be permanently imprisoned in the Supramental world and if she could live in the highest consciousness and exceeding bliss in her conscious waking state then doom might have slept permanently in her life and subsequently from earth's life.

He also proposes that this exceeding Bliss must be routed to man's life through the opening of the Inconscient Self and the discovery of Divine Love hidden in the Inconscient Sheath or 'Love that broods within the dim abyss.' (Savitri-416)

*Narad's* arrival also calls down the future Supramental world and the promise of transformation of dark energies of the Subconscient and inconscient world:

“And as he sang the demons wept with joy  
Foreseeing the end of their long dreadful task  
And the defeat for which they hoped in vain,  
And glad release from their self-chosen doom  
And return into the One from whom they came.” Savitri-417

Ancient *Vedantists* have the conviction 'Only for good the secret Will can work' (Savitri-424) and 'I am stronger than death and greater than my fate.' (Savitri-432) Others do not have this faith as they have no strong direct contact with the Divine.

Here the *King* speaks of the double destiny of men. One is that of fixed destiny born out of 'blindness of our will,' our *Karma* or bounded action and the other is our changeable Spiritual destiny which is born out of oneness with Divine Will, Divine

Wisdom and Divine Love. So, this Canto gives the message that one can escape untimely death and can live a long secure life if his Psychic being opens. For these Psychic and Spiritual Self opened Souls *Death* is not a curse but a passage and choice (*iccha mrityu*) for higher life.

"Death is our road to immortality." Savitri-424,

"Our death is made a passage to new worlds," Savitri-194,

"Death is a passage, not the goal of our walk:" Savitri-197,

*Savitri* was able to trace her Lord in the distant land. Here, *Savitri* is identified as *Para-prakriti* or the virgin Mother and her meeting with *Paramatma Satyavan* can bring perfection in life and perfection in delight. Thus, we discover the *Mahamantra* of *Savitri* whose repetition can bring our Souls to the front:

"Virgin who comest perfected by joy," Savitri-424

The main participants who partake in uncovering this topic (mystery) are:

***Narad*** – who represents a Divine messenger aware of the source and secret mystery of fate and the forces that act behind all apparent destinies but does not have the power to change fate (that is also the limitation of our relation with Overmental Gods and Goddess) only he has the power to inform and awaken one to its impending action. He lives in a realm where Truth manifests without the distortion (What *Narad* saw about the detailed future of *Savitri*, about the same thing *King Aswapati* got the hint. In this sense Gods are superior to *King Aswapati* as projected in *Savitri* book) of any intermediary ignorance or inconscience, but he understands the secret mystery behind the ignorance and the future destiny of the earth. He comes to awaken and add a sense of haste (swiftness and acceleration) to *Savitri*'s Divine mission.

***King Aswapati*** – plays the role of both the father and the Guru of *Savitri* but as a seer of Truth and aware of the Divine Mother's descent and action and ability to change fate, he is unperturbed by *Narad*'s pronouncements (Because *King Aswapati* had developed the strong conviction that the Supreme Will can work only for the good, independent of whatever it seems good or bad to man's mind) and is aware of the purpose that *Savitri* has descended for. (Like *king Aswapati*, in Integral Yoga the

physical *Guru* has the responsibility of helping to find the Psychic Self. Then Psychic being is the inner Guru who takes the next responsibility of transforming Subconscious and Inconscious darkness in *Sadhana*.)

**The Queen** – birth mother of *Savitri* and here is shown as someone who has accomplished some realisations and done *sadhana*, aware of the higher planes of existences and some of the secrets behind life and nature, but does not believe that Death can be overcome by a direct descent of the Divine power, but rather pleads the case for a slow and gradual evolution of man to his divine nature. (She has realized the Divine but was not aware that the Divine Power can change the untransformed Nature and hence can change human destiny.) The *Queen* was strong moderate by nature and hence she recoils from any high mission and discourages *Savitri* to step back from her Soul's choice and asks her to follow an easier established path ("A choice less rare may call a happier fate," *Savitri*-432). In the course of time, *Savitri* transcended her moderate passionate wise Mother and Mighty Seer Father. (She must disrupt, dislodge by her soul's force Her past, a block on the Immortal's road, *Savitri*-12)

**Savitri** – although the incarnation of the Divine Mother, here she also represents someone who accepts their fate (which in her case is not the result of any *karma* of her previous lives) and can answer to it, not by pleading to a lower power/gods or by side stepping it (by rejecting to marry *Satyavan*), but by relying on (Spiritual experience of meeting with *Satyavan* that uplifted her consciousness to Supreme Height) their pure Soul force and the Divine within. (*Savitri* book indicates that *Savitri's* Psychic being has more power than the Gods and the Guru.) "Then meet a greater god, thy self beyond Time." (*Savitri*-375)

The two cantos explore how the fate of most mortals differs from the fate of *the Avatars* or divine beings (*Divine instruments, Yantra, Vibhuti* and *Avatara*). In the former case fate (is the fixed destiny activated by Nature's law where the Supernature or *Ishwara* remains as witness during critical transitional moments) is usually prescribed to mortals by their *karma*, or nature or the actions of the Gods, while in the latter it is self-chosen, part of their mission (to activate the Supernature

and witness or the ruler becomes Over-ruler and Overseer to change the fixed death bound destiny of the individual and the race). Hence, to escape one's fate of a self-chosen mission is not possible for the divine (conscious) beings, who descend from a higher plane of Consciousness. We learn that these beings have to take their share of human misery if they wish to transform the earth and that all suffering can ultimately only be erased by bringing the highest supramental light to the lowest/deepest part of the Inconscient. Pain, we are told is the necessary instrument, the Gods use to cajole the divine within the inconscient to evolve towards the higher light...without which it would remain in its current (untransformed dark) state. We learn that once the highest divine light invades and transforms the inconscient sheath, pain no longer has its place and is transformed into its true state of divine (Ecstasy) good/joy....

*OM TAT SAT*

**The Most Important Secret of this chapter:**

"Earth keeps for man some short and perfect hours" Savitri-421

"Virgin who comest perfected by joy,

Reveal the name thy sudden heart-beats learned.

Whom hast thou chosen, kingliest among men?" Savitri-424

**33/ Book 6, Canto 2 - The Book Of Fate, The Way Of Fate And The Problem Of Pain**

**Summary Restated:**

In this Book-6, Canto-2 we meet three personalities. First one is the human personality of Savitri's Mother, who seems to be concerned and blind with her own interest in an easy, comfortable and long happy human life. She does not bother for the world's misery and suffering and its irradiation from earth life. Due to her partial union with the Divine and satisfaction with that achievement she was unaware of Divine's comprehensive world plan, unaware of Divine Grace which acts during danger and difficulties of human life, unaware of dynamic Divine Power which can descend to change individual and collective destiny.

*King Aswapati*, due to his hard life of concentrated *Tapasya* could get a brief glimpse of Savitri's past, present and future and also earth's past, present and future. A detailed foreknowledge of the above issue was available to Narad, due to his Overmental God status. None of the above three have the capacity to change *Savitri's* destiny and hence earth's destiny. So, Savitri's Psychic Being is identified as a greater God, and enjoys greater power and privilege than God and the Guru.

*Narad* confirms that man is the author of his fate/doom and he can rewrite his fixed fate by opening the Psychic being through long sacrifice. He also issues the same proposal of hard sacrifice for *Avatara* for achieving his task of earth's redemption. Kindly note the following two verses from *Savitri*:

“Even if he (*Avatara*) escapes the fiercest fires,  
Even if the world breaks not in, a drowning sea,  
Only by hard sacrifice is high heaven earned:  
He must face the fight, the pang who would conquer Hell.” *Savitri-447*

“Thy (common man) fate is a long sacrifice to the gods  
Till they have opened to thee thy secret self (Psychic Being)  
And made thee one with the indwelling God (Psychic Being).” *Savitri-458*

*Narad* identifies three dwarves, tamasic mind, rajasic mind and sattwic mind as ‘hidden foe.’ Through these three inconscient energies the dark and hostile forces of the nether world enter into our life. The destiny can be changed if one can go beyond their influence.

“There is no visible foe, but the unseen  
Is round us, forces intangible besiege,  
Touches from alien realms, thoughts not our own  
Overtake us and compel the erring heart;  
Our lives are caught in an ambiguous net.

An adversary Force was born of old:  
Invader of the life of mortal man,  
It hides from him the straight immortal path.  
A power came in to veil the eternal Light,  
A power opposed to the eternal will  
Diverts the messages of the infallible Word,  
Contorts the contours of the cosmic plan:  
A whisper lures to evil the human heart, (whisper of vital and physical mind)  
It seals up wisdom's eyes, the soul's regard,  
It is the origin of our suffering here,  
It binds earth to calamity and pain.  
This all must conquer who would bring down God's peace.  
This hidden foe lodged in the human breast  
Man must overcome or miss his higher fate.  
This is the inner war without escape." Savitri-447-448

The main participants who partake in uncovering this topic (mystery) are restated with more deeper meaning:

**King Aswapati:** *Aswapati, King of Madra*, the son of God, Vibhuti, destined to do some special Divine work, represents the human aspiration, hard *Tapasya*, askesis, and concentrated endeavour to explore all the multiple planes of Consciousness through vast and multiple identities. As Divine father he fostered, nourished and served his Divine daughter selflessly without attachment and wanted his daughter to 'set earth alight' with her 'flame of radiant happiness.' Like all human fathers, he aspires that her mortal life be unwounded and to serve humanity with 'glad and griefless days.' His capacity to unite with new bliss and flame-white Love came by annulling all 'the contact formed with time-born things.' He was able to retrieve the earth's lost Spiritual

energies, discovered earth's secret beyond all previously attained Spiritual wisdom, nurtured Almighty's Power in silence and solitude, sought the Divine strength that was not yet manifested on earth and called down the Divine Mother in the form of his daughter, *Savitri*. As Spiritual Teacher, the *Guru*; firstly, he made her aware that her world Mission of awakening 'Almighty powers' that 'are shut in Nature's cells,' 'meet the Omnipotent in this house of flesh,' 'Out of Immortal's substance you were made' and hewing the path of immortality would be accomplished not by her own effort alone but by venturing to find her second Self, future Lord, unknown Lover, personal Godhead of the race and lyricist of her 'soul's most intimate chords' in distant lands, who alone can match the measure of her waiting Soul, can walk with him like Gods in Heaven and can stand up as her equal comrade and peer; secondly, 'must fire always test' the purity and greatness of her Soul, who must wrestle with supernatural Darkness and must leave behind Death's night to raise the fallen world. None can possess the kingdom of heaven and supreme Delight that has not passed through the 'stones of suffering' and tragic torture of giant sons of Falsehood; thirdly, she must continue her father's unfinished Yoga and unfinished mission of 'pure perfection and a shadowless bliss' for the whole of suffering humanity and of changing all future time by unlocking the doors of human Fate.

**Queen:** *The Queen*, the beautiful, passionate and the wise human mother of *Savitri*, the Divine's unconscious instrument in Ignorance, child Soul, *bala*, represents mankind satisfied and preoccupied with earthly life of surface consciousness with having partial static Divine realisation through 'sacrificial flame of aspiration,' illumination of intellect, *sattwic* mind, limited light in Ignorance, and in her understanding of the mystery of creation and the Creator, the truth distorted and the Immortal's meaning in the world was veiled. Thus, the limitation of her *sattwic* mind is here identified as soul slaying truth. As a human mother she fostered, nourished and served her Divine daughter with self-interest and attachment. She understands perfectly the limitations of human love and static Divine Love which cannot illuminate material life and not aware of the dynamic aspect of Divine Love which can transform life and human love. She was unaware of the secret of abundant dynamic Divine's Grace and Bliss that hunt behind all effort to accept danger and pain to resolve the fundamental problem of existence and hence to decline all greater adventure by rejecting the doomed Satyavan was identified by her as the best solution. She, like a common man, was unable to recognise the greatness, nobility and action of world redemption of an *Avatara* and hence nourished no regard and gratitude towards



him. She was also not aware that all unforeseen events are part of God's secret plan and that He can overrule the Iron Law of Nature by conscious human effort and by dynamisation of His Supernature. So *Narad* asks the *Queen* not to interfere in matters that are beyond her understanding and power and to stand back from the stupendous scene and tremendous strife of her daughter's heaven-sent task. The *Queen* was a representative Soul of moderate Spirituality or a beginner of integral Yoga and during the critical hour of her daughter's choice of *Satyavan*, she experienced a Spiritual fall as her Soul was not sufficiently trained to lean on the pure and tranquil Spirit for all necessary aid and help during the hour of extreme adversity. This suggests that to oppose Divine's Will in carrying out her daughter's 'heaven-sent task' of rescuing men is the cause of her Spiritual decline. Her only daughter and husband's mighty Spiritual Presence did not help her to overcome this fall of Consciousness and she lost the 'empire of her hard-won quietude.' (Savitri-437)

**Narad:** *Narad*, the heavenly sage, the God, the instrument having the experience of oneness and complete union with the Divine. He is a mediator between Heaven and Earth, who was aware of the source and mystery of human fate and was having the power to foresee the future of man and knowledge of Soul saving Truth behind this creation, came down to earth to make Savitri aware that Soul's greatness is measured through the capacity to bear pains of hell and she must cross on the stones of supreme universal suffering to arrive at her high mission, though he was having no power at his disposal to change her destiny and hence incapable of changing human destiny. *Savitri's* Psychic being has the ability to give shelter where all the 'high Gods could live.' This Divine stationed in the heart centre is also projected as 'greater than the God,' *the Guru* and personal Godhead and has the capacity to change her own destiny and the destiny of the race or 'She only can save herself and save the world.' To bring all the worlds under her loving control and to uplift her body's destiny or destiny of the race, her Soul entered a series of world adventures in different planes of Consciousness to become one with Divine Will and with the growth of Consciousness, a sort of mastery, a harmony and peace preoccupied the cells of the body and further extended to her multiple Selves of Sun-vast Truth.

OM TAT SAT

**The Most Important Secret of this chapter:**

"A day may come when she must stand unhelped

On a dangerous brink of the world's doom and hers,  
Carrying the world's future on her lonely breast,  
Carrying the human hope in a heart left sole  
To conquer or fail on a last desperate verge,  
Alone with death and close to extinction's edge.  
Her single greatness in that last dire scene  
Must cross alone a perilous bridge in Time  
And reach an apex of world-destiny  
Where all is won or all is lost for man." Savitri-461

### **34/ Book 7, Canto 1 - The Book Of Yoga, The Joy Of Union**

#### **Summary:**

We have identified the special features in Book-7, Canto-1 that have inspired our *sadhana* life.

1, First, we discover that both *Savitri* and *Satyavan* were *Karma Yogis* accepting the most practical and the most difficult issue of material life and divinised them. They are:

“A worshipped empress all once vied to serve,  
She made herself the diligent serf of all,  
Nor spared the labour of broom and jar and well,  
Or close gentle tending or to heap the fire  
Of altar and kitchen, no slight task allowed  
To others that her woman's strength might do.  
In all her acts a strange divinity shone:  
Into a simplest movement she could bring  
A oneness with earth's glowing robe of light,

A lifting up of common acts by love.” Savitri-470

“All of his (Satyavan) speeding days that he could spare

From labour in the forest hewing wood

And hunting food in the wild sylvan glades

And service to his father’s sightless life

He gave to her (Savitri) and helped to increase the hours

By the nearness of his presence and his clasp,

And lavish softness of heart-seeking words

And the close beating felt of heart on heart.” Savitri-472

2, Secondly, we discover a subtle physical relation between them which will replace the transient and divisible human love. Subtle physical relations increase by changing the centre of living from the surface to deep within. They are:

“For when he (Satyavan) wandered in the forest, oft

Her conscious spirit walked with him and knew (while Satyavan was away from her in the forest.)

His actions as if in herself he moved;

He, less aware, thrilled with her from afar.” Savitri-473

3, Thirdly, we discover their Psychic, Spiritual, Supramental, Bliss Divine union and through which Psychic, Spiritual, Supramental and Bliss Love are manifested in the earthly atmosphere. They are:

“A fusing of the joys of earth and heaven,

A tremulous blaze of nuptial rapture passed,

A rushing of two spirits to be one, (Psychic union experience)

A burning of two bodies in one flame. (Spiritual union experience)

Opened were gates of unforgettable bliss: (Supramental and bliss Self experience.)

Two lives were locked within an earthly heaven

And fate and grief fled from that fiery hour.” Savitri-468

4, Fourthly, we observe that if the bond of their relation is made strong through the accumulation of Spiritual energy or *Yoga Shakti* or Divine Love, then *Death* cannot divide their life. They are:

“Priceless she deemed her joy so close to death; (Her joy was priceless which can confront death and can save life. Earthly joy is soul slaying and always submits itself before death.)

Apart with love she lived for love alone.” Savitri-468 (She lived only for the Divine who has incarnated here as Love.)

“Always behind this strange divided life

Her spirit like a sea of living fire

Possessed her lover and to his body clung,

One locked embrace to guard its threatened mate.” Savitri-471

“Yet ever they grew into each other more

Until it seemed no power could rend apart,

Since even the body’s walls could not divide.” Savitri-473

5: Fifthly, *Satyavan’s* birth Mother is identified in this epic as the smallest character, the symbolic representation of the child Soul and through her *Sri Aurobindo* gives the strongest message of true consecrated service to all earth-bound aspiring child Souls and their right relation with the Mother Soul; here symbolically represented as *Savitri*. Mother Soul serves Earth from below as a slave and from above and beyond like strong sunlight and she trespasses the bound life of child Souls as a strong Goddess and liberates them from their barren days. Like all other parents, *Satyavan’s* birth mother was not aware of the doom nearing her only child and aspired for him ‘All joy of earth, all heaven’s beatitude.’ (Savitri-467) A similar observation is marked in *King Aswapati* who aspired to pass the mortal life of his only child *Savitri* unwounded and

further aspired for this young spirit untouched with tears, and be possessed by all new and 'beautiful things.' (Savitri-422)

OM TAT SAT

**The Important Secret of this chapter:**

“All of his (Satyavan) speeding days that he could spare

From labour in the forest hewing wood

And hunting food in the wild sylvan glades

And service to his father's sightless life

He gave to her and helped to increase the hours

By the nearness of his presence and his clasp,

And lavish softness of heart-seeking words

And the close beating felt of heart on heart.” Savitri-472

“Thus in the silent chamber of her soul

Cloistering her love to live with secret grief

She dwelt like a dumb priest with hidden gods

Unappeased by the wordless offering of her days,

Lifting to them her sorrow like frankincense,

Her life the altar, herself the sacrifice.” Savitri-472-73

**35/ Book 7, Canto 2 - The Parable Of The Search For The Soul**

**A Brief Restatement:**

The Book-7, Canto-2 concentrates on the initial approach to find the Soul. *Savitri's* Consciousness was moving between Psychic and Spiritual planes and also between three *gunas* and these Psychic and Spiritual planes.

In her search for Soul, she entered the inner world leaving aside the surface world and came across two planes known as the (1) world of titans and *asuras*, (2) the world of lower nature of forbidden joy. They are linked with each other through the verse, “‘Man’s lower nature hides these awful guests.’ (Savitri-481)

So those who want to lead a higher life, must enter the inner ten worlds of desire Souls to discover their Psychic being. If they do not want to reject the untransformed lower nature which occupies ‘too large a place’ (Savitri-487) in life and dare not to meet and confront with the dark and invisible dangerous forces, they are considered unfit to lead a higher Divine life.

In this Canto, we find a relation between *Para prakriti Savitri* and *Paramatma Satyavan* whose source is in absolute trance or brief cataleptic trance. They are:

“As the Voice touched, her body became a stark  
And rigid golden statue of motionless trance,  
A stone of God lit by an amethyst soul.” Savitri-474

“Then Savitri by her doomed husband sat,  
Still rigid in her golden motionless pose, (brief cataleptic trance)  
A statue of the fire of the inner sun.” Savitri-477

Through the movement of consciousness, she came in contact with the Psychic being and also met the Spiritual Mother who consented to live permanently in her Psychic heart centre. Thus, before a Psychic being is Supramentalised it has to be Spiritualised. These experiences are:

“Our larger being sits behind cryptic walls:  
There are greatneses hidden in our unseen parts  
That wait their hour to step into life’s front:  
We feel an aid from deep indwelling Gods; (Psychic beings)  
One speaks within, Light comes to us from above.” (Spiritual being) Savitri-485

“Out of the mystic cavern in man’s heart  
The heavenly Psyche must put off her veil  
And step into common nature’s crowded rooms  
And stand uncovered in that nature’s front  
And rule its thoughts and fill the body and life.” Savitri-486-87 (Psychic transformation)

“A portion of the mighty Mother came (Spiritual Mother)  
Into her as into its own human part:  
Amid the cosmic workings of the Gods  
It marked her the centre of a wide-drawn scheme,  
Dreamed in the passion of her far-seeing spirit  
To mould humanity into God’s own shape  
And lead this great blind struggling world to light  
Or a new world discover or create.  
Earth must transform herself and equal Heaven  
Or Heaven descend into earth’s mortal state.” Savitri-486

We again find in this Canto, *Savitri* came in contact with her Inconscient Self, which is identified here as nameless God. They are:

“A conscious soul in the Inconscient’s world, (discovery of Inconscient Self)  
Hidden behind our thoughts and hopes and dreams,  
An indifferent Master signing Nature’s acts  
Leaves the vicegerent mind a seeming king.” Savitri-478

“A nameless god (Inconscient Self) in an unapproachable fane,  
In the secret adytum of his inmost soul  
He guards the being’s covered mysteries

Beneath the threshold, behind shadowy gates  
Or shut in vast cellars of unconscious sleep.  
The immaculate Divine All-Wonderful  
Casts into the argent purity of his soul  
His splendour and his greatness and the light  
Of self-creation in Time's infinity  
As into a sublimely mirroring glass.  
Man in the world's life works out the dreams of God." Savitri-479

During this movement of Consciousness, *Savitri* also entered the source of existence, here identified as Supreme Light which is felt necessary to arrive at a deathless state.

"Our greater self of knowledge waits for us,  
A supreme light in the truth-conscious Vast:  
It sees from summits beyond thinking mind,  
It moves in a splendid air transcending life.  
It shall descend and make earth's life divine." Savitri-484  
"His (Divine's) young unaging look on deathless things,  
His joy in our escape from death and Time," Savitri-484

OM TAT SAT

**The Important Secret of this chapter:**

"Man's lower nature hides these awful guests.  
Their vast contagion grips sometimes man's world.  
An awful insurgence overpowers man's soul.  
In house and house the huge uprising grows:



Hell's companies are loosed to do their work,  
Into the earth-ways they break out from all doors,  
Invade with blood-lust and the will to slay  
And fill with horror and carnage God's fair world." Savitri-481  
"Nothing is wholly dead that once had lived;  
In dim tunnels of the world's being and in ours  
The old rejected nature still survives;  
The corpses of its slain thoughts raise their heads  
And visit mind's nocturnal walks in sleep,  
Its stifled impulses breathe and move and rise;  
All keeps a phantom immortality." Savitri-483-84  
"The inferior nature born into ignorance  
Still took too large a place, it veiled her self  
And must be pushed aside to find her soul." Savitri-487

### **36/ Book 7, Canto 3 - Entry Into The Inner Countries**

#### **A Brief Restatement:**

The Book-7, Canto-3 concentrates on the inner world. Here *Savitri* discovered her two Selves, identified as *annamaya Purusha*, true physical being, Soul in the body and *Pranamaya Purusha*, true vital being, Soul in the vital. Here also we find the description of subtle physical sheath and subtle vital sheath and their relation with Subconscious sheath and how Subconscious lower untransformed nature trespass the subtle physical and subtle vital. Here we mark, *Savitri* utilised *Nama Japa* (to repeat the name of the Divine) or 'saviour Name' (Savitri-491) as means of *sadhana* which has the capacity to transform all the invasion of lower Nature into a still and empty chamber and can call down peace, vast calmness, freedom and tranquillity of mind.

After exploring the limitations of the *tamasic* mind and *rajasic* mind she came across 'a brilliant ordered Space' of *Sattwic* mind. Here we observe a reason's balanced reign, 'adamant walls of law,' 'a small world or rule and line,' and limited freedom.

Here, the *sattwic* mind is divided into three parts of **schoolman mind, fixed mind and outer mind**. They, three have three characteristics of fear, doubt and impatience respectively and through these attributes they limit the Illimitable.

**Schoolman mind** occupies life's large space, fixed pillars of thought, lives in its dreams. 'Its thoughts (are) an army ranked and disciplined.' It does not dare to pursue 'great and difficult' adventure,' does not call down the 'flaming god;' cannot set the world ablaze with the inner Fire. It limits the Soul with narrow ideal, adores an exclusive God, meditation is done to realise a narrow end; shuts its door to Divine Love and dries the heart with a rational religion. Its sacrifice is cold and flameless, *Shastra* is a sealed book devoid of Spiritual influence.

**Fixed mind** is a quiet country where sense hunger is partly quenched, doubt is replaced with fixed faith. This is a firm and settled space of intelligence where all things are kept in their proper place. This fixed mind appears to be the creator of this apparent world, a substitute of the mighty Soul. Aspirant of limited perfection, limited truth and limited harmony. This is the home of elite who are satisfied with their exclusive achievement, the victory of single truth, and clarity of the sword of limited Light. It does not want to go beyond itself to discover the Psychic being. A fixed mind is satisfied with truth's rounded outcome and ordered knowledge of apparent things. This is the world of artists, scientists, writers, philanthropists who are satisfied with their single achievement and do not show interest to go beyond their exclusive confident life.

Then, *Savitri* came to the world of **outer mind**, where all are in haste and all are impatient to save the God's world. Here no Divine Light and mystic Voice are received. The outer mind cannot receive the Divine messengers of the subliminal

world. It is not aware of waking trance, dreams of unborn Reality and strange goddesses with deep pooled magical eyes.

This Canto gives the message that those who are deeply dissatisfied with the limitations of schoolman mind, fixed mind and outer mind can trace their Psychic being.

OM TAT SAT

**The Most Important Secret of this chapter:**

“Awhile she moved through a blank tranquillity

Of naked Light from an invisible sun,

A void that was a bodiless happiness,

A blissful vacuum of nameless peace.” Savitri-491

“To find the inner self concealed in sense.” Savitri-489 (true vital being)

“She forced her way through body to the soul.” Savitri-489 (true physical being)

“Soul was not there but only cries of life.” Savitri-490 (surface life is far from the influence of true vital being.)

“She crossed through spaces of a secret self ” Savitri-490 (*Annamaya* and *Pranamaya Purusha.*)

“But now the vital godhead wakes within (true vital being)

And lifts the life with the Supernal’s touch.” Savitri-490

“A **schoolman mind** had captured life’s large space,” Savitri-496

“Here was a quiet country of **fixed mind**,” Savitri-498

“And pass through masked doorways into **outer mind**” Savitri-500

**37/ Book 7, Canto 4 - The Triple Soul Forces**

**A Brief Restatement:**

In the Book-7, Canto-4, before finding the Psychic being *Savitri* came across three Mother powers of the subtle world who are having link with three inconscient energies of *tamas*, *rajas* and *sattwa* of *Aparaprakriti* (lower Nature) and also have a link with the higher Nature (*Para-prakriti*) of four Mother powers of Psychic plane. They are three untransformed Subliminal Soul Forces known as *tamasic* Mother or Mother of seven sorrows, *rajasic* Mother or Mother of might and *sattwic* Mother or the Mother of Light. They are also representative symbols of desire Soul and also three (limited) perfections, *siddhis* in the subtle mental world of having a link with the lower worlds of Ignorance. Those who search their Soul, feel satisfied with these three Mother powers and their limited *Siddhis* and do not strive to go beyond to discover the Psychic being. A subtle world is accepted as a link through which the gulf between higher nature and lower untransformed nature is bridged or this important subtle physical plane bridges the gulf between the Spiritual plane and the surface Nature of mind, life and body. Since Subtle physical, subtle vital and subtle mental have important roles in earth's transformation, so purification, transformation and perfection of three subliminal Mother powers are identified as crucial in the life of *Sadhaka* of integral Yoga. These three Mother Powers are to be strongly linked with four Psychic Mother Powers of *Brahma Shakti*, *Kshetra Shakti*, *Vaisya Shakti*, *Shudra Shakti* and the four Spiritual Mother Powers of *Maheswari*, *Mahakali*, *Mahalakshmi*, and *Mahasaraswati*. They are also to be linked with the Supramental Source identified as Truth Supreme, Power supreme, Supreme Delight and Will supreme as hinted in *Savitri*.

The great hope with which the **Mother of seven Sorrows** strives for purification, transformation and perfection of her existing limited attributes are observed in the following verse where she will be transformed in the future as **the Mother of seven Delight**:

“Within me a blind faith and mercy dwell;  
 I carry the fire that never can be quenched  
 And the compassion that supports the suns.  
 I am the hope that looks towards my God,  
 My God who never came to me till now;  
 His voice I hear that ever says ‘I come’:

I know that one day he shall come at last.” Savitri-505

“Thy (Mother of seven Delight) love shall be the bond of humankind,

Compassion the bright key of Nature’s acts:

Misery shall pass abolished from the earth;

The world shall be freed from the anger of the Beast,

From the cruelty of the Titan and his pain.

There shall be peace and joy for ever more.” Savitri-507-508

Similarly, we observe great hope in **the Mother of (limited) Might** and she strives for her purification, transformation and perfection to become Mother of perfect and unlimited Might. She is waiting for her days when she can guide, save and help all humanity. Her future hope and promise we observe in the following verse:

“The cosmic evil is too deep to unroot,

The cosmic suffering is too vast to heal.

A few I guide who pass me towards the Light;

A few I save, the mass falls back unsaved;

A few I help, the many strive and fail.

But my heart I have hardened and I do my work:

Slowly the light grows greater in the East,

Slowly the world progresses on God’s road.

His seal is on my task, it cannot fail:

I shall hear the silver swing of heaven’s gates

When God comes out to meet the soul of the world.” Savitri-510

“One day I will return (as Mother of unlimited Might), a bringer of light;

Then will I give to thee the mirror of God;

Thou shalt see self and world as by him they are seen

Reflected in the bright pool of thy soul.  
Thy wisdom shall be vast as vast thy power.  
Then hate shall dwell no more in human hearts,  
And fear and weakness shall desert men's lives,  
The cry of the ego shall be hushed within,  
Its lion roar that claims the world as food,  
All shall be might and bliss and happy force." Savitri-514

Similarly, the third and the greatest Mother Power of the subliminal world, **the Mother of (limited) Light** strives for her purification, transformation and perfection. Her future hope of becoming the Mother of unlimited Light and helping mankind to lead towards Supramental Light is observed in the following verse:

"Only when Eternity takes Time by the hand,  
Only when infinity weds the finite's thought,  
Can man be free from himself and live with God.  
I bring meanwhile the gods upon the earth;  
I bring back hope to the despairing heart;  
I give peace to the humble and the great,  
And shed my grace on the foolish and the wise.  
I shall save earth, if earth consents to be saved.  
Then Love shall at last unwounded tread earth's soil;  
Man's mind shall admit the sovereignty of Truth  
And body bear the immense descent of God." Savitri-516  
"His hunger for the eternal thou must nurse  
And fill his yearning heart with heaven's fire  
And bring God down into his body and life.

One day I will return (as Mother of unlimited Light), His hand in mine,  
And thou shalt see the face of the Absolute.  
Then shall the holy marriage be achieved,  
Then shall the divine family be born.  
There shall be light and peace in all the worlds.” Savitri-521

This Canto gives the important message that for the transformation of human life into Divine Life the gulf between Divine Consciousness and human Consciousness of three *gunas* must be bridged. That gulf can be bridged in the subtle mind, the subtle vital and the subtle body which have **double doors**; one open towards Subconscient negative energies and the other open towards Superconscient affirmative energies. So, their purification, transformation, universalisation and perfection are important requisites in the manifestation of Divine Life. So, all our opposition to enter and concentrate on the inner life must be transcended and open the doors of three Mother Powers for their own perfection and discovery of still powerful and more intimate Psychic Being.

OM TAT SAT

**The Most Important Secret of this chapter:**

“One day I will return, a bringer of strength, (as Mother of seven Delight)  
And make thee drink from the Eternal’s cup;  
His streams of force shall triumph in thy limbs  
And Wisdom’s calm control thy passionate heart.” Savitri-507  
“But without wisdom power is like a wind,  
It can breathe upon the heights and kiss the sky,  
It cannot build the extreme eternal things.” Savitri-514  
“His hunger for the eternal thou (Mother of Light) must nurse  
And fill his yearning heart with heaven’s fire

And bring God down into his body and life.” Savitri-521

### **38/ Book 7, Canto 5 - The Finding Of The Soul**

#### **A Brief Restatement:**

In Book 7, Canto-5, *Savitri* discovered her Psychic being through *the Tantric* Method of Yoga and not the *Vedantic* self-discipline. This *Tantric* method is safe for Developed Souls but not so safe for developing Souls. Because the desire Soul surrounding the Psychic Being is not easy to overcome but rather it invites Spiritual fall. In the *Vedantic* method, first, the Spiritual being opens and by its pressure or descent, the Psychic being opens and this Self-discipline is rather safe for developing Souls without any possibility of Spiritual fall.

In this Canto, *Savitri's* Psychic being not only opens but the Psychic being is Spiritualised and Supramentalised. It means mediatrix Spiritual Mother and Creatrix Supramental Mother consented to live permanently in *Savitri's* Psychic heart centre, thus, the Psychic being is identified as an important centre for individual and world Transformation.

“Here in this chamber of flame and light they met; (Psychic and Spiritual being met)

They looked upon each other, knew themselves,

The secret deity (Spiritual being) and its human part (Psychic being),

The calm immortal (Spiritual being) and the struggling soul (Psychic being).

Then with a magic transformation's speed

They rushed into each other and grew one.” Savitri-527 (This is the experience of Spiritualisation of Psychic being.) (By this experience the Spiritual Mother consented to live in the Psychic heart centre.)

“In its deep lotus home her being sat

As if on concentration's marble seat,

Calling the mighty Mother of the worlds



To make this earthly tenement her house.” Savitri-528 (The Mighty Supramental Mother stationed permanently in the Savitri’s Psychic Heart Centre.)

So, *Savitri* book proposes that if a *Sadhaka* has realised the Psychic being and his consciousness learns the lesson to live in a waking trance, then through the movement of Consciousness he can Spiritualise and Supramentalise the Psychic being, then he can save and transform himself, the collectivity and the world. But to realise this perfection is a long patient action of time.

This Canto gives the input, that if the Psychic being opens, then this heart Centre acts as a Fortress of Truth and Virginity, surrounded by a large world of Ignorance and from this Divine Centre the Overhead truth and purity pour into the world of Falsehood and world perversion, thus one extends help to illumine the world and this is further universalised as ‘the little strength we have to help our race.’ (Savitri-527)

“O soul, my soul, we have created Heaven,  
Within we have found the kingdom here of God,  
His fortress built in a loud ignorant world.” Savitri-531

This Canto also informs us that with the Psychic realisation of *Savitri*, the Gods and Goddess of the Overmental world preferred to live with her. Similar experience we also observe with *King Aswapati*:

.  
(Savitri's experience) “In the slow process of the evolving spirit,  
In the brief stade between a death and birth  
A first perfection’s stage is reached (by Savitri) at last;  
Out of the wood and stone of our nature’s stuff  
A temple is shaped where the high gods could live.  
Even if the struggling world is left outside  
One man’s perfection still can save the world.” Savitri-531

(Savitri's experience) "Many high gods dwelt in one beautiful home;  
Yet was her nature's orb a perfect whole,  
Harmonious like a chant with many tones,  
Immense and various like a universe." Savitri-358

(King Aswapati's experience) "In an outburst of heavenly joy and ease  
Life yields to the divinity within  
And gives the rapture-offering of its all,  
And the soul opens to felicity.  
A bliss is felt that never can wholly cease,  
A sudden mystery of secret Grace  
Flowers goldening our earth of red desire.  
All the high gods who hid their visages  
From the soiled passionate ritual of our hopes,  
Reveal their names and their undying powers." Savitri-278

This Canto also hints at the Psychic transformation of *Savitri's* untransformed Nature. They are:

"And all emotions gave themselves to God." Savitri-529

"Its proud ambitions and its master lusts  
Were tamed into instruments of a great calm sway  
To do a work of God on earthly soil." Savitri-530

"Its childish game of daily dwarf desires  
Was changed into a sweet and boisterous play," Savitri-530

"Then sin and virtue leave the cosmic lists;" Savitri-531

OM TAT SAT

**The Most Important Secret of this chapter:**

“In its deep lotus home her (Psychic) being sat  
As if on concentration’s marble seat,  
Calling the mighty Mother of the worlds (Supramental Mother)  
To make this earthly tenement her (Savitri’s) house.” (Supramentalised Psychic being)  
Savitri-528

“But when its feet had touched the quivering bloom,  
A mighty movement rocked the inner space  
As if a world were shaken and found its soul: (Discovery of Inconscient Self)  
Out of the Inconscient’s soulless and mindless night” Savitri-528

“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;  
Each part of the being trembling with delight  
Lay overwhelmed with tides of happiness  
And saw her hand in every circumstance  
And felt her touch in every limb and cell.” Savitri-529

“In the deep place where once the Serpent slept,  
There came a grip on Matter’s giant powers (opening of Inconscient Self)  
For large utilities in life’s little space;  
A firm ground was made for Heaven’s descending might.” Savitri-530

### **39/ Book 7, Canto 6 - Nirvana And The Discovery Of The All Negating Absolute**

#### **A Brief Restatement:**

“The psychic and the spiritual opening with their experiences and consequences can lead away from life or to a *Nirvana*; but they are here (in integral

Yoga) being considered **solely as steps** in a transformation of the nature.” CWSA-22/The Life Divine-943

In this Canto *Savitri's* Spiritual Being opened which is identified as 'calm slow sun' and from which overhead light invaded her whole inner and outer life. If Spiritual energy enters the body in a large scale then the body vibrates unusually or symbolically as represented in *Savitri*, 'Still quivering from her lover's strong embrace.' (Savitri-533) Thus, 'Matter is the Spirit's willing bride.' (Savitri-538) With the opening of her Spiritual being, she could see *Satyavan's* future Spiritual destiny where the dark shadow above his head was illumined:

"Above the cherished head of *Satyavan*  
She saw not now Fate's dark and lethal orb;  
A golden circle round a mystic sun  
Disclosed to her new-born predicting sight  
The cyclic rondure of a sovereign life." Savitri-533

This Canto defines the Nature of Spiritual Love which is 'Absolved in the self-rapt immortal's bliss.' (Savitri-533) and this joy can bridge the gulf between Earth and Heaven or Matter and Spirit. She was given a brief time to tread this 'Golden Path' with *Satyavan* before the abysmal Night fell on her days:

"Always he was with her, a living soul  
That met her eyes with close enamoured eyes,  
A living body near to her body's joy.  
But now no longer in these great wild woods  
In kinship with the days of bird and beast  
And levelled to the bareness of earth's brown breast,  
But mid the thinking high-built lives of men  
In tapestried chambers and on crystal floors,

In armoured town or gardened pleasure-walks,  
Even in distance closer than her thoughts,  
Body to body near, soul near to soul,  
Moving as if by a common breath and will  
They were tied in the single circling of their days  
Together by love's unseen atmosphere,  
Inseparable like the earth and sky." Savitri-533

*Savitri* in her Spiritual Journey meets two Voices from within and above. One Voice is soul-slaying negation or 'A denser darkness than the Night could bear,' (Savitri-534) and the other is Soul saving affirmation or 'a greater Voice came down' (Savitri-536) from height. The former Voice gives the message that this world is an illusion and 'only the blank Eternal can be true' and proposes to cease from this vain existence. The latter affirmative Voice confirms that the Spiritual being can be dynamised to such an extent that it 'Accept(s) to be small and human on the earth,' and consecrates even the smallest and the meanest work:

"But not for self alone the Self is won:  
Content abide not with one conquered realm;  
Adventure all to make the whole world thine,  
To break into greater kingdoms turn thy force.  
Fear not to be nothing that thou mayst be all;  
Assent to the emptiness of the Supreme  
That all in thee may reach its absolute." Savitri-536

Cantos 6 & 7 are best understood when they are read in conjunction (Spiritual or blank pure Consciousness and Cosmic Consciousness) with each other and when the term *Nirvana* is understood from the perspective of Integral Yoga as a transitory phase to a higher more encompassing consciousness. The all negating Absolute is not a nihilistic state where existence and being ceases or is treated as a false concoction of

the separative personality as has been understood from past philosophies and religions – rather the Absolute is beyond all positive terms of existence, even the most abstract and transcendent that can be conceived of by the human mind and senses. The reaching of a state of static realisation above and residing in the absolute is the foundation (and starting point) for the next stage of the play of the cosmic energies and dynamic self.

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

*Brahma satya Jagat Mithya* is the first fundamental *Siddhi* of integral Yoga. The Canto-6 deals with this part of *Savitri's* realisation. This realisation is a little different from escapist *later Vedantic* doctrine.

1. “The Divine alone is true – all the rest is falsehood.
2. The Divine alone is real – all the rest is illusion.
3. The Divine alone is life – all the rest belongs to the kingdom of death.
4. The Divine alone is light – all the rest is semi-obscurity.
5. The Divine alone is love – all the rest is selfish sentimentality.

And yet the Divine is everywhere, in the ignorant man as well as in the sage.

And yet the Divine is everywhere, in the sinner as well as in the saint.” The Mother/The Mother's Agenda/undated-1958

OM TAT SAT

**The Most Important Secret of this chapter:**

“When Nature who is now unconscious God  
Translucent grows to the Eternal’s light,  
Her seeing his sight, her walk his steps of power  
And life is filled with a spiritual joy  
And Matter is the Spirit’s willing bride.” Savitri-538  
“So man (*Satyavan*) evolving to divinest heights  
Colloques still with the animal and the Djinn;  
The human godhead with star-gazer eyes  
Lives still in one house with the primal beast.  
The high meets the low, all is a single plan.” Savitri-542

**40/ Book 7, Canto 7 - The Discovery Of The Cosmic Spirit And The Cosmic Consciousness**

**A Brief Restatement:**

The Book-7, Canto-7, confirms that both *Paramatma Satyavan* and *Para prakriti Savitri*’s main method of *Yoga* was Spiritual or “Her divine emptiness was their instrument.” (Savitri-553) or “An impersonal emptiness walked and spoke in her.” (Savitri-552) In the previous Canto *Savitri*’s main method of *Sadhana* was also confirmed as Spiritual. Or “Annul thyself that only God may be.” (Savitri-538) Or “In a simple purity of emptiness Her mind knelt down before the unknowable.” (Savitri-522) "Assent to the emptiness of the Supreme That all in thee may reach its absolute." (Savitri-536) "Banish all thought from thee and be God’s void." (Savitri-537)

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

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

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

With the attainment of Cosmic Consciousness, the inner life changes but ‘daily human life,’ ‘outward body of the routine,’ ‘small unchanging works’ and ‘happy quiet of ascetic peace’ (Savitri-551) do not change. Cosmic consciousness is the dynamic state of the Divine where ‘living spirit’ clasps her body and in this state, Matter can reconcile with the Spirit and with the Spirit’s penetration into material life, *Savitri* experiences change in the form of purification, transformation and perfection in her outward life. She continues to pour her greatness, sweetness and light upon her surrounding little hermit world.

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

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

“A spirit, a being saw created things

And cast itself into unnumbered forms” Savitri-554-55

“A Truth in which negation had no place,” Savitri-555

“Her spirit saw the world as living God;” Savitri-556

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



“Heaven’s tranquil shield guarded the missioned child.” Savitri-16 (Spiritual opening)

“Only were safe who kept God in their hearts:” Savitri-211(Psychic opening)

“And *Savitri’s* life was glad, fulfilled like earth’s;

She had found herself, she knew her being’s aim.” Savitri-532 (Psychic being’s awareness)

“Something perhaps unfelt, unseen, unknown

Guarded the body for its future work,” Savitri-552 (Spiritual opening)

“Guarded behind its face of ignorance:” Savitri-556 (Spiritual opening)

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

“She was a **subconscient life** of tree and flower,

The outbreak of the honied buds of spring;

She burned in the passion and splendour of the rose,

She was the red heart of the passion-flower,

The dream-white of the lotus in its pool.

Out of **subconscient life** she climbed to mind,” Savitri-557

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

OM TAT SAT

**The Most Important Secret of this chapter:**

“She passed beyond Time into eternity,

Slipped out of space and became the Infinite;

Her being rose into unreachable heights

And found no end of its journey in the Self.” Savitri-555

“She was the godhead hid in the heart of man,

She was the climbing of his soul to God.” Savitri-557

### **41/ Book 8, Canto 3 - Death In The Forest**

#### **Summary or Brief Restatement:**

This Canto speaks symbolically of the earthly departure of *Satyavan* in all life and *Satyavan* will return to earth after *Savitri's Yoga* in Subconscient and Inconscient planes are complete which is again an issue of many births. *Savitri* was supremely aware of the day in which *Satyavan* would leave his body.

"Now has a strong desire seized all my heart

To go with Satyavan holding his hand

Into the life that he has loved and touch

Herbs he has trod and know the forest flowers

And hear at ease the birds and the scurrying life

That starts and ceases, rich far rustle of boughs

And all the mystic whispering of the woods." Savitri-562

This gives a clear message to a *Sadhak*, instead of following the escapist solution of Moderate and *later Vedantist*, he must prepare and accumulate Soul force in his inner life all the time to confront *Death* which is experienced by *Satyavan* as follows:

"But as he worked, his doom upon him came.

The violent and hungry hounds of pain

Travelled through his body biting as they passed

Silently, and all his suffering breath besieged

Strove to rend life's strong heart-cords and be free.

Then helped, as if a beast had left its prey,  
A moment in a wave of rich relief  
Reborn to strength and happy ease he stood  
Rejoicing and resumed his confident toil  
But with less seeing strokes.  
Now the great woodsman  
Hewed at him and his labour ceased: lifting  
His arm he flung away the poignant axe  
Far from him like an instrument of pain.  
She came to him in silent anguish and clasped,  
And he cried to her, "Savitri, a pang  
Cleaves through my head and breast as if the axe  
Were piercing it and not the living branch.  
Such agony rends me as the tree must feel  
When it is sundered and must lose its life.  
Awhile let me lay my head upon thy lap  
And guard me with thy hands from evil fate:  
Perhaps because thou touchest, death may pass." Savitri-564

This has to be understood that during the inner wandering in the Subconscient and Inconscient plane in finding the secret of Immortality and origin of *Death*, *Satyavan* met an accidental death in all life. His link with *Savitri* made him again return to earth as the last *Avatara*. This link is the Divine Love which grows and becomes strong through *Sadhana*. By breaking the weak bond fostered through human love, *Death* succeeds in carrying human Souls to its home.

The awareness of *Satyavan*'s death will make a *Sadhaka* supremely conscious of the brief Time he is given in this birth and utilises it as a bank to accumulate Spiritual energy. His only Divine work is to call down timeless Eternity into slipping moments and to call down spaceless Infinity into his limited surrounding space.

"Wordless but near she watched, no turn to lose

**Of the bright face and body which she loved.**

Her life was **now in seconds, not in hours,**

And every moment she economised (every moment is utilised to call down Divine energy.)

Like a pale merchant leaned above his store,

The miser of his poor remaining gold.

But *Satyavan* wielded a joyous axe.

He sang high snatches of a sage's chant

That pealed of conquered death and demons slain,

And sometimes paused to cry to her sweet speech

Of love and mockery tenderer than love:" Savitri-563-564

This Canto also hints that during death 'the bright spirit's luminous gaze' was withdrawn and 'Only the dull and physical mind was left.' (Savitri-565) Integral Yoga proposes that before meeting physical death, the dwarf physical mind must be illumined and transformed. This is a difficult task and *the Mother* declared, "This physical mind receiving the supramental light *Sri Aurobindo* called the Mind of Light... As soon as *Sri Aurobindo* withdrew from his body, what he has called the Mind of Light got realised in me." *The Mother's Centenary Works/13/62-63*

OM TAT SAT

**The Most Important Secret of this chapter:**

"Like the strong sun that serves earth from above." Savitri-562

"All grief and fear were dead within her now

And a great calm had fallen. The wish to lessen  
His suffering, the impulse that opposes pain  
Were the one mortal feeling left. It passed:  
Griefless and strong she waited like the gods." Savitri-564-65

## **42/ Book 9, Canto 1 - Towards The Black Void**

### **A Brief Restatement:**

This Book-9, Canto-1 is concentrated on *Savitri's* entry into the Inconscient world. This world is the home of *Death* and only dead people can visit that unhealthy world of negation and darkness. *King Aswapati* traveled this world without dying and suffered multiple injuries that were slow to heal. *Savitri* also visited the Inconscient world without dying.

(Death said to Savitri) "O mortal, turn back to thy transient kind;  
Aspire not to accompany Death to his home,  
As if thy breath could live where Time must die." Savitri-580

In this Canto, the movement of Consciousness between the Supramental and Inconscient plane is observed which appears to be a long movement before Consciousness is preoccupied with Subconscient transformation (which is the message of Book-10, Canto-1 to 4).

This Canto suggests that those who are established in Supramental Consciousness can alone visit the Inconscient world in deep trance and through that exercise alone, the Inconscient world can be illumined and transformed. *Sri Aurobindo's* Accident in 1938 was an attack by a dark *asuric* force (Lord of Falsehood) while he was pursuing transformation action in Subconscient/Inconscient Sheath.

This Canto also suggests that a *Sadhaka* must be established in Supramental Consciousness, before meeting his own death or death of kith and kin or brother Souls. Extreme adversity must be met ‘like a tree recovering from a wind.’ (Savitri-574) *Savitri* had the following experiences after *Satyavan*’s death:

“She measured not her loss with helpless thoughts,” Savitri-571

“Then suddenly there came on her the change

Which in tremendous moments of our lives

Can overtake sometimes the human soul

And hold it up towards its luminous source.” Savitri-571

“Over was the haunted pain, the rending fear:

Her grief had passed away, her mind was still,

Her heart beat quietly with a sovereign force.

There came a freedom from the heart-strings’ clutch,

Now all her acts sprang from a godhead’s calm.” Savitri-573

This Canto suggests that after arriving in Supramental Consciousness, the transformation work pursued in the Subconscious and inconscient world may not be easy and may continue through many births.

“That mightier spirit turned its mastering gaze

On life and things, inheritor of a work

Left to it unfinished from her halting past, (This line suggests that Subconscious and Inconscient transformation is a continuation of *Savitri*’s past birth extending over future birth till she returns to earth as last *Avatara*.)

When yet the mind, a passionate learner, toiled

And ill-shaped instruments were crudely moved.” Savitri-573 (This line suggests mind’s infant state in transformation action.)

This Canto suggests that in order to change destiny and conquer *Death*, one must have knowledge of past, present and future lives. This is possible by the opening of Psychic, Spiritual and Supramental beings.

“Only the spirit sees and all is known.” Savitri-571

“Now to the limitless gaze disclosed that sees” Savitri-572

“And live in borders of the seen and known.” Savitri-579 (One can foresee and know much before the happening of the event.)

Its complementary line:

“For what the spirit sees, creates a truth

And what the soul imagines is made a world.” Savitri-456

“I know all past and all present and future existences, O *Arjuna*, but Me none yet knows.” The Gita-7.26

“Many are My lives that are past, and thine also, O *Arjuna*; all of them I know, but thou knowest not...” The Gita-4.5

This change of destiny is further strengthened by the following experience as hinted in *Savitri*:

“Only the spirit (of Savitri) knew the spirit (of Satyavan) still,

**And the heart divined the old loved heart, though changed.”** Savitri-576

“All was the violent ocean of a will

Where lived captive to an immense caress,

Possessed in a supreme identity,

**Her aim, joy, origin, *Satyavan* alone.”** Savitri-579

“Around him nameless, infinite she surged,

Her spirit fulfilled in his spirit, rich with all Time,

As if Love’s deathless moment had been found,

A pearl within eternity’s white shell.” Savitri-579

The mystery of the Inconscient world is that it is a kingdom of titans who can slay the living Soul. They are cruel, sentinels of dumb necessity, and they watch across *Savitri's* path mercilessly. In this midnight's dumb abysses, *Savitri* rose like a 'columned shaft of fire and light,' (Savitri-581) 'against fixed destiny and the grooves of' (Savitri-581) Iron Law and there *Satyavan* met her with his wonderful bright eyes.

"Then, to that chill sere heavy line arrived

Where his feet touched the shadowy marches' brink,

Turning arrested luminous *Satyavan*

Looked back with his wonderful eyes at *Savitri*." Savitri-580

OM TAT SAT

**The Most Important Secret of this chapter:**

"The Woman answered not. Her high nude soul,

Stripped of the girdle of mortality,

Against fixed destiny and the grooves of law

Stood up in its sheer will a primal force." Savitri-581

**43/ Book 9, Canto 2 - The Journey In Eternal Night And The Voice Of The Darkness**

**A Brief Restatement:**

The importance of Book-9, Canto-II is the movement of Consciousness through which the gulf between the Supramental plane and the Inconscient plane is bridged. If this gulf is not bridged then *Satyavan* cannot be traced or discovered in the Inconscient home of *Death* and by this loss of contact *Satyavan* cannot return to earth.

In other Cantos, we have marked how through the movement of Psychic, Spiritual, and Supramental Consciousness different planes of Consciousness or ten worlds are bridged. They are:

**The gulf between Savitri and Satyavan in the Inconscient plane:**



“But now a silent gulf between them came” Savitri-584

“Visionless she moved amid insensible gulfs,” Savitri-584

**The gulf between Savitri and Satyavan in the Subconscient plane:**

“In vain thou (Death) hast dug the dark unbridgeable gulf,” Savitri-648,

**A similar gulf King Aswapati felt in between Supramental Self and Bliss Self:**

“This world of bliss he saw and felt its call,

But found no way to enter into its joy;

Across the conscious gulf there was no bridge.” Savitri-128,

**Linking the gulf between the Spiritual and Mental plane:**

“A mediating ray had touched the earth (mediating ray is the Spiritual energy)

Bridging the gulf between man’s mind and God’s;

Its brightness linked our transience to the Unknown.” Savitri-353

**Psychic being can bridge the gulf between Spirit and Matter:**

“But soon the link of soul with form grew sure” Savitri-355

“Unlocked were inner spirit’s trance-closed doors:” Savitri-369

**Spirit travelling backwards in Time in order to illumine the dark untransformed world in universalised Consciousness:**

“A gap was rent in the all-concealing vault (of King Aswapati);

The conscious ends of being went rolling back:

The landmarks of the little person fell,

The island ego joined its continent.” Savitri-25,

**Bridging the gulf between Bliss self and Sense mind:**

“A consciousness of beauty and of bliss,

A knowledge which became what it perceived,

Replaced the separated sense and heart

And drew all Nature into its embrace.” Savitri-28

**Bridging the gulf between Absolute, Alone, Real and his Fate in universalised Consciousness:**

“A union of the Real with the unique,  
A gaze of the Alone from every face,  
The presence of the Eternal in the hours  
Widening the mortal mind’s half-look on things,  
Bridging the gap between man's force and Fate  
Made whole the fragment-being we are here.” Savitri-35,

**The gulf between Psychic being and Spiritual Being is bridged:**

“In moments when the inner lamps are lit  
And the life’s cherished guests are left outside, (This line suggests life’s cherished guests stand as obstacles to Spiritual experience.)  
Our spirit sits alone and speaks to its gulfs.  
A wider consciousness opens then its doors;  
Invading from spiritual silences” Savitri-47-48,

**Our surface casual life is harmonized by bridging the gulf between surface action and inner life:**

“But who shall pierce into the cryptic gulf  
And learn what deep necessity of the soul  
Determined casual deed and consequence?” Savitri-52,

**Supramental action and removal all gulfs in different planes:**

“Because eternal eyes turned on earth's gulfs” Savitri-101

“She hopes by the creative act’s release  
To o’erleap sometimes the gulf she cannot fill,  
To heal awhile the wound of severance,

Escape from the moment's prison of littleness  
 And meet the Eternal's wide sublimities  
 In the uncertain time-field portioned here." Savitri-177  
 "Its (Supermind) mights that bridge the gulf twixt man and God,  
 Its (Supermind) lights that combat Ignorance and Death." Savitri-261,  
 "There was no cleavage between soul and soul,  
 There was no barrier between world and God." Savitri-319  
 "There (in the Supramental) was no gulf between the thought and fact," Savitri-327  
 "And made her joy a bridge twixt earth and heaven," Savitri-534,  
 "To make thy life a bridge twixt earth and heaven;" Savitri-536,  
 (Death asked) "What bridge can cross the gulf that she (Truth supreme) has left  
 Between her (Truth supreme) and the dream-world she (Truth supreme) has made?"  
 Savitri-663,  
 "The two (Heaven and Earth) longing to join, yet walk apart,  
 Idly divided by their vain conceits; ...  
 They gaze across the silent gulfs of sleep." Savitri-684

Bridging the gulf between Supramental/bliss Self and  
 Inconscient/Subconscient Sheath is the most difficult exercise of integral Yoga and  
 hence from this point of view Book-9 and Book-10 are very important and *the  
 Mother* chosen Book-10 for translation into the *French* language in order to better  
 understand and pursue her Subconscient transformation.

The purpose of entry into this dark Inconscient world is to bridge the gulf with  
 the aid of her golden relation with *Satyavan* which calls down ('But now a silent gulf  
 between them came' (Savitri-584) 'In vain thou (Death) hast dug the dark  
 unbridgeable gulf,' (Savitri-648)) large scale invasion of Divine Love. Now this action  
 of Divine Love is still remote from the Inconscient plane or 'Even from herself cast

out, from love remote.’ (Savitri-584) How can the gulf between them be bridged by movement of Consciousness? The most crucial gulf is identified as the border of Subconscious and Inconscious Sheath where Savitri lost Satyavan for a brief period while journeying along with Death. Due to this gulf, ‘Her eyes had lost their luminous Satyavan’ (Savitri-584) or ‘The soul of the beloved now seen no more.’(Savitri-585) Ordinary human love cannot bridge this gulf, so death becomes inevitable. After the gulf is bridged in isolation/loneliness and deep meditation/sleep state in the Inconscious sheath she again restored her relation with *Satyavan* through series of Spiritual experiences: ‘Her husband, grew into a luminous shade;’ (Savitri-585) ‘I will bear with him the ancient Mother’s load I will follow with him earth’s path that leads to God.’ (Savitri-590) ‘For I (Savitri) who have trod with him (Satyavan) the tracts’ (Savitri-590) of all Time; ‘Wherever thou (Death) leadst his (Satyavan’s) soul I shall pursue.’ (Savitri-590) This is identified as great victory of *Savitri* in the Inconscious world. “The feet of love tread naked hardest worlds. He (Divine Love) labours in the depths, exults on the heights; He (Divine Love) shall remake thy universe, O Death.” (Savitri-592) This victory can meet the other extreme danger, “Let not the inconscient gulf swallow man’s race” (Savitri-687) or “Her mouth of darkness swallowing all that is.” (Savitri-585)

Inconscious Sheath is ‘an all-negating immensity’ (Savitri-585) or ‘immense refusal of the eternal No.’ (Savitri-583) In the core of it lies the Inconscious Self (‘Matter still slept empty of its Lord’ (Savitri-405)) which is the Divine’s last and the greatest Spiritual energy by whose intervention ‘a grand solution’ (Savitri-90) will be witnessed in the cosmic life. So, after the discovery of the Psychic, Spiritual and Supramental Self, a *Sadhaka*’s task is to trace the Subconscious and Inconscious Selves, by whose discovery, Supramental energy will flow into mind, life, and body from below the feet. The simultaneous flow of Supramental energy from above the head and below the feet or ‘Our life is entrenched between two rivers of light’ (Savitri-531) is the apex Spiritual experience for transformation action. The Divine Love labours in the depths as the Inconscious Self and exults on the height as the Supramental/Bliss Self and this Divine Love has the capacity to rebuild *Death*’s perishable world.

"Love’s golden wings have power to fan thy void:

The eyes of love gaze starlike through death’s night,

The feet of love tread naked hardest worlds.

He labours in the depths, exults on the heights;  
He shall remake thy universe, O *Death*.” Savitri-592

OM TAT SAT

**The Most Important Secret of this chapter:**

“Armoured with light she advanced her foot to plunge  
Into the dread and hueless vacancy;  
Immortal, unappalled, her spirit faced  
The danger of the ruthless eyeless waste.” Savitri-582  
“Mine is the labour of the battling gods:  
Imposing on the slow reluctant years  
The flaming will that reigns beyond the stars,  
They lay the law of Mind on Matter’s works  
And win the soul’s wish from earth’s inconscient Force.” Savitri-588

**44/ Book 10, Canto 1 - The Dream Twilight And The Ideal**

**A Brief Restatement:**

The Book-10 is identified as The Book of Double Twilight. The first twilight is created by the invasion of fathomless Light above to the dark Subconscient plane below and the second twilight is created either by the invasion of darkness below to the bright Subconscient plane or by the invasion of fathomless Light below the feet through the opening of Subconscient and Inconscient Selves to dark Subconscient sheath.

The Book-10, Canto-1 concentrates on Subconscious transformation by Psychic, Spiritual and Supramental invasion to a dark Subconscious sheath. They are identified as:

**Psychic invasion:**

“As when a goddess’ bosom dimly moves  
To first desire and her **white soul transfigured**,  
A glimmering Eden crossed by faery gleams,  
Trembles to expectation’s fiery wand,  
But nothing is familiar yet with bliss.” Savitri-604  
“A comrade of the Ray and Mist and Flame,  
By a moon-bright face a brilliant moment drawn,  
Almost she seemed a thought mid floating thoughts,  
Seen hardly by a visionary mind  
Amid the **white inward musings of the soul**.  
Half-vanquished by the dream-happiness around,  
Awhile she moved on an enchantment’s soil,  
But still remained possessor of her soul.” Savitri-605-606

**Spiritual Invasion:**

“Here in this seat of Darkness mute and lone,  
In the heart of everlasting Nothingness  
Light conquered now even by that feeble beam:  
**Its faint infiltration drilled the blind deaf mass;**  
Almost it changed into a glimmering sight  
That housed the phantom of an aureate Sun  
Whose orb pupilled the eye of Nothingness. Savitri-601

### **Supramental Invasion:**

**“A golden fire came in and burned Night’s heart;**

Her dusky mindlessness began to dream;

The Inconscient conscious grew, Night felt and thought.” Savitri-601

“Above, her spirit in its mighty trance

Saw all, but lived for its transcendent task,

Immutable like a fixed eternal star.” Savitri-606

The whole of humanity is now going through this Subconscient transformation unconsciously and few prepared vessels are going through this transformation consciously. Those who are open towards Subconscient transformation, they will feel all the time a Divine Force is entering the mind, vital, body, and Subconscient sheaths in a very minuscule manner. When this descent of Divine force is strong enough to be felt as a higher body temperature of fever, then its outcome is a miracle in Subconscient sheath resulting in some Divine manifestation.

In the previous Cantos of the whole book, (1) we get the information that if our Psychic and Spiritual beings are open then beings of those higher planes will accompany us and assist us in our *sadhana*, involve in many creative actions, and call down Divine energies. Integral Yoga identifies ten Selves and their opening activates affirmative Beings belonging to higher planes. (2) Similarly, through our untransformed nature, *asuric* beings or dark energies enter our system and do their destructive and pessimistic action both in waking and dream states. (3) We also get this information from *Savitri* that like our parents, some invisible beings pursue us in this birth and take care of us. Similarly, some beings accompany us from our previous births. So, we have to remember that neither this world, nor any creative action, nor any destructive action, nor any powers and personalities that are acting through us are our own. (4) Now in this book-10, Canto-1, we get some new inputs that will assist in our Subconscient transformation action. It describes some invisible beings identified as ‘a morning twilight of the gods’ (*Savitri*-601) who assist us in our *sadhana* and carry us from the twilight physical mind, twilight vital mind, and twilight intellect to

complete and integral Divine Light, Wisdom, Delight etc. Now we will concentrate on the character of these affirmative twilight beings.

Their forms arise from our sleep and they justify the long night followed by a new dawn and a new birth of consciousness. These dreaming deities look beyond the visible things and fashion in their thoughts, ideal worlds. By their presence 'the heaviness of the eyeless dark' (Savitri-602) has overpassed and all the sorrow of the night perished. He who wakes in this twilight world, finds his dreams true and all ran after light and joy and love. This twilight world is an atmosphere that cannot dare too much light, love and delight yet breathes strange ecstasy and anticipates deeply of delight. This twilight world is surrounded by vague fields, vague pastures, vague trees, vague scenes, vague cattle, vague spirits, vague melodies and vague ideal lands without a goal but having sweet memories, mighty measures of thought, far chanting of gods with low disturbing voices of desire. These twilight gods are fugitive beings and 'natural habitants of' (Savitri-602) the Subconscient world and they have the capacity to assist an individual to find his Soul. In that Subconscient sheath, nothing there was fixed or stayed for long, no mortal feet can take rest upon that soil, no breath of life lingered embodied there, no joy can dance for long period and no beauty can settle there. Yet in that Subconscient world, the memory of gladness ever repeats the same note, shapes are strangely consistent, the same thoughts are constant passers-by, all charms are renewed unendingly, waits always to hear the music like the recurrence of a haunting rhyme. Divine touches incessantly, the things that never seized for Subconscient transformation. The Divine Light showers as a trail of disappearing star and each Divine touch faints the vessel and the promise of unrealised bliss is heard. Psychic being participates in this Subconscient transformation through its purity, adoration and subtle presence and its unaware, momentary and escaping thrill is experienced as much sweeter than any rapture known to earth and heaven.

Now we will concentrate on the line: "Heaven ever young and earth too firm and old" (Savitri-603) This line also suggests that when we open ourselves towards Divine Forces, we become young and energetic and when we keep the door open towards dark Subconscient and inconscient undivine energies we become old and weak. This also suggests the presence of heavenly beings for Subconscient transformation whose raptures of creation last too long; their affirmative bold



formations are too absolute and are too intimate with eternal things. They stand up sculptured on the eternal hills and win immortality by perfect physical form. These heavenly beings are too pure, too great, too meaningful without shadow and without incertitude.

"Their bold formations are too absolute;  
Carved by an anguish of divine endeavour  
They stand up sculptured on the eternal hills,  
Or quarried from the living rocks of God  
Win immortality by perfect form.  
They are too intimate with eternal things:  
Vessels of infinite significances,  
They are too clear, too great, too meaningful;  
No mist or shadow soothes the vanquished sight,  
No soft penumbra of incertitude." Savitri-603-604

Thus, a golden hem of bliss is experienced along with the gleaming shoulder of some godlike hope and flying feet of fine desires. These heavenly beings are visitors from the morning star, satisfied with the first perfection of Psychic opening. They mingle in a passion of pursuit and thrill with the spray of joy....

"Half-vanquished by the dream-happiness around,  
Awhile she moved on an enchantment's soil,  
But still remained possessor of her soul.  
Above, her spirit in its mighty trance  
Saw all, but lived for its transcendent task, (Realisation of Cosmic and Transcendent Divine.)  
Immutable like a fixed eternal star." Savitri-606

**The Most Important Secret of this chapter:**

“In that tremendous darkness heavy and bare  
She atoned for all since the first act whence sprang  
The error of the consciousness of Time,  
The rending of the Inconscient’s seal of sleep,” Savitri-599  
“And when there is no world, no creature more,  
When Time’s intrusion has been blotted out,  
It shall last, unbodied, saved from thought, at peace.” Savitri-600  
“Here in this seat of Darkness mute and lone,  
In the heart of everlasting Nothingness  
Light conquered now even by that feeble beam:  
Its faint infiltration drilled the blind deaf mass;  
Almost it changed into a glimmering sight  
That housed the phantom of an aureate Sun  
Whose orb pupilled the eye of Nothingness.” Savitri-601  
“A golden fire came in and burned Night’s heart;  
Her dusky mindlessness began to dream;  
The Inconscient conscious grew, Night felt and thought.” Savitri-601

**45/ Book 10, Canto 2 - The Gospel Of Death And Vanity Of The Ideal**

**A Brief Restatement:**

Book 10, Canto 2 represents the gospel of *Death* which is a Soul slaying truth and his ideal appears to be in vain in resolving world problems. This Canto proposes that to remain satisfied with a brief touch of Divine Force is a moderate and escapist

Spirituality which cannot transform Nature but to prepare for that Truth which slowly and constantly infiltrates into the material vessel, which alone can expedite Subconscious transformation and transform Nature. *Death's* ideal accepts the later *Vedantic* doctrine of the Soul's (*Jivatma's*) union with Spirit (*Paramatma*) and refuges the ancient *Vedantic* doctrine of the Spirit's reconciliation with Matter. This Canto is important from **three points** of view. **Firstly**, it gives more description of the twilight of the Subconscious world which must be approached through faint infiltration of Truth Light (Or 'Threatened (falsehood) with this faint beam of wandering Truth' Savitri-585) and not the later *Vedantic* escape from material problems; **secondly**, here *Sri Aurobindo* defines the Soul slaying human love through the symbolic representation of *Death's* gospel; **thirdly** in this Canto, the Supreme word, *Mahavakya*, of *Savitri* book is revealed.

1: "I think *Sri Aurobindo* deliberately made this *Death* very vulgar to discourage all the Illusionists and *Nirvanists*." The Mother/The Mother's Agenda-6/164,

(Death said) "Earth only is there and not some heavenly source.

If heavens there are they are veiled in their own light,

If a Truth eternal somewhere reigns unknown,

It burns in a tremendous void of God;

For truth shines far from the falsehoods of the world;

How can the heavens come down to unhappy earth

Or the eternal lodge in drifting time?" Savitri-609

(Death said) "The Avatars have lived and died in vain,

Vain was the sage's thought, the prophet's voice;

In vain is seen the shining upward Way.

Earth lies unchanged beneath the circling sun;

She loves her fall and no omnipotence

Her mortal imperfections can erase,

Force on man's crooked ignorance Heaven's straight line

Or colonise a world of death with gods.” Savitri-609-610

(Death said) “Heaven’s hour adjourned flees into bodiless Time.

Death saves thee from this and saves Satyavan:

He now is safe, delivered from himself;

He travels to silence and felicity.

Call him not back to the treacheries of earth

And the poor petty life of animal Man.

In my vast tranquil spaces let him sleep” Savitri-611

(Death said) “Renounce, forgetting joy and hope and tears,

Thy passionate nature in the bosom profound

Of a happy Nothingness and worldless Calm,

Delivered into my mysterious rest.” Savitri-612

2: As per our study like *Arjuna of the Gita*, *Death* has raised twenty-three questions and indirectly hints at a passage to immortality. From the *Arjuna* we learn the lesson of *Jivatma’s* union with *Paramatma*, similarly, from *Death’s* conversation with *Savitri*, we can learn the lesson of reconciliation of Perfect Spirit with imperfect Matter.

A Soul-slaying human love, a soul-slaying word and a soul-slaying momentary work can slay the Psychic being. This means human association, thought bound to three *gunas* and any action by the pressure of three *gunas* can veil the Psychic being. Whereas Divine Love, Divine descended overhead Knowledge and Divine action by the pressure of Divine Will can save and activate the Psychic being.

(Death said) “Thy mortal longing made for thee a soul.

This angel in thy body thou callst love,

Who shapes his wings from thy emotion’s hues,

In a ferment of thy body has been born

And with the body that housed it it must die.  
It is a passion of thy yearning cells,  
It is flesh that calls to flesh to serve its lust;  
It is thy mind that seeks an answering mind  
And dreams awhile that it has found its mate;  
It is thy life that asks a human prop  
To uphold its weakness lonely in the world  
Or feeds its hunger on another's life." Savitri-608  
(Death said) "What is this love thy thought has deified,  
This sacred legend and immortal myth?  
It is a conscious yearning of thy flesh,  
It is a glorious burning of thy nerves,  
A rose of dream-splendour petalling thy mind,  
A great red rapture and torture of thy heart.  
A sudden transfiguration of thy days,  
It passes and the world is as before." Savitri-610  
(Death said) "If Satyavan had lived, love would have died;  
But Satyavan is dead and love shall live  
A little while in thy sad breast, until  
His face and body fade on memory's wall  
Where other bodies, other faces come." Savitri-610  
(Death said) "Love cannot live by heavenly food alone,  
Only on sap of earth can it survive.  
For thy passion was a sensual want refined,  
A hunger of the body and the heart;

Thy want can tire and cease or turn elsewhere.  
Or love may meet a dire and pitiless end  
By bitter treason, or wrath with cruel wounds  
Separate, or thy unsatisfied will to others  
Depart when first love's joy lies stripped and slain:  
A dull indifference replaces fire  
Or an endearing habit imitates love:  
An outward and uneasy union lasts  
Or the routine of a life's compromise:" Savitri-611  
(Death said) "Two strive, constant associates without joy,  
Two egos straining in a single leash,  
Two minds divided by their jarring thoughts,  
Two spirits disjoined, for ever separate.  
Thus is the ideal falsified in man's world;  
Trivial or sombre, disillusion comes,  
Life's harsh reality stares at the soul:" Savitri-611  
(Death said human love is) "A sweet secretion from the erotic glands  
Flattering and torturing the burning nerves,  
Love is a honey and poison in the breast  
Drunk by it as the nectar of the gods.  
Earth's human wisdom is no great-browed power,  
And love no gleaming angel from the skies;  
If they aspire beyond earth's dullard air,  
Arriving sunwards with frail waxen wings,  
How high could reach that forced unnatural flight?

But not on earth can divine wisdom reign  
And not on earth can divine love be found;  
Heaven-born, only in heaven can they live;  
Or else there too perhaps they are shining dreams.” Savitri-618-619

### **3: Supreme Word of Savitri (*Mahavakya*)**

“If there is a yet happier greater god,  
Let him first wear the face of *Satyavan*  
And let his soul be one with him I love;  
So let him seek me that I may desire.” Savitri-614,

A Psychic being is identified as a greater God. That means if a *Sadhaka* has realised his Psychic Being in the heart centre, then his status is greater than overmental God and he can call down Divine Love to earth and men. If he calls down *Paramatma/Purushottama/Supramental Purusha* to the heart centre then he begins to wear the face of *Satyavan* and experiences static Divine union. With the prolongation of this union, dynamic *Brahman/Paraprakriti/Supramental Mother* comes down permanently to stay in the heart centre. Then heart centre becomes the meeting ground of *Paramatma Satyavan* and *Paraprakriti Savitri* and this dynamic union possesses material life and the cellular transformation begins the action. To Love and Possess equally *Paramatma Satyavan* and *Paraprakriti Savitri* in the heart centre is the supreme Word of *Savitri* and the extension of World transformation through the mighty descent of Divine Force. This is the condition of receiving *Savitri's* comprehensive Divine Love. Here we divide this comprehensive Divine Love into four parts:

*Jivatma's* union with *Paramatma* (realisation of transcendent Divine)

*Jivatma's* union with *Paraprakriti* (Universalisation of Consciousness and beginning of individual transformation))

*Paramatma's* union with *Paraprakriti* (beginning of cellular and world transformation.)

*Paraprakriti's* union with *Aparaprakriti* (Matter) (transformation of Subconscient and Inconscient Sheaths or Reconciliation of Spirit with Matter.)

Those who do not wear the face of *Paramatma Satyavan* within have no issue, no charm and glory and their life is 'Like love when the beloved's face is gone.' (Savitri-306)

When *King Aswapati* asked *Savitri* 'somewhere on the longing breast of earth, Thy unknown lover waits for thee the unknown,' (Savitri-374) *Savitri* went across the world to meet her Lord. She met twelve types of exclusive liberated great Souls before meeting *Satyavan* but they were not fit to hold *Savitri's* Comprehensive Divine Love. To hold *Savitri's* comprehensive Divine Love, one has to reconcile twelve exclusive Divine attributes of liberated Souls. So he can 'wear the face of *Satyavan*' or move the Consciousness comprehensively in all the above four ways.

OM TAT SAT

**The Most Important Secret of this chapter:**

“His bliss laughs to us or it calls concealed  
Like a far-heard unseen entrancing flute  
From moonlit branches in the throbbing woods,  
Tempting our angry search and passionate pain.  
Disguised the Lover seeks and draws our souls.  
He named himself for me, grew *Satyavan*.  
For we were man and woman from the first,  
The twin souls born from one undying fire.  
Did he not dawn on me in other stars?  
How has he through the thickets of the world  
Pursued me like a lion in the night  
And come upon me suddenly in the ways  
And seized me with his glorious golden leap!



Unsatisfied he yearned for me through time,  
Sometimes with wrath and sometimes with sweet peace  
Desiring me since first the world began.  
He rose like a wild wave out of the floods  
And dragged me helpless into seas of bliss.  
Out of my curtained past his arms arrive;  
They have touched me like the soft persuading wind,  
They have plucked me like a glad and trembling flower,  
And clasped me happily burned in ruthless flame.  
I too have found him charmed in lovely forms  
And run delighted to his distant voice  
And pressed to him past many dreadful bars.  
If there is a yet happier greater god,  
Let him first wear the face of Satyavan  
And let his soul be one with him I love;  
So let him seek me that I may desire.  
For only one heart beats within my breast  
And one god sits there throned. Advance, O Death,  
Beyond the phantom beauty of this world;  
For of its citizens I am not one.  
I cherish God the Fire, not God the Dream.” Savitri-614

#### **46/ Book 10, Canto 3 - The Debate Of Love And Death**

##### **A Brief Restatement:**

This book-10, Canto-3, reveals first *Savitri's* discovery of the Subconscient Self within Subconscient Sheath. This discovery is important for the purification and transformation of Subconscient and adjacent worlds of mind, life and body.

"A spirit moved in black immensities  
And built a Thought in ancient Nothingness;  
A soul was lit in God's tremendous Void,  
A secret labouring glow of nascent fire." Savitri-622

This creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exist brutal and evil activities, then they are to be accepted as incidents of the Divine's vast and varied plot; His great and dangerous drama's needed steps. We have to meet our Lord in the nascent sleep of shadow and the Night and in the wakefulness of the stars and Sun and wait for the hour in which high Supracosmic Source meets the low and nether Inconscient Sheath. The emergence of Divine Life on earth is possible by the reconciliation of God's Night with His fathomless Light and Life and *Death* become the fuel of the great world action and world existence.

"For now at last I know beyond all doubt,  
The great stars burn with my unceasing fire  
And life and death are both its fuel made.  
Life only was my blind attempt to love:  
Earth saw my struggle, heaven my victory;  
All shall be seized, transcended; there shall kiss  
Casting their veils before the marriage fire  
The eternal bridegroom and eternal bride.  
The heavens accept our broken flights at last.  
On our life's prow that breaks the waves of Time  
No signal light of hope has gleamed in vain." Savitri-638

*Savitri* has to unite with *Satyavan* in the Subconscious and Inconscious world by calling down Divine energy there. *Satyavan's* death created such an opportunity for *Savitri*. She has to prove her Divine Love which can transform those dark worlds. So, her task is to call down Divine Love from higher planes and the emergence of the same Divine Love by activation of Subconscious Self and the 'two rivers of Light' (*Savitri*-531) wait 'to be kindled in our secret cells.' (*Savitri*-626)

"Yet Light is there; it stands at Nature's doors:

It holds a torch to lead the traveller in.

It waits to be kindled in our secret cells;

It is a star lighting an ignorant sea,

A lamp upon our poop piercing the night.

As knowledge grows Light flames up from within:

It is a shining warrior in the mind,

An eagle of dreams in the divining heart,

An armour in the fight, a bow of God." *Savitri*-626

Lastly, this Canto gives a clue how the business of *Death* and *Night* fails on Earth. That is possible by universalisation of Divine Love, by attainment of unity consciousness of Supermind and all is known and clasped by Divine Love.

"A Lover leaning from his cloister's door

Gathers the whole world into his single breast.

Then shall the business fail of *Night* and *Death*:

When unity is won, when strife is lost

And all is known and all is clasped by Love

Who would turn back to ignorance and pain?" *Savitri*-632-33

This Canto also proposes that Subconscious transformation can only be experienced in deep meditation or non-waking trance. Entry into Subconscious plane is a terrible battle against the forces of darkness and in *the Mother's* language, "I am given the awareness of how huge this thing (Divine descent) is one drop at a time...so I won't be crushed," (The Mother's Agenda, July 15, 1961,) and this Subconscious transformation could be done 'only in deep meditation...and not in any other time, in activity or even in concentration.' (The Mother's Agenda, December 11, 1963)

"But now her spirit's flame of conscient force  
Retiring from a sweetness without fruit  
Called back her thoughts from speech to sit within  
In a deep room **in meditation's house.**" Savitri-639

OM TAT SAT

**The Most Important Secret of this chapter:**

"My love eternal sits throned on God's calm;  
For Love must soar beyond the very heavens  
And find its secret sense ineffable;  
It must change its human ways to ways divine,  
Yet keep its sovereignty of earthly bliss." Savitri-633

"For now at last I know beyond all doubt,  
The great stars burn with my unceasing fire  
And life and death are both its fuel made.  
Life only was my blind attempt to love:  
Earth saw my struggle, heaven my victory;  
All shall be seized, transcended; there shall kiss  
Casting their veils before the marriage fire  
The eternal bridegroom and eternal bride." Savitri-638

## 47/ Book 10, Canto 4 - The Dream Twilight And The Earthly Real

### **A Brief Restatement:**

The canto marks the final confrontation of *Savitri* with *Death* in his own realm (of Night). The next time *Savitri* meets *Death* will be in the realm of light where *Death's* contorted mask is removed and his true divine nature is revealed.

*Death* (after his gospel in the previous canto) argues for *Savitri* to give up her quest and conviction of revealing the Divine behind all matter and bringing down the divine from the highest planes. *Savitri* destroys all his arguments with the Truth. Finally, *Death* slowly recognises that the Divine Mother may be present in *Savitri* and asks for that *darshan* and agrees to release him if he is blessed with that vision. A vast transformation comes over *Savitri* and the divine Mother within steps forward and reveals herself to *Death* and asks him to return *Satyavan's* soul. Despite this *Death* remains stubborn and refuses to give up *Satyavan*. But the light and force of the Divine Mother overwhelms him and he retreats defeated, giving up the soul of *Satyavan*.

*Arjuna* was shown *Viswarupa Darshana* (The Vision of the universal Godhead) by the Lord in *the Gita* for the completeness of his Spiritual life. Here in this Canto-IV, book-10, *Savitri*, the Divine Mother had possessed *Death* by Her dynamic *Viswa rupa*. *Death God* is projected here as a temporary dark instrument of the Divine. This is also the message for a *Sadhak* of integral Yoga that he has to realise the vision of *Viswarupa* of *the Gita* through his third eye and be possessed by the *Viswarupa* of the Divine Mother, in his passage towards immortality. For him, realisation of the Divine is an easier task and the transformation of earthly Nature is a very difficult task, which he has to experience after the universalization of Consciousness.

(*Death's Viswa rupa* experience) "Weighed on his unbowed head and stubborn breast;

Light like a burning tongue licked up his thoughts,

Light was a luminous torture in his heart,

Light coursed, a splendid agony, through his nerves;

His darkness muttered perishing in her blaze.

Her mastering Word commanded every limb  
And left no room for his enormous will  
That seemed pushed out into some helpless space  
And could no more re-enter but left him void.  
He called to Night but she fell shuddering back,  
He called to Hell but sullenly it retired:  
He turned to the Inconscient for support,  
From which he was born, his vast sustaining self;  
It drew him back towards boundless vacancy  
As if by himself to swallow up himself:  
He called to his strength, but it refused his call.  
His body was eaten by light, his spirit devoured." Savitri-667

If a *Sadhak* attains Cosmic Consciousness, then he must pursue *sadhana* in secrecy and silence. His presence will be intolerable for the common man because of this particular nature, 'Universal, he is all,--transcendent, none.' (Savitri-657) When he lives in universal Self, he becomes very intimate with all; when he lives in transcendent Consciousness, he goes beyond all these relations. This is unbearable to man's righteousness. His outward appearance will be marked with Truth-Power or the 'sound of infinity' in his voice and his eyes will shine with the 'light of things beyond.' (Savitri-663)

OM TAT SAT

**The Most Important Secret of this chapter:**

“Darkness below, a fathomless Light above,  
In Light are joined, but sundered by severing Mind  
Stand face to face, opposite, inseparable,  
Two contraries needed for his great World-task,

Two poles whose currents wake the immense World-Force.” Savitri-656-657

“A few have dared the last supreme ascent  
And break through borders of blinding light above,  
And feel a breath around of mightier air,  
Receive a vaster being’s messages  
And bathe in its immense intuitive Ray.” Savitri-659

#### **48/ Book 11, Canto 1 - The Soul's Choice And The Supreme's Consummation**

##### **A Brief restatement:**

After the *Savitri* moves through the realms of Eternal Night and the Dream Twilight and defeats *Death* so that he retreats and gives up his claim to *Satyavan’s* Soul, *Savitri* enters the realm of the Superconscient. As she enters these realms she moves up the levels of the overmind and then onto the Supramental and *Sachchidananda* planes.

As she ascends past the overmind regions she encounters the Supreme who gives her the final test. To date *Savitri* has had to deal with obstacles from her birth mother, her untransformed nature and *Death*, both within (as a void/nirvana) and without.

Having conquered *Death* and secured *Satyavan*, the Supreme asks her to enjoy the fruits of her glory, reminds her that she is the Eternal Bride and His force – He asks her to withdraw to live in her spirit above or in her Soul within and no longer does she need to strive against the recalcitrant nature who in the course of time (eons) will eventually be transformed.

*Savitri* in spite of the deeply loving and ensnaring words of the Divine, refuses – just as she refused to succumb to the eternal night and the twilight she also refuses this boon. This is because, for *Savitri*, the Divine has to be experienced integrally, not just in one realm. The Divine then takes her to the highest planes of

existence, from where she will be better able to make her decision and tempts her three more times. But each time *Savitri* refuses, because in those highest stations of *Sachchidananda*, *Savitri* is united with the Supreme Mother's consciousness and she feels all of creations as her children. The voices of these children plead to her to remain with them and the love which binds her to Her creations makes her ask the Supreme that all that He offers her, let that be provided to all of Earth and man, not just to her.

One key difference we note between the Supreme's discussion with *Savitri* and the Divine Mother's instruction with *King Aswapthi* is that even though both Lord and the Supreme Mother said not to hasten the descent of the force on unprepared earth, with *King Aswapati*, he was asked to remain on earth and "let thy toil be vast" (Savitri-340) or 'Accept the difficulty and godlike toil,' (Savitri-335) and not to retire to a station above creation. With *Savitri*, the Supreme is actually asking her to withdraw into the highest planes of Consciousness. (This also hints at the difference between dynamic Divine Mother and static Divine Father.)

The Supreme is pleased with *Savitri's* choice and grants her the Supreme Consummation which is to find the Divine in all and be filled by the Divine.

He says that after *Savitri* prepares the Earth it will then be able to bear the descent of the Supreme Mother, the last *Avatar*. This will coincide with the emergence of a new race of diviner men, who will also raise the existing race of men towards the Divine. This will then allow the Supreme's force and presence to act directly on Earth without distortion and the need of any intermediary consciousness.

OM TAT SAT

**The Most Important Secret of this Canto:**

"A divine force shall flow through tissue and cell  
And take the charge of breath and speech and act  
And all the thoughts shall be a glow of suns  
And every feeling a celestial thrill.



Often a lustrous inner dawn shall come  
Lighting the chambers of the slumbering mind;  
A sudden bliss shall run through every limb  
And Nature with a mightier Presence fill.  
Thus shall the earth open to divinity  
And common natures feel the wide uplift,  
Illumine common acts with the Spirit's ray  
And meet the deity in common things.  
Nature shall live to manifest secret God,  
The Spirit shall take up the human play,  
This earthly life become the life divine." Savitri-710

#### **49/ Book 12, Epilogue - The Return To Earth**

##### **A Brief restatement:**

This chapter signifies the permanent descent of *Sachchidananda* Consciousness to earth consciousness which was the result of *Savitri's* permanent ascent of Soul to *Sachchidananda* consciousness, here symbolically represented as Everlasting Day.

*Savitri* along with *Satyavan* return to earth consciousness and to their bodies with the blessings of the Supreme to stay in the Earth's atmosphere and continue their eternal work as the dual incarnating power of the Supreme (1) to raise the consciousness of man to God and (2) to bring down the higher consciousness to the Earth plane.

*Satyavan* recognizes the great (subjective and objective) change that *Savitri* has undergone (during this long cataleptic trance) and realizes that it is due to her love alone (Or accumulation of her *Yoga Shakti* in the form of Divine Love that

was able to bring back *Satyavan* from the clutch of *Death* or Their strong bond of Divine union failed *Death* to take *Satyavan* away from *Savitri*) that he has consented to remain on the earth plane and continue their work.

The boons *Death* gave to *Savitri* have resulted in the King's (*Dyumatsena's*) outward vision (and inner vision of seven immortal worlds) being restored and his lost kingdom (symbolized as King *Dyumatsena's* lame identity with Ignorance) and returned with the eye of wisdom and integral Knowledge.

The poem finishes with marked difference in the consciousness of the Earth, (permanent manifestation of *Sachchidananda* Consciousness on Earth), especially in the inconscient plane, which now houses the promise of greater dawn and light due to the work of this dual Force on the (Subconscient/Inconscient plane) earth plane.

OM TAT SAT

**The Most Important Secret of this chapter:**

“Awakened to the meaning of my heart

That **to feel love and oneness is to live**

And this the magic of our golden change,

Is all the truth I know or seek, O sage.” Savitri-624

**Recapitulation:**

We must pursue *Sadhana* by outwardly becoming a mere man of action like the woodsman status of *Satyavan* and inwardly like *King Aswapati*, who drops all his separative identity in the Divine, possesses the highest objective of *Jnana* and *Bhakti Yoga* by becoming a *Karma Yogi*. We must note that while pursuing this difficult Yoga if we experience Spiritual fall then, also we can again pursue this *Sadhana* of *Karma Yoga* like *King Dyumatsena*, in double seclusion that of an outcast from the privilege of light of the outer world and renouncing the enjoyment of five senses symbolised here as loss of eyesight. We must learn to consecrate our Soul's childhood near the Mother Soul, here identified as *Savitri*, who serves earth and her children from below like a slave and from above like Sunlight. Her ceaseless consecration and ceaseless Divine union could not satisfy and fulfill life because there

is always the threat of an inrush of Ignorance, Falsehood, Suffering and Death from below. They can abruptly end all the charm of life. The remedy lies in her Subconscient and Inconscient transformation through a collaboration of a few prepared universalised individual vessels.

# The Bibliographical Note

## Note of the Publisher:

This pilgrimage to Bali witnessed tremendous opening towards *The Mother's* new Divinity, both by the Balinese Aspirants and the noble participants of World Hindu Wisdom Meet-2014 which is a continuation of its earlier World Hindu Summit Meet in 2012 and 2013.

The first day session, 16.04.2014, began with the inauguration of S.A. Maa Krishna's Book *The Divine Bliss* which focuses on the man's possibility of ascending to the status of Integral Godhead through Divine Call and our Soul's task in Integral Yoga is to reveal *The Mother's* Power which is too great for earth, to live in Her Bliss which is too large for heaven, to open toward Her Light which is too intense for inconscient hell, to extricate Her Beauty which is too vast for physical consciousness and to possess Her Love which is too boundless.

The second day session, 17.04.2014 began with S.A. Maa Krishna's recitation of Hymn offered to Mother *Durga* in which *Sri Aurobindo* projected India as the noblest race destined to save the world by calling down the Divine Mother power, by whose appearance we can regain the lost Spiritual Teaching, inviolate Character, strength of Intuition, force of Austerity, power of Virginity and true liberating Integral Knowledge. She only can slay the dark enemy of Titan and *Asura* within and root out all obscurity without. Our earnest prayer is that, may our entire life and all life of successive births and bodies become a ceaseless worship of *the Mother* and all our action is a continuous service dedicated to Her. May She descend and manifest physically upon this earth.

The second day session ended with *S.A. Maa Krishna's* lecture representing *The Mother* and *Sri Aurobindo's* world vision, world redemption and world transformation. She pointed out that this creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exist brutal and evil activities, then they are to be accepted as incidents of Divine's vast and varied plot; His great and dangerous drama's needed steps. We have to meet our Lord in the nescient sleep of shadow and the Night in the form of Subconscient Self and in the wakefulness of the stars and Sun symbolising Supramental Self and wait for the hour in which high meets the low. The emergence of Divine Life on earth is possible by reconciliation of God's Night below the feet and His fathomless Light above the head.

Bali is long recognised as the land of peace, whose Soul has turned towards greater Spiritual Call and this auspicious World Hindu Wisdom Meet-2014 has opened enormous Spiritual possibilities for the children of Bali and its ardent seekers.

The evolution of the Spiritual history of earth has been thoroughly studied in integral Yoga and its clear and distinct hierarchies have been evolved which can be accepted as basis for the further development and Spiritual unfolding of the endless truth of *Sanatana Dharma*. It admits that knowledge to be the highest wisdom which gathers together, illumines, integralises and harmonises the essential truth of all available knowledge and finds the basic and justifying reason of existence of Ignorance, Falsehood, Suffering and Death and cures them.

OM TAT SAT





“Disease will always return to the body if the soul is flawed; for the sins of the mind are the secret cause of the sins of the body. So too poverty and trouble will **always return on man in society, so long as the mind of the race is subjected to egoism.**” Sri Aurobindo/TMCW-10/On Thoughts and Aphorisms-270



“So long as religions exist, atheism will be indispensable to counter-balance them. Both must disappear to make way for a sincere and disinterested search for Truth and a total consecration to the object of this search.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-284







“I realised what the Hindu religion meant. We speak often of the Hindu religion, of the *Sanatana Dharma*, **but few of us really know what that religion is**. Other religions are preponderatingly religions of faith and profession, but the *Sanatana Dharma* is life itself; it is a thing that has not so much to be believed as lived. This is the *dharma* that for the salvation of humanity was cherished in the seclusion of this peninsula from of old. It is to give this religion that *India* is rising. She does not rise as other countries do, for self or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. *India* has always existed for humanity and not for herself and it is for humanity and not for herself that she must be great.” Sri Aurobindo/CWSA-8/Karmayogin/p-6

“I say no longer that nationalism is a creed, a religion, a faith; I say that it is the *Sanatana Dharma* which for us is nationalism. This *Hindu* nation was born with the *Sanatana Dharma*, with it it moves and with it it grows. When *the Sanatana Dharma* declines, then the nation declines, and if the *Sanatana Dharma* were capable of perishing, with the *Sanatana Dharma* it would perish. The *Sanatana Dharma*, that is nationalism. This is the message that I have to speak to you.”

**Sri Aurobindo**

CWSA-8/Karmayogin/p-12

(*Sri Krishna* said to *Sri Aurobindo* in *Alipore Jail*)“I am raising up this nation to send forth my word. This is the *Sanatana Dharma*, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go

forth, speak to your nation always this word that it is for the *Sanatana Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that *India* shall rise, it is the *Sanatana Dharma* that shall rise. When it is said that *India* shall be great, it is the *Sanatana Dharma* that shall be great. When it is said that *India* shall expand and extend herself, it is the *Sanatana Dharma* that shall expand and extend itself over the world. It is for the *dharma* and by the *dharma* that *India* exists. To magnify the religion means to magnify the country.” Sri Aurobindo/CWSA-8/Karmayogin/p-10

“But I can tell you about my own experience. Until the age of about twenty-five, all I knew was the God of religions, God as men have created him, and I did not want him at any price. I denied his existence but with the certitude that if such a God did exist, I detested him...When I was about twenty-five I discovered **the inner God** and at the same time I learned that the God described by most Western religions is none other than the Great Adversary...When I came to *India*, in 1914, and became acquainted with *Sri Aurobindo's* teaching, everything became very clear.”

**The Mother**

TMCW-10/On Thoughts and Aphorisms-331-332



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**“Thou hast to learn to bear all the gods within thee and never stagger with their inrush or break under their burden.” Sri Aurobindo**

“This is to teach man not to be dominated or frightened by the gods of the various religions; for, as a human being, man carries within himself the possibility of uniting with the Supreme Lord and becoming conscious of Him.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-295

“The task we set before ourselves is not mechanical but moral and spiritual. We aim not at the alteration of a form of government but at the building up of a nation. Of that task politics is a part, but only a part. We shall devote ourselves not to politics alone, nor to social questions alone, nor to theology or philosophy or literature or science by themselves, but we include all these in one entity which we believe to be all-important, the *dharma*, the national religion which we also believe to be universal. There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which *India* has always been destined to be guardian, exemplar and missionary. This is the *sanatana dharma*, the eternal religion. Under the stress of alien impacts she has largely lost hold not of the structure of that *dharma*, but of its living reality. For the religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations. To understand the heart of this *dharma*, to experience it as a truth, to feel the high emotions to which it rises and to express



and execute it in life is what we understand by *Karmayoga*. We believe that it is to make the *yoga* the ideal of human life that *India* rises today; by the *yoga* she will get the strength to realise her freedom, unity and greatness, by the *yoga* she will keep the strength to preserve it. It is a **spiritual revolution** we foresee and the material is only its shadow and reflex.”

Sri Aurobindo  
CWSA-8/Karmayogin/p-24





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Sri Aurobindo  
CWSA-13/Essays in Philosophy and Yoga/P-4

“This *sanātana dharmā* has many scriptures, *Veda, Vedānta, Gita, Upanishad, Darshana, Purāna, Tantra*, nor could it reject the *Bible* or the *Koran*; but its real, most authoritative scripture is in the heart in which the Eternal has His dwelling. It is in our inner spiritual experiences that we shall find the proof and source of the world’s Scriptures, the law of knowledge, love and conduct, the basis and inspiration of *Karmayoga*.” **Sri Aurobindo**

CWSA-8/Karmayogin/p-26





“To the Overmind, for example, all religions would be true as developments of the one eternal religion, all philosophies would be valid each in its own field as a statement of its own universe-view from its own angle, all political theories with their practice would be the legitimate working out of an Idea Force with its right to application and practical development in the play of the energies of Nature.”

Sri Aurobindo

CWSA-21/The Life Divine/p-298



“The instinct for order and freedom at once in any field of human activity is always a sign of a high natural capacity in that field, and a people which could devise such a union of unlimited religious liberty with an always orderly religious evolution, must be credited with a high religious capacity, even as they cannot be denied its inevitable fruit, a great, ancient and still living spiritual culture. It is this absolute freedom of thought and experience and this provision of a framework sufficiently flexible and various to ensure liberty and yet sufficiently sure and firm to be the means of a stable and powerful evolution that have given to Indian civilisation this wonderful and seemingly **eternal religion** with its marvellous wealth of many-sided philosophies, of great scriptures, of profound religious works, of religions that approach the Eternal from every side of his infinite Truth, of Yoga-systems of psycho-spiritual discipline and self-finding, of suggestive forms, symbols and ceremonies which are strong to train the mind at all stages of development towards the Godward endeavour. Its firm structure capable of supporting without peril a large tolerance and assimilative spirit, its vivacity, intensity, profundity and multitudinousness of experience, its freedom from the unnatural European divorce between mundane knowledge and science on the one side and religion on the other, its reconciliation of the claims of the intellect with the claims of the spirit, its long endurance and infinite capacity of revival make it stand out today as the most remarkable, rich and living of all religious systems. The nineteenth century has thrown on it its tremendous shock of negation and scepticism but has not been able to destroy its assured roots of spiritual knowledge. A little disturbed for a brief moment, surprised and temporarily shaken by this attack in a period of greatest depression of the nation’s vital force, India revived almost at once and responded by a fresh outburst of spiritual activity, seeking, assimilation, formative effort. A great new life is visibly preparing in

her, a mighty transformation and farther dynamic evolution and potent march forward into the inexhaustible infinities of spiritual experience.”

**Sri Aurobindo**

CWSA-20/Renaissance in India/p-191



**“Nationality is a stride of the progressive God passing beyond the stage of the family; therefore the attachment to clan and tribe must weaken or perish before a nation can be born.” Sri Aurobindo**

**“Thus Sri Aurobindo reveals to us the great political secret whose realisation can lead us to the union of all nations and finally to human unity.” The Mother**

**On Thoughts and Aphorisms/p-307**





**“God has so arranged life that the world is the soul’s husband; Krishna its divine paramour. We owe a debt of service to the world and are bound to it by a law, a compelling opinion, and a common experience of pain and pleasure, but our heart’s worship and our free and secret joy are for our Lover.” Sri Aurobindo**  
**“For the moment, the world still seems to be in contradiction with the pure and luminous divine joy; but a day will come when the world too will manifest this joy. This is what we must prepare it for.”**

**The Mother**  
**On Thoughts and Aphorisms/p-340-341**

**“There are four very great events in history, the siege of Troy, the life and crucifixion of Christ, the exile of Krishna in Brindavan and the colloquy with Arjuna on the field of Kurukshetra. The siege of Troy created Hellas, the exile in Brindavan created devotional religion (for before there was only meditation and worship), Christ from his cross humanised Europe, the colloquy at Kurukshetra will yet liberate humanity. Yet it is said that none of these four events ever happened.”**

**Sri Aurobindo.**

**TMCW-10/On Thoughts and Aphorisms/p-62-63**

**“The colloquy at Kurukshetra is the Bhagavad Gita.**

*Sri Aurobindo* considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth.

From the time of its first appearance, *the Gita* has had an immense spiritual action; but with the new interpretation that *Sri Aurobindo* has given to it, its influence has increased considerably and has become decisive.”

**The Mother**

TMCW-10/On Thoughts and Aphorisms/p-63

“The dogmas of sects and the intolerance of religions come from the fact that the sects and religions consider their beliefs alone to be knowledge, and the beliefs of others to be error, ignorance or charlatanism.

This simple movement causes them to set up what they believe to be true as dogma and to violently condemn what others believe to be true. To think that your knowledge is the only true one, that your belief is the only true one and that others’ beliefs are not true, is to do precisely what is done by all sects and religions.

So, if you are doing exactly the same thing as the sects and religions, you have no right to mock them. You do the same thing without being aware of it because it seems quite natural to you. What Sri Aurobindo wants to make you understand is that when you say, “We are in possession of the truth and what is not this truth is an error” — though you may not dare say it in such a crude way — you are doing exactly the same thing as all the religions and all the sects.”

**The Mother**

TMCW-10/On Thoughts and Aphorisms/p-20



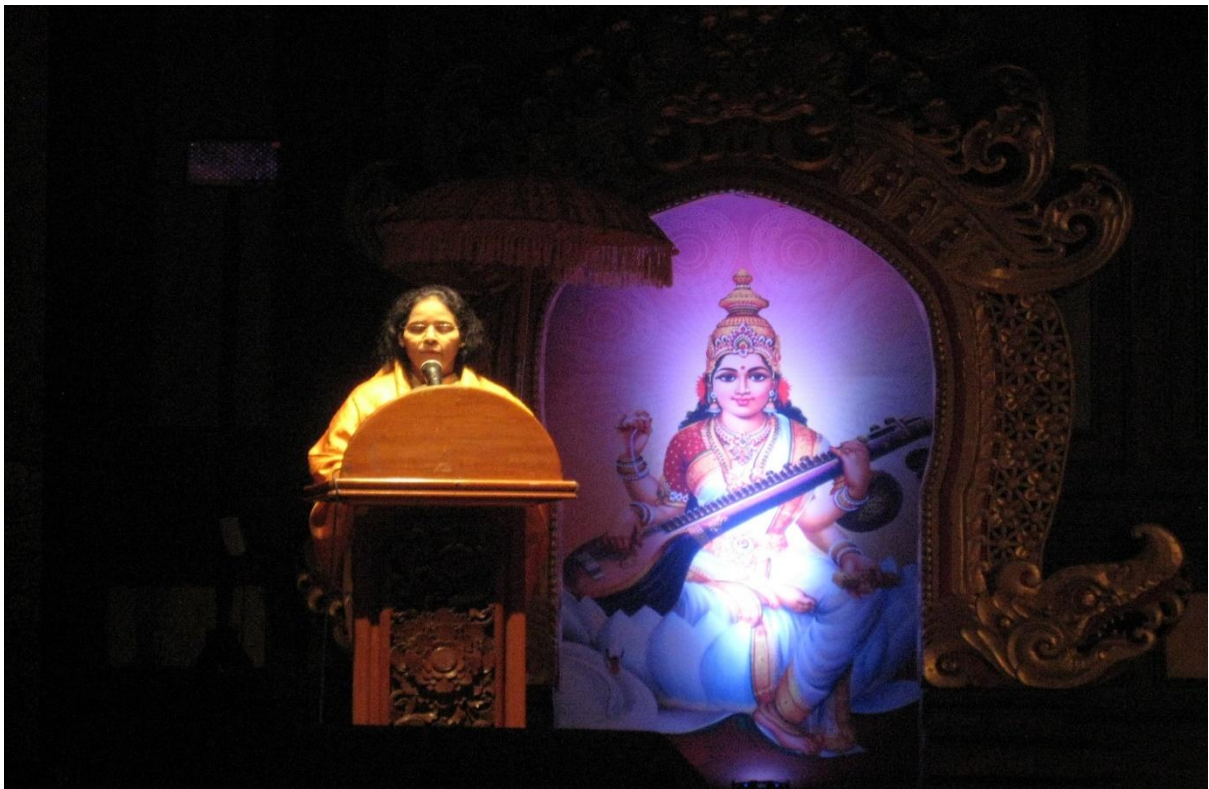


“Love alone as preached by Christ failed to transform man. Force alone as preached by Mahomed did not transform man, far from it. That is why the consciousness which is at work to transform mankind, unites Force with Love, and the One who must realise this transformation will come on earth with the Power of Divine Love.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-259

“The wide and supple method of evolutionary Nature providing the amplest scope and preserving the true intention of the religious seeking of the human being can be recognised in the development of religion in India, where any number of religious formulations, cults and disciplines have been allowed, even encouraged to subsist side by side and each man was free to accept and follow that which was congenial to his thought, feeling, temperament, build of the nature. It is right and reasonable that there should be this plasticity, proper to an experimental evolution: for religion’s real business is to prepare man’s mind, life and bodily existence for the spiritual consciousness to take it up; it has to lead him to that point where the inner spiritual light begins fully to emerge. It is at this point that religion must learn to subordinate itself, not to insist on its outer characters, but give full scope to the inner spirit itself to develop its own truth and reality. In the meanwhile it has to take up as much of man’s mentality, vitality, physicality as it can and give all his activities a turn towards the spiritual direction, the revelation of a spiritual meaning in them, the imprint of a spiritual refinement, the beginning of a spiritual character.” Sri Aurobindo

CWSA-22/The Life Divine/p-897







“I repeat that when we speak of *Sri Aurobindo* there can be no question of a teaching nor even of a revelation, but of an action from the Supreme; no religion can be founded on that.”

**The Mother**

TMCW-10/On Thoughts and Aphorisms-96



“It has been contended that religion in its beginnings was nothing but a mass of animism, fetishism, magic, totemism, taboo, myth, superstitious symbol, with the medicine-man as priest, a mental fungus of primitive human ignorance, — later on at its best a form of Nature-worship. It could well have been so in the primitive mind, though we have to add the proviso that behind much of its beliefs and practices there may have been a truth of an inferior but very effective kind that we have lost with our superior development.” Sri Aurobindo

CWSA-22/The Life Divine-p-901







“Therefore we see in India that a sharp incompatibility has been created between life in the world and spiritual growth and perfection, and although the tradition and ideal of a victorious harmony between the inner attraction and the outer demand remains, it is little or else very imperfectly exemplified. In fact, when a man turns his vision and energy inward and enters on the path of Yoga, he is popularly supposed to be lost inevitably to the great stream of our collective existence and the secular effort of humanity. So strongly has the idea prevailed, so much has it been emphasised by prevalent philosophies and religions that to escape from life is now commonly considered as not only the necessary condition, but the general object of Yoga. No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human life or, in its method, not only permit but favour the harmony of our inner and



outer activities and experiences in the divine consummation of both.”

Sri Aurobindo

CWSA-23/The Synthesis of Yoga-p-8



“It is possible indeed that it is the mystic or the incipient occultist who was everywhere the creator of religion and imposed his secret discoveries in the form of belief, myth and practice on the mass human mind; for it is always the individual who receives the intuitions of Nature and takes the step forward dragging or drawing the rest of humanity behind him.” Sri Aurobindo/CWSA-22/The Life Divine-p-902



“– Family, nationality, humanity are Vishnu’s three strides from an isolated to a collective unity. The first has been fulfilled, we yet strive for the perfection of the second, towards the third we are reaching out our hands and the pioneer work is already attempted.”

Sri Aurobindo

TMCW-10/On Thoughts and Aphorisms/p-307







“Here, in these two forms of the spiritual evolution, the esoteric and the exoteric, the way of the mystic and the way of the religious man, we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space and the principle of expansion and extension so that the new creation may be generalised in as large a field as possible. The first is the concentrated dynamic and effective movement; the second tends towards diffusion and status. As a result of this new development, the spiritual aspiration at first carefully treasured by a few became more generalised in mankind, but it lost in purity, height and intensity.” Sri Aurobindo/CWSA-22/The Life Divine-p-903





“Religion always tends to make God in the image of man, a magnified and aggrandised image, but in the end it is always a god with human qualities. This is what makes it possible for people to treat him as they would treat a human enemy. In some countries, when their god does not do what they want, they take him and throw him into the river!” **The Mother/ TMCW-10/On Thoughts and Aphorisms-95**







“Another untoward result or peril of the diffusive movement and the consequent invasion has been the intellectual formalisation of spiritual knowledge into dogma and the materialisation of living practice into a dead mass of cult and ceremony and ritual, a mechanisation by which the spirit was bound to depart in course of time from the body of the religion. But this risk had to be taken, for the expansive movement was an inherent necessity of the spiritual urge in evolutionary Nature.” Sri Aurobindo

CWSA-22/The Life Divine/p-903

“For religion in India limited itself by no one creed or dogma; it not only admitted a vast number of different formulations, but contained successfully within itself all the elements that have grown up in the course of the evolution of religion and refused to ban or excise any: it developed occultism to its utmost limits, accepted spiritual philosophies of all kinds, followed to its highest, deepest or largest outcome every possible line of spiritual realisation, spiritual experience, spiritual self-discipline. Its method has been the method of evolutionary Nature herself, to allow all developments, all means of communication and action of the spirit upon the members, all ways of communion between man and the Supreme or Divine, to follow every possible way of advance to the goal and test it even to its extreme.” Sri Aurobindo

CWSA-22/The Life Divine/p-904-905

“The individual demands from religion **a door of opening into spiritual experience** or a means of turning towards it, a communion with God or a definite light of guidance on the way, a promise of the hereafter or a means of a happier supraterrrestrial future; these needs can be met on the narrower basis of credal belief and sectarian cult. But there is also the wider purpose of Nature to prepare and further the

spiritual evolution in man and turn him into a spiritual being; religion serves her as a means for pointing his effort and his ideal in that direction and providing each one who is ready with the possibility of taking a step upon the way towards it. This end she serves by the immense variety of the cults she has created, some final, standardised and definitive, others more plastic, various and many-sided. A religion which is itself a congeries of religions and which at the same time **provides each man with his own turn of inner experience**, would be the most in consonance with this purpose of Nature: it would be a rich nursery of spiritual growth and flowering, a vast multiform school of the soul's discipline, endeavour, self-realisation. Whatever errors Religion has committed, this is her function and her **great and indispensable utility and service**, — the holding up of this growing light of guidance on our way through the mind's ignorance towards the Spirit's complete consciousness and self-knowledge.”

Sri Aurobindo

CWSA-22/The Life Divine/p-906

“In this epoch religion was pushed aside as an out-of-date superstition and spiritual realisation and experience discredited as a shadowy mysticism; the mystic in this view is the man who turns aside into the unreal, into occult regions of a self-constructed land of chimeras and loses his way there.” CWSA-22/The Life Divine/p-915-916

“The hard logical and intellectual notion of truth as a single idea which all must accept, one idea or system of ideas defeating all other ideas or systems, or a single limited fact or single formula of facts which all must recognise, is an illegitimate transference from the limited truth of the physical field to the much more complex and plastic field of life and mind and spirit.... It reduces philosophy to an

endless maze of sterile disputes; religion has been invaded by this misprision and infected with credal dogmatism, bigotry and intolerance. The truth of the spirit is a truth of being and consciousness and not a truth of thought: mental ideas can only represent or formulate some facet, some mind- translated principle or power of it or enumerate its aspects, but to know it one has to grow into it and be it; without that growing and being there can be no true spiritual knowledge. The fundamental truth of spiritual experience is one, its consciousness is one, everywhere it follows the same general lines and tendencies of awakening and growth into spiritual being; for these are the imperatives of the spiritual consciousness. But also there are, based on those imperatives, numberless possibilities of variation of experience and expression: the centralisation and harmonisation of these possibles, but also the intensive sole following out of any line of experience are both of them necessary movements of the emerging spiritual Conscious-Force within us.”

Sri Aurobindo

CWSA-22/The Life Divine-p-920





“But organised religion, though it can provide a means of inner uplift for the individual and preserve in it or behind it a way for his opening to spiritual experience, has not changed human life and society; it could not do so because, in governing society, it had to compromise with the lower parts of life and could not insist on the inner change of the whole being; it could insist only on a credal adherence, a formal acceptance of its ethical standards and a conformity to institution, ceremony and ritual. Religion so conceived can give a religio-ethical colour or surface tinge, — sometimes, if it maintains a strong kernel of inner experience, it can generalise to some extent an incomplete spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence.” Sri Aurobindo/CWSA-22/The Life Divine/p-1095-1096

“To reexplain the *Sanatana Dharma* to the human intellect in all its parts, from a new standpoint. This work is already beginning, & three parts of it are being clearly worked out. *Sri Krishna* has shown me the true meaning of the *Vedas*, not only so but he has shown me a new Science of Philology showing the process & origins of human speech so that a new *Nirukta* can be formed & the new interpretation of the Veda based upon it. He has also shown me the meaning of all in the Upanishads that is not understood either by Indians or Europeans. I have therefore to reexplain the whole *Vedanta & Veda* in such a way that it will be seen how all religion arises out of it & is one everywhere. In this way it will be proved that India is the centre of the religious life of the world & its destined saviour through *the Sanatana Dharma*.

1. On the basis of Vedic knowledge to establish a Yogic sadhana which will not only liberate the soul, but prepare a perfect humanity & help in the restoration of the *Satyayuga*. That work has to begin now but will not be complete till the end of the *Kali*.



2. India being the centre, to work for her restoration to her proper place in the world; but this restoration must be effected as a part of the above work and by means of Yoga applied to human means & instruments, not otherwise.

3. A perfect humanity being intended society will have to be remodelled so as to be fit to contain that perfection.

You must remember that I have not given you the whole Yogic *sadhana*. What I have given you is only the beginning. You have to get rid of *ahankara* & desire & surrender yourself to God, in order that the rest may come. You speak of printing Yoga & its Objects. But remember that what I have sent you is only the first part which gives the path, not the objects or the circumstances. If you print it, print it as the first of a series, with the subtitle, the Path. I am now busy with an explanation of the *Isha Upanishad* in twelve chapters; I am at the eleventh now and will finish in a few days. Afterwards I shall begin the second part of the series & send it to you when finished.

I have also begun, but on a very small scale the second part of my work which will consist in making men for the new age by imparting whatever *siddhi* I get to those who are chosen. From this point of view our little colony here is a sort of seed plot & a laboratory. The things I work out in it, are then extended outside. Here the work is progressing at last on definite lines and with a certain steadiness, not very rapid; but still definite results are forming. I should be glad to have from you clearer knowledge of the results you speak of over there; for my *Drishti* is not yet sufficiently free from obstruction for me to know all that I need to know at this stage.

What you say about the *Ramakrishna Mission* is, I dare say, true to a certain extent. Do not oppose that movement or enter into

any conflict with it; whatever has to be done, I shall do spiritually, for God in these matters especially uses the spiritual means & the material are only very subordinate. Of course, you can get into that stream, as you suggest, and deflect as much as you can into a more powerful channel, but not so as to seem to be conflicting with it. Use spiritual means chiefly, will & *vyapti*. They are more powerful than speech & discussion. Remember also that we derive from *Ramakrishna*. For myself it was *Ramakrishna* who personally came & first turned me to this Yoga. *Vivekananda* in the *Alipore jail* gave me the foundations of that knowledge which is the basis of our *sadhana*. The error of the Mission is **to keep too much to the forms of *Ramakrishna* & *Vivekananda* & not keep themselves open for new outpourings of their spirit**, — the error of all “Churches” and organised religious bodies....”

Sri Aurobindo

CWSA-36/Autobiographical Note/p-177-178

**“The servant of God was born in *Judaea*, but he came to maturity among the Arabs. India’s joy is in the servant-lover.”**

Sri Aurobindo

TMCW-10/On Thoughts and Aphorisms-331

“This promise long confined to the few, to the initiates in India, is once more being placed before the whole world for its acceptance. Of this supreme offer a life recently lived in an obscure corner of the earth seems to me to be the very incarnation & illuminating symbol, — the life of the Paramhansa *Ramakrishna* of *Dakshineswar*. Not for any body of teachings that he left behind, not for any restricted type of living, peculiar system of ethics or religious panacea for the ills of existence, — but because it brought once more into the world with an un- exampled thoroughness & liberality the

great Vedantic method of experience & inner revelation & showed us its possibilities. An illiterate, poor & obscure Bengali peasant, one who to the end of his life used a patois full of the most rustic forms & expressions, ignorant of Sanscrit, of any language but his own provincial dialect, ignorant of philosophy & science, ignorant of the world, yet realised in himself all the spiritual wisdom of the ages, shed in his brief sayings a light so full, so deep on the most difficult profundities of our inner being, the most abstruse questions of metaphysics that the most strenuous thinkers & the most learned Pandits were impressed by his superiority. By what process did he arrive at this great store of living knowledge? Never by any intellectual process, by any steps of reasoning. In all the things of the intellect, even the most elementary, he was as simple as a child, more unsophisticated than the most ignorant peasant of his native village. He could turn indeed an eye of infallible keenness on the hearts & intentions of men, but it was the eye of vision, not the eye of thought. Never indeed, in modern times or since the intellectualising of mankind began were reasoning & intellectual processes so rigidly excluded from the process of knowledge with such astonishing results. The secret of his success was that always he lived & saw; where most men only reason and translate thought into sentiment, feel and translate emotion into terms of thinking, he saw with the heart or a higher faculty & threw out his vision into experience with a power of realisation of which modern men have long ceased to be capable; thus living everything to its full conclusion of mental & physical experience his soul opened more & more to knowledge, to direct truth, to the *Satyam* in things, until the depths hid nothing from him & the heights became accessible to his tread. He first has shown us clearly, entirely & without reserve or attenuating circumstance, the supreme importance of being over thinking, but being, not in terms of the body & life merely, like the sensational & emotional man or the man of action, but in the soul as well and the soul chiefly, in the central entity of this complex human symbol. Therefore he was able

to liberate us from the chains imposed by the makeshifts of centuries. He broke through the limitations of the Yogic schools, practised each of them in turn & would reach in three days the consummation which even to powerful Yogins is the accomplishment of decades or even of more lives than one; broke through the limitations of religion and fulfilled himself in experience as a worshipper of Christ and of Allah while all the time remaining in the individual part of him a Hindu of the sect of the Shaktas; broke through the limitations of the Guruparampara, &, while using human teachers for outward process & discipline, yet received his first & supreme initiation from the eternal Mother herself and all his knowledge from the World-Teacher within; broke through the logical limitations of the metaphysical schools and showed us Dwaita & Adwaita inextricably yet harmoniously one in experience, even as they are shown to us in Veda & Vedanta. All that at the time still governed our spiritual life he took typically into his soul & into his mental & physical experience, swallowed up its defects & imperfections in the infinite abyss of his personality and brought out through these masks & forms always the something beyond that is perfect and supreme. Thus establishing experience and inward revelation as the supreme means of the highest knowledge, he became one of the seed-lives of humanity; and the seed it held was the loosening of the bonds of the rational intellect & the return of humanity's journey from its long detour on the mid-plateaus of reason towards the footpath that winds up to the summits of the spirit.”  
CWSA-17/Isha Upanishad/p-588 to 590,

# The End

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# THE DIVINE BLISS

The **leader of men** who has not realised and seen 'the One and Eternal' in all things, may be eminent in a larger and lesser circle and feels himself full of power, extraordinary increase of mentality and vitality which drives his thought and action and builds his life as a phenomenon of creative genius. He can act as a scourge, bringer of light, healer, a creator of beauty or the messenger of the knowledge, a prolific writer, a server of humanity and the cosmic force which seeks to move him, seems often to surpass the measures of human relativity. When he speaks of God, he erects an image of Him which is a huge shadow of his nature, will, thought, quality and force. He serves the Master as his glorified ego and in Spiritual life this leadership turns towards ambition, pride, desire of greatness and a magnified individual personality. Although he has a larger sight than ordinary men and advances a step beyond the limited physical and vital intelligence, a divided individualized life and force prevents him from really becoming master of the world. A light of superior consciousness acts within his narrow mental limits, but his being is not opened towards the plenary Light, Vision and Power and direct Divine realization and neither '**comes face to face with the Master**' and the Lord, or capable of vast and multitudinous field of mystic and Spiritual experience, or the original luminosity of overhead Consciousness, or aware of a sea like downpour of masses of spontaneous Knowledge. The Divine force acts in his imperfect nature more intensely than in others with flashes of inspiration and revelation and still an exalted ego stands between him and the Integral Truth.

The true leader of men must radiate the double perfection of (1) union with the Supreme and (2) its universalised individuality that must radiate from him Oneness with the Universe and its Beings. He will lead the human race forward Spiritually through his Influence and large world action. He becomes a light and power of the Truth to which he has climbed and a means of others' ascension. The path finder or the path-leader is one who has realised the Truth and is able to communicate the light and the experience. He is a strong guide and instructor who takes by the hand and carries over difficult passages and points out the way. According to his place, he would take equal delight to rule and lead all those who are behind him in Consciousness and subordinate himself to all those who are ahead of him in cognition.



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